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## CHRISTMAS

"We are reaching the time of the year when the whole Christian world is preparing to celebrate the most noted of its solemnities — the birth of the Founder of its religion . . . In North-Western Europe and in America the holly and ivy will decorate each home, and the churches bedecked with evergreens; a custom derived from the ancient practices of the pagan Druids 'that sylvan spirits might flock to the evergreens, and remain unnipped by frost till a milder season.' In Roman Catholic countries large crowds flock during the whole evening and night of 'Christmas Eve' to the churches, to salute waxen images of the divine Infant, and his Virgin mother, in her garb of 'Queen of Heaven.' To an analytical mind, this bravery of rich gold and lace, pearl-broidered satin and velvet, and the bejewelled cradle do seem rather paradoxical. When one thinks of the poor, worm-eaten dirty manger of the Jewish country-inn, in which, if we must credit the Gospel, the future 'Redeemer' was placed at his birth for lack of a better shelter, we cannot help suspecting that before the dazzled eyes of the unsophisticated devotee the Bethlehem stable vanishes altogether. To put it in the mildest terms, this gaudy display tallies ill with the democratic feelings and the truly divine contempt for riches of the 'Son of Man,' who had 'not where to lay his head.'"

— H. P. Blavatsky, "Christmas Then And Christmas Now", *The Theosophist*, December, 1879. Reprinted in *Collected Writings*, Vol. II.

Ninety-Five years after H. P. B. penned

the above words, there has been no change in the situation. At least, no change for the better. Even the "rich gold and lace . . . etc." trappings make little impression on minds conditioned to accept materialistic greed as normal. It is no exaggeration to state that, in spite of slogans which, through the medium of modern advertising, entreat the populace to "Put Christ back into Christmas" and the like, the age-old Winter Solstice festival today has seemingly little or nothing to do with religion.

To celebrate the birthday of one who told those who wished to follow him to first give everything they owned to the poor, most of his nominal followers today in contrast spend their wealth lavishly (often including some yet unearned!) to ensure they, their family and friends will spend a "merry" Christmas. This attitude, moreover, seems to become more general and more intensified every year.

But there must be an end. The darkest days of the year occur at the period of the Solstice; after three days comes the turning point in the earth's journey around the sun and light increases again. Likewise, sooner or later man must make the effort to turn away from mammon and work to lengthen his days in the spiritual sun.

As Dudley Barr wrote on this page 21 years ago:

"In the mystical sense, Christmas, the birth of the Christ Child, the God-Man, occurs when deep in the cave of his heart, a man first becomes aware of his true nature and turns back to his Divine Self. It

signifies rising to a new level of consciousness; it is literally being born of the Spirit, the inner God; awakening out of the little dream of separateness and beginning

to tread the path that leads to freedom and full realization of the vaster consciousness of the Divine."

T.G.D.

## EGOTISM - ENEMY NUMBER ONE

MOLLIE GRIFFITH

In reading the *H. P. Blavatsky Collected Writings* one often comes across a sentence which states in a striking way something not altogether unfamiliar, but to which it is important to give our full consideration. One such sentence runs as follows, and draws attention to "The Beacon of the Unknown" in the article of that name.

"He who would get there must cease to be a number and become all numbers. He must have forgotten the illusion of separateness, and accept only the truth of collective individuality." A note on this passage states:

"The illusion of the *personality*, of a separate ego, placed by our egotism in the forefront. In one word, it is necessary to assimilate all humanity, live by it, for it, and in it; in other terms, cease to be "one" and become "all" or the *total*." (Vol. XI, page 248.)

When first considering such a radical change in our point of view, this might seem like an "impossible dream", especially as the same article deals with the extreme difficulty of reaching the goal to which the Beacon beckons. However, we have accepted as true the teaching of the "Oneness of Life" so that any information which helps our understanding of and attempted cooperation in such a vast scheme, must be of interest to all of us.

"Egotism" is one word which H. P. B. frequently uses when she points out what most holds us back in our efforts, so we should give more thought than usual to the meaning of this word.

There are many unselfish people in this

world but few of us who are not tinged with egotism. For instance, an unselfish person will give up much of his comfort and possessions for others less fortunate than himself, and looking around the world we can be thankful for that. At the same time, a person may be unselfish in many fields, and also be an egotist, because one aspect of egotism is the desire to impress others and bring ourselves to the forefront — or, in Theosophical terms, enhance one's own personality.

This can be done blatantly or very subtly, but whether we "blow our own horn" or "run ourselves down", as these sayings go, we are still trying to draw attention to ourselves.

It is natural, enjoyable and helpful to exchange experiences with each other, but when it gets to the point that we can hardly wait for someone to finish what they are saying so that we can take over, then we are surely being egotistical. When we say, "If I were him (or her), I would not do that", or when we attempt to justify ourselves, these are perhaps signs of childishness but they are nevertheless proof of this very common human failing.

It is understandable that our personalities seem so important to us for they have been our chief concern for many lives. They have been a necessary part of our past experiences through which we have acquired both good and bad qualities. Then, as we study the teachings of Theosophy we see that these same personalities must become fit to serve a greater purpose than the running of our individual lives — a purpose called "brotherhood". At this point

we may feel rather like a young boy who has left his junior school, where perhaps he was of some importance, to enter a more advanced school where he has to start at the bottom once more and pursue a higher set of values.

Even games have been seen as a symbol of life, wherein the most important thing a player learns to do is to cooperate with other members of his team. The most useful player is not the one who always wants to be a star, or shoot all the goals, but the one who is in the right place at the right time and who, when he sees one of his team in a better position to score, passes the ball to him.

What are we trying to contend with, as a Theosophical team? Surely it is that sense of separateness within ourselves and in the world around us which causes so much misery and destruction. If we believe this to be so, what can we do to help eliminate it?

We know that the outer world is a reflection of our inner lives and that egotism is our number one enemy and the cause of so much which we deplore. So, are there any special steps we can take to rid ourselves of it? For example, could we rid ourselves of our usual practice of trying to

impress ourselves on the world in general and on our unfortunate fellow beings in particular, and look at the world as it is, without our own personal ideas and interests mixed up in it? Could we become more receptive to what Life is trying to teach us? For Life is a teacher to whom we must listen.

The kingdom of nature itself provides us with much food for contemplation, but there again, we often miss much of its healing power and beauty because we are wrapped up in ourselves. This may be natural at a certain period of evolution, but once we really see how destructive that can be, we are surely compelled to do something about it.

It is said that every human being has his own special part to play in life, but that part must be in cooperation with others. Wasn't it H. P. B. who said that to do otherwise was as absurd as the hand fighting the foot?

For "one number" to become "all numbers" may seem like an impossible dream but a dream that to be fulfilled requires action on our part based on deep understanding. If we could only realize this, we might get a clearer vision of the Brotherhood of Man and the Oneness of Life.

## GREAT PAN RETURNS

ALVIN BOYD KUHN, PH.D.

*(Continued from page 82)*

To the perception of early man the thought was surely not implausible that, as the larger unit of the solar system was animated, vivified and ensouled by the power of a central dynamo — the sun, so by analogy it could be supposed that the life of man was similarly ruled by its proportionate fragment of that same power. Ancient philosophy postulated as the first principle of a true anthropological science the existence of a little divine "sun" within the nucleus of each man. This particle of indestructible essence of the mind-power of

the One Thing was at once the source, the dynamo and the innermost Self of the entity in which it was lodged for a season. And this "little sun", this ray, this spark of the Infinite God-fire, like its father luminary in the sky, also circled through the "heavens" of its organic system, the body of man. It covered the circuit of four "seasons" — sense, emotion, thought and spiritual perception — and aggregated to itself the twelve divine powers.

