

# THE CANADIAN THEOSOPHIST

VOL. 55, No. 6

TORONTO, JAN.-FEB., 1975

Price 50 Cents

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

## 1975 — WHAT?

Nature moves in cycles. In the last quarter of each century, it is said that there is fresh pulsation of the universal life force. The spiritual impetus is strongest in the last quarter of each century and the reverberations roll along through the next 75 years, gradually dying away as they are deformed and altered by man led by would-be prophets. Man tries to interpret and to apply the teachings of the original teacher but, being man and so imperfect, he is an inaccurate mirror and deforms as he reflects the Truth.

H. P. B. in 1875 brought a grand, un-sullied exposition of the Ancient Wisdom or Truth. But mankind is still at a very early stage of its evolution. It is at the lowest point, the material, so, even when doing the best it can, mankind distorts and pollutes all that has been entrusted to his care whether it be air, water or earth or the spiritual element, fire or Truth.

Perhaps that is why towards the end of each century, the slate has to be wiped clean and a fresh start made. This fresh start is Nature's life pulse asserting itself at this time.

The Winter Solstice has just passed. Our Sun is turning northwards. Life is dormant, gathering strength, getting ready to leap into the active growth of Spring. The verdure of last summer is on the earth being transformed into new nourishment for the new growth, the next leap forward and, hopefully, upward. Soon gardeners will be digging in the dead leaves that have

served their purpose, cutting off dead or unhealthy branches and gathering the waste of the past to burn it, saving only the ashes, the purified essence, Truth.

H. P. B. came in 1875 like a true gardener. With clear sight and knowledge she set to work fearlessly. What was worn out or had served its purpose or was smothering man's spiritual life she exposed to the sunlight of spirit. The gross materialism of the age was attacked fiercely. The rubbish of the garden was raked together and buried to rot into earth or was burned in the fire of her writings. Organized religion, the cause of much of man's misery, was ruthlessly exposed. Selfishness or egotism which was smothering man's true nature was attacked. The T. S. was formed to try to turn man's thoughts away from himself towards humanity (the first object of the Society). Some of the Ancient Wisdom was given out through her to dispel the fog and clouds of ignorance.

In the early spring, the gardener has first to clean up his garden before he can plant. This is a dirty job — necessary but unpleasant. His hands become soiled and blistered and his feet muddy. Smoke gets into his eyes and makes them water. Because H. P. B. plunged deep into the muck of the selfish world some of the mud soiled her outer self. She was reviled, slandered and abused. But with her knowledge and clear vision she persisted. She knew what had to be done, knew what

would happen to her physically, but her clear image of the future carried her through to spiritual attainment. She was head and shoulders above her detractors and the later leaders who tried to imitate her only but succeeded in giving imperfect reflections of the Truth that H. P. B. taught so clearly.

The wave of Life in 1975 may not show itself so much as one person with a fresh idea, but as heaving of humanity like a massive roller of the ocean. The messenger may be like the crest of the wave, a product of it, not the cause. This was Carlyle's idea, that the times produced the man. This accumulated surge in each of us, individually, will determine the size and power of the wave and the greatness of the crest. Waiting for a prophet to lead us will produce only a ripple. The Western world is full of yogis. It is the old idea of God without. Let Joe do it but never me. I just want the glory, not the slugging. It is the awakening of the Divine Spark within each single one of us that will produce a roller that will wash high up on the shores of man's selfishness and sweep away the pollution and distortions of H. P. B.'s teachings that have piled up in the past century.

Each of us needs to examine the garden of his mind, its thoughts and motives. Each needs to put on rubber boots and gloves and do a thorough cleanup job if this life impulse of 1975 is to produce anything more than a few scattered, scrawny plants or perhaps a crop of weeds. This personal clean-up requires effort, sacrifice, determination and a clear picture of what we are seeking. Sitting back waiting for another H. P. B. to lead us to Heaven by the nose will only add to the rotting mass of selfishness, and psychism all about us. Each single one of us must do his share, add his little bit of power, make his contribution to build up the impulse that will result in a great refreshing presentation of Truth. Each of us is an atom of the body of the new Teacher. The strength of this Teacher and his message will depend on the purity, the

unselfishness and the power of each individual atom of his body.

In this last quarter there is a wonderful opportunity to become a part of this life wave and so serve humanity and grow ourselves at the same time. Motives and excuses need to be examined. People seldom admit the real excuse for their action. The excuse is outside, the true reason is within and the truth is not always flattering. Courage is needed to face up to situations that are unpleasant or hurt our vanity.

What can each of us do to make our little self a useful part of this last quarter surge? What can we add to the strength of the impulse? Theosophy teaches that the Dharma of the Fifth Root Race (ours) is to develop Mind. All day while we are awake, or conscious, our minds are working, thinking — but thinking what? Butterfly thoughts or grasshopper thoughts or even unpleasant wormy thoughts. Suppose each of us, in the New Year of 1975, started each day with a constructive idea and returned to that idea frequently when otherwise we would be having butterfly thoughts. We think all day, every minute of it, but with what result. Just bailing out the sinking ship with a sieve.

Perhaps we wake up to a dull, dark, cloudy day. At once we begin thinking, "How unpleasant. I wish it were sunny". But look at the clouds Theosophically. They are our thoughts filling the sky. They came from the human self, shutting out the Sun of Spirit. Let thoughts of spiritual value dispel these cloudy thoughts as the sun dispels the earthy clouds. Then the blue sky will be visible. Every time that we look up during the day we can apply our Theosophy to the world around us, relearning our lessons. If we do not like the gloominess we can think of the spark that is the real Self, think of ways in which we can let it shine out happily to reveal the spark in those around us. It can be like lighting candles. As we go through the day we can light many candles and soon our neighbourhood at least, will be bright. Will this kind of thinking add power

to the 1975 wave? But let us be careful! We might become so interested in this way of thinking and finding so much that is good in others that we would lose our present source of enjoyment, namely; thinking about ourselves and our troubles. I say again, be careful! We might change our way of life and be happy and useful to humanity and who wants to be happy and useful? It is so satisfying being sorry for ourselves!

Now that the days are growing longer, more light from the sun enlivening us and 1975 almost upon us, what shall we do to build up this last quarter impulse? The wave of the ocean is made up of single drops and the force that built up the wave was the wind — air in motion. Air is symbol of mind and water the symbol of desire and emotions. Can we use the wind of the mind to work on the water of emotion to put a bit more bulk and energy into the 1975 wave? There is a Divine Spark in each of us. Help it to direct the mind which in turn can direct the desires to something unselfish so that each of us can get into the act in 1975 to produce a wave that will sweep away the materialism, the selfishness, the egotism that is destroying our world. Clean up the garden, cultivate the soil, plant healthy useful seed and raise a worthwhile crop.

And what are the tools that we as gardeners will need? H. P. B. set a fine example. First of all she had clear vision. She saw what needed to be done. She had knowledge gained through long hard years of rigorous training. She had courage, and what courage! She faced the apparently impossible; the derision, slander and disbelief of the world and even of her supposed friends. She had will-power and determination. The Path she chose she followed to the end and a rather bitter end it was on this earth. Only one friend stayed with her. Above all, she had a great love for mankind. Not a soft, sentimental kind of love, but a hard-headed longrange love. And she was unselfish. She gave all without thought of self: like the poor woman in the

Bible story who gave her last penny, her all.

Who, of all the leaders who followed H. P. B. had the qualities that she had? Let's clean up the rubbish in our individual gardens and try to follow the example of H.P.B. and try to learn the lessons in her books that she tried to teach us. Let's develop the tools that she used: vision, knowledge, courage, determination, love for mankind and unselfishness. They cannot be bought or borrowed from any of the current gurus, each must forge his own. *There is no easy way out.* No great teacher can give us a good harvest. It is useless to wait for a Messiah in '75 to show us the way. Each of us, each unselfish atom, make up the Messiah. Each has to become the Path. If we are not a part of him, we shall never recognize him or his message; The message has always been the same throughout the ages: Truth, Morality, Selflessness.

May we all, in 1975, make a sincere effort to follow the teaching and the example of H.P.B.

EXCELSIOR — EVER UPWARD

F.B.B.

---

## 1975

Like dew upon the desert, or the rain  
 Upon an arid land where only weeds  
 Offer the dust their dry and bitter seeds,  
 Into the world a Message comes again —  
 A Wisdom to reveal man's purpose plain,  
 That he may triumph over cults and  
 creeds,  
 And know within his heart a Path that leads  
 Beyond the bourn of ignorance and pain.

