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“THERE IS AN INMOST CENTRE...”

At times I almost dream
I too have spent a life the sages' way,
And tread once more familiar paths. Perchance
I perished in an arrogant self-reliance
Ages ago; and in that act, a prayer
For one more chance went up so earnest, so
Instinct with better light led in by death,
That life was blotted out--not so completely
But scattered wrecks enough of it remain,
Dim memories, as now, when seems once more
The goal in sight again....

There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error, and “to know”
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.

—Robert Browning. From “Paracelsus”

FROM A THEOSOPHIST'S DIARY

A recent immigrant still in his early twenties, in 1891 Algernon Blackwood was one of the five charter members of the Toronto Theosophical Society. The following was written in August of that year and appeared in Lucifer, January, 1892.

Perhaps here may be discerned the latent talents which led to Blackwood becoming a prolific and successful writer in later years. Regardless, this early example of his writing does reflect his enthusiasm for Theosophy, his occult leanings, and his passionate love of nature.

As far as we know, this is the first time these "diary" extracts have been reprinted. This article was unknown to us until recently when checking other references in Lucifer. About half the original is presented hereunder. — Eds.

Niagara Falls, August 17th — How powerfully do familiar scenes recall to life memories we had supposed long since dead. What a strange power there is even in individual trees, rocks, or road-stretches to reawaken in us the memory of some former trivial occurrence even to the smallest minutiae of face, form, or the exact words of a conversation. For years these may have slumbered and been as dead to us—for, if there is no relation between us and a certain thing, we are practically dead to it. And although to our outward consciousness many a memory, not only of this, but of previous lives, is dead and forgotten, there is really "no such thing as forgetting possible to the mind"; and only a certain stimulus is needed to awaken old associations and we "re-collect".

Suddenly a soft whisper of the wind, the merry laughter of a brook, or the faint odour of a night-flower, will call up vividly before the mind all the minor and unimportant associations of some former period of our life

I arrived here last night, and after a dinner of vegetables (of which plenty and in great variety may be had at this time of year in most American hotels), I strolled forth to be alone with my thoughts and the thundering presence of the falling river.

The heavy vibrations of the atmosphere seemed to form themselves with a weird rhythm into these words:—

*I stood at night on the edge of the world,
Where the ocean sinks in a flood;
Where the sky sweeps up like a sail
unfurled,*

And the moon gleams red as blood.

Wandering up through the Canadian National Park, I watched the huge, dim form of the river rolling with an indescribable majesty into the abyss, and as I gazed my thoughts went back to a visit of three years previous.

An eddy of the breeze bore upon its wings the fresh odour of moisture-laden air, and the damp, cool spray sweeping over my face, as it had done three years before, woke in my memory the same associations and the same train of thought that had marked my former visit. On that occasion I was still asleep—spiritually asleep; dead to the possibilities within me—dead to the grand knowledge of Universal Brotherhood—dead to all the elevating truths contained in a knowledge of Esoteric Religion. My only religion was that which Shelley has described as the "twin sister of selfishness". I was totally unconscious of the existence of underlying truths, and only the lower and intellectual parts of my nature were alive. I was three parts a corpse, and was of course unaware of the fact.

This chance gust of wind that flung its delicate moisture in my face brought with it the key to unlock sad memories. In-

stantly I recollected standing for over an hour watching the "falling ocean" and shuddering in frightened awe at the vast power, seemingly only that of dead matter. Outside of myself, with an *absolute* existence, it was merciless, and knew only inexorable Law as its God. I feared it and the power it represented, and I was afraid of nature!

Not then had I learned to feel in those musical vibrations—as I now do—the great pulse of the Universe throbbing with the same life that made my heart beat faster as I looked and trembled. Not then, as now, did I know that there was only One Life, manifested on different planes with varying degrees of consciousness. The macrocosm and the microcosm—one organisation with different forms—all this was a mystery to me.

At that time my soul and thought were writhing in untold misery and despair, as I strove daily to propitiate that vast delusion of Personality—a whimsical, capricious, anthropomorphic giant, a powerful, despotic, extension of a human being—God. A God who was Love, and at the same time an angry and a jealous God. One who, while worshipped as the same yesterday, to-day, and for ever, would still on occasions turn the ordered course of events and answer prayers. A God whose "worshippers unsheathe the sword of his revenge, when grace descended, confirming all unnatural impulses, to sanctify their desolating deeds; and frantic priests waved the ill-omened cross o'er the unhappy earth".

Oh! it was a vain and miserable struggle. I felt that "virtue and wisdom, truth and liberty" were the only laws of life to be followed; "that they alone can give the bliss worthy a soul that claims its kindred with eternity"—and yet in the narrow dogmas of my religion I sought in vain for peace, hope, or comfort, and had long since ceased to expect from them any satisfactory or even plausible solution of life's problems and mysteries.

I remember well how I stood gazing, lost

in wonder, over the surging mass of racing waters—watching the deep, deep green in the central depths of the horse-shoe fall, and thinking to myself with a shiver, that not a thousand, nay not even a million, Niagaras could cool the fierce fires of hell, where so many struggling, weeping, despairing human beings were to be consigned for eternity by the God of the religion to which I was an unwilling adherent.

All the misery I then suffered comes back to me as I again stand and listen to the roar of the cataracts. The immeasurable despair that swept over my soul as I felt I could never love such a God, that I could never be frightened into heaven, and that therefore my only alternative lay in the blazing tortures of a localised volcano, where I should live for ever in death—for "their worm dieth not and the fire is not quenched".

And as the wind rose above the roar of the angry waters and whirled the heavy vapours through the listening air, it seemed to me that the songs it sings with such ineffable sadness, and indeed the whole music of the rolling world, sounded like a dirge for the gross injustice that is heaped on mankind by the misleading dogmas of exoteric religions with a personal Deity at their head.

"Rough wind, that moanest loud,

Grief too sad for song;

Wild wind, when sullen cloud

Knells all the night long;

Sad storm, whose tears are vain;

Bare woods, whose branches strain;

Deep caves and dreary main,

Wail for the world's wrong!"

As these thoughts came into my soul, I realised with deep-felt thankfulness the depths that Theosophy had illumined, the debt we owe H.P.B., and the grand and God-like work before us in the raising of humanity, and helping all with our best and most unselfish love

* * *

There are moments in life when certain truths suddenly seem to lose their old familiar form and to flash through the soul with a new and irresistible force. With a clearness of meaning never before apparent, they reveal the immeasurable depths hitherto concealed or minimised by a too familiar form of words.

There are also moments in our lives, when the voice of our mother nature speaks to us in tones of ineffable sweetness, and throbbing through our whole being makes us vibrate with a sympathy unfelt before—perhaps deemed impossible.

It is in moments such as these that we advance perceptibly, and often cover at a bound, so to speak, distances that without such inspiration we might have taken years to toil painfully over.

On these occasions many a difficult point is made clear, many a problem solved; struggles are turned into victories, and the dense vapours of doubt and fear swept away. Truths that have already perhaps been apprehended by the *intellect* are suddenly made apparent and irresistibly obvious to the *soul*. The “eye” knowledge gives place to the intuitional teaching of the heart, and we advance a step.