Man was thus an epitome of the cosmos. He was himself a solar system with a sun of

divine intelligence projecting its fiery energies of thought into the matrix of bodily matter. Strangely, ancient mythology proclaimed the divine soul unit in man to be the progeny of two mothers, named in Egypt Isis and Nephthys. Isis generated the Christ-child in the womb of conception; Nephthys gave him physical birth. The first was indeed the "virgin mother", matter in its inchoate, inorganic form; matter ethereal, subatomic, invisible — pure essence and not yet substance. The second mother was matter in its matured development when it could be impregnated by the solar ray of the God-mind and in the fulness of time bring forth the solar Son, or Sun.

In circling the twelve "houses", the upper six of which represented the heaven world, or disembodied existence, the lower six the cycles of immersion of soul-units in physical forms, the spiritual soul of man came in its lowest point of descent to the nethermost house of the Zodiac, Capricorn. The Zodiac prefigured the total cycle of the soul's evolutionary journey, starting with its spiritual conception in June at the summit of its heavenly ascent; the September equinox represented its actual impregnation of matter; and the December solstice marked its point of deepest immersion in body-matter. The descent from June to December could be called its period of incubation, and in terms of cosmic operation its involutory phase. At the nadir of its descent it would swing about the pivot of the solstice and begin its return to the empyrean and the "Father's palace" out of which it had sallied forth in the beginning, this being its evolutionary phase or arc. The solstice, then, was the point of turning about from the darkness of inert matter to return to the light of spirit.

So evident was this that the solstice itself was named *cardo solis*, the *hinge of the sun*. As depicted in the Zodiac the winter solstice was the hinge or pivot at which the solar power, sunk to its lowest grade of inertness, slowly swung around in the sluggish sea of dense matter and having

finally swivelled about, began its climb back to the heavens of spirit.

It is of staggering significance that in the Hebrew religious heritage coming down from Ancient Egypt, this solstitial point of pivoting from involution to evolution was named Mount Sinai. (From the Egyptian *seni* (sheni), *senai*, which Massey translates as "point of turning to return").

A brilliant new light by which to examine the Hebrew Old Testament is thus available to us. The Mount Sinai on which God descended to meet and commune with man is discerned to mean the earth itself. The December solstice of the cosmic cycle was poetized as the dark night and the cold winter of soul's evolutionary journey. The Christ Son (sun) was thus born at the winter solstice in all ancient religions. Christianity, in swinging away from the allegorical to the literal-historical rendering of scriptures missed the esoteric significance of the earlier typification, or confused it with the final birth of the soul out of its body-tomb, which is its "resurrection from the dead" at Easter.

The birth of the Son of God, then, was on March 25. But in the year 345 A.D., a decree of Pope Julian II ordered the change of date to December 25 in order that the Christians might be in harmony with the followers of Mithras and of Bacchus, who commemorated the rebirth of the Divine Sun at the winter solstice.

Another indication of the allegorical association of the divine birth with the solstice is the item of Christ's nativity in a *stable*. This symbol is a most apt illustration of the subtlety of ancient poetic allegorism. It might be thought of in relation to the adjective "stable", especially when considering the proportion of light to darkness in the period of a day. Though light is at its shortest diurnal duration and feeblest strength, and darkness is at its longest stretch, nevertheless, for the extent of some ten days of the solstice the two are completely "stabilized" relative to each other. They are locked, as it were, in the grip of a power

by which their two forces can interchange influences, fructify each other's life and generate out of the union the newborn Son of Light. At any rate, the germ of divine consciousness, slumbering in the matrix of the body, is quickened out of its condition of inertness, virtual "deadness", at the solstice, and awakened to the exertion necessary to effect deliverance from matter's womb and to begin a new cycle of growth that will eventuate in the summit of spiritual glory at Easter morn.

So the Christ-Messiah is reborn at the solstice of winter in the "stable" relation between his two parents, spirit and matter. A chapter in the apocryphal *Protevangelion*, a gospel ascribed to James, depicts the allegorism focused on the night of December 24, on which Joseph goes forth from the village of Bethlehem to find a midwife for Mary. It is dramatized as a time when birds in the air stopped in the midst of their flight; men seated around a table suddenly ceased eating, holding their forks with food before their mouths, their lips opened to receive food but they put nothing in"; a shepherd poised to smite his sheep but his hand was immovable above his head; kids putting their mouths to the water of a river, but not drinking. With this flourish of allegorism so openly flaunted in the book's thirteenth chapter, it is not difficult to determine why the *Protevangelion* was not voted into the canon of the Christian New Testament. Its obvious representation of the Nativity as a poetization of solstitial motionlessness being all to glaring evidence of the nonhistoricity of the birth event.

What is recorded as the oldest known Christmas carol, dated in the fifth century A.D., sings — in Latin — of the Christ, the

Virgin's Son, *a solis natus cardine*, "born from the hinge of the sun". The solstice, as the Sinai, the turntable in the roundhouse of evolution, the pivot on which nuclearized soul-divinity swings around the lower terminus of its involutory descent, is here delineated as the place at which the interlocking of the powers of spirit and body give birth to the Son of God.

Now, precisely at the solstice stands the house of Capricorn, the "Goat's Horn". The Zodiac itself seems to be a fathomless fount of amazing significances. The selection of the goat as beast-figure for the solstice period can be found to yield certain points of appositeness in fairly suggestive ways. Contrary to the superficial knowledge of most present-day astrologers, the animal here depicted was not the domestic goat, but the sea-goat. It was either an animal now extinct or perhaps altogether chimerical, though there appears to be a small sea animal meeting the traditional description. At any rate its sea character in time was forgotten and the animal symbol that came to be so largely featured in Saturnalian, Bacchic and other ritualistic ceremonialism was definitely the farm animal, the common goat.

Most, if not all the Zodiacal signs have a dual character or symbolic significance. It may be then, that the figure of the sea-goat was chosen as appropriate to represent the first life of spirit units sunken deep in the element of water, out of which they would later in development emerge for continued evolution in the air and on land. This would indeed depict the actuality of the progression of life upward through the biological stream from initial inception in sea water to transition at some period to land and air environment. It is astonishing to note how exactly the human foetus, recapitulating this order in its briefer cycle of birth and growth, is born out of a sac of water into the air. So the ancient analogists said that man, or the seed of consciousness ensconced within him, begins to unfold at the level of sense and emotion, typified respectively by earth and water. Later, he

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graduates into the kingdom of mind and spirit, whose respective types are air and fire.

These type-elements, it must be realized, are not merely abstract symbols, but were themselves quite literal analogues of the conscious powers they were used to adumbrate; sense arising through an earth-body basically compounded of earth elements; emotion showing itself as unstable as water and fluctuating as readily; thought as invisible and tenuous as air; and spirit being a fiery potency able to build or destroy its habitations.

The fitness of the symbols for the conscious powers is further attested by the challenging fact that for every possible relationship observable in the mutual interactions of the four elements upon each other, commensurable and parallel phenomena can be noticed in the four conscious grades. Thus, as a change in air will effect changes in water, so a change in thought will give rise to changes in emotions, calming or perturbing them.

Fire and air tend under natural conditions to rise; earth and water fall ordinarily by gravity. So spirit and mind culturally uplift man; whereas sense and emotion, if they do not directly drag him down, hold him at a lower level. Man's conscious life, the sages said, was thus the nursery bed and the battle ground of two opposite and moving forces. Morality, they said, nay, spirituality, was the product of the soul's maintaining as nearly as possible an even balance between the two pairs of opposing influences. Morality, the Greek philosophers expounded, consists in keeping a balance between the elements in nature, each constraining the other nearest it in a position and activity adapted to facilitate life's course of experience and growth in an even state and settled composure. When sense, emotion, mind and spirit blended their vibrations in harmony, there was joy, beauty and peace in the household of the soul. When either expression sounded its note out of tune, there was discord and anger.