Within a world of fantasy and dream  
 A Voice will speak of that which is to be:  
 Of giant ages, — luminous, agleam  
 With Heaven's Glory — and Humanity,  
 Standing as one, self-conquered and  
 supreme,  
 Upon the Threshold of Immensity.

— George Cardinal LeGros

# SELF-CONSCIOUS EVOLUTION

A. TYRO

“Nothing, that’s the end!”

This answer, sometimes given in reply to the question of what happens to us after we die, strikes a rather tragic note even when we feel it carries little conviction. To equate death to the snuffing out of a candle, as many seem to do, contradictory as it is to so much in life that is evidence to the contrary, discloses the great hypnosis that our materialistic conception of life has cast over Western civilization. To those whose perceptions have not been completely subordinated and who can conceive that beyond this apparent world there must be a deeper reality and meaning to life, this complete negation of the possibility of the continuity of some aspect or quality of the individual conscious life demonstrates the dire necessity for a drastic re-evaluation of our attitude towards life.

Before rushing in to try to give convincing reasons for a belief in reincarnation, however, we should remind ourselves that it requires far more than a mere intellectual appreciation of the subject of the continuity of life. This is a subject that includes not only Man’s place in the scheme of things, but should also take in his evolutionary process and ultimate destiny.

Pondering thus, we begin to realize the profundity of our ignorance on the nature of our being. Yet the little we do know plays a significant part in the way we lead our lives. Equally significant and revealing is the illumination we discover *underlying* the written words of the world’s “Truth Seekers”. It is but a step from this to comprehend the truth in the statement that things of the Spirit can only be conceived through symbols. It may also be a truism that every experience we encounter in our daily lives has a symbolic significance if our vision is open enough to see it.

In all our experiences life brings to us the effects of causes Man has engendered in evolving to his present state. Constituted as we are, we usually react to these experiences as they affect us personally, giving little heed to any possible significance they may hold for us as a factor affecting our growth or to how much we might learn from them. To live effectively, our consciousness of self in the context of living experience must include some degree of Self-conscious awareness. To nurture the self of personality at the expense of the needs of our whole — or essential — nature can never give us that sense of fulfilment and satisfaction for which we yearn so deeply in our hearts; nor can it ever bring an end to human suffering. Surely it must be plain that it is the cause rather than the effects that should be our main concern.

To seek the causes, wherever they may lie, of the feelings and emotions which stir us into action — this should be our aim. Is it not reasonable to assess that our own suffering — and that of human life in general — is caused through our relationship with thoughts, acts and deeds that are out of harmony with the rhythm of life? But before we attempt to discover the causes, we should have some conception regarding why we are what we are.

There has been a long process during which Man’s mental capacity has evolved — from his primordial state to his present abilities. This process has, in the past, largely involved him with the more material, worldly and outflowing aspects of life. He has been for ever reaching out, by using his mind, to find better ways and means to satisfy his needs.

Today, however, the amount of energy required to meet the needs of his physical existence is minimal in comparison.

Science and technology has provided him with equipment to replace his manual labour to a very large degree. Now, computers relieve him of laborious mental calculations; wheels relieve him of the need to walk; and the welfare state relieves him of the fears and worries which beset the impecunious in the past. These, and probably many other factors, when put together present a picture which makes it very clear that the *natural obstacles* that caused men to draw upon and develop their intellectual powers to overcome and control have now ceased to play a significant part in Man's evolutionary process.

Materially, Man has created for himself a world which might seem to have almost reached its zenith. The needs which drew out his energies in the past now take other forms. The effects he now faces result from his reactions to a different phase of life: his needs today are more psychological than physiological. Now that he devotes less time and energy to the needs of the latter, thanks to his increased leisure and freedom from manual labour, his desires are directed more to satisfy his growing mental and emotional needs.

An intellectual appraisal of today's world, with all its ills, brings home to us the fact that while our desires have taken a more sophisticated form, the consequences of the things we do are no less effective in determining the conditions of our future. Most of us have yet to learn that the Laws of Nature, whose positive action in the physical realm has been so fully demonstrated by science, do not cease to be effective in the more subtle realm of mind and the emotions. While in certain moments we may dimly sense this, the full import of the fact that the order which

prevails in the realm covered by physical science really extends to all aspects of life has yet to be recognized in any meaningful way.

It is characteristic of the urge to live that it is ever striving, through experience, to "pass beyond itself". Forms extend their sensory perceptions to meet the need. This in turn permits or induces higher levels of consciousness to ingress, whereby higher forms of life are enabled to evolve.

A brief look at the evolutionary process which ultimately brought the forms of life to man's estate, enables us to see that which has stood behind consciousness during the process which preceded man is now identified with man's own consciousness. But that element of consciousness, which has developed concurrently with the ever growing complexity of physical organisms and which is also the medium whereby the guiding principles of evolution are manifested, now acquires the ability to enter an entirely new realm where the consciousness of Self is effected. At this stage man is enabled to think and reflect, and to draw upon higher levels of consciousness all of which lead to the development of an individuality.

As man has evolved — as man — this self, born of the process of individuation, has tended more and more to supplant the guiding principles which brought it to birth as it followed its own desires and inclinations. Now, the world in which he has to survive is largely of his own making, but the Laws of Life still prevail, and just as in the fields of physics and chemistry they tend to bring unbalanced forces to a state of equilibrium so they do the same in the region of human life.

It is conceivable that as man approaches the limit to the development of his material environment he may become more sensitive to the laws that affect his life. True that pain and suffering can make us seek the cause of our suffering, with sometimes enlightening results; yet it is rather to those free minded people, who can tran-

**THE CANADIAN THEOSOPHIST**

Box 5051, Postal Station "A"

Toronto, Ont. M5W 1N4

Return Postage Guaranteed

Second Class Mail Registration No. 0784

scend to some degree the obscuring passions of their self-seeking nature, who can inspire a "Will" within us to transcend our deeply immured separative attitude which blinds us to the realities of life. We are inspired because they have done it themselves.

Those individuals and groups who blindly seek to achieve their narrow aims regardless of the consequences, either to themselves or to others, must come to realize that the resolving of the world's ills is an individual problem which affects all of us. It can never be accomplished by the readjustment of our economic and political systems alone. Man is essentially a moral being, and where we have turned our backs upon our moral sense in order to acquire our ends, only we can amend the consequences.

With the exception of those who feel that life has no meaning or purpose it must be apparent that if there was no order in life to bring back to us the consequences of our actions so that we can learn and grow from them, life would indeed seem to have no meaning or purpose.

Man's growth or evolution lies in the capability of his mind or consciousness to embrace an ever deeper knowledge of himself and his world. Just as we are motivated to give expression to our thoughts and feelings in the area of our physical needs and pleasures, the perceptive powers inherent in our hearts which on occasion invade our consciousness brings us awareness of that *other* aspect of ourselves and of its aspirations.

It is the imbalance between these two aspects of ourselves that constitutes most of the drama and tension in human life. We know from experience that our habits of thought, our interests, ambitions and acquisitions, can cling to us with a great and persistent intensity. But only when we try to free ourselves, to overcome their power over us, do we fully realize their dominance. This self of ours that lives primarily for pleasure and adulation does

not yield readily to the sort of life indicated by our aspirations. In essence, it is a reflection of all the various energies projected into life in the past; its power to influence our reactions is commensurate with the intensity and persistence of energy projected. However, it is those deeply hidden roots of our egotism, which largely defy identification, that will use every trick in the book to give us reasons and excuses for avoiding issues, and which make it so difficult to take the first step towards giving our allegiance to the inner promptings of our hearts.

It is no small accomplishment to see life in its true perspective, even in a small degree. The world man has created for himself as the result of his desires to satisfy his needs eventuates from the accumulated knowledge and experience of the past together with the sources of inspiration within himself.

The evolution of new forms of life, so prevalent in the past, seems to have ceased some millions of years ago — concurring, perhaps, with the arrival of Man on the scene. This fact gives rise to the possible conclusion that evolution is now taking form in the growth and expansion of the human mind. Just as the unselfconscious processes through the age of evolution eventually produced Man, so the now selfconscious processes in Man, manifesting in his ability to think, compare, reflect and analyse, would seem to indicate that future evolution will no longer occur by the expansion of consciousness through forms. Rather will it be through the emancipation of Man's "Will" from the thralldom of his present desires and inclinations. There will be a gradual realization of his essential nature and of his identity with the whole of life.

