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LIGHT AND SHADE ON THE PATH

JOAN SUTCLIFFE

When light shines into the dark, objects can be seen that we were not aware of previously. The scene that is a blank by night, though still the same in essence, by the brightness of day is transformed into a landscape rich in the interchanging flow of form and hue. The same light, however, that reveals such interest and beauty, causes that which is shined upon to cast a shadow. The shadow is never a true image, and, colourless and disproportionate, this grotesque distortion of truth often delights and often frightens.

On a dark winter's night we can no doubt all recall watching weird faces and animal figures dance on the wall in the firelight. As children we were captivated by the strange shapes and thought they were real, but as we grew older and wiser we recognized them for what they were; and we became imbued with the desire to be the operator, to make this shadow-casting property of light serve our whims.

Theosophy, esoteric wisdom, is such an illuminative source. Shining into the mind of man, it intensifies his capacity of vision. It points to the reality of invisible universes, of inner planes of consciousness, and it describes spiritual laws and the spiritual nature of man. In its search for comprehension of this science of hidden things, the mind is drawn beyond the barriers of intellectual reasoning and

develops a sensitivity to the finer forces; and it draws out hidden resources in man to cope with this transcending process. As the higher mind is lit with this occult illumination, it casts its shadow on to the lower mind, which would seek also to have this metaphysical knowledge, but as a grotesque image serving the material and selfish aspect of man, and it too would draw on hidden resources.

This light and dark aspect of occultism H.P.B. compares with the mythological god, Mercury, and writes:

"The serpent has ever been the symbol of the adept, and of his powers of immortality and divine knowledge. Mercury in his psychopompic character, conducting and guiding with the caduceus the souls of the dead to Hades and even raising the dead to life with it, is simply a very transparent allegory. It shows the dual power of the Secret Wisdom: the black and the white magic. It shows this personified Wisdom guiding the Soul after death, and its power to call to life that which is dead — a very deep metaphor if one thinks over its meaning." — *The Secret Doctrine*, I, 364 or. ed., I 389 3rd ed., II, 79 6-vol. ed.

This is exemplified in the legends of King Arthur and the Knights, where we come

across an interesting challenge the hero must face in his search for the Holy Grail. His kinsman is under a spell, and in order to free him the knight must overcome an enemy, who, each time he is slain, is brought back to life by a sorceress with a stolen jar of the potion which Christ used in the sepulchre. This magic ointment would seem to symbolize wisdom of an occult nature, which would lead to a state of resurrection within the disciple, an awakening of spiritual powers, and its misuse by the witch suggestive of its misinterpretation by the personal black side of the mind. The higher qualities, companions of the aspiring soul, are temporarily paralysed while the lower ones are constantly being revitalised. It is not until the hero becomes aware of the cause, and wrests the potion from the hand of the evil source that he is able to kill irrevocably his adversary and so bring about the disenchantment of his ally, and continue his quest.

There can be no experience of light without dark, of good without evil. Mind could not comprehend light without witnessing the phenomenon of dark. The two opposing qualities are not separate actualities, but as the two ends of the same stick, as the north and south pole. One must not forget, therefore, that each newly grasped truth, each beautiful virtue that unfolds, cast their shadow. Shadow is where the object, the desired quality we seek to develop, blocks the light of the sun, and if we stand in the shade of it, we see no longer either the sun or the object clearly. An aspirant might be filled with the idea of cultivating unselfishness, and by constant concentration and meditation on his noble ideal without an alert eye open for its shadow, he might find himself cut off from the sunlight of the spiritual nature of his desire, and solely developing it in the lower portion of his being — thus becoming so selfish about being unselfish that he will not allow others a chance to exercise that virtue too.

This higher and lower aspect of mind can

be seen represented in the Scandinavian legend of Baldur and Hodur, twin brothers and sons of Odin, the lord of the highest throne in the heavens. Baldur is described as beautiful and dearly beloved of gods and men, whereas Hodur is portrayed as blind and consequently ignorant. By the intermediacy of his divine parents, all things on earth and in the blessed city of Asgard are rendered harmless to Baldur, with the exception of the mistletoe, which is considered too small and unimportant to cause any consternation. However, there also dwells in the land of the gods an evil magician named Loki, a son of the giant forces of darkness, who has gained his admission there through cunning. Loki, alighting upon this unsafe property of the mistletoe, puts it into the hand of the unseeing Hodur and guides it into the heart of Baldur, where its poison brings about his death.

This myth is rather potently reminiscent of the warning to the disciple in *The Voice of the Silence*, about placing one foot on the golden ladder to spiritual development where there is still remaining one speck of mud. A weakness in character, a secret vice, fears, selfish desires, misdirected aims; such are little pieces of mistletoe, which, when the shadow falls, Loki will seek out to bring about the destruction of the aspiring mind.

With continued study and effort in understanding, one might awaken the intuition, and consequently become receptive to the guiding influence of beneficent watchers in advanced states of existence, who are ever seeking to use a ready worker in the spiritual purpose of enlightening humanity. Lawfully, however, such development casts its shadow in the astral realms of consciousness, which may be discerned in the acquisition of psychic faculties, such as lower clairvoyance or mental impressions. The astral world might be described as the shadow of the spiritual, distorted and disproportionate, as a mirror reflection giving a wrong-sided image. The physical world is surrounded

and interpenetrated by the astral, as water soaks through the atoms of a porous material, and the mental as air pervades the astral and physical. The lower astral and lower mental are peopled with elementals springing from the lower thoughts and desires that are given birth every day, and the residue of the Kama Manas nature which is too unworthy to follow the aspiring soul into devachan after death. The unwary disciple might become a prey to these wandering vampires who would feed on his spiritual energy, and he may find himself overcome with strange moods, a predisposition to anger and unknown fears, or an overwhelming confusion, or even worse.

The history of the T.S. contains many examples of promising students who were unable to discern the difference between the shadows and reality. A.P. Sinnett was the intellectual and aspiring correspondent of the Mahatmas, who wrote some fine books on the occult teachings, but in spite of repeated warnings from his adept teachers he was unable to rise above the delusionary forces of the psychic world, and was to turn the London Lodge into a gathering of mediums and seekers after phenomena, undoing seven years work by H.P.B.

A.O. Hume, another correspondent of the Mahatmas, regardless of admonitions, took a course in psychic development from a Yogi, and was to lose his moral judgment. We are shown that the indulgence in such psychic practices as mediumship and hypnotism leads to a paralysing of the Higher Self and an existence of delusion and inability to function responsibly.

Theosophical libraries hold numerous writings by psychics who have mistaken illusionary thought forms for divine revelation. Personal pride, emotional weakness, reluctance to give up a cherished dream, have proved to be the witch who would abuse the potion of knowledge. It is not enough to repress a fault, for the cunning Loki will find it and raise it in varied forms into the blind hands of the psychic nature. It must be rendered

harmless through transmutation.

The inverted truths that enter one's consciousness are as the upside down images that fall on the retina of the eye or the film in the camera; and as a chemical transformation is carried out in the brain and the printing fluid to produce a perfect impression of the experience that was seen, so one must learn to make a similar adjustment. The energy that would be devoted to emotional expressions on a selfish physical scale, such as anger, fear, self pity and many others, we should lift up away from the lower self, and make work for a higher and beneficent purpose. Those desires that are concerned with self comfort can be transmuted into spiritual will. A self-aspiring force like ambition can be changed into a shining devotion to a noble cause, for that ability to make sacrifices for the ambitious goal can become a powerful force to hold one fast to a spiritual duty.