The primary, or fundamental significance of the sign of Capricorn, based on its position at the nadir of soul's descent in the Zodiac, with all the implications of the winter solstice sharply accentuated, was the life of consciousness embodied in nature, or consciousness functioning germinally in matter impregnating mindless energy with seminal mind. Pan, as deity, was the operation of consciousness at the potential levels of sensation and emotion. Not his was the activity of consciousness at the high pitch of thought and spirituality. Pan was the god of nature. Pan was nature. Yet he was the potential of all mind and spirit power. Furthermore, he was the outer concrete expression of cosmic mind and spirit, but manifested in the physical world. So he was virtually the body itself of All-Being, the mind and soul of the Creator being as mind ever must be, veiled to outward sight, as the human body both manifests and veils the animating spirit that vivifies it. Apt is Pope's sententious couplet:

"All things consist of one stupendous  
Whole, Of whom the body Nature is, and  
God the soul."

*(to be continued)*

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## 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 117.

FCNBXBZCH AX NXXNPFAERRH

KPXNMFEIAEP, EPO JBIG TBI

AF TBIYX FCN NPFIEPMN FB

FCN APPNI RATN.

# RELIGION

## THE "ORGANIZED UNCERTAINTY" OF OUR TIME

MONTAGUE A. MACHELL

The colossally portentous mistake of today's society is to believe for one moment that Truth can be narrowed down and mailed to subscribers in a formula. The mistake lies not in the inaccessibility of Truth, but in the blind inadequacies of its subscribers. Interesting facts related to Truth are always available, but Ultimate Truth itself eludes every man. And yet, many of us repeat triumphantly, "Truth crushed to earth shall rise again", the verity of which statement being our assurance that Truth does exist and ever has existed.

Since Absolute Truth — beyond any human concept or formula — is a sublime and transcendent revelation, should it not, logically, require a sublime and transcendent degree of human awareness to cognize it? Are you or I, or anybody, equipped with consciousness of capacity equal to the job? Probably not. May we not be in the position of the astronomer seeking to discover a new planet with a telescope of inadequate power? Not quite so helpless perhaps, since there is justification for believing that Absolute Truth is akin to, hence within reach of the Absolute in man, whereas the undiscovered planet is *beyond* the reach of the telescope.

It would appear then that for you and me, merely focussing our telescope on the star is not enough. We must discover in ourselves a center of perception powerful enough to bring Truth into focus; our "Absolute" must be made *more* "Absolute", as it were!

The Theosophical Society is dedicated to the conviction that "There is no religion higher than Truth", in those words elevating Truth to the level of Religion. If by "Religion" we mean not a set of creeds,

but a basic and profoundly spiritual Way of Life, then obviously Theosophy declares itself to be a Way to Truth — not a sectarian Truth, but Truth Absolute. Its claim, beyond that of embodying Truth Absolute, is that it offers a way thereto.

Establishing such a claim, is it any wonder that, in response to the need for infinitely more time, more space, more experience, than one life on earth can offer, Theosophy enlists the limitless horizon granted by Reincarnation in which to scan the heavens for that Prophetic Star — Truth?

The Theosophist, justifying his desire to know Truth Absolute on the realization that in a Spiritual Universe, of which man is an inseparable part, his Absolute Spirituality (synonymous with Absolute Truth) must in time make that Truth an intimate part of his inmost consciousness, claims such a quest to be ultimately possible of fulfillment. He who has become one with Truth Absolute will be equipped to know whereof he speaks. This, Theosophy declares to be the only adequate "Knowledge", adding that the Theosophic life is the one life making demands on its disciples comparable to the supreme goal they have set for themselves.

Since Truth acquired by dedicated spiritual living is a *growing* Truth, at no time, from his first incarnation to his last, can the disciple say "I have it!" His pursuit of ultimate Spiritual Enlightenment makes Truth for him a State of expanding Spiritual Consciousness. It is not an "uncertainty", organized or otherwise, but a progressively expanding Awareness of that supreme mystery, Life. Never can he, or is he so short-sighted as to suppose he can,

wrap up Truth Absolute in a creed or a formula.

Man's lethargy regarding genuine spiritual living is so prevalent that "Religion" reveals itself again and again as built upon a workable plan for obtaining the richest rewards at the cheapest price. The most fervent affirmations of religious belief, comprised by personal reservations, insure *uncertainty* in the outcome. Because too much religion is little better than affirmation of belief in a man-made formula, it proves inadequate in the face of the heartaches and crises of earthly living. "Thy rod and thy staff, they comfort me" — but only so far as I place entire dependence upon them. "Live the life, if you would know the doctrine!" For that Doctrine to be utterly dependable, it can hold no "uncertainties".

In the effective devotee of Truth, Belief *must* become Knowledge; and, since man and his universe are one and inseparable, Self-knowledge must hold the key to knowledge of his universe. Truth, to be known, must be *lived*; so long as Life and Religion are two separate forms of knowledge, Truth cannot be known; he who would know it *gives his life to it*. The end is not a formula to be written down and memorized. It is a state of Spiritual Enlightenment transcending written or spoken words.

Because of the gulf between Matter and Spirit, material living leaves no room for Spiritual Truth. Man's way of life, his goals in life, must be raised from the level of Matter to that of Spirit. To know Truth, he must be Truth-motivated, that is to say released from the thousand and one claims material desires make upon him. That which he seeks to know is not an alternate choice. It is, or must become — LIFE, that is to say, Truth *lived*. After all the religions, all the doctrines, all the ritual and devotions have been absorbed, there still remains — the Life and its motivations. Jesus, the Initiate, who had crossed the gulf, could truthfully say: "I am the Way,

the Truth and the Life." That man who, with equal truthfulness can repeat those words — *knows* Truth, because he is Truth.

Two problems contribute largely to the uncertainties of orthodox religion: the problem of Time and the problem of Justice, the two interlocking as sources of amazement. The Theosophical doctrine of Reincarnation, removing the sting and finality of death, opens a vast arena of Time for man's spiritual unfoldment; an arena spanning many thousands of years. The need of such time periods reminds us of the stupendous proportions of the Truth man would know. His quest is, in fact, a sublime drama of spiritual evolution in which, ever so slowly, the Spiritual Self wins complete mastery over the physical man and his physical appetites. Under such a schedule it stands to reason that the causes and effects he sets in motion, extending over thousands of years and innumerable incarnations, must show small signs of "progress" in one life of seventy or eighty years. As a result, any proponent of the one-life theory may see rank injustice in the destiny allotted to him as a reward for an irreproachable life (of seventy or eighty years). He is, of course, totally oblivious to the innumerable and varied causes set in motion in previous lives, any one or more of which could have invited certain disciplinary experiences in this one. The idea that prayers to an all-merciful Father can intervene between Cause and Effect is a total mistake. In whatever way these prayers are answered, could the answer of a "just God" ever stand between man and an experience valuable to his spiritual advancement, however distasteful or painful? The fact that this body and this personality can remember nothing of those past lives is immaterial since it is the deathless Ego, enduring unchanged through life after life, that attracts such needful experience for its further mastery of the incarnating personality.

Theosophy calls attention again and



again to Desire as a major obstacle to spiritual unfoldment. This term, Desire, has reference not merely to physical lusts and appetites but also to what might be defined as "the direction of intent". To make any sense of these words one must remind himself of the Theosophical teaching that man is a spiritual being, inhabiting a spiritually motivated universe in which *Growth for all* is the destiny. Despite present evidences to the contrary on every hand, this universe and everyone in it comprise a Garden of Growth — the nature of man unfolding in terms of spiritual enlightenment — all else being contributory to that unfoldment. This means that *my growth, my advancement, my salvation*, draw fullest significance as aspects of universal growth. As separate, personal phenomena, they are lessened. To the extent that I grasp this pattern, the "direction of my intent" will be *outward*, for all, instead of merely inward, *for me*. My objective must be to immerse myself in, and identify myself with, Universal Growth, thereby offering up my "salvation" on the altar of humanity.