TRANSPORTATION FROM OUTER SPACE

SYBIL BATEMAN

When I was a small child in India my father had a very good friend, Guru Govinand, a Yogi who wore the saffron robes and travelled all over the north of India teaching. (He was a very devout, clever man, having been educated as a young man at Oxford). Govinand lived in an Ashram in the Himalayas, at a place called Almorah. When I was young he used to tell me tales from the *Mahabharata* and other Indian legends. He spoke of air ships that used to come from other planets, bringing us wheat and bees. (This was when I was four years old—long before there were aeroplanes capable of transporting anything over long distances.)

After I returned to India from England, where I was educated and married, Govinand used to visit me whenever he came down from his ashram. We would talk of similar things including reincarnation. He said *siddhi* was the force that brought the air ships to earth.

I was reminded of these chats recently when watching a very interesting TV program called “In Search of Ancient Mysteries”. In it was mentioned an air

strip which can be seen from the air in the Andes Mountains, with directional pointers to important cities. These cities, which have not long been discovered, contained enormous temples.

One of these cities, Tiahuanoco, on the shores of Lake Titicaca had an enormous temple with walls of about 80 feet, on which are depicted a gallery of faces of all the races of mankind on earth. Where did the architect in this remote area get his models? The faces are not stylized, like totems or symbols, but resemble all the races of mankind; high and low foreheads, broad and narrow ones, slit and deep set eyes, high cheekbones, flat and hooked noses, etc., long, round and square heads. This gallery of faces leads up to the central arch with the figure of the Sun god.

South American mythology mentions the god Viracocha, who came down from the east, without tools, and instructed mankind how to build these great cities, taught them agriculture and gave them wisdom. Were these the people who came from outer space, as mentioned also in the *Vedas*, to colonize our earth? H.P.B. mentions that

other "worlds" are inhabited. (cf. *The Secret Doctrine*, II, 700 or. ed., II, 740 3rd ed., IV, 270 6-vol. ed.) Could these have been higher beings who came to our planet Earth to instruct mankind?

Imhotep, in Egyptian legend associated with Toth, the god of wisdom like Viracocha of South America, is reputed to have brought wisdom to earth. Toth is shown with the head of an Ibis (the flying god). He brought wisdom and learning from another sphere.

Ezekiel, Chapter 1, speaks of living creatures (from outer space?) with four faces. Could these beings be the same as those depicted on carvings found in the Andes Mountains, which look like men with four faces—wearing helmets, and in space suits similar to our astronauts? The horses he mentions as having wings look very like the carvings of the air ships in the Andes. Mentioning the living creatures of *Ezekiel*, H. P. Blavatsky equates them with others and says "They are the protectors of mankind and also the Agents of Karma on Earth. . ." (S.D., I, 126 or. ed., I, 151 3rd ed., I, 184 6-vol. ed.)

One of the experts interviewed on the TV program was Dr. Parmasri Sivaramamurti, Director of the National Museum of India. He said that the *Vedas*, the ancient Indian scriptures, mention air ships called *agni rath*. (For *agni*, see several references in the S.D., see also *Rig-Vedic Hymns*.) According to Dr. Sivaramamurti, the *Vedas* refer to *siddhi*, a force used to transport anything, anywhere, even to other galaxies.

Were *siddhis* used? H.P.B. had this to say:

"It is a fundamental law in Occultism, that there is no rest or cessation of

motion in Nature. (footnote:) It is the knowledge of this law that permits and helps the Arhat to perform his *Siddhis*, or various phenomena, such as disintegration of matter, the transport of objects from one place to another." (S.D. I, 97 or. ed., I, 124, 3rd ed., I, 160 6 vol. ed.)

Many references can be found suggestive of the existence of ancient air ships. H.P.B. mentions "Sukra's car (Venus-Lucifer's) is said to be drawn by an *ogdoad* of 'earth-born horses,' while the steeds of the chariots of the other planets are different." (S.D. II, 31 or ed., II, 34 3rd ed., III, 44 6-vol. ed.) The Lord Krishna is mentioned in the *Vedas* as riding a winged steed to heaven.

The *Vedas* also refer to powerful forces used from air ships (*hawa gahai*) to wipe out large cities.

In our modern day sightings of Flying Saucers have been reported by thousands all over the globe. Are there higher beings coming into our atmosphere to observe and warn us about the dangerous, scientific toys we humans are playing with, not realizing that the Universe is ONE WHOLE, and what we do and think effects the WHOLE UNIVERSE, and not just our small planet Earth and its inhabitants?

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.

Idyll of the White Lotus

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THE POWER TO RULE OUR LIVES

A. TYRO

These words are addressed to those students who have realized through practical experience what difficulties face them when they endeavour to bring their lives under the control of their intelligence. They know what has to be done — they have some understanding from their study of the teaching — yet the forces in their lives which they seek to control seem to possess the power to disarm their best intentions whenever action is taken against them. This is a very real problem which only those who have sincerely committed themselves to the task can appreciate.

The primary task of dealing with the excesses in the realm of our physical needs and appetites is far less demanding than mastering our psychic and mental habits. Deeply imbedded in our self-love is our pride, our assumption of position and privilege, our self-importance and love of adulation; and when these are challenged or denied expression, resentment, anger — even hatred and rage — can be evoked within us. Surely it must eventually dawn upon us that to deal effectually with such protean forces we must find a power within us which is stronger and more effective than they are.

First, we should try to understand the nature and source of the elements in our makeup with which we have to contend. As it is put in *Man, Son of Man*, the self, "the dwelling place of our centre of consciousness is an organization of energized experience content, and it is on account of that organization that we become attached to and identified with it."

There is a formative realm which lies beyond the physical senses which plays a vital role in the processes that influence our lives. Due to its elusive and protean nature it is difficult to describe. It can best be known by studying its effects. It would appear that all our activities, both mental

and physical, have a vital counterpart in this realm. Also it would seem that we impress on the subtle energies there the quality and substance of our thoughts and deeds and give energetic form thereto. The aggregation of this organized experience-energy-content comprises the entity which we conceive as ourselves in ordinary waking consciousness, and which is where the response to sense impressions derives its stimulus. Thus it seems it is the living matter of this principle that is the medium through which the impulses arising from either our higher or our lower selves enter into the consciousness of the physical man — where they are coloured according to the content of our past experience.

It is important to keep before us the reality of this subtle realm and the potencies of the influences which emanate therefrom. This is where our consciousness rises irrespective of the source which stimulates it. In other words, our sense of self, which comes into being when we become actively conscious either from external or internal stimulus, "cognizes" the corresponding objective or subjective phenomena in terms of its own pre-existing concepts, ideas and opinions, and not in its pure form. In every sense we see the world through coloured glasses.

It is no small accomplishment to realize in our waking consciousness that every thought and deed has its consequent effect to aid or hinder our ability to see clearly — to enlighten our intelligence.