The gods of Asgard watch mortal men very carefully, and when a hero is killed in battle they send their messengers to carry his soul to the sacred hall of Valhalla, where he might live a godlike existence until the day of Ragnarok, when his fighting qualities might be used in the great final battle between the forces of good and evil. It makes no difference to the gods as to the side on which the hero was fighting in his earthly wars, nor to the cause of the strife; it is the strength of his martial ability and the virtue of courage that interests them, and which they seek to employ for a higher purpose. Ragnarok, more popularly called "the twilight of the gods", on one level of interpretation might be used to symbolize the struggle between the two selves in man, and so qualities used perhaps negatively for the stand of the personality might be transmuted into work for Theosophy and humanity, and so transported to the spiritual plane of the gods.

Likewise, we should attempt to view positively karmic situations. Too often, we tend to see only the dark side, but this is the

inverted image on the retina. What we deem only as the bewildering dark outline of a sorrow or failure may in truth be coloured with the flaming crimson of a spiritual testing, an opportunity for growth or a lesson we failed to learn before. These karmic debts are what we have laid in store for ourselves through our misdirected aims, our neglect of the laws of nature, our selfishness in this or previous incarnations, and in facing them with courage and insight we are clearing away the stones from the path, and also developing strength. We may suffer from ill health, financial loss, a misunderstanding with someone who is dear to us, emotional or mental disturbances, but each offers the possibility of advancement.

It is significant to discover how many of the old folk tales of various countries and cults contain very deep occult wisdom. The light and shade of man's pilgrim journey are shown very graphically in Campbell's fascinating tale of *The Knight of the Red Shield*.

There are three brothers marooned on an island, where they are under a spell and must do battle with the Son of Darkness and a hundred of his men. Until they are all killed the brothers may not leave the island. They fight by day, but at night when the slain bodies of the dark foe are strewn on the beach, there comes a witch who inserts her finger into the mouths of the dead, and by morning they are regenerated and the combat must begin again. There comes to the island a knight with a red shield, who helps the brothers in their recurring struggle. By nightfall when the enemy are again all slain, the hero, mortally wounded, lies down amongst them on the seashore. He hears the sea coming in as a blazing fire, then it becomes a serpent, and then the ocean tide washes upon the sand, and finally it takes the form of the witch, the mother of the Son of Darkness. She approaches the hero with her magic finger and as it enters his mouth he bites it off. Thus is broken the spell on the island.

Perhaps in the three brothers we can see

the higher triad of man, the Atma — Buddhi — Manas. The prison of the enchanted island would seem to represent very picturesquely the limited conditions of manifested existence. The circle of necessity through which each monadic pilgrim must seek its growth, in a series of struggles to raise the materiality through which it must operate, is seen in the recurring fights by day with the dark enemy and the temporary victories at night. The female sorcerer personifies Karma, drawing back the ego to reincarnation and presenting the situations and circumstances for growth. We see Karma operating on four planes, from the fiery spiritual, through the serpent-like mental, the watery astral and on the physical in the human form of the witch. Of great significance is the role of the magic finger, for Mr. Judge has written of Karma working through the elemental kingdom, it being the elementals passing through the eyes, also the fingers and thumbs of the hands, that are the liaison in the experiences one contacts. It is they, through the magnetic sympathies impressed upon them by our thinking, who put our inclinations into that which is perceived and draw back the correspondences. The appearance of the knight suggests the development of spiritual will, the decision to work for the higher self, the causes of compassion. Spiritual will meets Karma with insight, and it transmutes the seeming failure of being wounded into a positive force. The will makes the elemental forces that would seek to work for the lower, serve the purpose of the higher cause. The subjugation to the dictates of personal karma is ended, and the soul has completed its circuit and become the serpent swallowing its tail. The twilight of the gods is over, but it is not the end of growth, for if one stretches one's vision beyond the twilight one will see the dawn of a new day. It will be in a higher stage of development though, with its correspondingly higher polarity.

Evolution is not in a straight line, but its motion is cyclic, advancing in a series of

ascending circles. Each urge forwards, each new conquest of truth, each new understanding, each unfolding virtue, is the upward arc of a miniature circle, but the circle has a downward arc too. One must not try to separate the ascendant from the descendant, but dwell on the radiance of the completed circle. Each inner commitment to become a helper in the work of the compassionate forces is inevitably followed by a period of testing. This is the fuel for the fire, consumed in the flame of

which it will be transmuted into heat and light. The Mahatmas tell us that each unselfish desire to serve is a light in our akasa, and like the burning lamps that would stand out in the sombre valley to him who would look down from the mountain top, does each such worthy aspiration attract the great souls. Without the darkness of the valley the lights would not stand out. Without the shadows and struggles there could be no growth.

ETERNALLY BECOMING

A. TYRO

Perhaps the most important thing we have to learn from our study of Theosophy is that its essential message for us lies not so much in the information imparted by the literature as in what is revealed in our own minds as we endeavour to digest its content. Theosophy is a spiritual teaching which cannot be grasped by the intellect alone. Rather, it is through the exercise of those mental faculties which transcend the norm of the intellect, which are vouchsafed for us from such spirituality we have acquired in the past, that awakens our perceptions. It should be apparent that before we can enter into the realm of the spirit we must arouse within ourselves that which can respond to it. The first lesson a student must learn is that in the main it is his own bondage to unspiritual things that stands in the way to his enlightenment or spiritual perception.

By using those same spiritual faculties to sort out and discriminate between the various motivating forces in his nature, and pursuing them with courage and sincerity, the student's mind will open up to realize its hitherto dormant potentialities. This ability to transfer one's centre of consciousness (or sense of self) from the personal to the more impersonal necessitates, constituted as we are, the intensive cultivation and enhancement of such unselfish and impersonal qualities as we may possess. All and any such elements within us that can be used to raise our consciousness beyond that of the purely personal should be given every opportunity to find expression.

If, as we will probably experience at first, we fail to accomplish our aims, the fact that we have made the effort will not be in vain. At least we will have learned that those opinions, those habits of thought and deed generated by the indulgencies to which we have been accustomed, do not easily yield their power over us.

Those powers we seek to transmute the elements in our nature which now impede our aspirations must, by the most elementary logic, have their source in

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some "other" aspect of our Being than that in which these disturbing elements have their home. To acquire these powers, what recourse have we but to seek out and identify the "reflections" within us from that "other" aspect which opposes our baser impulses and which responds to the phenomena of Life's nobler forms? These powers lie dormant within ourselves. To awaken them we must cultivate to the utmost our identity with those "reflections" which emanate from that part of our nature which is at one with all life.

But only those who have deliberately made the effort to free themselves from the toils of their personal nature can know the powers and subtleties the old personal ego can exert. They see how their best intentions can be diverted; how people avoid facing the primary task of regenerating their own lives by indulging in all kinds of outward activities believing that in this way they are really helping to solve the human problem. Surely to meaningfully affect the evils that beset Humanity, our efforts must be directed not so much at relieving the effects of those evils, but at the cause.