Ever running counter to this direction of intent is the nagging, persistent, personal fascination of my *separate* welfare, my

*separate* preferences, my *personal* gratification, dedicated to a *personal* heaven *for me*. This is the ego-guided intent, directed ME-ward, in place of universally directed OTHER-ward. And much religion tends to be directed primarily towards personal salvation. Having set up the flaming Ogre of Damnation for the individual sinner, religion has had to take certain measures to preserve the righteous man's sense of security. Unfortunately, (or perhaps fortunately), no doctrine or dogma can offer security from the fruit of seed sown. "Security" has a single price tag: Knowledge. He who clearly and fearlessly accepts the truth that "As ye sow, so shall ye also reap", without the prospect of a fiendish hell or a blissful (if uneventful) heaven to back it up, will sow Security in a positive dedication to Growth for all. Sowing the seed of selfless love and compassion for all, he can rely on the fruit of his sowing, without Security measures of any kind.

Mankind's perfect understanding of Growth as a universal Law, prompting him to love and serve that Law, can contribute mightily to lessening Religion's Organized Uncertainty!

## 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.** Some terms mentioned in *The Secret Doctrine* are today sometimes used in contexts that imply different meanings to those Madame Blavatsky apparently had in mind — such as "monad," "ring-pass-not." Could you offer explanations of these terms that would be helpful to a student of *The Secret Doctrine*?

**Answer.** In connection with the word "monad" there is indeed a confusion in the use of this term. The reason for this is because the word is used in more ways than one, both by present-day writers as well as by H. P. Blavatsky. First, turning to the dictionary one finds there an excellent definition of the word, stating that

“monad” is derived from the Greek *monas*, a unit, and states that it signifies an indestructible unit. The dictionary also gives the definition used in metaphysics: “a fundamental unit or individual: an indivisible and ultimate substance.” Keeping this definition in mind, in turning to *The Secret Doctrine* we find the question is asked: “what is then the Monad proper?” and the answer is supplied:

“It is the emanating spark from the uncreated Ray — a mystery.” (S.D. I, 571; II, 294 6-vol. ed.; I, 624 3rd ed.)

But in turning to another page we read:

“ ‘The Eternity of the Pilgrim’ is like a wink of the Eye of Self-Existence. ‘Pilgrim’ is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us . . . ” (S.D. I, 16; I, 82 6-vol. ed., I, 45 3rd ed.)

Is there an explanation? Yes, indeed. The first quotation has reference to the *origin* of the Monad, which is indivisible and indestructible. Consequently this has reference to its Source and from which it is indivisible: it is more often and more correctly designated the Monadic Essence; whereas the second quotation has reference to the Pilgrim (the two in one) which is undergoing its cycles of evolutionary development; and is explained in this manner. The Monadic Essence or Atman (to give the name used in connection with the enumeration of the seven principles forming the constitution of a human being) is unable to manifest or function in a manifested world or sphere without an upadhi (signifying “a basis for operation”). Consequently Atman emanates a vehicle, which is termed the Buddhi principle (the intuition and discriminating principle). But because of having emanated a vehicle for purposes of manifestation, the two components are rightly considered as inseparable, in-

divisible and indestructible. Therefore this “two in one” is regarded as a “monad.”

H. P. Blavatsky was aware of the fact that a confusion might arise in regard to using the term “Monad” in connection with Atma-Buddhi and wrote about it in this manner:

“Thus it may be wrong on strictly metaphysical lines to call Atma-Buddhi a MONAD, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit, and *vice versa*; and since the Universe and the Deity which informs it are unthinkable apart from each other; so in the case of Atma-Buddhi.” (S.D. I, 179; I, 231 6-vol. ed.; I, 202 3rd ed.)

A still further clarification is needed, for the Monad is even referred to as a trinity, as in this passage:

“The monad — a truly ‘indivisible thing,’ as defined by Good, who did not give it the sense we now do — is here rendered as the *Atma* in conjunction with *Buddhi* and the higher *Manas*. This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and *illusive* life. The monad, then, can be traced through the course of its pilgrimage and its changes of transitory vehicles only from the incipient stage of the manifested Universe.” (S.D. I, 570; I, 293 6-vol. ed.; I, 623 3rd ed.)

Why should the Monad be regarded as a trinity? It is so regarded especially in connection with the after-death states; for the Reincarnating Ego is then linked with the “Pilgrim” forming thus the immortal triad.

A further difficulty arises when an adjective is placed in connection with the Monad in this manner: the Mineral Monad, the Plant Monad, the Animal Monad, the Human Monad. This would seem to imply

(Continued on page 111)

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death of Mrs. Anne Gulliford on August 11. A member of Toronto Lodge, she had joined the Society in 1947. She was living in Sarnia at the time of her death.

\* \* \*

A business trip took me to Edmonton in October, and thanks to it I was able to meet President Emory Wood and members of the Edmonton Lodge on the 20th. My visit coincided with the opening of the Lodge's new quarters at 8631-109 Street.

The Edmonton members are looking forward to introducing Theosophy to a wider public through their new facilities, which are spacious and conveniently located. There is a main meeting room, large enough to seat 50-60 comfortably. Adjoining it is the Lodge Library and Book Concern; this smaller room is sufficiently large to double in use as a classroom if required.

Edmonton Lodge was chartered in 1911 and has attempted to keep alight the beacon of Theosophy in that city ever since. The new Lodge quarters will serve as a base not only for local affairs but will also be a centre from which it is hoped the light may be carried to smaller centres throughout the western provinces.

Present at the meeting I attended was Mrs. Nellie Dalzell, who joined the Society in 1913, and Mr. Stan Elliott, President of the Calgary Lodge. It was most interesting to hear Mrs. Dalzell's reminiscences of Edmonton Lodge in the early years of its existence. In its history it has seen some thin times, but thanks to the determination of dedicated members has come through them all and from now on will hopefully be in a position to serve a large and rapidly expanding region of Canada.

\* \* \*

In most places the T.S. is seldom fortunate to receive favourable publicity gratis. It was most encouraging, therefore, to read a lengthy clipping from *The Victorian*, October 11, 1974. This is an exceptionally well-written article entitled "The Keepers of the Lamp" and deals with Theosophy and the Society. A photo of H. P. Blavatsky appears alongside.

The writer of the article had interviewed Mrs. Dorita Gilmour, President of the Victoria Lodge, and much of the factual information evidently derives from her. However, the piece also contains several thoughtful comments, an indication of the care that had gone into writing it. For example, Plato, Pope John XXIII, Gandhi and Schopenhauer are quoted to provide analogies with the Theosophical philosophy. An article by Montague Machell, which appeared in this magazine, was also mentioned.

I particularly appreciated the last paragraph. Asked to sum up her central Theosophical affirmation, Mrs. Gilmour replied: "I believe in the brotherhood of man and the oneness of all life." To this the writer concluded: "What could be simpler? And what could be more difficult?"

\* \* \*

The Society's Centenary is now only a year away. Now is the time to start planning personal activities in connection with its celebration, and no doubt many will be considering attendance at the World Congress in New York City as one of their outer efforts.

At this time I would like to remind readers that we have a special fund from which members of the Canadian Section attending the Congress will be assisted with a subsidy against registration fees. Contributions to the fund are invited: those who cannot go to New York in November, 1975 might wish to help those who will.

\* \* \*

**THE CANADIAN THEOSOPHIST**  
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Editors: Mr. and Mrs. T. G. Davy

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

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

**RANNIE PUBLICATIONS LIMITED**  
Beamsville, Ontario

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

**Golden Rule Lodge:** Joseph Beaudry, Sally Homann.

**Member-at-large:** Georgina LaMothe.

**Toronto Lodge:** Yetvart Dovlet.

T.G.D.