Some concept of what this means may be gathered from the following quotation:

"The whole complex process of creation comes in fact from a Will to produce a field of experience in which the self-knowing may be achieved, a field of images which reflects the light of

knowing back upon the knower.”

*Man, The Measure of All Things*, P. 340.

Having created his world, man must now release his imprisoned Self by transmuting the energies which hold him slave to it. He achieves this by the Light of Love and through the understanding which dwells in his heart.

By means of modern transportation and communications, Mankind is being drawn closer together. This not only brings us all in closer touch with the problems of the world, but also brings home to us the fact that we can no longer dissociate ourselves from others as in the past. The world's problems are now our problems. More and more it appears that world conditions tend to bring mankind into a more tightly knit relationship. The need which made individual separateness a condition for the creation of his world now has to be turned around in order that “Self-Knowing” may be achieved.

While the needs which caused Man to invoke those energies which constitute his world now cease to play an important part in his life, the energies that he vitalized persist. They reflect back to him that which he projected in the past. In order to recreate his world more in accordance with his concept of a better one, and, more importantly, to fill the needs of the growing awareness of his essential nature with its light-bringing concept of unity, Man must learn to use his innate powers of intellect more intelligently. This means not merely to use it to satisfy his outer needs, but his inner ones also and concurrently.

If for a moment we can bring ourselves to hold up our impulses and outflowing energies and strive to examine them from an impersonal point of view — as we are able — some insight may be gained into how the elements within us motivate our thoughts and actions. The call on this power to see ourselves as we really are reveals more and more that aspect of our other Self hitherto obscured by our one-sided interests in the phenomena of Life. This Self-awareness enables us to see how we en-

slave ourselves by permitting our energies to flow out to serve the needs of a self created by indulgence. Furthermore we are enabled to realize that only by facing these self-seeking elements in our makeup as they are invoked in the events of our daily life, and seeing them in their stark reality can we ever effectually deal with them.

The transmutation of the energies of our lower nature by invoking the powers of our Essential Nature brings us ever closer to the realization of “That” which we are seeking to fulfil. To free ourselves from the illusory images we have created both of ourselves and that of the world can only happen by giving the promptings of this other, clear-seeing aspect of ourselves a place in our lives.

The power to transcend the elements of our personal nature lies within us and nowhere else. To become effective, however, it must surely have a place in our consciousness.

Perhaps the most devastating effect of Man's alienation from the concept of Universality lies in his inability to realize he is not alone. In the scale of being, the Human is but one phase. None is independent from another.

Those who through Love and Selflessness have passed beyond the human realm must have concern in part with our growth just as we have regarding the realms below us. The Hand held out for us to grasp is ever there.

Captive as we are by earthbound thoughts,  
We have but to cast aside some lesser bonds  
To see the greater ones, and realize our plight.  
From this, to evoke the “Will”:  
To overcome that which is ever there  
We have but to open our hearts  
And see what lies therein.

# ABORTION —

## A THEOSOPHICAL PERSPECTIVE

For the past two or three years hardly a day has passed when a Toronto newspaper has not carried a report or an article concerning abortion. The subject is sometimes treated from a clinical standpoint but for the most part it is the legal and political aspects that claim headlines and space.

In Canada the controversy often focusses on the rights of a person to have an abortion "on demand". The question has legal and medical connotations and, of course, it arouses strong religious sensitivities. A complex issue, indeed, and one that requires serious thought and compassion.

The newspapers' correspondence columns reveal that public opinion regarding abortion is sharply polarized. If there is a logical middle ground it seems largely unexplored. As might be expected, both sides are defended with considerable emotion.

The Editors of the C. T. also have received letters on the subject of abortion. We have refrained from printing them not with the intention of inhibiting the expression of honest views, but because they have largely bypassed Theosophical considerations in favour of the legal and political. It seems to us, however, that there are important points that could and should be made from a Theosophical point of view.

On this basis, we believe that a worthwhile purpose may be served by airing this controversial issue in *The Canadian Theosophist*. Readers' views are therefore invited. We ask that letters be confined to Theosophical considerations and that politics and emotionalism be avoided. Brevity is encouraged but we shall consider waiving the usual length limitations where we feel it is warranted.

The subject of abortion has already been touched on in some of our sister journals.

Some of the views that have been published in them are reprinted on the following pages. We hope these will prompt thoughtful contributions from our readers.

### IS FOETICIDE A CRIME?

*The Theosophist*, August, 1883, printed the following letter. (It is also to be found in *H. P. Blavatsky Collected Writings*, Vol. V, 106-8.)

The articles in your paper headed "Is Suicide a Crime?" have suggested to my mind to ask another question "Is Foeticide a Crime?" Not that I personally have any serious doubts about the unlawfulness of such an act; but the custom prevails to such an extent in the United States that there are comparatively only a few persons who can see any wrong in it. Medicines for this purpose are openly advertised and sold; in "respectable families" the ceremony is regularly performed every year, and the family physician who should presume to refuse to undertake the job, would be peremptorily dismissed, to be replaced by a more accommodating one.

I have conversed with physicians, who have no more conscientious scruples to produce an abortion, than to administer a physic; on the other hand there are certain tracts from orthodox channels published against this practice; but they are mostly so overdrawn in describing the "fearful consequences" as to lose their power over the ordinary reader by virtue of their absurdity.

It must be confessed that there are certain circumstances under which it might appear that it would be the best thing as well for the child that is to be born as for the community at large, that its coming should be prevented. For instance, in a case where the mother earnestly desires the destruction of the child, her desire will



probably influence the formation of the character of the child and render him in his days of maturity a murderer, a jail-bird, or a being for whom it would have been better "if he never had been born."

But if foeticide is justifiable, would it then not be still better to kill the child after it is born, as then there would be no danger to the mother; and if it is justifiable to kill children before or after they are born then the next question arises: "At what age and under what circumstances is murder justifiable?"

As the above is a question of vast importance for thousands of people, I should be thankful to see it treated from the theosophical standpoint.

An "M.D.," F.T.S

George Town,  
Colorado, U. S. A.

To the above letter, the Editor, H. P. Blavatsky, appended the following note.

Theosophy in general answers: "At no age as under no circumstance whatever is a murder justifiable!" and occult Theosophy adds: — "yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries, punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish foeticide as an attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, it still *shortens her life on earth to prolong it with dreary percentage in Kamaloka*, the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's

purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the willful and sinful destruction of life, and interference with the operations of nature, hence — with KARMA — that of the mother and the would-be future human being. The sin is not regarded by the occultists as one of a *religious* character, — for, indeed, there is no more of spirit and soul, for the matter of that, in a foetus or even in a child before it arrives at self-consciousness, than there is in any other small animal, — for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But foeticide is a crime against nature. Of course the sceptic of whatever class will sneer at our notions and call them absurd superstitions and "unscientific twaddle." But we do not write for sceptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

---

The above paragraphs were reprinted in *The Eclectic Theosophist*, July, 1972. A letter referring to them was published in the November, 1972, issue of that magazine. It is reproduced below.

"For those students who may wish to know more of the kindred aspects in the theosophical approach to this subject, the following notes are offered.

"On the abuse and degradation of the gift of Divine Wisdom, see *The Secret Doctrine*, II, pp. 410-11. On interference with the law of Karma and refusal to work with Nature, see pages listed in Index under "Separateness, Heresy of," in *Studies in Occult Philosophy* by G. de Purcuker. On how the human soul returns to earth, see pp. 104-8. Nature, working through instinct, harmoniously regulates the reproductive cycles of beasts and birds. How about those of the human kingdom?!

"We know of only a few peoples — some sects of orthodox Jews, and the Hunzas —

who adhere to regulations (doubtless memories preserved by tradition) governing pregnancy and the welfare of mother and child. — I. R. P.”

### THE REINCARNATION ASPECT

The following question and answers appeared in *The Theosophical Journal*, May-June, July-August and November-December, 1974.

*QUESTION: If we go on the reincarnation hypothesis, which means that every human birth is spiritually necessary, ought we really to allow the thousands of 'unwanted pregnancies' now being nipped in the bud, to come to fruition on the assumption that they are potential incarnations?*

The key to the answer rests on the viability of the baby. A foetus under the age of 28 weeks is not able to live outside its mother and is not in this sense a separate being. Should we then assume that it is spiritually separate from its mother?