Life would be much simpler if we could express our aspirations, our fine and nobler concepts, without having to first pass through this subtle formative realm where they have to contend with our personal predilections representing the accumulative subtle energies of our past separative and self-indulgent living. But we must also realize that without this medium

which beguiles our thought with the content of the past, this self of ours which we prize so much would not participate! The enigma of the duality of our nature, its contrasting aspects, and the tension between them makes possible the realization that we are more, much more, than outwardly we seem to be.

The living matter which constitutes this subtle intermediary level finds expression for its primal urge through the forms established therein as it responds to the mental and emotional energies projected by our activities. As an organized aggregate it constitutes our astral counterpart and represents the essence of all that we have lived for, and into which realm our consciousness reawakes after the death of the body. The blissful after-death state, we may infer, arises later as those activities in our past life which have been in accordance with the "will" of our essential being, our higher self, come to be assimilated.

It is through such spiritually motivated activities and our awareness of them that we can gain some understanding of the elements within our nature which, when nurtured, can give us the power we seek. Unfortunately, the complex whirl into which we are thrust in order to earn a living leaves us little inclination to stop and ask ourselves why we do the things we do. But there are many indications in our daily life that show that the separative, self-seeking aspects of human life far from dominate all our thoughts and actions. Our response to beauty in art, music and nature, not to mention our sense of decency and common courtesy — whence do they come? Those deeds of self sacrifice and of heroism — do they reflect the energies of the lower self?

There is perhaps no way of proving to another person that these finer expressions of human life emanate from our spiritual counterpart, that other Self of which we are the earthly instrument. But it has been the underlying motive of all the great teachers down through the ages to teach man the Divinity of his essential nature, and that his

redemption can only be achieved through its realization. Always it has been their aim to impart that only through the power of the Divine Nature can the lower self be mastered. H.P.B., in her Theosophical teaching, has made this all very clear, yet the question still remains — How?

As students we know that every selfish thought and deed perpetuates the barrier to our enlightenment. Although we are acutely conscious of the things we ought to do, we still find ourselves unable to find the power to do them.

From our studies we know that the Divine Urge, the same that manifested the primal cause of all existence, of all beings, is imminently seeking expression in our own being. It seems reasonable therefore to conclude that our response to the finer and nobler aspects of human life derives from that same source; and if it is our aspiration to make its influence more effective in our lives and if we truly seek the enlightenment from our higher principles, then surely we should strive to retain those rare "moments" when our perceptions and consciousness respond to the finer things in life. Only then can the consequent illumination from those higher principles flood our thoughts before they are captured by the lively appreciation of the possible effects of such considerations on our personal lives.

The power to subdue the instinctive reactions in our concern for personal welfare can only be sought in our higher principles — "We cannot lift ourselves by our own bootstraps!" And just as it is important to realize that so long as our thoughts are captured with concern for personal welfare and interests there is little place within them for concern with our higher. It is even more important to understand that only as we consciously strive to give expression in our lives to those values which were impressed in our minds during those aforesaid "moments" of consciousness (when we respond to the finer things) can we find the "Will" and the power we seek.

Doubtless this demands sacrificing many of the personal indulgencies to which we are accustomed. But now we have a reason, an impelling reason, for so doing, and the more we can implement this power in our lives the stronger and more impelling it becomes. This is not the same as trying to master our deficiencies and shortcomings head on: now we have allied ourselves with a "Will" emanating from the source of our being. Perhaps not pure or unalloyed at first, but the "Fire", once kindled and fostered by continued allegiance, establishes in us a new phase of living, a new outlook which is vital and stimulating despite its demand for self-discipline and sacrifice. Now it becomes more apparent to

us how we crucify the Divine in us every time we turn away from its light and permit the lower self to have its way.

Swift is retribution as we transgress, once we have cast our lot in this new phase of life — and we would not have it otherwise. Thus, as we transcend the elements of our lower nature and bring some order into our lives we transmute our knowing into knowledge. This is the beginning of true Self-consciousness.

This growing knowledge of our essential nature far transcends our previous intellectual appreciation of it. It is rather an identification with it, as part of ourselves, as a feeling motivating force. It is this which gives us the power to rule our lives.

GREAT PAN RETURNS

ALVIN BOYD KUHN, PH.D.

(Continued from page 64)

While modern philosophy effervesces in pointless and profitless speculation the sage Hermes of Egypt could announce the incontestable truths of universal being:

"As all things are from One, by the mediation of One, so all things have their birth from the One Thing by adaptations. The Sun is its Father, the Moon its Mother, the Wind carried it in its belly, its Nurse is the Earth. This is the father of all perfection, or consummation of the whole world. Its power is integrating if it be turned into earth.

"Thou shalt separate the earth from the fire, the subtle from the gross, suavely and with great ingenuity. It ascends from earth to heaven, and descends again to earth and receives the power of the superiors and of the inferiors. So thou hast the glory of the whole world; therefore let all obscurity flee before thee. This is the strong force of all forces, overcoming every subtle

and penetrating every solid thing. So the world was created. Hence were all wonderful adaptations, of which this is the manner. Therefore am I called Hermes Trismegistus, having the three parts of the philosophy of the whole world. What I have to tell is completed concerning the operation of the Sun."

Here was supernal truth of the cosmic being, stated in the terms of natural obviousness which no man, be he never so artful in sophistry, might gainsay. Before truth could be "spiritual" to man's higher sensitivities it had first, as St. Paul says, to be "natural". In humanity's child-mind nature could stand in no manner of hostile relation to the intrinsic total interest of earth's children. Only with the rank exuberance of growth of conscious intelligence in the adolescence of the race; with the subtlety of self-interest driving to eternal prying, came the conception of nature's enmity to human welfare. Nature's influence was held as beneficent,

never malignant. Matter bore no stigma of evil, nor were the powers of the total creative effort relegated to conditionless and timeless being, as Eastern thought so insistently asserted, but were accepted as indigenous and local in all visible processes. The power of life is fathered in the heavens, but only in the bosom of earth, in the womb of Mother Nature, can it be nurtured into the beauty and glory of a new miracle of life.

As nature was the mother of all things, the sun power was the creative force she generated, and by it the gods created all that was made. The spiritual divinities united their intellectual energies with the manifold forms of her giant force; and the union bred the living creatures whose activities carried on the work of creation. For mind is potent to lay hold of matter and use its atomic-dynamic force to mold into shape its divine archetypal conceptions. These first thought forms of the cosmic noumenon projected forth from the centre of the great universal Mind and carried by initial thrust "as far as to the last of things" as the Greek philosophers said. Thrilled out into space, wafted on the energies of the uttered Voice of the Creator, they came at last to rest at the points where their emanative momentum was slowed and ultimately stopped by the resistance of inert matter. Thus stabilized with matter, from the marriage of the two great polarized forces a new generation of life was achieved.

Thus was the universe created by the Word of the God power. The vibration pierced to the core of the germinal potency slumbering in the womb of matter and aroused it to activity to obey the dictates of Mind. Where the vibratory impulses of spirit and matter met each other at a point of neutralization was established a "plane" of life, a stabilization of immovability amid the raging of chaos, where seeds of life, implanted in matter, could have time and favourable conditions for germination and growth. Thus, said Hermes, were the worlds established.