## LETTER TO THE EDITORS

*The Editors*

*The Canadian Theosophist*

It is recorded in *The Theosophist* (Adyar) of March, 1974, that Adyar Day, February 17, was celebrated as usual by the children of the Olcott Memorial School in honour of the passing of the President-Founder.

In the course of a eulogy of Mr. Leadbeater, whose birthday fell on February 17, Srimati Rukmini Devi mentioned his great regard for Mrs. Besant. She said he came near to tears at her death, but, as he wrote to a friend, he saw her coming towards him and the feeling of loss passed.

The report goes on to say:

"Srimati Rukmini Devi related an interesting sidelight on this, when she remarked that she had been told by those who could see, about the different reactions of Mme. Blavatsky and Dr. Besant following their departures from the physical body. Mme. Blavatsky had looked from the other side at the people mourning her passing and laughed at their foolishness, while Dr. Besant came to them to comfort them." (P.415)

If H. P. B. were, indeed, seen to be laughing, might it not have been an expression of great joy that her terrible sufferings were over? Much as another is said to have exclaimed, "It is finished".

Without H.P.B. there would have been no true knowledge of the Ancient Wisdom in the world today.

Jean Ferguson

## A NEW T.S. SERVICE IN WESTERN CANADA

Members and readers in Western Canada requiring T.S. books and literature are invited to write to:

Box 2983, Station "A"  
Edmonton, Alberta  
T5J 2G6.

## VICTORIA LODGE

At the Victoria Lodge Annual Meeting in September the following officers were elected for the year 1974-75.

President	Dorita Gilmour
Vice-President	Dorothy Armstrong
Secretary	Sybil Bateman
Treasurer	Jean Ferguson
Librarian	Jean Ferguson
Social Convenor	Rose Sadler
Publicity	Sybil Bateman

For collecting information pertaining to the T.S. Grace Wyllie.

During the year we were very glad to welcome two new members to the Lodge — Mrs. Margaret Ellis and Mrs. Ellen Page.

Our tape recorder was utilized at several meetings. In particular the Proem of *The Secret Doctrine* was studied with the help of a tape. We also heard a recording of a talk given by Boris de Zirkoff at the 1970 North American Theosophical Students' Conference.

An *Introductory Course on Theosophy* was also studied. This was advertised in the hope of interesting new students to Theosophy but we did not have an encouraging response.

White Lotus Day was celebrated on May 8 with various members reading appropriate passages. This was followed by a discussion on the work of Theosophy.

In June we welcomed Mr. Emory Wood, President of the Edmonton Lodge. We discussed with him ways and means by which to promote Theosophy in the Western Provinces.

We had a successful season, with very good attendance. Sybil Bateman  
Secretary

---

## EDMONTON LODGE

Edmonton Lodge of The Theosophical Society in Canada, no less than other Theosophists in the world, is looking forward to a period of renewed interest and growth in the "Work" in the coming 25 years.

Under the leadership of our President, Emory Wood, we have laid tentative plans which we hope will make Theosophy a household word in Western Canada in the next decade. We recognize that this is a very ambitious undertaking; however, we are determined to work to this end and, as our teachings say, "leave the results to the Law."

Part of the initial preparation was the establishment of permanent headquarters which we recently acquired and incidentally, is already well equipped with furniture and an extensive library of books, both for sale and lending.

So recent are these acquisitions that we hadn't held a meeting in our new premises and were wondering how we might suitably celebrate this occasion when our President was notified that the General Secretary was to visit our fair city in the latter part of October.

Taking advantage of this fortuitous set of circumstances, arrangements were quickly made to hold our first meeting on the evening of October 20 at 8:00 p.m. and Ted Davy was to be our first guest speaker.

The title of the lecture was "From Whence Our Wisdom Springs . . ." and at no time did the speaker lose the attention of his audience. The talk was well prepared and delivered, and on behalf of Edmonton Lodge I want to express our appreciation and thanks to Ted for taking time from his busy schedule to officially open our new premises in such a masterful manner.

B. J. Whitbread  
Secretary.

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## 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.

May 8, 1974, was a very beautiful day in Victoria this year. Atma Vidya Lodge celebrated White Lotus Day at the home of the President, Mr. Benjamin Garside. Mr. Garside is a fine old Theosophist who enters his 90th year in November.

Profusions of white gladiolus, white narcissus and a white cosmos plant were on the table. Readings were given from *The Voice of the Silence*, *The Light of Asia*, and from the William Quan Judge rescension of the *Bhagavad-Gita*.

Plans for the Fall session of lectures were enthusiastically discussed. All these talks will be open to the public. The same officers as last year were re-elected.

Elouise R. Wilson  
Vice-President

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### 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.

*Idyll of the White Lotus*

In its long existence the Theosophical Society has weathered a number of external crises including wars and depressions. During the year under review the world went through a period of economic stress, and although compared to many countries Canada has been fortunate in adjusting to its effects, these are certainly adversely affecting individuals and groups. Like all others, the Canadian Section of the T.S. has been hurt by inflation. This problem is doubly serious for organizations like ours, whose expenditures are carefully regulated at all times, and whose sources of income are limited.

Finances apart, it is a pleasure to report a year of quiet progress. A new Lodge has been chartered and steady activity is evident in most of our centres. As we move towards the Society's Centenary, it is hoped and expected there will be renewed enthusiasm for the work of the T.S. in all regions. Membership tends to be steady, with a slight increase recorded for the year; the number of magazine subscriptions likewise rose slowly. Once again, it is interesting to observe an increase in members-at-large both in absolute numbers and also relative to the general membership.

For many years a major program of the Canadian Section has been to place the works of H. P. Blavatsky in Canadian university libraries. This program was reactivated during the year thanks to the publication of Vol. XI of *H. P. Blavatsky Collected Writings* and also the availability of a new edition of the long out-of-print *Letters of H. P. Blavatsky to A. P. Sinnett*.

Ted G. Davy  
General Secretary

## NON-ENGLISH PUBLICATIONS LOAN FUND

The Non-English Publications Loan Fund continues to make available financial assistance for the publication of Theosophical books in a number of languages. Since our last appeal, German and Spanish editions of *An Abridgement of The Secret Doctrine* have been published; theosophical books have been brought out in Hebrew, Indonesian and Portuguese; the Japanese translation of the *Abridgement of The Key to Theosophy* is almost ready for publication.

Now we need your continued help to carry on this program. Work has begun in a number of Sections on translating from manuscript the English language text of *The Universal Flame*, the book to be issued in 1975 to commemorate 100 years of Theosophy in the world. Every effort is being made to bring out this "century book" in as many languages as possible simultaneously with its release in English. Many Sections will need financial assistance from the Non-English Publications Loan Fund to meet the publishing costs of this book.

Let us make our Centenary Year a time of special effort in the publication of Theosophical books in all languages! Let the "sun of Theosophy" shine for all, no matter what language may be spoken.

The Non-English Publications Loan Fund is administered by an international committee. Contributions may be sent to:

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

Please state on remittance: "For the Non-English Publications Loan Fund".

Joy Mills  
Vice-Chairman  
NEPLF Committee

## SECRET DOCTRINE QUESTION AND ANSWER SECTION

(Continued from page 106)

that there is a difference in the type of the Monad. But this assumption would be a misunderstanding, for the Monadic Essence is not affected by means of the vehicle which is thus associated with the Monadic Essence. In order to clarify this concept H. P. Blavatsky wrote the following:

"... the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the 'Individual Monads'... Now the Monadic, or rather Cosmic, Essence (if such a term be permitted) in the mineral, vegetable, and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression. It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende. Instead of saying a 'Mineral Monad,' the more correct phraseology in physical Science, which differentiates every atom, would of course have been to call it 'the Monad manifesting in that form of Prakriti called the Mineral Kingdom'... The Peripatetics applied the word Monas to the whole Kosmos, in the pantheistic sense; and the Occultists, while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract by terms of which the 'Mineral, Vegetable, Animal, (etc.), Monad' are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit." (S.D. I, 177-8 I, 230-1 6-vol. ed.; I, 200-1 3rd ed.)