Obviously the greater number of human births, the greater the poverty and malnutrition in the world, and the greater ultimate tribulation of the human race. This cannot be progress. The majority of unwanted babies are conceived unintentionally, many of them “out of love”, i.e. “outside”, thus lacking that one essential to a child’s development, love of a parent. For these reasons I cannot believe that it is right to allow such pregnancies to come to fruition. I believe that abortion, before the 28th week of pregnancy, is permissible.

*Carol Holgate*

The statement that “every human birth is spiritually necessary” is much more complex than these words tend to convey. Apart from the child, one must consider the karma of the mother, the father, the operator and his assistants, and the karma of the community in which it takes place.

All these people are *creating* their own new independent karma, and the motive behind their actions, in each case, varies

from serious degrees of selfishness right up to true altruism, which in its turn will bring appropriate unhappiness or happiness to the individual concerned.

However, in the case of the child’s ego it is experiencing the *end* result of previous karma which for some reason necessitated a period of frustration in the process of coming into incarnation. This postponement of birth is temporary and will be rectified at a later date when a normal birth will take place. So it will be seen that if the child’s ego needed the experience of an abortion, one was inevitable at some time. Such abortion could be brought about in various ways, either by human action or accident or illness in the mother, and then that ego’s particular section of karma would be completed.

*H. Tudor Edmunds*

As Theosophists, we must accept that in the end, sex is for procreation only. The human dilemma is that few can live within marriage like this. It must be accepted that this is a fact of our evolutionary level.

We have to compromise, and the compromise is simply not to become pregnant or not to cause a pregnancy. There are very efficient means of prevention and these should be used. Nature is very prolific and always provides more seeds, more eggs, or indeed anything, than it *expects* will grow or hatch. But a compromise it still remains.

If a pregnancy begins, then there is no other answer but that it should be allowed to follow its course. It is an incarnation — and no one of us can say whether the incarnating ego *intends* this particular life cycle or not. Therefore it must continue. This presupposes that the pregnancy is normal, of course, and that there are no strong grounds for medical termination — in other words, that Nature has not made a mistake, in the building of the form, which is so obvious that common sense dictates a termination.

*Charles James*

*(Continued on page 133)*

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report a number of deaths that have occurred in the last several weeks.

A former member, Mrs. Doris Helen Anderton, passed away November 3. For many years her late husband had served the Toronto Lodge as Treasurer and Auditor.

After several years of suffering, which had been particularly intense in the last six months, Goldie Pratt Woodall died in a Toronto hospital on November 28.

Mrs. Woodall was a third-generation Theosophist. Naturally, she had been introduced to our philosophy at a very early age, and her friends will remember her fondly for her efforts to lead a life that was a practical application of the brotherhood ideal. Among her several talents, Goldie was a very fine actress. Fittingly, some of her earliest stage experience was gained in productions put on at the Toronto Theosophical Hall at 52 Isabella Street.

A member of the Society for over fifty years, Frederick G. Treloar died in hospital on December 4. He had been an active worker for Toronto Lodge but, typically, he tended to keep himself in the background. His was the type of service that generally went without recognition, yet was effective.

Fred belonged to another family that had maintained strong links with the Society over several generations. His son Stan and granddaughter Janet are both members of Toronto Lodge; his father-in-law was the well-known Toronto architect J. Hunt Stanford, whose designs included the Lodge Hall at 52 Isabella Street.

Just as the magazine was going to press we learned of the death in Toronto on December 28 of Clare Watson, a member of Toronto Lodge.

Mr. Watson joined the Society in 1961. He had been quite active in Lodge affairs until a few years ago and had served several terms on the Board of Directors.

Our sympathy goes out to the families of these departed friends.

\* \* \*

A business trip to Montreal in late November enabled me to attend a meeting of the Montreal Lodge. It was a great pleasure to see familiar faces again, even though it was frustrating that time was so short as to preclude any but the briefest of chats with the members.

The meeting I attended was one of the last in Mrs. Viola Law's term of office as President. In that capacity, and formerly as Secretary, she has been a tower of strength for the Montreal Lodge over the past many years. Mr. and Mrs. Law have recently moved to Ottawa, where doubtless she will continue her Theosophical activities.

\* \* \*

The General Secretary of the Theosophical Society in Australia, Mrs. Elaine Murdoch, has issued a cordial invitation to any of our members who might be travelling in her country this Spring to attend the Australian Section's Annual Convention. It will be held March 27 to April 3 at Lakeside, Western Australia. Mrs. Gool Minwalla, Presidential Agent for Pakistan, will be Guest Speaker.

\* \* \*

The price of *Civilization: Death and Rebirth*, reviewed in the last issue, is \$1.00. Copies may be obtained from Theosophy Weekly, P. O. Box 30593, Santa Barbara, CA 93105, U. S. A.

\* \* \*

The CBC *Ideas* program will feature a week-long series on Reincarnation February 3-7. Emphasis will be on the scientific research that is going on in this field. Among the contributors will be Dr. Ian Stevenson, whose book *Twenty Cases Suggestive of Reincarnation* is well-known,

THE ORGAN OF THE THEOSOPHICAL SOCIETY

## THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Second Class Mail Registration Number 0784

Return Postage Guaranteed

Subscription: THREE DOLLARS A YEAR



### OFFICERS OF THE T.S. IN CANADA

General Secretary

**TED G. DAVY**

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

#### GENERAL EXECUTIVE

**FLEET B. BERRY**, 86 Gormley Ave., Toronto, Ont.  
M4V 1Z1

**SALLY LAKIN**, 102 Floresta Court, Ancaster, Ont.  
L9G 1R8.

**JUDITH MYRTLE**, 3388 Parker St., Vancouver, B.C.  
V5K 2V9.

**WOLFGANG C. SCHMITT**, 330 Spadina Rd., Apt. 208,  
Toronto, Ont. M5R 2V9.

**STAN L. TRELOAR**, 1577 Lower Base Line E., R.R. 2  
Hornby, Ont. L0P 1E0.

**CEDRIC WEAVER**, 20 Orchard Park Dr., Scarborough,  
Ont. M1E 3T7.

**EMORY P. WOOD**, 9360 - 86th St., Edmonton, Alta.  
T6C 3E7.

**DUDLEY W. BARR** (ex officio), The Country Place, 18th  
Avenue East, Richmond Hill, Ont. L4C 4X7.

**RALPH A WEBB**, Treasurer, Fairhaven Home, Langton  
Ave., Peterborough, Ont. K9H 6K3.

#### EDITORIAL BOARD, CANADIAN THEOSOPHIST

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

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

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

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

**RANNIE PUBLICATIONS LIMITED**  
Beamsville, Ontario

Edward Russell, Robt. L. Morris and Louisa Rhine. Other familiar names are Joan Grant, the novelist, and Manly P. Hall. Extracts from an interview with the late famous psychoanalyst, Carl Jung will also be broadcast.

*Ideas* is heard on the FM network 10:03 — 11:00 p.m. in Montreal, Ottawa, Toronto, Winnipeg and Vancouver.

\* \* \*

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

*Toronto Lodge:* Alexander C. Blair-Ewart, F. Lesley Garratt, Richard M. Haney, Janet E. Sankey, John Sutherland.

T.G.D.

## CENTENARY CELEBRATIONS

The following is extracted from Centenary Circular No. 2 issued by Dr. Jean Raymond, Recording Secretary.

*Adyar: Centenary Convention* (December 20-30, 1975):

(A publicity folder is available on request.)

Those intending to participate in the Convention are required to complete a questionnaire.

*New York: Centenary World Congress* (November 14-20, 1975):

We have been informed that special rates for accommodation at the Statler-Hilton Hotel, where the Congress will be held, will apply for delegates from outside the U.S.A. Single rooms will cost \$24.00 per day, double rooms \$17.00 per person. Meals will come to about \$10.00 per day.

The official opening of the Congress will take place on November 15, 1975. There will be lectures, symposia, study groups, music and entertainment, with November 19 being left free for sight-seeing tours of New York and the United Nations. The Inter-American Theosophical Federation will hold its Convention during the Congress (on November 18). The Congress will close on November 20 and on the following day a bus tour will be arranged to the National Capital, Washington, D. C.