That which the polarized energies of mind and matter created was the All. And the All was Pan (Greek: *all*). Distilled out of first, the fire-mist, then the vapourous elements, then the water, the precipitated sediments became solid rock when pressed under great oceans. The mighty power became in mythical symbol the goat-footed god disporting himself with his pipe in sylvan dell. As figure of a living totality, Pan was dual in nature, for the manifested universe is mind and substance wedded in a balance of consciousness and its instrument or embodiment. Without this equilibration of energies, no existence and no growth are possible. His double constitution was indicated by his being one half man and one half animal; as man embodying the psycho-spiritual powers of consciousness, as animal manifesting the sheer force of primal nature—again illustrating the polar activity of spirit and matter. The duality of Pan's nature was further represented by his cloven goat-hoof. But why goat?

Here, as in so much other myth and symbol, the modern mind is confronted with riddles and enigmas in the face of which it seems to stand totally inept and helpless. This necessitates the effort to unravel the tangled web of much of the ancient mystery of myth, allegory, symbol, drama, number-graph and astrological pictographology. For without a competent grasp of the schematicism of these recondite ruses of cryptic representation of the basic verities, no elucidation of the astounding truth emblemized in the arcane literature of the ancient world is possible at all.

If the world of today is to rekindle the ancient light of a supernal intelligence, bedimmed almost to the point of complete extinction by the crassness of the Western mind over some twenty centuries, it will have to reconstruct and reconstitute the lost language of poetic symbology and natural imagery. For it was in this idyllic spirit that the profound lore of cosmic truth was expressed. It is a conservative

statement to assert that the modern world has lost the intelligence, the subtle perspicacity to read with discernment this

astonishing message of light and truth, the great wisdom-scripture of past ages.

(to be continued)

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

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

Question. How does a student of *The Secret Doctrine* define God?

Answer. God is the divinity which pervades all things, yet it is the Unknowable, Deific Essence. Turning to *The Secret Doctrine* we find it stated that "God is Absolute, Infinite and the Universal Root of all and everything in Nature and its universe." (S.D. I, 412; II, 129 6-vol. ed.; I, 445 3rd ed.) And again, God is the "One Universal unrelated and unconditioned Deity." (S.D. I, 295 fn.; I, 335 6-vol. ed.; I, 317 3rd ed.) In *The Key To Theosophy*, H. P. Blavatsky was more expansive:

"Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality." (p. 64) And further:

"In short, our Deity is the eternal, incessantly evolving, not creating, builder of the universe; that universe itself unfolding out of its own essence, not being made. It is a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes — ITSELF. It is the one law, giving the impulse to manifested,

eternal, and immutable laws, within that never-manifesting, because absolute LAW, which in its manifesting periods is *The ever-Becoming.*" (p. 65)

Question. In *The Secret Doctrine* we read:

"The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptance of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science." (S.D. I, 120; I, 179 6 vol. ed.; I, 145 3rd. ed.) What is the name of the Law here referred to?

Answer. This Law expresses the fundamental basis for existence and may be termed the Law of Essential Unity, illustrating as it does the operation of the Divine Plan, in which every entity lives its life in the field or sphere of a greater being. Furthermore, the greater being not only supplies the field or "home" but actually maintains it for the lesser beings. In regard to the opening phrase "the radical unity of the ultimate essence of each constituent part of compounds in Nature": this has reference to the essential unity; for it emphasizes the idea that all beings spring from the same Source, or what is termed in Sanskrit, Paramatman — the Supreme

(Continued on page 86)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

It is always gratifying to report the formation of a new Lodge. I know all members will want to join me in saluting the Golden Rule Lodge, which was established by four members of Toronto Lodge together with twelve new members in early Summer.

Headquarters of this new Theosophical group is 121 Harbord Street in Toronto.

* * *

Two old friends from Edmonton Lodge visited Toronto in July. Mrs. Nellie Dalzell, although in her 94th year, is still an enthusiastic traveller and for the second year in succession flew east for a family visit.

Mr. Emory Wood, Edmonton Lodge President, also visited members of his family in Toronto and timed his visit to coincide with the Annual Meeting of the General Executive. En route to Toronto, Mr. Wood attended the Annual Convention and Summer School at "Olcott" in Wheaton, Illinois, the headquarters of the T.S. in America.

* * *

The newly elected General Executive held its first meeting on July 23 in Toronto. On that occasion the decision was taken to initiate the necessary legal procedures for the incorporation of the T.S. in Canada. A special Committee was set up to expedite the process and also to draft new by-laws.

Other items discussed included various suggestions for Centennial projects. One of these was for the Section to sponsor the publication of an early Theosophical work long out of print. Some possibilities are being explored.

In respect to the terms of a generous donation by a member a few years back, it was arranged to distribute to Canadian Lodges a forthcoming new book by Rex

Dutta, who toured Canada on our behalf two years ago. The title of the new book is *Reality of Occult/Yoga/Meditation/Flying Saucers*.

* * *

For some time I have been corresponding with Jean-Louis Grillou, of Limoges, France, who is writing a doctoral thesis on Algernon Blackwood (one of the founding members of Toronto Lodge) and also a subject of interest to me. A Fulbright scholarship enabled M. Grillou to continue his research in the United States this Summer, and this made possible a brief meeting between us.

Accordingly, Doris and I met the Grillou family one beautiful August day in Niagara Falls. We were pleasantly surprised to discover other common interests, the combination of which might seem beyond the realms of chance. However, we mostly discussed Blackwood, whose considerable talents and complex personality make him a fascinating subject.

* * *

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

Golden Rule Lodge: Isaac Adler, Dianne Denhart, Abbas Gharib, Dawn Golden, Jeremy Golden, Rosalind Golden, Mary Heffernan, Luis Rivera, Marshal Roth, Brenda Wilding, Gregory Wilding.

Member-at-large: Hansa Patel.

—T.G.D.

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LETTER TO THE EDITORS

The Editors

The Canadian Theosophist

In the May-June issue of your magazine I am arraigned by one of your readers because I had made a reference to the inclusion of facilities for family-planning in connection with the new welfare Centre we have recently opened on our estate at Adyar.

Mrs. Elouise Wilson very usefully points out the appearance of a book by Mrs. Besant and Mr. Bradlaugh that found no favour whatsoever in the views expressed on the subject by Mahatma K.H. and I agree with the writer in her strong antipathy to abortion. No one who is a student of Theosophy can be happy with some of the remedies suggested by both public and private authorities today for reducing the number of children coming into this world of trouble.

In Canada, as in many countries where population is relatively small and where there is more or less unlimited space for expansion, where there is enough food for the people and they have, usually, at least some money to buy it—one may adopt a doctrinaire attitude, and rightly so, I feel. I can assure Mrs. Wilson that I have the greatest sympathy with her stand.