Thus the Monads passing through that arc of their circuit which calls for an evolutionary experience in the Plant Kingdom manifest in that form of Prakriti appropriate to the Plant Kingdom. In like manner the Monadic Hosts requiring experience in the Animal Kingdom have vehicles suitable to the Animal Kingdom, while the Hosts of Monads pursuing the stage of development in the Human Kingdom use human bodies.

"Monads are everywhere," stated H. P. Blavatsky and continued:

"Thus the human soul is a Monad, and every cell in the human body has its Monad, as every cell in animal, vegetable, and even in the (so-called) inorganic bodies." (S.D. I. 630 fn.; II, 355, 6-vol. ed.; I, 691 3rd ed.)

With regard to the term "Ring-Pass-Not." This is a symbolical term used solely in *The Secret Doctrine* in connection with one of the Stanzas of Dzyan — Stanza V, sloka 6. Because it is such a unique term its significance is limited to a particular concept — such as a superior or inferior plane into which human beings are not able to enter. Therefore it is not likely that the term would be misconstrued. Thus a person might use the term in reference to death, when stating that a person who is left on earth is unable to enter the Ring-Pass-Not when death has taken a loved one from this world. In addition to this idea, H. P. Blavatsky gives an entirely different concept in an explanation following the sloka (and this is applicable to every person).

"The Lipika circumscribe the triangle, the first one (the vertical line or the figure I), the cube, the second one, and the pentacle within the egg (circle). It is the Ring called 'Pass Not,' for those who descend and ascend (as also for those) who, during the Kalpa, are progressing toward the Great Day 'Be With Us.'" (sloka 6)

"The esoteric meaning of the first

sentence of the Sloka is, that those who have been called Lipikas, the Recorders of the Karmic ledger, make an impassable barrier between the personal Ego and the impersonal Self, the Noumenon and Parent-Source of the former. Hence the allegory. They circumscribe the manifested world of matter within the Ring 'Pass-Not.'" (S. D.I, 129; I, 187 6-vol. ed.; I, 154 3rd ed.)

The Karmic Ledger is also called the Akasic Records: "the great picture-gallery of eternity — a faithful record of every act, and even thought, of man, of all that was, is, or ever will be in the phenomenal Universe." The "personal Ego", usually referred to as the "personality" (technically Kama-manas, or again the lower quaternary) is unable to read the Karmic Ledger, although the "impersonal Self" — the Reincarnating Ego — does have cognizance of the Record. The "Kalpa" here signifies the Solar Kalpa — the period of activity of the solar system, following which there is the very Great Period of Rest (or Pralaya) described as "the Great Day Be With Us."

"The Lipika separate the world (or plane) of pure spirit from that of Matter. Those who 'descend and ascend' — the incarnating Monads, and men striving towards purification and 'ascending', but still not having quite reached the goal — may cross the 'circle of the Pass-Not', only on the day 'Be-With-Us'; that day when man, freeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his personality — erroneously regarded as his own — from the Universal Ego (Anima Supra-Mundi), merges thereby into the One Essence to become not only one 'with us' (the manifested universal lives which are 'One' Life), but that very life itself.

"... But the full Initiate knows that the ring 'Pass-Not' is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity. In this 'Infinity' of the full Initiate there is neither



height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the 'para-para-metaphysical.' In using the word 'down,' essential depth — 'nowhere and everywhere' — is meant not depth of physical matter." (S.D. I, 130-1, I, 188-9 6 vol. ed.; I, 155-6 3rd ed.)

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A condition of real peace in ourselves need not inhibit action in relation to others, but gives rise to a self-initiated and spontaneous movement which is an expression of the intelligence and harmony present in that condition.

N. Sri Ram

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## WHY?

NELLIE DALZELL

Our lives are made up of Why, Why, WHY? There is not even an echo to answer with another question. Why, and for What?

We are here on this planet Earth. There are other planets, other universes, other systems of which we know nothing. We say we are a part of the All, the Life Force which makes us what we are: and the All is nameless, timeless, unattainable.

We go on striving to attain, to know. Deep in our hearts we know-What? We cannot say. It is not *any* thing, *every* thing, or *no* thing, for such things may be described in words. Perhaps a little doubt creeps in. We push the doubt aside, for vaguely we know that we *know*. What?

Sit in the Silence for a while. Still all doubt and uncertainty. No material sounds or sight can disturb you. What is it that happens — sometimes? You cannot say, you only know that *something* has brought you Peace, contentment — all doubts dispelled! You are no longer tired, spiritually. Hold that Peace within you; live it, give it out. It will spread and make itself felt by some, though not by all.

You cannot bask in that Peace always. You have to live from day to day and

sometimes everyday things bring worry. Drive out that worry. Remember that which comes to you in the Silence. There is no need to ask WHY again. For inwardly you know.

That which is attainable is within us. Have you momentarily touched the "Fringe of the Infinite"? Some have and perhaps you have. You and the Infinite are One. That One is All. There is no separation, nor can there ever be. It is a fantasy. There is but the ALL nameless, timeless, unattainable.

And you *know* why.

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## UNDERGOING ALL EXPERIENCE

*Question.* We are taught that the only way to learn is by experience, and that we have to go through all experiences. Does it mean that we have to go through *every* experience we see in life — even the harrowing and revolting ones — in order to learn sympathy, and their opposites?

*Answer.* We are not only taught, but each of us for himself *knows* that the only way to learn is through experience *and* observation. There are three phases of experience: (a) By inflicting it on others; (b) by having it inflicted on oneself; and (c) by observing the experience itself, whether undergone by oneself or another.

What we have to learn is the meaning of that Life which each one of us is and which all of us are — its powers, potentialities, their development, use, and purpose. Under the theory of Karma and Reincarnation we should understand that each one of us has already undergone countless times every possible experience in matter from its highest to its lowest states, from its simplest to its most complex forms. No man, therefore, needs any further experience in the sense in which the word is employed in the question asked. What every man does need is to understand those experiences. Understanding comes by

contrast, by comparison, by reason, by reflection, and, above all, by perception of the identical nature and law of all Life. *After the middle of the Fourth Round no man can have a new experience.* He can only have the repetition of old experiences, good, bad or indifferent, until he understands that they are effects, and begins to live as well as act upon the plane of causes.

This is a question that is often asked. It cannot be answered, nor the answer perceived, through any number of experiences. What we perceive is effects and these we name experiences, but the world of Spirit, or pure Being, and the world of Causation, or mental existence, are also worlds of experience quite as much as, and more so than, the world of mere effects.

Incarnated man lives in three worlds: The world of being, the world of causation, and the world of effects. Experience, in the full sense, means the harmonious realization of the *unity* of these three worlds. So long as any experience appears to us as "harrowing" or "revolting", we cannot understand it, because the experience is then perceived only through our psychic nature. When experience of any kind is regarded as experience and not as either good or bad, pleasant or painful, we begin to be able to make intelligent *spiritual* distinctions and decisions. Realization comes from understanding the Unity of Life, not from any imaginable amount of experiences of its manifestations.

*Theosophy*, Vol. 16, page 177

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## BOOK REVIEWS

*The Esoteric Tradition* by G. de Purucker. Published by the Theosophical University Press, Pasadena, California 91109. First Edition 1935, reprinted 1973. In two volumes 1,109 pp. Price \$13.50.