*Other Centenary Celebrations:*

So far, we are aware of the following arrangements:

*England:* Celebrations November 23-30, 1975, with a full program and public meeting in Caxton Hall.

*India:* In Bombay, a conference around December 10, 1975.

*Malaysia:* A conference in Kuala Lumpur in the first week of January, 1976.

*Australia:* January 10-16, 1976 at Thredbo, in the Snowy Mountains of New South Wales.

*Germany:* August 2-8, 1975 at Hotel Kurhaus in Bad Homburg v.d. Hohe.

*Iceland:* A three-day celebration around November 17, 1975 in Reykjavik.

*The Netherlands:* Celebrations in October, 1975.

You will note that the English, Bombay (India), Malaysian and Australian celebrations have been arranged so that delegates travelling east from the New York Congress to Adyar and onwards, will be able to participate in them *en route*.

---

## 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.

---

## 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.

## ABORTION— A THEOSOPHICAL PERSPECTIVE

(Continued from page 130)

The replies in the May-June issue leave out of account the karmic relationship between members of the family group. A great many of us have been able to test in practice the theory that egos incarnate together in groups, attracted to one another. We can observe the strong friendships between parents and children and also between grandparents, uncles and aunts and young members of the extended family.

It is one thing if an ego is frustrated by its karma through natural miscarriage or stillbirth in its effort to reincarnate, and quite another if the parents refuse the opportunity of nurturing the young body once conception has taken place. If friends on the other side are refused birth they must go elsewhere, and will probably be friends no longer.

One wonders whether members of this Society who discuss in theory the pros and cons of abortion would themselves resort to it, and also whether they have witnessed the psychological aftermath of those who have done so. In some cases the mothers concerned are known to consider themselves untried murderers for the rest of their lives.

No amount of theoretical rationalization can alter this, especially when such people suffer a bereavement. There have now been sufficient cases of abortion with subsequent recorded medical histories for certain London doctors to have published papers on this subject. Their findings are disturbing in terms of the human suffering involved.

Greta Eedle

I would like to support Dr. Tudor Edmunds in his balanced answer to the question on abortion in the May-June *Journal*. The whole matter is so complex that in any individual case the decision on

the right course of action may be hard to reach and cause much anxiety to all concerned. It is not made easier by misinformation or misunderstanding to which the other two answers might give rise. For example, it is some years since 28 weeks was regarded as the lowest age at which a foetus can survive out of the womb. Those born at 24 weeks can be reared into normal human beings. Moreover, the dangers to the mother, which are not inconsiderable, of artificial termination of pregnancy increase with every week it advances. After 13 weeks the incidence of mortality increases three times. It is not a procedure to undertake lightly.

At the other end of the scale, how can it be certain when an 'incarnation' begins? The Ancients believed that the soul enters the body at the 'quickening', which occurs at variable times during mid-pregnancy, and clairvoyants have observed the ego taking an interest at about this time. This is mere speculation, but it is difficult to believe that an early embryo — a cell, a bunch of cells, a collection of tissues — is capable of being a vehicle of human consciousness. There may be many unnecessary abortions but the operation may also be carried out after very careful consideration, not just for the indication of malformation, maybe before this could be diagnosed, but for what are regarded as good medical reasons on the mother's behalf. The mental distress that is often part of this situation is greatly increased by the patient being regarded, in some quarters, as a 'murderess'. I have known this happen more than once, It seems doubtful if enough is known to justify it. I was closely connected with this problem for many years and know the anguish that may be associated with it. It is not helped by attempts at over-simplification.

Shila Ransom

It is difficult to give an answer to this question as expressed. Accepting the

hypothesis of reincarnation for man does not, according to teachings in *The Secret Doctrine*, necessarily imply "that every human birth is spiritually necessary", since the process is a complex one. The reincarnation principle for man is an aspect of the more general Law of Periodicity which works throughout the whole cosmos.

"In the case of the reïmbodiment of man, the Monad acts in the nature of a centre of energy for the unleashing of the potencies of the Monadic Essence. It sends forth a Ray to act as its upadhi (base or vehicle) in the material sphere. When this Ray is linked with a focus — represented by a 'seed of life' — the energizing potencies commence to work from within outwardly, first attracting to the Model Body (the etheric body) and then later to the outer vehicle (the Physical Body), those formative elements which are used for the upbuilding of the lower vestures, or sheaths." (*The Divine Plan*, G. Barborka, p. 18). It is evident that unless all these stages are established no successful incarnation results.

From another point of view it is also evident that the law of Karma has a bearing on this question. Karma is the law of ethical causation, the law of cause and effect. When an action is performed there is a Karmic sequence or chain of events which is set in motion and the results depend upon the nature of the action and the quality and strength of the force which generates the action. Thus every action induces an automatic response which acts in such a way as to re-establish the initial equilibrium state. In the light of this, each of the "thousands of unwanted pregnancies" will surely be a unique event, determined by all the interwoven forces which have brought it about. The motives involved in causing the pregnancy may vary from mere animal lust and passion to true love between two individuals. An abortion may be sought for many reasons, ranging from a desire to take an easy way out in a difficult situation; a sincere wish

not to bring a defective child into the world; or the feeling that it is necessary to prevent one more birth in a family situation where it may prove the last straw. In terms of motive, the Karmic results will surely be very different in these widely differing situations.

From the standpoint of the ego seeking rebirth, there is, too, perhaps for the mass of humanity, not a great deal of difference between one birth and another. If one among the millions of opportunities for

birth fails for any reason, then it is not difficult to envisage that the Karmic powers can readily provide a comparable one for the working out of accumulated Karma. Even for one who is beginning to develop a measure of spiritual faculty and individuality, the success or failure to achieve a re-birth will also fall under the Karmic law. For the one who must make a choice concerning abortion, surely the all important element is that of motive.

C.G. Trew

## GREAT PAN RETURNS

ALVIN BOYD KUHN, PH.D.

(Continued from page 102)

Nature then, is the *body* of God, and man can divine the soul of God only from its external manifestation in the body. But archaic man could no more doubt the existence of God — doubt that this living body of cosmos was animated by a soul— than he could doubt the activity of a man's mind if he saw the man's body fully demonstrating its operation. The actions of the body bespeak a directing intelligence.

All nature is an epiphany. It exhibits the creative power expressing itself in its work. The frame and movement of the activity disclose the ideas of the mind and mover: they reveal divine mind.

Pan is therefore nature; but he is more than nature. He is not nature detached and divorced from cosmic mind, but nature expressing cosmic mind. Pan is that mind made manifest in its created works.

"The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." — *Psalms*, xix, 1-3.

The perpetration of that direst of all doctrinal fatalities, the condemnation of the natural world, is the crux of the failure of the world's religious philosophy. The

failure is due to a false and unbalanced idea that nature, matter, is hostile to the spirit; and that for the soul's exaltation and salvation the world-body and the man-body must be thwarted in its instincts — despised, mortified and crushed underfoot. This mistake ranks with two or three other false notions that have arisen in religions to stultify the sanity of human reason, as one of the titanic tragedies in the conceptual life of historical man. That matter is evil; that body and its sensational faculties are the source of corruption for the soul; that the pleasures of the body are the soul's damnation; that the natural world is to be abhorred; that the life of nature is pitched at the level of cosmic baseness — all this foul characterization of nature has been elevated into accepted principles of religious philosophy.

All religious philosophies save perhaps the hedonistic have embodied it. East has shared it equally with the west. Religion has ever unctuously stressed the cult of abhorrence of nature, the world and the flesh. This note has perhaps been pressed to its extreme emphasis in Hindu philosophy, wherein the very presence of the soul in body is decried and escape from the body is held the supreme accomplishment.

The rise, sweep and unmitigated accentuation of this contempt for the natural world bespoke the failure of human intelligence to grasp and hold securely and in balance the burden of the primeval divine teachings. Never did these sage deliverances scorn or revile nature. In every way they held the life of man up to nature and indeed built their philosophical systems on the kinship of man with nature — more particularly on the third level of Philo's four forms of man's relation to it, the analogical-intellectual.

Man, who found his life planted in the midst of the garden of nature, by innate and spontaneous sensitivity felt his life to be an integrated part of his environing natural order. He never regarded himself as an alien inhabitant of a world out of harmony with him, unfit for him, much less hostile to him. Wherever thought went deeper, the human found indeed his life mirrored in that of the world. The rhythms and periodicities of his existence were concomitant and commensurate with those of the world and nature. The tides of change that brought autumn death and spring rebirth to vegetation and animals also brought him to birth and would similarly end his existence. Nature, which was sometimes dour and dreary, sometimes sunny, matched his moods of happy elation and depression.