Those who have the insight to know the source which perpetuates and sustains the misery, ill-will and separateness in human life must place first things first! There are always those who are willing and able to alleviate the sufferings of the needy, but those who are able to see and realize the real cause of human suffering should direct their efforts where they can be most effective. To drive home the fact that the instability and problems of our world are due to the materialistic and separative attitude toward life, with its associated rejection of things spiritual, so common in the world today, is by far the most important task that faces every enlightened individual.

To effect entry into Man's consciousness of his essential spirituality, to break through the hard core of the egotistical attitude which obsesses so many in the world today, we must first have within

ourselves the faith that in the heart of even the most materialistic there exists a spark of Divinity that can be awakened. Recalling from our own experience how that spark responded like a light to our consciousness when we encountered the finer and nobler expressions of life, we can see that the most effective way to benefit Humanity would be to raise the quality of our own lives so that the fine element in others has something to respond to.

This brings us to the main point in our article. As we open up our lives to our higher principles, not only do we provide that to which the finer part in others can respond but we also provide access into human life of the powers and guidance of those Hierarchies to whom the destiny of our race is entrusted. While no informed student would refute that the work of self regeneration is an individual task that no one but himself can perform, this should not lead him to think that he cannot receive help. From whence comes the Will to perform the redemptive work in ourselves?

While our awakened spirit may evoke our aspirations, the Will to act thereon does not arise from the life in the Square (quoting from "The Interpreters", by AE) but from that source which made "the promise to the Spark wandering in the immensity of its own Being, 'I will not leave thee or forsake thee!'" "

The problem of discovering, or identifying oneself with, that power which enables us to master and control the errant forces in our lives is one that always baffles us until we realize wherein these powers can be sought. It should become apparent to any enlightened student of the Teaching that it is in Self-conscious realization that this power lies. In other words, in the awakening to consciousness of that element in his makeup that makes him more than an animal. It is that power which now curbs our more animal impulses on the one hand, and enlightens our minds to the perception of the finer things of Life on the other. But it is our Self realization that makes this power our own.

At the other extreme is that element in Man which ever seeks to obscure his existence. The great mass of mankind seems comparable to sleepwalkers who go through all the normal motions of life without being conscious of themselves. Our job is to try and wake up!

As students of Theosophy we should know that to find the power and the Will to master the impulses which keep us bound to the life of the flesh we must resort to a realm of consciousness which transcends the mundane. The question now arises, is there any way mankind can overcome the great hypnosis of separateness and materialism other than through the awakening of his own dormant spiritual powers? All down the ages religious and philosophical teachers have taught that only as Man frees himself from "the toils of the flesh" can he enter into his Spiritual Inheritance. Notwithstanding his ever-increasing mastery over nature's forces, he still remains largely enslaved to them.

There is every evidence of the existence of a finer part in human life and our problem is to make it more predominant in our lives. Being a reflection of our Essential Nature, that finer part will respond to the same in others and much more so to those to whom it is a Self-conscious element in their lives.

It should be clear where our efforts can be most effectively devoted, but we must also be very clear in our understanding of the task before us and of our capacity and limitations to achieve it. That the task will be demanding is obvious, but no one is expected to do more than he is reasonably capable of doing. It is the devotion to the task that counts.

Due to our predominantly egotistical and separative attitude towards life, we remain blind to the greater Life in which we are involved. Though we are individuals with a definite destiny to fulfil in the scheme of things, we are all part of a comprehensive whole. "Life is One."

It takes a great effort to open our minds to grasp this "Unity of all Life" — that

from the lowest to the highest there is no break in the chain of Life. How could there be? It takes a great effort to understand the implications of the interdependence of the adjacent units in Life. For we lonely people, blinded by our individuality, see ourselves as separate from all the rest.

Surely, too, that hierarchy of Celestial Beings, having passed through the gamut of human life — and more — must play a far greater role in affecting our destiny than we ever conceive. How little aware are we of the great part "Human Destiny" plays in the unfolding of Life's purpose! It takes scant imagination to envisage how a glimpse of this purpose could influence our lives. To seek that purpose might seem to be their most immediate aim to some, but that aspect of our Being that seeks a place in our consciousness, that "Inner Self", finds fulfilment only in the "Infinite" in us.

To transcend the finite, to know that there is no beginning and no end, and to know that to be eternally "Becoming" is our sole destiny should ever be in the forefront of our mind.

THE SECRET DOCTRINE AND CURRENT THOUGHT

It is intended to introduce a new C.T. series in which *The Secret Doctrine* will be considered in the light of current thought in the fields of religion, philosophy and science. Specifically, the aim is to assemble ideas expressed in modern literature which could be quoted by way of illustration or elucidation of any part of Madame Blavatsky's magnum opus; or which would serve as up-to-date substitutes for any S.D. quotations taken from 19th century works.

Readers of this magazine who are students of *The Secret Doctrine* are invited to participate. Their suggestions of suitable quotations from books or articles published since 1950 should be fully identified, and the relevant pages in the S.D. should also be cited.

— Editors

SELF-CENTREDNESS AND ALTRUISM: CENTRIPETALISM AND CENTRIFUGALISM

The World's Eternal Ways

IVERSON L. HARRIS

One of the most gripping lessons of universal import taught by Dr. de Purucker in his illuminating and consciousness-expanding talks and in the distillation of his thinking on the printed page was that MAN IS A STREAM OF CONSCIOUSNESS. Where we stand on the ladder of life depends at all times on where we focus our consciousness.

Incarnated as we are in separate physical vehicles, we are unavoidably to some degree self-centred. All the world's woes — personal, family, social, national and international — can be traced to excessive self-centredness, selfishness. Starting at the bottom, the extreme example of selfishness: The criminal, whether he be guilty of murder, rape, robbery, etc., or of the more sophisticated and "civilized" crime of bribery, embezzlement, fraud or arrogant abuse of power — the criminal is so self-centred that he is totally unconcerned with how much he may harm others. He is completely centripetal.

Fortunately, the majority of us are not criminals. We are, of course, in some degree self-centred; but we would not deliberately hurt others — at least, not unless our own selfish interests are threatened! Regretfully, many of us are quite ready to note and pass harsh judgment even on our "friends" — not because we are hostile to them, but because it makes us feel superior — it wafts perfume to our own egoism to point out the faults and follies of others. In other words, the centripetal element in our stream of consciousness outweighs our consideration

of others. The self-centred man is not altruistic enough to abide by the words of the Master Jesus: "Judge not, that ye be not judged", or in the language of Adelaide Anne Procter, who also wrote *The Lost Chord*:

"Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be

A scar, brought from some well-won
field,

Where thou wouldst only faint and yield."

The whole trend of modern industrial and political thinking seems to be an effort to balance or neutralize the conflicting or at least competitive self-centred interests of individuals, groups and nations. The result is that at best we "muddle through", and at worst we have wars between nations in which nobody wins and everybody loses, and between individuals and groups ruinous competition, bitterness, strikes, lockouts, vast unemployment and total insecurity. And nearly all of the ills based on self-centredness.

As one example: When teachers go on strike, are they thinking altruistically of the children, whose education they are neglecting? No, they are thinking of themselves, of their personal "rights": The centripetal power of "my rights" is quite out of balance with the centrifugal force of "my duty". The whole world is cursed with over-emphasis on "my rights".

In the tug-of-war between the centripetalism of selfishness and the centrifugalism of altruism, the centripetalism

of the vastly larger numbers of the masses almost always wins over the relatively small number arrayed on the side of altruism.