By way of introduction to what is the Esoteric Tradition, one might best quote directly from the author: —

"... behind all the various religions and philosophies, there is, the Theosophist emphatically declares, a secret or esoteric Wisdom, common to all mankind, existent in all ages, and revealed in one form or another as the cycling centuries slowly pass and drop into the ocean of bygone time. This Wisdom is Religion, per se, and unadulterate Philosophy of Nature, and impersonal Science, explaining the structure and habits of the Universe: this Wisdom is universal and impersonal, and its human proponents, however grand, are merely the Voice announcing it to mankind from age to age."

G. de Purucker's restatement of this Ancient Wisdom is one of immense proportions, and his probing is deep and far reaching in its implications. It is primarily to be stressed, however, that the teachings are not re-interpreted but re-presented in their purity, emphasized evenly from the scientific, philosophical and religious point of view, that is respectively the *How*, the *Why*, and the striving for union in consciousness with, as the writer himself explains it. The re-publication of this work is a splendid tribute to mark the centenary of the birth of this dedicated Theosophist, and it is wholeheartedly recommended to any student of Theosophy, as a profound study drawing from the intuitional in addition to the intellectual faculty, involving a growth in understanding from first page to last.

The pattern of display of the material adheres closely to that of nature herself, as a magnificent integration of seemingly divergent items, all minutely interworking and interdependent, each recurring constantly as the analogous law interrelates the macrocosmic with the microcosmic, the inner with the outer, down the hierarchial steps. The clarity in language and in detail, and the reverence of expression, both prevalent throughout the entire work, merit direct quotations by way

of example of this vast, interwoven scheme.

“Every point in space represents an evolving entity — essentially a Monad. Intelligent beings — on earth we call them humans — live and exist throughout the boundless realms of the fields of endless Space. Some of them are high in development, some intermediate, some low; but they all work together and their combined actions and substances are the diversified and marvelous gradations of energy and substance of which the Universe is composed.”

“The human soul itself is composed of hosts of minor “souls”, the life-atoms in and through which it expresses itself: hosts of young and learning entities, just as are the cells, and the atoms of the cells, and the electronic infinitesimals of the atoms, all going to make man’s physical body.”

The teaching continues further by drawing a striking correspondence between the activity of these life-atoms in their continuous passage to and from the physical and invisible realms of man’s occult constitution, with that of the reincarnating human egos in their after death journeys in consciousness through the astral light of the earth’s globe.

Some of the other aspects of Theosophy which are given extensive coverage in these volumes include: — the unfolding and infolding of the seven Cosmic planes, the lokas and talas of Brahmanism — the structure of the Universe, inner worlds and outer worlds, hierarchies, the Seven Sacred Planets — Reincarnation, post mortem states, Kama Loka, the Kama Rupa, Devachan, the outer rounds of the Spiritual Monad through the Seven Sacred Planets, the psycho-magnetic attractions back to incarnation, the mystery of birth — evolution of the monad — the inner rounds of the Earth Chain — Root races — animals — the Secret Doctrine of Buddhism — Esoteric Christianity — the Qabalah — the ancient philosophical systems —

modern science — the Mahatmas and the Mystery Schools.

An erudite scholar, G. de Purucker has a knowledge of Latin, Greek, Hebrew and Sanskrit, which enables him to reach the etymological source of the writings of the ancient philosophies and world religions; and his is also the ability to relate with the Ancient Wisdom the latest scientific discoveries of his day, which might be demonstrated by his translation of the “singular points”, theorized by the scientist Sir James Jeans into the Laya centres of the Secret Doctrine. Likewise, the intimation by science of an apparent radio-active state in all physical matter, he describes as the inrolling of the planes of manifestation, that is the etherializing of dense matter, since the halfway point was passed, into the more subtle matter of the plane next within.

His most beautiful and inspirational writings, though, are those which concern the Mahatmas and the Mystery Schools, and his intuitional insight penetrates through the allegory to the esoteric heart of the Mystery teachings. Of the Schools he declares: —

“... they are above everything else not Schools in the sense of being mere buildings containing lecture-halls with professors and listeners, but centers of spiritual light, and they may, it is quite possible, have no buildings at all of any size in which meetings are held. Such meetings may be held under the face of Father Sun, or possibly under the violet dome of night. One may meet a member, whether disciple or teacher, of one of these Schools, in the hurly-burly of the streets of one of our great cities, and pass him by, neither knowing nor recognizing how near one has approached to brushing the skirts of a passing quasi-god-man, mayhap.”

“The aspirant or candidate for the Archaic Wisdom is always told: There is a way by which to gain truth. There is a way by which man may gain wisdom. Yet any knock except the right knock is

unheard. In a paradoxical sense one must practise before one may receive the full light of knowledge. The knock itself is, first, living the life. One must come with peace in his heart, and with a yearning for light so strong that no impediments or obstacles will daunt the courageous soul. One must come to the outer portal ready to brave the scorn of the world — the blind, foolish, ignorant world which laughs and scorns because it knows not better, much as children laugh when they hear a truth which they do not understand.”

Joan Sutcliffe

\* \* \*

*Reality of Occult-Yoga-Meditation-Flying Saucers*, by Rex Dutta.

Published 1974 by Pelham Books, London, England. 199 pp. Price £ 3.50.

Whatever else may be read into the title, this is a book on Theosophy. In my opinion, it is a very good one. I am grateful to have had the opportunity of reading it, and recommend it alike to new and old student.

As in his earlier (also Theosophical) books. *Flying Saucer Viewpoint* and *Flying Saucer Message*, Rex Dutta uses a unique, down to earth writing style. With it he goads, startles, stimulates. He deliberately goes out of his way to annoy, and it is remarkable how effective this technique is to make one question one's favourite views. He never shouts "Wake up!" in so many words, but might just as well. Really, what more can one ask of a book?

The presentation of Theosophy is necessarily brief, for this is a slim volume, but it is illuminating. It is written in language that can be understood without a glossary of technical terms (although these are usually included parenthetically). Most important, this is undistorted Theosophy — in contrast to the usual product of the popularizer. However, it is far from the author's intention to present another Theosophical text book: he wants rather to

encourage the reader to investigate for himself or herself the Mahatma Letters and the writings of H. P. Blavatsky.

Again with reference to the title, the subjects contained in it are dealt with separately but compatibly. Their relevance to the whole and to each other is implied throughout. Particularly thought-provoking are the sections on Yoga and Meditation — common sense treatments, both. But on whatever page, in whatever section, the reader is reminded continuously of the reality of unity. "Oneness is" is the slogan of this, as of Mr. Dutta's previous books.

The issue of flying saucers today appears to have entered a new phase. If public polls are any indication, their reality is now accepted by the majority. The chapter on flying saucers might be considered as a postscript to the above-mentioned earlier works, but even standing alone it indicates clearly and succinctly just where this phenomenon fits into the overall scheme of things.

An amazing amount of ground is covered. There are references to Uri Geller's feats, to vegetarianism, to acupuncture. The mystery of a smile is considered — and what a challenge is presented in a mere page and a half on this subject.

Just a word about technique, because Dutta's is different compared with any writing style we are accustomed to. It is original. It is purposively inconsistent. It has much in common with poetry (which it isn't). Conventional punctuation is periodically abandoned and the effect (on me) is sometimes a lateral, sometimes a vertical thought movement. One-word sentences appear here and there — and these can be very productive at times. The purpose of all this is obviously to try to get a difficult message across and through minds that are all too clogged up with over-written texts.

Adding to the dynamic quality of this book is the inclusion of views on related topics by five other students. These short essays, which are in harmony with the main work, are valuable in their own right and offer yet further encouragement to students to seek out the Path for themselves.

Ted G. Davy

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*Civilization: Death and Rebirth.* Five Theosophical articles. Published 1974 by Theosophy Weekly, P.O. Box 30593, Santa Barbara, California 93105, U.S.A. 61 pp.

This is an interesting and unusual collection of articles written by various authors and first published during the early years of the modern Theosophical Movement.