At that stage he lived in closest touch and most harmonious rapport with nature's forces and influences. For not yet had come that development of mental power by which he could rationalize a gulf between himself and her. Not alien were he and nature to each other, but merely twins, born of the same One Life.

So, from the earliest times there was no breach between the operations of man's incipient mental genius and the processes of nature. There was no possibility that his reflections on natural phenomena could ever turn his mind to a posture of hostility to the world, or fix nature in his thought as anything other than beneficent towards his existence. Did she not supply him with his

sustenance, shelter and apparel? Did he not see her forces making for plenty, for comfort, for his delight, even though at times her energies swept him with violence and threatened his extinction? He saw himself as a child, the ward of nature. He therefore lived with her companionably, at home in her household, supported by her unflinching bounty.

It was his youth. His future mental capabilities had not yet unfolded to elevate him into a world of rational interests which shifted the focus of his consciousness above and away from nature. Gradually, the harmonious rapport was broken, rendering him oblivious of her manifestations, insensitive to her moods.

Yet, in the counsels of cosmic purpose it was destined that his relation to his earth mother should implant in his subconscious self the *archai*, the structure forms of cosmic ideation, so that when in the upward sweep of evolution his conscious intellectual faculties unfolded, he would possess the cardinal principles of eternal verity. His intimate association with nature was to be, no less, the kindergarten training in, or rather an absorption of, the first principles of truth. From nature and her demonstrations he was to be made familiar with rudimentary being. Contrary as it may ring in the ears of the general philosopher, nature was to indoctrinate the racial consciousness with the canons of truth for the guidance and illumination of the developing rational faculty in man's unfoldment of divine genius.

This, in fact, was the purpose for which the hosts of God's young children - souls were sent into this world from their empyreal home. They had come in their evolution to the point at which the germs of mind needed to be developed. This step could only be taken by their embodiment in the highest animal forms on earth. In them their lives would be lived amid the objectivized forms of truth expressed in the world creation at the physical level. In this strategic position, they would be so in-

(Continued on page 139)



# 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.** A number of terms mentioned in *The Secret Doctrine* are today sometimes used in contexts that imply different meanings to those Madame Blavatsky apparently had in mind. Among these are *Akasa*, *Ether*, *Fohat*, *Laya-Center*. Could you offer explanations of these terms that would be helpful to a student of *The Secret Doctrine*?

**Answer.** Very likely the reason for these different meanings is due to the fact that the first three terms may be used in a somewhat different manner depending upon "the frame of reference" which is applicable to the subject under discussion. For instance, the activity of Fohat during pralaya is different from the activity of Fohat in a manvantara. Then, too, Fohat's "seven sons" would necessarily have differing qualities. As for a description of the status of Akasa applicable to Cosmic Plane No. 1 — in which an arupa globe would be situated — would be different from the Akasa applicable to Globe D on the seventh cosmic plane. Then in regard to Ether: the present scientific ideas in connection with Ether are different from the scientific concepts held in the time when H. P. Blavatsky was writing. However, in regard to the term Laya-Center, even though it was used in connection with Fohat, Mme. Blavatsky was quite emphatic as to its significance; here are her words:

"The 'imperishable Laya Centres' have a great importance, and their meaning must be fully understood if we would have a clear conception of the Archaic Cosmogony, whose theories

have now passed into Occultism. At present, one thing may be stated. The worlds are built neither upon, nor over, nor in the Laya centres, the zero-point being a condition, not any mathematical point." (S.D. I, 145; 1, 200 6-vol. ed.; I, 169 3rd ed.)

"Laya is what Science may call the Zero-point or line; the realm of absolute negativeness, or the one real absolute Force, the *Noumenon* of the Seventh State of that which we ignorantly call and recognize as 'Force'; or again the *Noumenon* of Undifferentiated Cosmic Substance which is itself an unreachable and unknowable object to finite perception; the root and basis of all states of objectivity and subjectivity too; the neutral axis, not one of the many aspects, but its centre.

It may serve to elucidate the meaning if we attempt to imagine a neutral centre — the dream of those who would discover perpetual motion. A 'neutral centre' is, in one aspect, the limiting point of any given set of senses. . . Such 'Seven Neutral Centres,' then, are produced by Fohat." (S.D. I, 148; I, 203 6-vol. ed.; I, 171-2 3rd ed.)

AKASA (the diacritical *s* is pronounced *sha* — final *a* as in *sofa*) is derived from the Sanskrit verbal root *kas* meaning to shine, to be brilliant. "It is the subtle, super-sensuous spiritual essence which pervades all space; the primordial substance erroneously identified with Ether" (*Theosophical Glossary*, p. 13)

"It is the universal Soul, the Matrix of

the Universe, the 'Mysterium Magnum' from which all that exists is born by separation or *differentiation*. It is the cause of existence; it fills all the infinite Space; is *Space itself*, in one sense, or both its *Sixth* and *Seventh* principles." (S.D. II, 511; IV, 81 6-vol. ed.; II, 538 3rd ed.)

"Akasa is, cosmically, a radiant, cool, diathermanous plastic matter, creative in its physical nature, correlative in its grossest aspects, and portions, immutable in its higher principles . . . in conjunction with radiant heat, it recalls 'dead worlds to life.' " (S.D. I, 13 fn.; I, 78 6-vol. ed.; I, 41 3rd ed.)

"The Esoteric Doctrine teaches that it (Akasa) is this original, primordial *prima materia*, divine and intelligent, the direct emanation of the Universal Mind — the *Daiviprakriti* (the divine light emanating from the *Logos*) — which 'Light' we call *Fohat* — which formed the nuclei of all the 'self-moving' orbs in Kosmos. It is the informing, everpresent moving-power and life-principle, the vital soul of the suns, moon, planets, and even of our Earth. The former latent: the last one active — the invisible Ruler and guide of the gross body attached to, and connected with, its Soul, which is the spiritual emanation, after all, of these respective planetary Spirits." (S.D. I, 602; II, 326 6-vol. ed.; I, 659 3rd ed.)

ETHER: In Theosophical literature —, especially in *The Secret Doctrine* — a distinction should be made between Ether and Aether; although in scientific literature no distinction is made between the two spellings. The most recent scientific definition of Ether (as given in the *Encyclopedia Britannica*) states:

"Ether, or Aether, also called Luminiferous Ether, in physics, a theoretical, universal substance believed during the 19th century to act as the medium for transmission of electro-

magnetic waves (e.g. light and X-rays) much as sound waves are transmitted by elastic media such as air, Ether, or aether, was assumed to be weightless, transparent, frictionless, undetectable chemically or physically, and literally permeating all matter and space. The theory met with increasing difficulties as the nature of light and the structure of matter became better understood . . . With the formulation of the special theory of relativity by Einstein in 1905 and its acceptance by scientists generally, the ether hypothesis was abandoned as being unnecessary in terms of Einstein's assumption that the speed of light, or any electromagnetic wave, is a universal constant." (III, 976)

As to the difference between Aether and Ether, this passage is apposite:

"What is the primordial Chaos but Aether? . . . Not the *modern* Ether; not such as is recognized now, but such as was known to the ancient philosophers long before the time of Moses; but Aether, with all its mysterious and occult properties, containing in itself the germs of universal creation. *Upper* Aether or Akasa, is the celestial virgin and mother of every existing form and being, from whose bosom, as soon as 'incubated' by the Divine Spirit, are called into existence Matter and Life, Force and Action. Aether is the Aditi (Space) of the Hindus, and it is Akasa. Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant — Aether; or whence its mysterious origin? Who, we mean, that denies the spirit that works in it, and evolves out of it all visible forms?" (S.D. I, 332; II, 46 6-vol. ed.; I, 354 3rd ed.)

However, there is another meaning connected with Aether: when it is

designated as the Fifth Element — in this case it translates the Sanskrit term Akasa-tattva, as explained in this manner:

“ ‘Chaos’ is called *senseless* by the ancients, because it represented and contained in itself (Chaos and Space being synonymous) all the Elements in their rudimentary, undifferentiated State. They made of Ether, the fifth element, the synthesis of the other four; for the Aether of the Greek philosophers is not its dregs — of which indeed they knew more than science does now — which are rightly enough supposed to act as an agent for many forces that manifest on Earth. Their Aether was the *Akasa* of the Hindus; the Ether accepted in physics is but one of its subdivisions, on our plane.” (S.D. I, 342-3; II, 57 6-vol. ed.; I, 366 3rd ed.)