Yet in the hearts of most there is an instinctive, and irresistible respect for the non-self-centred individual, and revulsion against the person whose selfishness is worse than normal. Witness the hue and cry against the person in authority whose self-centredness leads him to abuse his power and to betray his trust. Too often centripetalism in men of genius and even of destiny overpowers the altruism of centrifugalism. As Lord Acton wrote to Bishop Mandell Creighton in 1887: "Power tends to corrupt; absolute power corrupts absolutely."

On the other hand, witness the overpowering influence of limitless altruism, as seen in the lives of the Buddhas and the Christs. Millions of their fellow men in succeeding ages rightly regard them as "The Enlightened One" or even as "the Son of God" — literally so regarded by the believers, symbolically by the spiritual-minded philosopher.

More than anything else, the world's leaders need to be infused again with, and in turn diffuse among, the peoples of this earth the spirit which made the great Spiritual Teachers of the race the most dynamic influence humanity has ever known. Listen to the wisdom of Laotse, the "Old Philosopher" of Ancient China in the wonderful Sixth Century B.C., when the Buddha, Confucius, Zoroaster and Pythagoras also enlightened and inspired the world with altruism that knew no bounds:

"These two things, the spiritual and the material, though we call them by different names, in their origin are one and the same. This sameness is a mystery — the mystery of mysteries. It is the gate of all aspiritality . . . Therefore the Sage embraces Unity, and is a model for all under Heaven. He is free from self-display, therefore he shines forth; from self-assertion,

therefore he is distinguished; from self-glorification, therefore he has merit; from self-exaltation, therefore he rises superior to all. Inasmuch as he does not strive, there is no one in the world who can strive with him . . . The best soldiers are not warlike; the best fighters do not lose their temper. The greatest conquerors are those who overcome their enemies without strife.

The greatest directors of men are those who yield place to others. This is called the Virtue of not striving, the capacity for directing mankind; this is being the compeer of Heaven. It was the highest goal of the ancients. —*The Sayings of Lao-Tzu*. Translated by Lionel Giles.

Would that it could also become the highest goal today! What a different world we should then live in!

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

**THE THEOSOPHICAL SOCIETY
IN CANADA
ANNUAL MEETING, 1976**

**ANNUAL REPORT OF THE
GENERAL SECRETARY
1975 - 1976**

The first Annual Meeting of the newly incorporated organization, The Theosophical Society in Canada, was held on Wednesday, July 21, 1976 at the Windsor Park Pavilion, Victoria, British Columbia.

Thirty-three members attended, and all six Western Canadian Lodges were represented at the meeting. The three Western Directors were also present. In terms of length of membership, some of those in attendance had joined the Society over sixty years ago; others had made their applications only a few months previously.

The business part of the meeting included ratification of the procedures of the Board of Directors implemented since incorporation. These included the appointment of Officers; adoption of the By-Laws; and various banking resolutions. The Treasurer, Mr. Emory P. Wood, presented the report of the Auditor for the years ended June 30, 1975 and June 30, 1976, and gave explanatory comments and answered questions regarding the Financial Statement. Mr. H.R. Crosby, of Edmonton, was appointed Auditor for the year ending June 30, 1977. The Annual Report of the General Secretary was read. A minor amendment to the By-Laws was approved, to provide more flexibility in setting the date for the Annual Meeting.

Special thanks are due to Mrs. Dorita Gilmour, President, and all the members of Victoria Lodge for helping make the Annual Meeting an occasion of happy fellowship. They not only made all the local arrangements, but also served refreshments before and after the business meeting. All in all it was a pleasant reunion for Western members, and an auspicious event.

T.G.D.

In February, 1976, The Theosophical Society in Canada received letters patent dated May 14, 1975, recorded February 11, 1976, authorizing its incorporation under the laws of Canada. It is believed that it was the intent of the members who drew up the original Constitution and By-Laws of the Canadian Section in 1920 to make it a legal entity. Apparently, however, the necessary steps were never taken in those early days — probably for economic reasons.

In recent years it has become increasingly desirable for organizations like ours to have legal status either federally or provincially. In 1974, therefore, the General Executive decided to proceed with the incorporation process, and application was made to the federal government in May, 1975.

Its new status will make little difference to the day-to-day operations of the T.S. in Canada. However, we have taken advantage of the opportunity afforded by the change to draft new By-Laws which are more relevant to the needs of the Society today. We have also made application to the Department of National Revenue to be registered for income tax purposes.

Now that we are incorporated we are obligated by law to hold an Annual Meeting of members. It is to be hoped that as the years pass and we move the Annual Meeting around from centre to centre that this might become the occasion of a Convention, of which there have been very few in the history of the Canadian Section. The first Annual Meeting, where this report is being presented, is being held in Victoria, the location of our two westernmost Lodges.

The work of The Theosophical Society in Canada was variously hampered during the year by a lengthy postal strike and

(Continued on page 84)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

considered truly enlightened in humanitarian affairs.

* * *

An appreciation of the late Benjamin T. Garside appears elsewhere in this issue.

Mr. Garside died in Victoria on May 27 at the age of 91. He joined the Society in 1913 and was a charter member of the St. Thomas Lodge, founded in 1919, over which he presided until he and the late Mrs. Garside moved to Victoria in 1968. He then helped form the Atma Vidya Lodge in that city and was its President until his death.

* * *

The Bill to abolish capital punishment in Canada was finally passed in Parliament this July. The result is gratifying to those who, like William Q. Judge, believe that "The Killing of a human being by the authority of the state is morally wrong and also an injury to all the people." Nevertheless, there is no room for complacency: barely a majority in the House of Commons voted for abolition.

It is reasonable to suppose that the nearly half of the Members of Parliament who wanted to retain hanging in this country reflected the views of at least that proportion of the population. Some, of course, on either side of the issue, voted as their conscience told them, as this was a free-vote Bill. But it is likely that many watched the public opinion polls and cast their votes accordingly.

The debate both in Parliament and in the press was largely emotional in nature, and it was revealing how strongly the religious fundamentalists battled to defeat the Bill and retain capital punishment. This is hardly surprising. Down through history, man's inhumanity to man has nearly always been justified in the name of religion.

While our national conscience will henceforth be clear in regard to the ultimate "punishment", there is obviously a long way to go before Canada can be

It is now twelve years since the first "Secret Doctrine Question and Answer" section appeared in *The Canadian Theosophist*. We are ever grateful to Geoffrey Barboroka, who conducts this series, for sustaining this popular feature in our magazine.

Mr. Barboroka's literary output continues at a prodigious rate, but without compromise to the meticulous scholarship that is imperative for the type of complex studies he undertakes. His latest book, *Peopling of the Earth*, will, I feel sure, be well received by students of *The Secret Doctrine* as a most helpful and reliable guide to the difficult subject of human evolution.

* * *

The new Centre of Theosophical Studies will be inaugurated at Adyar on October 1. The first ten-week term will include sessions on "Isis Unveiled: Ancient Philosophies"; "Studies in the Roots of Theosophy"; "Practical Applications of our Knowledge"; "Sanskrit for Western Students"; and "Theosophy and Science".

Members wishing to register for the Centre should apply to the Recording Secretary, The Theosophical Society, Adyar, Madras 600020, India. Applications must have the recommendation of the General Secretary.

* * *

The Theosophical Society in Australia has invited members from other parts of the world to attend the 1977 Australian National Convention, which is to be held April 7-14. The venue is the Rymill Conference Centre, in the Adelaide Hills, South Australia.