Included are: The Great Master's Letter (frequently referred to as the Maha

Chohan's Letter); *Lucifer* to the Archbishop of Canterbury, Greeting!; A Turkish Effendi on Christendom and Islam; Personal and Impersonal God; Morality and Pantheism.

Needless to say, all can be read for instruction and inspiration. The first-named is generally well-known, but although most of the others have been reprinted from time to time, they deserve to be more widely distributed.

Ted G. Davy

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## ANSWER TO CRYPTOSOPHIA

American Theosophists.  
Second Message to the  
H. P. Blavatsky

inner life.

Theosophy is essentially unsectarian, and work for it forms the entrance to the

## THE AWAKENING

In the "One", all "Is". Life is the expression of the "One",  
Creating, through aeons of Time, and myriad forms,  
A vehicle whereby a thinking entity becomes.  
This, through its Divine power of resolution  
Consolidates the within with the without. Dispelling ignorance,  
Freeing the "Imprisoned Splendor", which is the knowing of the Self.

To know that self can never be an end within itself,  
But is rather that other part of self whereby the Self's revealed.  
The infinite, to know itself, must finite self become.  
By limits it provides a field for self to freely run  
And garner to itself the fruits of all that it has sown.  
But the fruit has not been grown to be thoughtlessly consumed,  
But to bring these selves together by awakening the Human Soul.

A. Tyro

# THE TORONTO LODGE LIBRARY

In the Minutes of one of the earliest meetings of the Toronto Theosophical Society, in 1891, may be found a resolution to establish a Lodge Library. Funds (then, as now, hard to come by) were solicited for purchases. (In that year, *The Secret Doctrine* sold for \$10.00 — the equivalent of about two weeks' wages for the average individual. Libraries were not developed overnight.) For the most part, however, acquisitions have always depended on the donation of books by members and adherents.

A library service has thus been one of the oldest and continuous activities of Toronto Lodge. By the time it was situated at 52 Isabella Street, in spite of rather cramped facilities, the lending library was a going concern. In those days (the early twenties) Theosophical literature was not as easy to obtain as at present. Much of the best was no longer available; works still in print were relatively expensive. Most members had no alternative but to borrow.

Through the Lodge Library they had access to a large and growing collection which included not only basic Theosophical literature but also books on almost every subject necessary to supplement a serious student's researches. The collection was of such quality and size that public libraries often referred readers to it for books unobtainable elsewhere in the city.

The Toronto T. S. Library is now back in operation after adjusting to a series of vicissitudes. Following the sale of the Isabella Street property in 1967 the Library went through a long period of considerably reduced activity. At the temporary quarters at 310 Dupont Street, only a very small room was available and but a fraction of the collection could be put on the limited shelf space. When, three years later, the time came to move once again, most of the books were still in the cartons that were filled at "52".

On arrival at 12 MacPherson Avenue in August, 1970, the present bright room was

allocated to the Library, and there began a long period of re-establishment. One of the most pressing demands was for book shelves and, fittingly, these were fashioned on the premises by willing workers using wood salvaged from the benches that had been used for seating in the meeting rooms at the two former locations. The large collection was unpacked and once again displayed and made available for members and the general public.

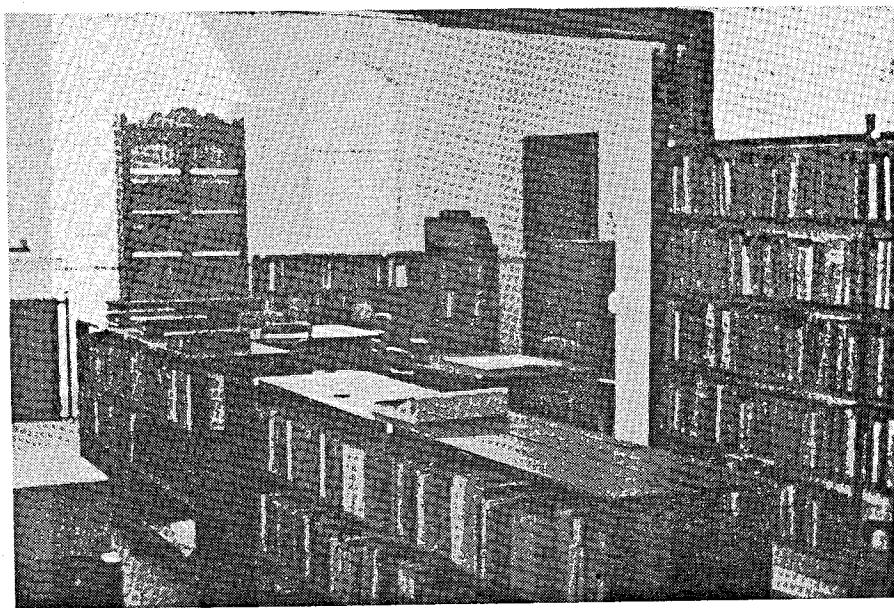
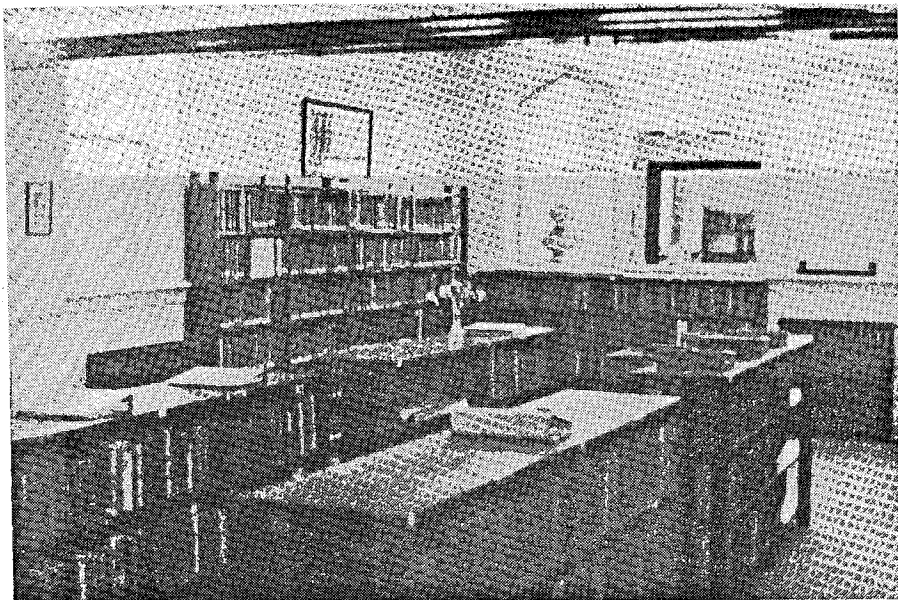
This happy state was not to last for very long. In January, 1972, there was a serious fire in the wing of the building housing the Library. Fortunately, it was contained in the nick of time, but not before some books had been damaged beyond salvage. A very large part of the collection, however, required repair — from extensive cleaning to rebinding. Restoration has taken a long time, and indeed is still incomplete.

Even among the members, few realize just how much effort has gone into bringing the Library back into service. It would be difficult to estimate the number of working hours voluntarily subscribed by the present Librarian, Miss A. Saumur, and her helpers, but it certainly runs into several thousand since the fire. Well over 5,000 volumes have already been recatalogued — and this involves a triple-indexing system.

The large room used for the Library has sufficient space to accommodate tables and chairs for users who wish to study. It might well be that in future the Library's reference facilities will grow in importance, though no doubt it will always be first and foremost a public lending library.

In a nearby room is housed the more modest collection of the Travelling Library. This suffered even more serious damage in the fire, including the loss of the catalogue, which was then in the process of being updated. The Travelling Library is now also back in operation, and books are borrowed from as far away as the North West Territories.

T.G.D.



*Photos by Malcolm Goodall*

Views of Toronto Lodge Library  
October 1974

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## THE H.P.B. LIBRARY

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