With regard to the last term FOHAT: there is no single word that will qualify as an equivalent term, and yet Fohat is regarded as “one of the most, if not the most important character in esoteric Cosmogony” (S.D. I, 109; I, 169 6-vol. ed.; I, 134 3rd ed.)

“The word is a Turanian compound and its meanings are various. In China, *Pho*, or *Fo*, is the word for ‘animal soul,’ the vital *Nephesh* or the breath of life. Some say that it is derived from the Sanskrit ‘*Bhu*,’ meaning existence, or rather the essence of existence. Now *Svayambhu* means Brahma and Man at the same time. It means self-existence and self-existing, that which is everlasting, the eternal breath. If *Sat* is the potentiality of Being, *Pho* is the potency of Being. The meaning, however, entirely depends upon the position of the accent. Again, Fohat is related to *Mahat*. It is the reflection of the Universal Mind, the synthesis of the ‘Seven’ and the intelligences of the seven creative Builders, or, as we call them, Cosmocratores. Hence, as you will understand, life and electricity are one

in our philosophy. They say life is electricity, and if so, the One Life is the essence and root of all the electric and magnetic phenomena on this manifested plan.” (H. P. Blavatsky *Collected Writings*, X, 354)

“Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested, planes, the action of which resembles — on an immense scale — that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity — the forces he acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively. On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things — from the planetary system down to the glow-worm and simple daisy — the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing.” (S.D. I, 111 I, 170-1 6-vol. ed.; I, 136 3rd ed.)

---

## GREAT PAN RETURNS

(Continued from page 136)

nately a part of the order of real being that they could not escape having its modes, its laws and habitudes ineradicably stamped upon their inner nature and thus woven into the texture of their own being.

This function of nature in the economy of the evolution of consciousness is the cardinal item that both religion and philosophy have lost sight of. The pedagogical power and function of nature has been ignored, touched on only inadvertently at any time. No competent rationale of the evolutionary procedure is possible without incorporating

the instructive and enlightening office of nature in the scheme of life.

Decried as a false teacher, an illusory and deceptive mentor, nature is, on the contrary, man's one true instructor. She cannot instruct wrongly, for she is the infallible spokesman for truth. Indeed, she is the living truth itself. When we see what God hath wrought, we behold what God hath thought. For the world's objects are his divine archetypal ideas, generated primordially in his creative mind, but finally crystallized, "frozen", hardened in physical matter.

When one looks at natural objects, one is gazing upon what were at one time only gossamer idealities in the divine mind. God had stamped upon matter the die of his primal cogitation; the mold hardened under the involutory process, which can be thought of as analogous to a reduction of cosmic temperature.

The almost identical relationship between "think" and "thing" is seldom recognized. All things are, in the first instance, "thinks". Nature is the open book of God-thought, but unreadable until the true science of semantics is cultivated — a science lost since ancient days.

Every natural object, phenomenon or process is the definitive analogue of a canon of truth, a law of Being. All nature is truth in the composite and, most significantly for our objective here, *the natural law prevails also in the spiritual world*. For law is universal, not one thing in the natural sphere and something contradictory in the spiritual. There is in fact but one Law, and both the natural and spiritual obey it and express it, but at two different levels. The one is a reflected image of the other.

This perception was a basic formula for the guidance of ancient sages in their efforts to find and then to delineate truth. All truths can be discerned, appraised, and finally tested against the forms, the paradigms held up by nature. As Emerson has put it: "Man stands midway between the inner spirit and the outer matter. He

sees that the one is the image and reflection of the other, that the world is a mirror of the soul, and he becomes a priest and interpreter of nature thereby."

One of the most forceful enunciations of the ancient philosophy upon this vital item is the citation found in the Talmud, drawn no doubt from remote high founts of wisdom: "If thou wilt know the invisible, open wide thine eyes on the visible." Mightily significant is this expression of truth because it shouts rebuke to thousands of theologians and philosophers who virtually assert that for the vision of truth the gaze must be turned away from the visible world to pursue the phantoms of truth in the hazy, nebulous world of the invisible.

(to be continued)

---

## BOOK REVIEWS

*H. P. Blavatsky: The Mystery*, by Gottfried de Purucker, in collaboration with Katherine Tingley. Published 1974 by Point Loma Publications, Inc., P.O. Box 9966, San Diego, California 92109, U. S. A. xviii+242 pp. Price \$4.95.

An editorial foreword to this book declares: "The world is more ready to understand Helena Petrovna Blavatsky now than it was forty years ago when this book first appeared serially in *The Theosophical Path*." Agreed, but it is surely a work that would have been well used by the Theosophical community during that time. Personally, I would rather have this one book on my library shelf than a hundred or more less worthy works that have been published with a Theosophical imprint in the past forty years.

Better late than never. Now that it is available in book form no doubt it will be welcomed and increasingly called for by students of Theosophy and all others who seek to unfathom the mystery that was H. P. Blavatsky.

Those looking for a biography will not find it here save for a few notes appended

at the end by the editors. Instead, they will be treated to a first-class exposition of the principal Theosophical concepts, including cycles, the constitution of man, the destiny of humanity, evolution, karma and reincarnation. Only against such a background can the "mystery" be even hinted at.

The brilliance of Dr. de Purucker's scheme staggers the imagination. This is a real *Theosophical* biography. It is largely devoid of personality references. The reader is given every assistance to understand what lies behind the veil of the mystery, but of course only he — or she — can lift that veil. From these pages one receives the impression of greatness but must judge for oneself what degree of that quality was possessed by the subject. It must be obvious that those worthy of the mantle described herein must be few and far between. Whom else does it fit?

I hesitate to pick out one or two chapters from the many because we are asked to consider a system rather than its several separate parts. However, those dealing with "The Great Sages and Seers" struck me as being exceptionally helpful in unravelling the delicate threads that usually bind this subject. As sketched in these chapters, the "mystery" stands out in clear perspective and her relationship to those she served can perhaps be better understood.

Many thanks to the publishers. This was worth waiting for.

Ted G. Davy

\* \* \*  
*Exploring Buddhism*, by Christmas Humphreys. A Quest Book, published 1974 by The Theosophical Publishing House, Wheaton, Ill., U. S. A. 191 pp. Price \$2.50.

This is a collection of articles and poems, some of which first appeared in Buddhist or Theosophical magazines. Accordingly, there is no overall plan, but there is balance. All the items have Buddhist themes, so there is also unity.

Those who have read and profited from Christmas Humphreys' other works will need no encouragement to seek more

treasure in this. Those who are unfamiliar with his writings and are interested in learning something about Buddhism might wish to take the opportunity to sample what he has to offer.

Special mention should be made of one article, "Buddhism and the Esoteric Tradition". Although not apparent in the title, this is a serious statement of the 19th century attempt to introduce Theosophy to the world. In it, the existence of "Guardians of the accumulated Wisdom of the Ages" is accepted without question. How they were served by H. P. Blavatsky is related briefly but with appreciation. Modern Theosophists should be grateful to Mr. Humphreys for this one piece alone: their field has seldom been better expressed, even in much longer works.

For me, Christmas Humphreys has never failed to stir my interest or to nudge me to thaw out brain-frozen concepts. *Exploring Buddhism* is recommended to explorers of any faith or philosophy.

Ted G. Davy

\* \* \*  
*The Celebration of Life*, A Dialogue on Immortality and Infinity, by Norman Cousins. Published 1974 by Harper & Row, New York. viii+83 pp. Price \$4.95.

Norman Cousins, Editor of *Saturday Review* and President of the World Federalists' Association, is universally known and respected for his unequivocal humanitarian attitude to major problems. His new book, *The Celebration of Life*, reveals a philosophic outlook on life which suggests the source of his compassion as well as his leadership qualities. It presents a philosophy that contains a significant theosophical element — although I should be surprised if Mr. Cousins has ever had much exposure to our ideas.

A Socratic-type dialogue has been chosen as the means by which the author expounds his convictions. It works well. Like the original, it serves as an effective medium through which to get across difficult concepts.