In India, however, where none of the above factors apply we are faced with threats to the very life (to say nothing of what makes do for happiness) of millions. Every problem in India can be brought back to her galloping population explosion—which makes all other problems far worse than they might otherwise be. Some even seem insoluble, and the rate at which troubles are now developing leaves little time for finding any solutions at all. Money might help, but there is no money—India is not a rich country. Education might help, but despite heroic efforts by both central and state governments there are untold millions whom education so far has barely touched. Religion might help, but the vast village population of this

country is still deeply committed to all kinds of traditional practices that have not changed in a thousand years. And since there is no time it becomes out of context to agree for all that seems wisest and best in the more fundamental sense—much as I, among many others, realize its innate validity.

Here we have a state of extreme emergency in which swift and effective measures must be taken. Remember also, that all decisions are left—without undue influencing—to the free choice of the individual.

I should feel very happy if Mrs. Wilson could find time to visit the provinces of any one of India's great cities—warm-hearted and concerned for people as she shows herself to be. This alone would answer her letter far better than any words of mine.

J.B.S. COATS
President

WORLD CONGRESS—NEW YORK

November 14-20, 1975

Adyar,
July 1, 1974

In accordance with Rule 47 of the Rules and Regulations of The Theosophical Society, the General Council at its meeting on 1st January 1974 resolved that the Centenary Congress, to be held in New York November 14-20, 1975, be considered a World Congress.

Dr. Jean Raymond
Recording Secretary

MONTREAL LODGE

Montreal Lodge re-opens for the coming season on September 10 at 8:15 p.m.

A short paper will be presented by the writer on the modern Theosophical Movement and the reasons for its existence, and also on "Theosophy" as brought to the West by H. P. B. in 1875. There will be a period afterwards for questions and answers.

It is hoped to have a Members' meeting each week as this seems to be of much help to members in their studies.

Montreal Lodge, like so many other Lodges around the world, does not grow greatly in numbers, but the light still shines and the real teachings of Theosophy are given out as best we can. Every year more persons hear the word "Theosophy" for the first time and it is felt this is all that can be hoped for in the period we are passing through.

One of our members, Mrs. Marion Rabow, has been confined to hospital and our loving thoughts are sent to her with the wish that we may see her again soon in the Lodge Room.

Montreal Lodge sends greetings to all searchers after Truth.

Viola P. Law
President

TORONTO LODGE

The regular Sunday evening meetings continued through July and August. Mr. Tom Tjan conducted a special Summer program that included such topics as the occult constitution of man, meditation, karma and reincarnation. The Library was closed for the Summer but reopens on Wednesday, September 4.

The Program Committee has planned a new format for public lectures starting in the Fall. It is intended to correlate talks dealing with specific subjects. The first series, beginning in September, will examine some of the aspects of the founding of the Society. In October, some of the complexities of evolution will be considered.

The "Secret Doctrine" class has resumed on Sunday mornings at 10.30 a.m. under the leadership of Leslie Dadswell and on Tuesdays at 8 p.m. Alex Blair-Ewart conducts a class on "Esoteric Studies" and on Wednesdays at 8 p.m. Nancy Kelly has a "Key to Theosophy" class.

The Library is open on Wednesdays from 5 to 7 p.m. and on Sundays from 7 to 7.30 p.m.

The Travelling Library is available for out-of-town borrowers and enquiries and requests for books should be made to The Travelling Librarian, Toronto Theosophical Society, 12 MacPherson Avenue, Toronto, Ont. M5R 1W8

GOLDEN RULE LODGE

Our meetings are held on Friday evenings at 121 Harbord Street, Toronto. "Mental Alchemy" is the current subject of discussion, which is preceded with a ten-minute talk by Norman Golden. For the discussion we break up into groups of three or four, which seems to be the best size for this purpose. Finally, a group Question and Answer session is held.

L. E. Wakelin
Secretary-Treasurer

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 93

LH BUH JDYLBUTFS OUHBYDUHK JE

RDY B TBS; LAYNAV LH BUH

HYHUVB.

Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters.

—*Lucifer, Sept., 1892.*

WORLD ANIMAL DAY

"And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." — *Genesis 1, 29.*

Theosophists everywhere must be aware of the agony and suffering of animals still going on all over the world. They are our younger brothers and cannot speak for themselves. Anything we can do to relieve the suffering, the slaughter, the vivisection, will be well rewarded in a lessening of violence which leads to war among men. Peace will come when all creation works together as one. On October 4, the World Day for Animals, may we give them some thoughts of compassion.

Barbara Jackson
Toronto Vegetarian Association

SECRET DOCTRINE QUESTION AND ANSWER SECTION

(Continued from page 82)

Spirit. Moreover, this is the underlying concept which is present in the formula expressed in the first object of The Theosophical Society, namely Universal Brotherhood.

One of the most sublime passages in *The Secret Doctrine* is quoted in connection with this Law, because it exemplifies so beautifully the oneness of Life and the significance of this fundamental Law. The passage is presented as an occult Catechism — in question and answer form — in which the Teacher (Gurudeva) questions the disciple (Lanoo) in regard to his understanding of the Law of Essential Unity:

"Lift thy head, O Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, O Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul'" (S.D. I, 120: I, 179 6-vol. ed.; I 145 3rd ed.)

Question. Can you clarify this passage from *The Secret Doctrine*: The "Wave of Evolution", and mineral-, vegetable-, animal - and man-"impulse" stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray" (S.D. I, 177; I, 230 6-vol. ed.; I, 200 3rd ed.) This refers to which point in the Fourth Round? (a) Why does the linking of Buddhi and Atman occur at this time and not earlier? (b)

Answer, to (a): The first "point" referred to in the quotation is at the conclusion of the seven stages of evolutionary development which take place on Globe C of the Earth planetary system: for the "man-impulse" or the Human Kingdom's life-wave of evolution "stops at the door of our Globe D" (the Earth) in order to accomplish seven stages of evolutionary development on our Earth. As to the "point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray" — this refers to the third stage of evolutionary development (usually termed the Third Root-Race) following the awakening of Manas (the Mind-principle).

Answer, to (b): It is not a question of "the linking of Buddhi and Atman" for the next phrase of the passage in *The Secret Doctrine* explains: "Buddhi will awaken to an apperception of Atman" (*Ibid.*); "and thus enter on the first step of a new septenary ladder of evolution. . ." (*Ibid.*). By means of the awakening of the Mind-principle "the first step" is provided for undertaking this new evolutionary ladder.

Man is enabled to contact the Buddhi principle, and by "ascending the evolutionary ladder" will in time attain apperception of Atman.

Question. How does *The Secret Doctrine* regard Matter? (a) And what happens to Matter during the pralayas? (b)

Answer (a):

"Matter is 'primordial' only at the beginning of every new reconstruction of the Universe; matter in *abscondito*, as it is called by the Alchemists, is eternal, indestructible, without beginning or end. It is regarded by Eastern Occultists as the eternal Root of all, the Mulaprakriti of the Vedantin, and the Svabhavat of the Buddhist, the Divine Essence, in short, or Substance; the radiations from This are periodically aggregated into graduated forms, from pure Spirit to gross Matter; the Root, or Space, is in its abstract presence the Deity Itself, the Ineffable and Unknown One Cause." (S.D. V, 227 6-vol. ed.; III, 222 3rd. ed.)