If any Canadian member is planning to

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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.

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travel to that part of the globe next Spring, and would like to participate in the Australian Convention, I shall be pleased to provide further information.

* * *

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

Edmonton Lodge. Ruth Tirschmann

*Golden Rule Lodge. Allan R. Jones,
Wadood Sokoloff.*

*Member-at-Large. Elizabeth G. Smith.
T.G.D.*

**ANNUAL REPORT OF THE
GENERAL SECRETARY**

(Continued from page 82)

other problems. By and large, however, our activities have proceeded satisfactorily.

The major event of the past year was, of course, the 100th Anniversary of the Founding of the Theosophical Society. A number of Canadian members joined approximately 800 others from all over the world to celebrate the event in New York City, the birthplace of the Society in 1875. They were assisted by a fund which had been established several years before to encourage Canadian participation in the official Centenary celebrations.

The Centenary World Congress in New York was a most inspiring occasion, not so much because of the achievements of the past century, but rather because of the opportunity that is still clearly ours: to help carry Theosophy and the Theosophical Society into a second century of service to humanity. The promise of yet more generations being guided by the beacon light, which is fuelled mainly by the great legacy left us by Madame Helena Petrovna Blavatsky is surely sufficient to make us eager to renew our efforts on behalf of the Society.

The Centenary was recognized in a number of different ways in Canada, mainly at the Lodge level, whereby the individual Lodges devised programs of a nature that would appeal to their members.

One Centenary project of the Theosophical Society in Canada was started, it will be recalled, several years ago, when a substantial interest-free loan was made to The Theosophical Society in

America to assist in the publication of *H.P. Blavatsky Collected Writings*. Originally, it had been hoped that this assistance would enable the Theosophical Publishing House to produce Volume XI in time for the Centennial; happily, this book was made available to the public as early as 1973. Then, thanks to the efforts of the Compiler of the *Collected Writings*, Boris de Zirkoff, and the publishers, yet another volume appeared by November, 1975. This is the new edition of *From the Caves and Jungles of Hindostan*.

A Centenary issue of our magazine, *The Canadian Theosophist*, was well received by members and subscribers. It contained selections from *The Lamp*, which was the first Theosophical magazine published in Canada, and from early issues of *The Canadian Theosophist*. If nothing else, this brief look at the past helped us realize how much we owe to the strength of character and other qualities of the early students of Theosophy in Canada.

Another Centennial project first mooted several years ago was for the Canadian Section to publish a worthwhile Theosophical book that was out of print. This idea was abandoned because of prohibitive costs. However, our investigations in respect to this proposed project drew attention to the fact that the various Theosophical publishing concerns are now keeping book sellers shelves well stocked with books which up to a few years ago had been virtually unobtainable, even in a second-hand condition, for half a century or more. An alternative was finally adopted, whereby assistance was given the Blavatsky Institute of Canada to publish a new edition of Dudley Barr's *Theosophy An Attitude Toward Life*.

Over the years the program of the T.S. in Canada has emphasized the importance of dependable Theosophical literature. It was in keeping with this policy, therefore, when ten years or more ago we began a project which was to offer to place without charge in Canadian university libraries requesting

this service, all the works of H.P. Blavatsky. A continuation of this project was called for by the aforementioned publication in 1975 of *From the Caves and Jungles of Hindostan*, and the placement was completed early this year. In total, this project has now dispensed several hundred volumes to Canadian universities, and it can only be hoped that they have had their due effect.

The publication of the first volume of the writings of William Quan Judge, entitled *Echoes of the Orient*, was another outstanding Theosophical literary event of the Centenary Year. To mark this occasion, the T.S. in Canada purchased a copy for the library of each Lodge in the Section.

We are now in the second century of the Theosophical Society, and the work begun by the Founders is as vital and necessary today as it was a hundred years ago. We are faced with unique problems in this country, and those we cannot solve we shall have to live with. But the opportunities are here, and we must try, and keep on trying, to use them to further the cause of Theosophy in Canada.

Ted G. Davy
General Secretary

Victoria, British Columbia
July 21, 1976

TORONTO LODGE

At the Annual Meeting of the Toronto Lodge held in May the following officers and directors were elected for the ensuing year:

President	Mr. Fleetwood B. Berry
Vice-President	Mr. Stanford L. Treloar
Secretary	Mrs. Joan Sutcliffe
Treasurer	Mr. Philip C. Miller

Directors: Mrs. Vera Berry, Mrs. Audrey Hallas, Mrs. Emma Obodiac, Miss Amelia Saumur, Mr. Wolfgang Schmitt, Mrs. Barbara Treloar.

It is hoped that under this leadership the Lodge will continue in growth and service.

This last year has been active in ideas concerning the role of the Lodge in raising the torch of Theosophy during this second century of the Society, and experiments in programme are being tried in order to meet the intellectual challenges of the day and "attract the highest minds". The serious quality of the programme is exemplified in the last quarter, where public presentations have included a description of the esoteric symbolism in the measurements of Chartres Cathedral, which talk by Stan Treloar gave some realization of the vast store of knowledge of those great architects who inspired the building of such monuments of power. Prof. Hourihan of Guelph University, who has done a deep study of Walt Whitman, Emerson and the other transcendental poets from a Theosophical background, gave an evening of insight into the spiritual teachings behind the abstruse expressions in their writings.

In June a series of three seminars was presented, devoted to the three objects of the T.S. taken in reverse order, finishing with the first and giving us much thought to tide over the summer. The seminars were introduced and led responsibly, with stress laid on the spiritual base of the objects. It is hoped to develop further this type of programme, by encouraging those who plan to attend to give some thought in advance to the topic and then to take part in the discussion, so a lively interflow of Theosophical ideas might take place.

One of perhaps the most delightful events of the summer was the gathering together of some of the Theosophists living in the rural districts of Ontario, some distance from Toronto, but mostly long time members of the Lodge, and all of them with a burning interest in its progress. On the beautiful sunny afternoon, outdoors by trees and flowers, two very serious Theosophical seminars were held, the first being devoted to the history of the Toronto T.S. It was a rare opportunity to learn of

the struggles of the early years from those who had actually been present then, and who had worked alongside such noteworthy pioneers as A.E.S. Smythe, whose courage and foresight in taking a stand for the preservation of the pure, original teachings of the Mahatmas led to the formation of the Canadian Section.

Those who have remained loyal over long years have garnered a priceless heritage to hand over to the future, and naturally the second seminar, following a pleasant break for enjoyment of the beauties of the countryside, opened to a discussion of the possibilities in the years ahead. Practical suggestions for immediate developments were discussed. Inspirationally, too, ideas of the Lodge as a vital study centre were projected into the akasa as small sparks, but perhaps a spark may become a flame some day.

This last quarter, too, has seen the completion of the new catalogue for the Travelling Library, which has now been very attractively printed. Since the fire of three years ago, it has been necessary to reorganize this library and recatalogue all the books. A large part of the work in the Lodge this year has been devoted to this task.

The Travelling Library is growing in membership, and it may prove to play an important part in the future of the T.S. Borrowers are dispersed in various parts of Canada, some as far distant as Nova Scotia, and a lively correspondence is building up with the interchange of books. Perhaps one of the future tasks of the Lodge is to be a central heart supplying guidance in reading and study to those Theosophists living in outlying parts, and perhaps to be the link drawing together those of like sympathies.