The foundation of a theosophic

philosophy is indicated early in the book. "The fact of human brotherhood exists," says Mr. Cousins. "It is merely the general recognition of such a brotherhood that does not exist." Later: "... when the concept of human brotherhood takes on the dimension for you of a living reality, you will have succeeded in liberating yourself completely from the tyranny of the ego."

The dialogue ranges over several topics that are relevant to our objects. As the subtitle indicates, it includes a discussion of immortality. This, unfortunately, is all too brief. In it, reincarnation is not considered per se, but that there is a meaningful continuity of life is implied very strongly.

The world's religions come in for some pertinent comments and there is a brilliant exposition of existentialism. Interestingly, at one point the discussion leader asks,

"Would you say we are moving in our discussion toward a unified or integrated concept of ethics, religion, philosophy and science? Also, that the closer we approach such an integrated concept, the stronger is the philosophical basis for human brotherhood?"

A fitting conclusion to this beautiful, moving work is a declaration of the articles of the author's faith. That anyone can affirm and live up to these principles, which are solidly grounded in a belief in the reality of human brotherhood, is surely indicative that the light of the Ancient Wisdom still shines here and there on this dark globe.

All praise to Norman Cousins for trying to mirror that light.

Ted G. Davy

## — INDEX —

### THE CANADIAN THEOSOPHIST, VOL. 55

Abortion—A Theosophical Perspective	128	Browning, Robert	73
Alternative Reality, The	88	Buxey, D. J.	47
Annual Picnic	38, 61	Centenary World Congress	62, 85, 133
Annual Report	110	Chatwin, Doreen	60
Atma Vidya Lodge	110	Christmas	98
Auditor's Statement	94	Coats, J. B. S.	1, 84
Awakening, The (poem)	117	Dalzell, Nellie	113
Background Hints on Studying the		Davy, Ted G.	11, 22, 23, 35, 45, 59,
Writings of H.P.B.	55		70, 83, 88, 98, 107, 110, 116, 117,
Barborka, Geoffrey A.	16, 42, 67, 82,		122, 131, 140, 141
	105, 137	de Zirkoff, Boris	92
Bateman, Sybil	76, 109	Don Juan, Student of Theosophy	
Berry, Fleet B.	21, 121	Looks at	50
Blackwood, Algernon	74	Dubbink, J. H.	55

Egotism—Enemy Number One .....	98	Presidential Address .....	1
Election Results .....	58	Pythagoric Sentences of Demophilus ....	19
Edmonton Lodge .....	109, 132	Reincarnation—Subject of TV program	70
Evolution, Self-Conscious .....	122	Religion, the “Organized Uncertainty” of Our Time .....	103
Ferguson, Jean .....	108	Reviews:	
Filling Our Proper Sphere .....	15	Aryan Ecliptic Cycle, The .....	47
Forsyth, Rena .....	12	H. P. Blavatsky Collected Writings, Vol. XI .....	23
From a Theosophist’s Diary .....	74	H. P. Blavatsky: The Mystery .....	140
Golden Rule Lodge .....	86	Celebration of Life, The .....	140
Great Pan Returns .... 8, 40, 57, 80, 99, 135		Civilization: Death and Rebirth ...	117
Griffith, Mollie .....	15, 98	Esoteric Tradition, The .....	114
1975—What .....	121	Exploring Buddhism .....	141
1975 (poem) .....	123	Life, Death and Dreams .....	70
Jackson, Barbara .....	86	Mahatmas and Their Letters, The ...	21
Judge, W. Q., A Reminiscence .....	4	Moral and Political Thought of Mahatma Gandhi .....	22
Jurasek, Fred .....	10	Reality of Occult-Yoga-Meditation- Flying Saucers .....	116
Kingsland, W. ....	29	Robb, Richard I. ....	13
Kuhn, Alvin Boyd .... 8, 40, 57, 80, 99, 135		Roos, Franziska .....	50
Law, Viola P. ....	14, 61, 85	Secret Doctrine Question and Answer Section .....	16, 42, 67, 82, 105, 137
LeGros, George Cardinal .....	123	Self-Conscious Evolution .....	124
Machell, Montague A. ....	65, 103	Sutcliffe, Joan .....	61, 116
Magazines, Miscellany of .....	45	Taylor, Thomas .....	19
Mills, Joy .....	111	Theosophy, The Mission of .....	29
Montreal Lodge .....	14, 61, 85	Toronto Lodge .....	14, 38, 85
Nikula, Martta .....	26	Toronto Lodge Library .....	118
Non-English Publications Loan Fund	111	Transportation from Outer Space .....	76
Notes and Comments .....	11, 35, 59, 83, ..... 107, 131	Tyro, A. ....	78, 117, 124
Oberlechner, John .....	37	Vancouver Lodge .....	60
Obituaries:		Victoria Lodge .....	109
Anderton, Doris .....	131	Wakelin, L. E. ....	86
Gulliford, Ann E. ....	107	Whitbread, B. J. ....	109
Treloar, Frederick G. ....	131	White Lotus Day .....	26
Watson, Clare .....	131	Whitman, Walt .....	49
Webb, Jessie L. ....	11	Why? .....	113
Woodall, Goldie Pratt .....	131	Wilkes, F. W. ....	37
Occultism, First Steps In .....	65	Wilson, Elouise R. ....	36, 110
Ocean, The (poem) .....	10	World Animal Day .....	86
Our Untapped Resources .....	92		
Power to Rule Our Lives, The .....	78		

---

---

## THE H.P.B. LIBRARY

c/o M. FREEMAN

SPRINGFIELD ROAD, R.R. 1

VERNON, B.C.

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

---

---

## BLAVATSKY INSTITUTE PUBLICATIONS

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

### MODERN THEOSOPHY

by Claude Falls Wright  
Cloth \$1.00

### THE GNOSIS

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

### THE EXILE OF THE SOUL

by Roy Mitchell. a key to the understanding of occult psychology. Cloth \$1.50. Paper \$1.00.

### THROUGH TEMPLE DOORS

Studies in Occult Masonry

by Roy Mitchell, an Occult interpretation of Masonic symbolism. Paper \$1.00.

### THEOSOPHY IN ACTION

by Roy Mitchell, a re-examination of Theosophical ideas, and their practical application in the work. Cloth \$1.50. Paper \$1.00.

### THEOSOPHIC STUDY

by Roy Mitchell, a book of practical guidance in methods of study. Paper \$1.00.

### COURSE IN PUBLIC SPEAKING

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

### THE USE OF THE SECRET DOCTRINE

by Roy Mitchell. 10c.

### THEOSOPHY, AN ATTITUDE TOWARD LIFE

by Dudley W. Barr. 50c.

### THE WISDOM OF CONFUCIUS

by Iverson L. Harris. 25c.

### CALGARY LODGE:

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

### EDMONTON LODGE:

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

### HAMILTON LODGE:

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

### PHOENIX LODGE, HAMILTON:

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

### KITCHENER LODGE:

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

### MONTREAL LODGE:

President, Mrs. Viola Law. Secretary, Miss  
Jean Low, 4390 Grand Blvd., Apt. 102, Mon-  
treal 261, P.Q.

### ST. THOMAS LODGE:

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

### TORONTO LODGE:

President Mr. Fleetwood B. Berry, 86 Gorm-  
ley Ave., Toronto, Ont. M4V 1Z1. Secretary,  
Mrs. Marie Schlauch. Lodge Rooms, 12 Mac-  
Pherson Avenue, Toronto, Ont. M5R 1W8.

### GOLDEN RULE LODGE, TORONTO:

President, Mrs. Audrey Scarlett. Secretary-  
Treasurer, Mrs. Lindsay E. Wakelin. Lodge  
Rooms, 121 Harbord St., Toronto.

### VANCOUVER LODGE:

President, Mrs. Marian Thompson. Sec-  
-Treas. Mrs. Adeline Ayoub. Lodge Rooms,  
806-7 Dominion Building, 207 West Hastings  
St. Enquiries to P.O. Box 592, Station "A",  
Vancouver, B.C. V6C 2N3

### ORPHEUS LODGE, VANCOUVER:

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

### CANYON LODGE, NORTH VANCOUVER:

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

### VICTORIA LODGE:

President Mrs. Dorita Gilmour. Secretary,  
Mrs. Sybil Bateman, 1807 View Towers, 1147  
Quadra St., Victoria, B.C. (Phone 386-6570).

### ATMA VIDYA LODGE, VICTORIA

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