"Matter in *abscondito* of the Alchemists" signifies "hidden Matter"; Mulaprakriti of the Vedantin means "pre-cosmic Root-Substance" that from which Spirit-Matter (before separation) proceeds. *The Secret Doctrine* continues:

"The *matter* of science may be for all objective purposes a 'dead and utterly-passive matter'; to the Occultist not an atom of it can be dead — 'Life is ever present in it.'" (S.D. V, 384 6-vol. ed.; III, 399 3rd. ed.)

(b) "As if to prove the postulate of Occult Science and Hindu philosophy, that at the hour of the Pralaya, the two aspects of the unknowable deity . . . Prakriti and Purusha, nature or matter in all its forms and Spirit — no longer subsist but are (*absolutely*) dissolved . . . Matter is eternal, becoming atomic (its aspect) only periodically." (S.D. I, 552; II, 275 6-vol. ed.; I, 602 3rd ed.)

THE ALTERNATIVE REALITY

THE T.S. AND OTHERS SEEN FROM THE OUTSIDE

Last Summer the University of Toronto offered a credit course entitled "Religious and Spiritual Groups in a Secular Society". One of the texts used was *Religious and Spiritual Groups in North America*, by Robert S. Ellwood, Jr. (Published 1973 by Prentice-Hall Inc., Englewood Cliffs, New Jersey, U. S. A. xvi 334 pp Paperback. Price \$4.20.)

In this book Mr. Ellwood reports on an extensive survey he made of groups ranging from the orthodox fringe to the way, way out. Among them were Anthroposophy, Rosicrucianism, Modern Gnosticism, "I Am", Liberal Catholic Church, Spiritualist Church, Flying Saucer Clubs, Scientology, Satanism — and many others, including Theosophy. As a matter of interest, the latter serves as a sort of a focal point in this dissertation because the Nineteenth Century Theosophical Movement is highlighted as typical of an "alternative reality" group and also as the forerunner of many related organizations. In addition, Mr. Ellwood looks at the present Theosophical Society in America and in passing mentions the United Lodge of Theosophists, with which he is familiar.

Quite obviously, his was a formidable task, one that few would wish to duplicate. It was also a quest which had a high probability of failure. For who could undertake research so extensive and comprehensive as this that to do it thoroughly would take a lifetime; and who could hope to be sufficiently objective to do justice to such a study? Notwithstanding these drawbacks, however, the completed work is extremely interesting. It is also packed with a great deal of information and is educational even for those who are in and close to some of the "alternative reality" groups. Many of us will likely be irritated by some of Ellwood's observations, pleased

with others; but we can all learn from this book — and that should be as good a recommendation as any.

In spite of the difficulties of objectivity in a situation like this, there can be no doubt that Ellwood tried to meet this ideal. One point to his credit is his apparent impartiality in respect to the many groups he observed. This in itself is helpful to a reader who is but slightly knowledgeable of these groups. All the "alternative reality" organizations mentioned in this book can at least feel they have been examined on roughly the same standards.

It might come as a surprise to many members of the Theosophical Society that they belong to an "alternative reality" group. Just what does this mean, and where do we stand in relation to other organizations that are lumped together under this descriptive term? To answer these questions it is necessary to consider the criteria adopted in this study by the author, of whom the least that can be said is that he is an astute observer.

Two important introductory chapters are quite revealing, and should be read in their order of presentation in spite of the temptation to skip over to the sections where familiar personalities and organizations come under scrutiny.

The first, "The Quest of the New Religions", considers the problem of definition. In it, Mr. Ellwood identifies a subculture in America which "... has not satisfied itself with just reproducing more or less successfully export versions of the great non-Western faiths." (P. 1) The Theosophical Society is evidently considered part of it.

We note that the groups examined in this book are defined as "... new, not normatively Judaeo-Christian, religious movements in America." (P. 2) In passing, it might be observed that even though this

definition eliminates hundreds of groups, a large number remain within the boundaries of this thesis and of these several have come into existence only in the past quarter-century. However, "new" can be any time in the past 150 years; "not normatively Judaeo-Christian" is not as restrictive as the words imply. For example, according to Ellwood, "... even the most Christian-oriented groups in the Theosophical and occult traditions, such as Anthroposophy and the Liberal Catholic Church, seem better understood as a part of an alternative to the ordinary Judaeo-Christian tradition than as a part of that tradition." (P. 3)

Also considered in this chapter is what constitutes a "religious" body — always a problem in definition. Knowing he would face objections by some organizations, not the least ours, the author asserts firmly that "... it has been necessary to establish a yardstick and imply it impartially." (P. 5) This is fair enough and it is agreed that the extent of a study of this nature must be determined at the beginning and rigorously observed throughout. Moreover, there are bound to be grey areas when dealing with religious and philosophical organizations — this is admitted. We strongly object, though, to the length of Mr. Ellwood's yardstick when he unhesitatingly classifies Theosophy as a religion, especially since he uses the following definition:

"A religion means a group centrally concerned with "the means of ultimate transformation, which has simultaneous expression in three areas: *verbal* (myth and doctrine); *worship* (ritual, cultus, and other special behaviour); and *social* (a structure of interpersonal action which enables a continuing group life)." (P. 4)

There follows a lengthy discussion of the characteristics of religions and cults. (Theosophy is accordingly also termed a cult; here again objections are called for. Certainly it is necessary to stretch the

imagination to fit Theosophy into the list (P. 28) of general characteristics of American cults.) In respect to these terms Ellwood presents a paraphrase of the standard academic commentary, and determinedly tries to show how the groups fit into this scheme; here, however, he demands considerable credulity. His opinion that a Theosophical meeting represents ritual and worship strikes me as being completely off base, or else highly exaggerated. A Theosophical lecture is no more part of ritual and worship than an after-dinner speech at the Lions Club.

Perhaps, however, we should resist being over-sensitive on this point. Some members bring to the Society their lifelong church-going habits; consequently, to an outside observer there might well seem to be a sanctity surrounding our meetings. It must also be conceded that over the years there have been instances when members have formed sub-groups, the blatant purpose of which have been to provide outlets for worship and/or ritual.

The second chapter, "The History of an Alternative Reality in the West" is predicated on an assumption that begs the question. Ellwood asserts that in the Judaic and Hellenic cultures men saw themselves, individually or collectively, "... living and acting in the stream of world history and dominant over nature," (P. 42) and that from this tradition sprang "... the unique contributions of Western man to world culture as well as to certain evils of the West." (P. 43) In contrast was the "... Asiatic shamanism developed in Platonism and NeoPlatonism." (P. 43) Such statements are hardly helpful and could be argued at length.

Obviously there has to be limits as to how detailed should be this background sketch. It can do no more than touch lightly on the western religions in the classical era. Then it moves swiftly through Mithraism, Gnosticism and Neoplatonism. Here, brevity is abused to the point where incomplete or distorted descriptions are given and it might have been better to omit

them altogether. Likewise, a lightning tour of "alternative reality" movements in the Middle Ages and Renaissance, including Witchcraft, the Kabbalah and Alchemy, is apt to leave the reader in a state of confusion rather than informed.