Joan Sutcliffe,
Secretary

Talents are nurtured best in solitude, but character on life's tempestuous sea.

—Goethe

BENJAMIN T. GARSIDE

An Appreciation

I can never think of Benjamin Garside — Bennie, the name he preferred and was known by here — without also thinking of his wife Hazel, or Muddie, as she was affectionately known. They are inseparable in my memory.

The Garsides were the least materialistic souls I have ever known, and lived always in the present — the Now. They both were true students of Theosophy, head and heart. At their home in St. Thomas we used to attend Monday evening classes in *The Secret Doctrine*, which they both loved and knew so well. They liked to spend as much

of the summer as possible at their lovely second home on an island near Parry Sound. There too, they and their guests delighted in lively discussions of serious subjects. They continued to commute to the island until well in their 80's.

Bennie was bright and intelligent, yet humble and stubborn. He was an avid Theosophist, and really lived the Theosophic life. He never missed an opportunity to discuss Theosophy with friends, brother Masons or even strangers. He lived a long and good life and was active even in his later years after eyesight had failed.

Bennie Garside is fondly remembered by his many friends in St. Thomas.

Jane Orchard

WORLD ANIMAL DAY

OCTOBER 3, 1976

All too often these days, "progress" and "civilization" tend to be measured against a yardstick of technological achievement. We prefer to hide or ignore all those aspects of modern living which point to how relatively uncivilized we really are, and which even suggest that in many ways modern society is regressing to an Atlantean-like culture.

High on the list of the least desirable features of the 20th Century way of life is the prevalent attitude towards animals. On the occasion of World Animal Day we might do worse than to think about the consequences of this attitude, which condones various forms of cruel treatment to living creatures.

This is a group responsibility. Not a single conscience may be salved with the thought that "not I, but" various isolated elements of society are solely responsible for the existing state of affairs. It is not merely the vivisectionists, the slaughterers, among others, that are blamable, but all who tolerate the results of

their activities. The mass of the population is unconcerned, uninformed and generally does not wish to be enlightened. But they share the guilt of cruelty through indifference. All who allow the present state of affairs to continue, whether deliberately for self-interest, or through apathy, are culpable.

It is a great tragedy that the use of animals for food results in much suffering. As long as the majority of humans consider animal flesh an essential part of their diet, there will be an economic incentive to provide them with that food. Of the victims, the luckiest animals will be those whose suffering is limited to the hours before death — both in being transported to, and at, the slaughter-house. Others may live their whole lives in unnatural circumstances in the modern abomination called factory farming. In it they are variously rigidly confined in small spaces, never seeing the light of day or permitted exercise. They are fed in a machine-like way with the single purpose of making their

bodies produce as much saleable meat in the shortest possible time. To them, death must come as a merciful relief.

The use of animals in laboratories for experimental purposes has been decried by humane groups and individuals for over a century, but still it continues. Indeed, it increases. There seems to be no limit to the number of "tests" that can be devised by "educated" imaginations, some of which one might surmise are influenced by sadistic and harmful forces. Aptly called "The Dark Face of Science" by John Vyvyan in his book of that name, animal vivisection must surely be one of the worst examples of human degradation.

The situation has changed little in the past century. In her article "Have Animals Souls?" written over ninety years ago, H.P. Blavatsky wrote:

"...when the world feels convinced — and it cannot avoid coming one day to such a conviction — that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices."

—H.P. Blavatsky *Collected Writings*,
VII, 49

Vivisection — in which live animals are subjected to many different kinds of mutilation and painful conditions — is purportedly performed in the interests of increasing knowledge. It is probably going to be a long time before this hateful practice is prohibited or controlled by legislation. Certainly, the various vested interests in continuing it will fight strongly for its preservation and even sanction. Hope must be placed in the efficacy of alternative methods of experimentation, which can be performed without the use of

animals. The development of such methods should surely be of the highest priority.

Then there is the wanton killing — as in food production, the numbers involved are in the hundreds of millions — of fur-bearing animals. With present methods of trapping, and in the case of baby seals, with the present method of bludgeoning and skinning alive, the last hours or minutes of these creatures are almost invariably pain-filled.

And why are they killed? Because their fur or skin is wanted for the covering of human bodies. However, with the ready availability of man-made materials designed for every conceivable clothing requirement, there is no longer any practical necessity to seek animal fur for warm or waterproof covering. The requirement, therefore, is seen to be solely one of fashion. The gratification of human vanity makes the killing of these animals seem even more reprehensible

On and on, the catalogue could be lengthened. Wild animals are hunted and shot, just for the "sport" of it. Whales are sought in the oceans and harpooned so their carcasses can be rendered into oil. A double tragedy in this instance, because some species of these magnificent examples of animal life will probably soon be made extinct by their human predators. On and on. . .

On World Animal Day, 1976, most of these cruelties will be afflicted in one part of the globe or another. Obviously, the situation will not be changed overnight, but there is much that can be done by those who feel strongly about it. Public attitudes must be influenced until eventually man's selfish and pointless exploitation of animals will be socially unacceptable. In the light of our responsibilities to the animal kingdom, what can we do now to try to alleviate this suffering? Perhaps by channelling our efforts through the number of organizations with humane objectives. A partial list of those operating in Canada will be provided on request.

T.G.D.

REINCARNATION OF ANIMALS

Very little has been said on the question whether or not the theory of Reincarnation applies to animals in the same way as to man.

... Looking at the question in the light of Theosophical theories, we see that a wide distinction exists between man and animals. Man reincarnates as man because he has got to the top of the present scale of evolution. He cannot go back, for *Manas* is too much developed. He has a *Devachan* because he is a conscious thinker. Animals cannot have *Manas* so much developed, and so cannot be self-conscious in the sense that man is. Besides all this, the animal kingdom, being lower, has the impulse still to rise to higher forms. But here we have the distinct statement by the Adepts through H.P.B. that while possibly animals may rise higher in their own kingdom they cannot in this evolution rise to the human stage, as we have reached the middle or turning-point in the fourth round. On this point H.P.B. has, in the second volume of the *Secret Doctrine* (first ed.) at p. 196, a foot note as follows:

In calling the animals "Soulless," it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving *Ego-soul*, i.e., that principle which survives after a man and reincarnates in a like man.

The animal has an astral body that survives the physical form for a short period; but its (animal) Monad does not reincarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself, but they are latent.

Here the distinction above adverted to is made. It is due to the Ego-Soul, that is, to

Manas with *Buddhi* and *Atma*. Those principles being latent in the animal, and the door to the human kingdom being closed, they may rise to higher species but not to the man stage. Of course also it is not meant that no dog or other animal ever reincarnates as dog, but that the monad has tendency to rise to a higher species, whatever that be, whenever it has passed beyond the necessity for further experience as "dog." Under the position the author assumes it would be natural to suppose that the astral form of the animal did not last long, as she says, and hence that astral appearances or apparitions of animals were not common. Such is the fact. I have heard of a few, but very few, cases where a favorite animal made an apparitional appearance after death, but even the prolific field of spiritualism has not many instances of the kind. And those who have learned about the astral world know that human beings assume in that world the form of animal or other things which they in character most resemble, and that this sort of apparition is not confined to the dead but is more common among the living. It is by such signs that clairvoyants know the very life and thought of the person before them. It was under the operation of this law that Swedenborg saw so many curious things in his time.

The objection based on the immense number of animals both alive and dead as calling for a supply of monads in that stage can be met in this way. While it is stated that no more animal monads can enter on the man-stage, it is not said nor inferred that the incoming supply of monads for the animal kingdom has stopped. They may still be coming in from other worlds for evolution among the animals of this globe. There is nothing impossible in it, and it will supply the answer to the question: Where do the new animal monads come from, supposing that all the present ones have exhausted the whole number of higher

species possible here? It is quite possible also that the animal monads may be carried on to other members of the earth-chain in advance of man for the purpose of necessary development, and this would lessen the number of their appearances here. For what keeps man here so long is that the power of his thought is so great as to make a *Devachan* for all lasting some fifteen centuries — with exceptions — and for a number who desire “heaven” a *Devachan* of enormous length. The animals, however, being devoid of

developed *Manas*, have no *Devachan* and must be forced onwards to the next planet in the chain. This would be consistent and useful, as it gives them a chance for development in readiness for the time when the monads of that kingdom shall begin to rise to a new human kingdom. They will have lost nothing, but, on the contrary, will be the gainers.

William Brehon
(William Quan Judge)

The Path, Vol. IX, April, 1894.

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

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

Question. In this passage from *The Secret Doctrine*: “the teachings of esoteric philosophy in relation to the Nidanas and the Four Truths become of the greatest importance; but they are secret.” (I, 45) Please explain the meaning of the Nidanas and the Four Truths, and the significance of the statement “but they are secret.”

Answer. First as to the significance of the Four Truths. It was in his first sermon that the Buddha enunciated the Four Noble Truths in Sanskrit *Chatvari arya-satyani*. They are described in this manner:

The First Noble Truth is *Duhkha* — Pain or Suffering: for birth is pain, old age is pain, sickness is pain, death is pain. Union with the unpleasant is pain, separation from the pleasant is pain, not obtaining what one wishes is pain. In short, the five groups of clinging to existence is pain.

The Second Noble Truth of the Cause of Pain is *Duhkham-samudaya* (*sam-ud-aya* means rise-up together) and is described as the craving that leads to rebirth, ac-

companied by delight and passion, rejoicing at finding delight here and there, namely, the craving for lust, for existence, for nonexistence.

The Third Noble Truth of the Causation of Pain is *Duhkha-nirodha* (*ni-rodha* means broken down): the complete cessation of that craving, its forsaking, relinquishment, release and detachment from it.

The Fourth Noble Truth of the Path is *Duhkha-nirodha-marga* (*marga* means path) — the path that leads to the cessation of pain and suffering.

So the First Truth teaches that all that is born of attachment is Pain.

The Second Truth teaches that the twelve *Nidanas* (*Dvadasa-Nidanas*) are the links in the chain of Karmic causation: they form the twelve spokes in the Wheel of Existence or Rebirth.

The Third Truth teaches in regard to *Nirvana* — the attainment of *Moksha* or Liberation.

The Fourth Noble Truth teaches in regard to the Arya-Ashtanga-Marga — meaning the Noble Eightfold Path, signifying the Path to Liberation by means of the eight steps, which are: Right view; Right speech; Right resolve; Right conduct; Right livelihood; Right effort; Right recollection; Right contemplation.

In regard to the Nidanas — the Causes of Existence in Buddhism. The passage quoted by the questioner from *The Secret Doctrine* is the final sentence in the exposition of Stanza I, sloka 7, the first phrase of which reads:

“The Causes of Existence had been done away with”: upon which H.P. Blavatsky commented:

“ ‘The Causes of Existence’ mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist, an outcome of Nidana and Maya. This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist.” (S.D. I, 44; I 117 6-vol. ed.; I, 75-6 3rd ed.)

Explaining the outcome of Nidana and Maya, H.P. Blavatsky wrote:

“Nidana means the concatenation of cause and effect; the twelve Nidanas are the enumeration of the chief causes which produce the severest reaction or effects under the Karmic law. Although there is no connection between the terms Nidana and Maya in themselves, Maya being simply illusion, yet if we consider the universe as Maya or illusion, then certainly the Nidanas, as being moral agents in the universe, are included in Maya. It is Maya, illusion or ignorance, which awakens Nidanas; and the cause or causes having been produced, the effects follow according to Karmic law.” (H.P. Blavatsky *Collected Writings*, Vol. X, 326)

The Sanskrit word Nidana is derived from the verbal root *nida*, meaning to bind on, to fasten. The twelve Nidanas, as previously stated are described as forming the spokes of a wheel which bring about birth after birth. The twelve Causes of Existence are thus enumerated:

1. Avidya, literally non-knowledge; usually rendered ignorance, which thus is the fundamental root of evil.
2. Samskara (samkri, to fashion together) karmic formations.
3. Vijnana (vi-jna, to discern) discernment: cognition of causes set in motion.
4. Namarupa (nama, name; rupa, form) giving rise to the personality — a form with a name to it.
5. Shadayatana (shad, six; aya-tana, organs) the six sense organs.
6. Sparsa (sparsa, touch) touch; contact with objects.
7. Vedana (vid, to know) sensation; sense-perception.
8. Trishna (thirst; Tanha in Pali) longing or attachments.
9. Upadana (upa-da, to acquire) clinging or grasping for life.
10. Bhava (bhu, to become) becoming (in the sense of causing to be born).
11. Jati (jan, to be born) birth (on earth).
12. Jaramarana (jri, to grow old; mri, to die) old age and death.

Referring now to the questioner’s query as to the significance of the statement that the Four Truths are secret, the explanation was provided by H.P. Blavatsky when she was asked the following question:

“Are the Four Truths of the Hinayana school the same as those mentioned by Sir Edwin Arnold in *The Light of Asia*; the first of which is the Path of Sorrow; the second of Sorrow’s cause; the third of Sorrow’s ceasing; and the fourth is the Way?” Here is H.P. Blavatsky’s response:

“All this is theological and exoteric, and to be found in all the Buddhist scriptures; and the above seems to be taken from Singhalese or Southern Buddhism. The subject, however, is far more fully treated of in the Aryasangha School. Still even there the four truths have one meaning for the regular priest of the

Yellow Robe, and quite another for the real Mystics." (H.P. Blavatsky Collected Writings, Vol. X, 326)

BOOK REVIEW

Applied Theosophy and Other Essays by Henry Steel Olcott. Published 1975 by The Theosophical Publishing House, Adyar, Madras 600020. 280 pp.

This is a collection of talks and articles by one of the Co-Founders of the Theosophical Society, H.S. Olcott. It includes the inaugural address presented November 17, 1875.

The title essay "Applied Theosophy" was first printed in *The Theosophist*, June 1889. In it Col. Olcott was concerned with finding an outlet for the "mass of high aspirations and altruistic sentiments" which appeared to have been producing a "congestion of spirituality" in the Theosophical Society at that time. Comparing Theosophy with mathematics and applied mathematics, he wondered if the Fellows of the Society might not find some way of applying their Theosophy to the affairs of daily life and whether or not the action of the Society should be entirely limited by the declared Objects, namely: (1) To form the nucleus of Universal Brotherhood (2) The Study of Eastern Philosophies, Religions and Sciences, and (3) The investigation of the obscure forces in Nature and powers in man. He felt that the general tendency to concentrate on the second and third Objects seemed to result in a total lack of useful action as a corporate body. He feared that if the original literature — *Isis Unveiled*, *The Secret Doctrine* etc., were removed, little of the renown or notoriety of the Society would be left, though he conceded that the Society was composed of, and built up by its Fellows, who each brought to it an individual portion of knowledge and activity.