Mr. Ellwood's survey then moves into the Eighteenth Century and here his efforts fare somewhat better. Following a brief mention of Freemasonry we are treated to a summary of the careers of various influential individuals: Swedenborg Saint-Germain, Cagliostro, Mesmer and Saint-Martin.

We move then to the important events of the Nineteenth Century. First, the tremendous surge of interest in spiritualism is recounted. This section fittingly precedes the one on Theosophy. It should be remembered that the religio-philosophic environment into which Theosophy was introduced in 1875 was affected not only by the orthodox religions but also by a widespread interest in seances and other psychic-oriented practices.

Considering the large number of false views regarding modern Theosophy, we who belong to the Movement should perhaps be grateful that the Ellwood account is not as contorted as it might have been had he chosen to consult merely the scurrilous-type literature that is so prevalent. Indeed, this is a relatively kind treatment of a subject that has known mostly vituperation over the past nearly one hundred years. It has already been mentioned that Theosophy is given a key function in this thesis and the following passage may be cited in confirmation.

"Theosophy occupies a central place in the history of cult movements, for the writings of Madame Blavatsky and some of her followers have had a great influence outside of her organization. They represent an interesting and significant attempt to interpret the alternative reality tradition." (P. 78)

At this point it might be helpful to look at

Ellwood's overall presentation. To start with, his method is quite effective. For most of the groups in his study he turns his spotlight more or less briefly on one or more of the founders and the important personalities who keep organizations functioning after the original impetus has slowed. Then he looks at the organizations themselves, and it is interesting to notice the difference between how they appear to the general public and how an experienced observer sees them. Ellwood also comments on the teachings of the groups. Finally, he offers quotations from writings that members of the groups might consider representative. How does Theosophy emerge from such a scrutiny?

Starting with the founders, it goes without saying that H. P. Blavatsky is singled out for special mention among the personalities involved in a history of the T.S. from 1875 to the present. Ellwood's treatment of her is one that will startle most students of *The Secret Doctrine* and other elements of her great legacy to mankind; some will probably be revolted by it. He sees Madame Blavatsky as "...a type of person who may be called a magus....The magus is the old shaman revamped to flourish within the context of the civilized world." (P. 49)

I cannot remember whether shaman is among the many labels that have been stuck on H.P.B. to date. No doubt they include many worse insults. I rather think she might have found this one rather amusing, especially since *magus* can be used in a sense which could describe *part* of her genius. Probably she would have preferred this to other scurrilous statements made about her while she was still alive and since her death.

Nevertheless, many will be very annoyed with this description. It is certainly based on ignorance of her true nature, coupled with the author's apparent desire to fit all his subjects into convenient pigeonholes.

The lesser personalities of the Theosophical Movement are mentioned mostly in passing, although there are brief,

appreciative acknowledgments of Col. Olcott's work in Ceylon and Annie Besant's on behalf of Home Rule in India. The influence of the Society on such writers as W. B. Yeats and AE (George Russell) is also revealed. One could not expect a survey of this nature to be any more elaborate; however, as far as the organization is concerned, the many streams that have separated from the original river can only be properly assessed knowing something of the character and aspirations of the principal individuals involved.

This is one of the reasons that our Society, with hundreds of branches scattered across the continent, is so difficult to describe. Generalizations based on a few hurried observations are almost bound to be wrong. No two Lodges are alike. Yet it must be admitted that Mr. Ellwood's experiences as he watched the Society "in action" ring true of several situations with which we are familiar.

As has been suggested, Ellwood's powers of observation are discerning, and it is therefore worth our while to ponder over his assessment of our organization. In summing up The Theosophical Society in America, he says it is

"...a group teaching that there is a 'secret doctrine', knowledge known to a few but which could be known widely, which explains why things are as they are and how one can evolve beyond his present state. These teachings are mainly presented verbally. The Society is oriented more to knowledge than to mystical or yogic practice; it is a body of occult intellectual activists. Even in India, and rather more in America, it draws people who are Western in temperament but Eastern, or Gnostic, in spiritual sympathies, and who sense themselves called out to set their feet to the endless path." (P. 100)

If the Society is difficult to describe in a few paragraphs, how much more so is Theosophy itself. Our sympathies are certainly with Ellwood in this regard. Consider a stranger seeking an explanation

of Theosophy: it matters little where he starts his investigations, if he digs deep enough he will come across many deviations. He will notice differences that are contained as much in attitudes as in doctrines. Ellwood certainly noticed them, and to his credit reported all with little or no comment. It is enlightening, however, to see how he assesses the "devolutions":

"On the one hand, there are what might be called the 'right wing' groups, which reject the alleged extravagance and orientalism of evolved Theosophy, in favor of a serious emphasis on its metaphysics and especially its recovery of the Gnostic and Hermetic heritage...On the other hand, there are what may be termed 'left wing' Theosophical schisms, generally based on new private revelations from the Masters not accepted by the main traditions." (P.92-3)

Ellwood cites *The Secret Doctrine*, "this massive and remarkable work", "the modern classic of occultism", as being "The fountainhead text for all these developments." (P. 93) Would that it were! In my opinion, the several "deviations" show only too clearly that at most they were splashed by drops from the fountain.

The two quotations chosen to represent Theosophy are (1) the three fundamental propositions of the Secret Doctrine and (2) an extract from *The Masters and the Path*, by C. W. Leadbeater, in which the author describes personal meetings with Masters (in the flesh!) This selection is ingenious: it aptly conveys, as no amount of description could, the difference between Theosophy and what is sometimes represented as Theosophy.

We should be grateful to Robert Ellwood for his observations on the modern Theosophical Movement. As seen by this outsider, it appears to be much less than we who are actively involved in it would like it to be, but somewhat more successful than the total failure we sometimes fear it is. His outline of other organizations that are also non-conformist in the general sense is also

informative, and by comparison helps us put the T.S. in better perspective.

In this book, Theosophy is regarded as an instrument of the "alternative reality"; whereas Theosophists consider it a path to the Real. Nevertheless, in the context of Ellwood's thesis it is given a generous assessment:

"The importance of Theosophy in

modern history should not be underestimated. Not only have the writings of Madame Blavatsky and others inspired several generations of occultists, but the movement had a remarkable role in the restoration to the colonial peoples of nineteenth century Asia their own spiritual heritage." (P. 97)

—T.G.D.

OUR UNTAPPED RESOURCES

BORIS DE ZIRKOFF

The essential worth of the teachings of the Ancient Wisdom as a philosophy of life is in the fact that it can be applied to daily living.

The greatest need in today's world is for *Ethics*, the science of right living, the application of a spiritual philosophy to the problems and activities of daily life.

We have become conditioned to crime; we have become callous to injustice; we have become inert to exploitation, and accustomed to bloodshed, persecution and corruption. Most of us are too lazy to do anything about them and often too self-centered in our own imagined "coziness" to become "involved."