Col. Olcott considered next the antecedents and nature of the Society, and its affects upon those who came within its

sphere of influence. He dwelt on the desire of the Fellows of the Society to rid the World of evil forces. An individual acting alone, he wrote, would be powerless and ineffective.

After having decided that Practical Theosophy must be an "affair of the future", he thought that Applied Theosophy could, and would be possible in a united Society. He stresses that "the real work of the Theosophical Society was, and always must be, accomplished upon the plane of ideas, not on that of material things."

To Col. Olcott, "The Theosophical Society does not mean a number of little coteries, nor a few larger coteries composed of a collection of the smaller ones. It does not mean a few hundred Presidents of little Branches, or half a score of 'General Secretaries,' it does not mean even the Fellows that compose the Society at any particular time, for these come and go and the Society remains intact, as the cells of the body change, while the body remains the same person, animated by the same spirit. The real Theosophical Society is an indivisible unit, animated by an individual life! Its soul is the love of truth, its vital principle is kindness, and it dwells in a world above the material, where no enemy can touch it."

A material centre, however, he considered to be necessary for spiritual and for physical reasons. Adyar was that place, but it was not a place only, it was a principle and a symbol. It was a name that ought to carry with it a power far greater than that conveyed by the name "Rome". Adyar was the centre of the Theosophical Movement, not London or New York. Loyalty to Adyar meant loyalty to the Objects of the Society and to the principles of Theosophy.

Madame Blavatsky had something to say about this. Writing in *Lucifer* in August of that same year, 1889, she wrote: "And what does 'loyalty to Adyar' mean, in the name of all wonders? What is Adyar, apart from that CAUSE and the two (not one Founder, if you please) who represent it? . .

. Adyar is the present Headquarters of the Society, because these 'Headquarters are wherever the President is,' as stated in the rules. To be logical, the Fellows of the T.S. had to be loyal to Japan while Col. Olcott was there, and to London during his presence here. There is no longer a 'Parent Society'; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous*, as are the States of America, and all under one Head-President". —*H.P. Blavatsky Collected Writings*, Vol. XI, p. 381.

The Theosophical Cause was defined by Madame Blavatsky in "What are the Theosophists?" printed in *The Theosophist* of October, 1879 Vol. I No. 1 pp. 5-7.

"The very root idea of the Society is free and fearless investigation. As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists — those who find matter 'the promise and potency of all terrestrial life,' or spiritualists — that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is ALL and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought — Godward — he is a Theosophist; an original thinker, a seeker

after the eternal truth with 'an inspiration of his own' to solve the universal problems. With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied." —*H.P. Blavatsky Collected Writings*, Vol. II, pp. 102-103.

In the Second Essay, the reader is carried back fourteen years to that day in November, 1875, in the City of New York, when Col. Olcott delivered his inaugural address as President of the Theosophical Society.

It was an optimistic address. He discoursed lightly upon philosophies, spiritualism and secret Societies. He spoke of the newly formed Society: "If we are true to each other and true to ourselves, we shall surmount every obstacle, vanquish every foe, and attain what we are all in search of, the peace of mind which comes of absolute knowledge. If we are divided, irresolute, temporizing, jesuitical, we shall fail as a Society to do what is now clearly within our reach . . . In the economy of nature, an impulse, however slight, once given to matter, is eternal; and an act once performed, its consequences, be they great or small, must be worked out sooner or later." He spoke of the people struggling blindly to emancipate their thought from ecclesiastical despotism: of the Catholic Church "enraged at the progress of the age . . . working silently, cunningly and with intense eagerness to regain her lost supremacy". It was his opinion that it would have been hardly possible for the Society to do its work in any country which did not afford perfect political and religious liberty.

The remaining Essays are comprehensive discourses upon: Common Foundation of All Religions, Life of Buddha and its Lessons, The Spirit of Zoroastrianism, Spiritualism and Theosophy, Asceticism, Eastern Magic and Western Spiritualism, and India: Past, Present, and Future.

—*Jenno*

THE THEOSOPHICAL SOCIETY IN CANADA

STATEMENT OF RECEIPTS AND DISBURSEMENTS

FOR THE YEARS ENDED JUNE 30, 1975 & 1976

(With comparative figures for 1974)

To the Members,
The Theosophical Society in Canada

I have examined the statement of receipts and disbursements for the years ended June 30, 1975 and 1976. My examination included a general review of the accounting procedures and such tests of accounting records and other supporting evidence as I considered necessary in the circumstances.

In my opinion, this statement of receipts and disbursements presents fairly the cash transactions of the Society for the years ended June 30, 1975 and 1976, prepared on a basis consistent with that of the preceding years.

Edmonton, Alberta
July 15, 1976



H. R. CROSBY C.A.

	<u>1976</u>	<u>1975</u>	<u>1974</u>
Receipts	\$	\$	\$
Lodge dues and fees	1299.20	1388.90	1206.35
Magazine subscriptions	479.70	250.39	478.70
Magazine donations	655.00	206.61	65.55
Magazine and book sales	331.32	159.70	312.67
General donations	304.00	51.75	28.05
Special donations		100.00	
Donation for Adyar			40.00
Interest on investments & deposits	1681.82	3787.75	1587.43
Sale of investments		17.74	
	<u>4751.04</u>	<u>5962.84</u>	<u>3718.75</u>

	<u>1976</u>	<u>1975</u>	<u>1974</u>
Disbursements			
Adyar - per capita	235.75	180.95	232.40
Adyar - donation		40.00	3.00
Adyar - donation, Century Club		100.00	
Adyar - donation, Library	115.02	81.00	
Adyar - extra postage expense		4.00	
Adyar - employee fund	130.75		
Magazine expenses			
Printing	1800.00	1500.00	1545.00
Express	147.40	41.95	38.50
Postage	122.14	144.16	134.16
Envelopes and binding	189.28	168.92	105.00
General and office expenses			
Postage	137.23	101.74	95.87
Stationery	37.04	26.75	76.11
Office	23.52	114.35	132.76
Bank charges	25.52	24.20	17.02
Audit		225.00	
Insurance	58.75	25.00	25.00
Investments purchases		2000.00	
Ballot expenses			154.62
Books, pamphlets	633.97	230.72	407.85
Box rental	8.00	8.00	8.00
Legal fees re: incorporation		642.33	
Printing By-Laws	144.20		
Donation to Joy Mills Fund		100.00	
Donation to Toronto T.S.	180.00	180.00	180.00
Re: visit, John Coats			105.00
Re: visit, Geoffrey Farthing	50.73	739.60	
Film and guides		149.71	
Centenary Fund	383.63		
Centenary tapes	26.02		
Blavatsky Institute re: publication	500.00		
	<u>4948.95</u>	<u>6828.38</u>	<u>3260.29</u>
Excess receipts (disbursements)	(197.91)	(865.54)	458.46
Cash on hand and in bank, beginning of the year	<u>2411.21</u>	<u>3276.75</u>	<u>2818.29</u>
Cash on hand and in bank, end of year	<u>\$2213.30</u>	<u>\$2411.21</u>	<u>\$3276.75</u>

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