The keynote of Theosophical Ethics is *self-control*—the ability to behave in accordance with the highest dictates of one's conscience. In this, we are all mere learners, but learners in a science of life which potentially contains within itself the solution of all problems.

Living in a world of confusion and uncertainty, facing repeated difficulties, we should develop within ourselves qualities of consciousness which will make of us in due time centers of creative force, channels for good, embodiments of strength and good will to others. What are some of these qualities?

We should cultivate a *universal outlook* on life, world-wide sympathies, all-embracing understanding which includes all the peoples of the earth.

Let us enlarge our Vision and widen our

Horizon! Refuse to become absorbed in the routines of everyday life!

Make every effort you can—and you *can* make it—to give yourself time to consider, think over, and dwell upon great Universal Ideas: the global fraternity of mankind; the ever-present life; the immensity of the future; the untapped resources of both mind and heart. *Visualize* yourself as a potential godlike being, trying to unfold and express its inherent strength.

Commune with Space: go out and look at the ocean, at the mountains, at the fields; go out at night and let your eyes and your mind roam over the immensity of the starlit sky which is but the outer symbol of your own immensity within.

Refuse to be contented with the emotional effusions of the crowd and claim your heritage of creative thinking. Conserve your vital resources by declining to take part in prevailing hysterias, and keep away from them. Cultivate an attitude of calmness within yourself, of quietude and serenity. Beneath ordinary emotions lie the depths of the human soul, where the real you abides. At the heart of every human being there is a *Center of Silence*. Everything worthwhile in human life stems from these unplumbed depths and is born out of their silence. Great sorrow and tragedy are silent. Unsuspected loneliness is silent; deep sadness of the human heart is silent. Flashes of inspiration and genius are silent. Great and abiding love is of very few words also.

Every experience is a window opening on the Divine. It is thus of paramount importance that we accept with equanimity both pleasant things and those that are hard to bear, as carrying a silent message from the Divine within us. An attitude of grateful acceptance is an essential factor of growing wisdom.

Cultivate fearlessness, courage, justice, forgiveness; forgive when it is hard to forgive, when there rises a mean desire to hate and to retaliate. Resentment is easy; forgiveness means strength. It takes a Man to practice it.

Take kindness for a Watchword — never-failing kindness and understanding. Try your best to get along with others. It is easier to do it if we look upon them as fragments of the One Universal Self. Often what we see in them is what others see in us. They are at times our own mirrors.

Stand for Principles, not personalities! At times we have to accept a battle when principles are concerned, but it does not happen very often. Most of our struggles are involved with personalities, all of which are reduced to impalpable dust a few years hence. Is it worth it?

If we wish to grow inwardly and become greater and nobler, we will be *tested*. There is no other way. We bring about our own inner challenge. Life is a series of awakenings, and each awakening is a birth into a larger sphere of life. Each birth has its pangs; therefore growth is often painful. The chrysalis of the lower, personal selfhood must be broken through before the butterfly—the Soul—can emerge into the freedom of the sky.

Today, on the eve of the one-hundred-year cycle in the history of the Theosophical Movement, we are in need, more than ever before, of men and women of a superior type, as active factors within that Movement—men and women who have the strength to transcend all bygone differences, rise above the smog of confused thinking, free themselves of those biases which are invariably engendered by ignorance and self-righteousness, and

identify themselves wholly and irretrievably with the Supreme Ideals which are the origin and source of the Movement and which can neither fail nor be withdrawn at any time.

If the organized Movement is to enter victoriously into its second one-hundred-year cycle, and forge ahead into a nobler age in the history of mankind, it has to shed the emotional and psychological barnacles of past years, clear its decks of much accumulated rubbish, and revitalize its structural framework, so as to become again a fit vehicle for the invigorating spiritual streams that flow down from the mountaintops of being.

Let there be no misunderstanding on this score. The organized Movement has done well, at times very well, considering the social order it had to face and the people it had to work with. *But it must do better*. Its record is splendid in many, many ways, and it has deserved well from mankind. But the record must become greater and nobler yet, as it faces the uncharted seas and the limitless vistas of another era.

The portals of that era are open wide today. Beyond stretch infinite horizons of growth, of achievement and knowledge. A new Sun is rising over the far-flung fields of human life, and the Wind of the Spirit sweeps over them, bringing the tidings of a new Spring in the life of mankind.

—Theosophia, Fall, 1973.

ANSWER TO CRYPTOSOPHIA

We are outwardly creatures of but a day;
 within we are eternal.
 H. P. Blavatsky
 The Third Message to American
 Theosophists, 1890.

THE THEOSOPHICAL SOCIETY IN CANADA
STATEMENT OF RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED JUNE 30, 1974
 (With comparative figures for 1973)

To the Members,
 The Theosophical Society in Canada.

We have examined the statement of receipts and disbursements for the years ended June 30, 1973 and 1974. Our examination included a general review of the accounting procedures and such tests of accounting records and other supporting evidence as we considered necessary in the circumstances.

In our opinion, this statement of receipts and disbursements presents fairly the cash transactions of the Society for the year ended June 30, 1973 and 1974, prepared on a basis consistent with that of the preceding years.



Toronto, Canada,
 July 9, 1974.

CHARTERED ACCOUNTANTS.

	<u>1974</u>	<u>1973</u>
Receipts		
Lodge dues and fees	\$1,206.35	\$1,549.30
Magazine subscriptions	478.70	354.82
Magazine donations	65.55	57.14
Magazine and book sales	312.67	49.00
General donations	28.05	41.59
Special donations		50.00
Donation for Adyar	40.00	
Investment interest	1,504.24	1,402.36
Bank interest	82.92	129.90
Insurance recovery re fire		1,273.54
Sundry	<u>.27</u>	<u>.80</u>
	<u>3,718.75</u>	<u>4,908.45</u>

	<u>1974</u>	<u>1973</u>
Disbursements		
Adyar - per capita	232.40	178.55
Adyar - donation	3.00	
Adyar - library subscription		9.00
Magazine expenses		
Printing	1,545.00	1,401.95
Express	38.50	18.70
Postage	134.16	127.11
Envelopes and binding	105.00	135.31
General and office expenses		
Postage	95.87	84.33
Stationery	76.11	38.10
Office	107.76	118.04
Bank charges	17.02	16.78
Audit		178.20
Insurance	25.00	100.00
Investment purchases		1,000.00
Books, pamphlets	407.85	17.00
Fire clean up		41.00
Film expenses "Re Incarnation"		282.65
Tour expense - Mr. Geoffrey Farthing		550.00
Theosophical students' conference		38.28
Non-English publication fund		100.00
Donation to Toronto T.S.	180.00	
Ballot expenses	154.62	
Re-visit, John Coats	105.00	
Sundry expense	25.00	
Box rental, post office	8.00	
	<u>3,260.29</u>	<u>4,435.00</u>
Excess of receipts over disbursements	458.46	473.45
Cash on hand and in bank, beginning of the year	<u>2,818.29</u>	<u>2,344.84</u>
Cash on hand and in bank, end of the year	<u>\$3,276.75</u>	<u>\$2,818.29</u>

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