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THE SPECTATOR OF THE MYSTERIES

ALEXANDER WILDER

"Who knows himself knows all things in himself."

—Picus Mirandula.

Professor Tyndall conjectures that the main office of religion in its future form may possibly be to purify, elevate, and brighten the life that now is, instead of treating it as the more or less dismal vestibule of a life that is to come. Perhaps we need have little controversy with this sentiment, yet it seems to have a strong flavor of disregard for the facts which constitute the genuine realities of existence. There can be little for the present life but sensuous and bestial attractions and enjoyments, except we may consider it as a school and theatre of exercise, with regard to the adult stage that lies beyond. It is well for children at their lessons to concern themselves with performing well the tasks at which they are engaged, rather than to be incessantly speculating upon the utility and influence of this and that science or study in the coming period of life. The discharge of our relations to family, neighbors, and society at large, is properly the business of us all. We are not obligated to trouble ourselves much about our future existence till the time approaches for us to assume its conditions. Our best preparation for it

consists in the faithful performance of whatever we have to do. It is nobler to confide in the Supreme Power than to ask from it a lease of infinite ages.

Nevertheless, our fidelity is rendered more certain by a reasonable and intelligent conception of the end and purpose of existence. We all have the intuitions of immortality, of the Deity as loving and beneficent, and of the final conquest of evil by the good. Believing that death does not end all, we naturally aspire to shape our mundane experience by its relations to the permanent life. Aware of our shortcomings, we seek the knowledge of Deity in the hope that He will aid and enable us to apprehend the chief good, and with somewhat of confidence that all things are directed for the best, and therefore have no real harm in store for us. None of us can believe in a good or goodness that could be complete, and leave us out of its aims. We feel that we are, in some peculiar sense, necessary to God.

To know the truth is the impulse of every worthy mind. It is not enough to entertain plausible opinions. Even faith were better,

being, as we have seen it defined, "the essence of what is hoped, and the conviction of what is invisible" to such as see with their eyes, but perceive not with a higher faculty. But let us go beyond this, not resting even in what is considered philosophical reasoning and demonstration. If we did, we would be very likely to fall short of the good of actual knowledge. This is what, as we apprehend, Prof. Tyndall has done. His highest mental altitude, as depicted by himself, is still within the atmosphere of the life that now is; and to imagine that there is a continuing beyond this point, is to him an idea more or less dismal. Beyond this earth-life, all to him is chaos and the eternal void. But it is not unknowable.

There is a higher, a profounder knowledge. The real, which lies at the foundation and is the inmost of all, is not everlastingly apart from human ken. We have no necessity for resting content with assertions and half-truths. It is the function of philosophy to explore even to the causes of things, and to make as at one with them. The union of the interior mind with the everyday soul is the essence of all wisdom. We may look in and about us, but here we will find the radiant light. Our own shadow is the spot in our sunshine. The goal and reality of life is to baptize that shadow in the pure, white light, and blend the two into one. Burnish and brighten our earth-life as we may, our actual progress is to know this aright.

Human worships are, all of them, endeavors to achieve the ideal. They have somewhat of the god-like in them, whatever may be the grotesqueness which they exhibit. They transcend alike the skepticism of savants and the prayers of those who would cajole or bribe the Infinite. I would myself dispense with all forms and formulas, serving God by my work in useful avocations, having no temple but the open world with the sky for its dome; no church but my own heart; no symbol of religion except what science gives me; no dependence on good reputation or fear of ill

report, but reposing on the verdict of my own conscience, and always feeling myself in the presence of the high causes that rule and animate all things. Yet I would respect as well as tolerate the opinions, customs, and ceremonies which others feel to be so essential. I can even unite with them in the comprehensive summary of the Roman sage and emperor, Marcus Aurelius: "It is pleasant to die if there are gods, and sad to live if there are none."

The Mysteries which in ancient times included the more important elements of religion, were founded upon the idea that our earth-life was infelicitous and the sequence of an unhappy separation from the Divine source of existence. This condition was prefigured in the fable by Psyche "falling asleep in the death-world." Plotinus has depicted it with greater emphasis: "When the soul has descended into the earth-life (*genesis*), it partakes of evil and is brought into a condition the very opposite of her first purity and integrity, the complete merging into which is a falling into a dark mire." This *mire* is a negative condition, the antithesis of the positive, the just, and the good. Omitting for the present all reference to the implied preexistence, which must be accredited to the noetic or spiritual entity, I must conceive this negative condition as incidental to our mundane existence and personal individuality. In making the human soul objectively distinct from his own essence, the Divine Creator must needs place the element of vitality "a world apart" from himself. Such a condition being, however, opposite if not antagonistic to the good, the soul should, on its awaking, endeavor to extricate itself from this calamitous involvement. This awaking is dependent upon a perception of the essence and nature of things; in other words, *real* knowledge or wisdom. Philosophy is the love and pursuit of such knowledge; and being this, it assimilates the person to the Divinity himself. This assimilation is the enfranchisement of the divine element of the soul. To cognize God as the essence of

truth, is to be intelligent; to cognize Him as the substance of goodness in truth, is to be wise; to cognize Him as the essence of all that is desirable in goodness and truth, is to love.

This "Platonic Love" is an essential feature of our philosophy. According to the great prince of sages, excellence (*kalon*) was the highest aspiration of the soul; and the intuition (*noesis*) of truth its most exalted condition. All preliminary discipline was preparative of this final effort of the soul, the struggle for the possession of the great central excellence. Love is developed in the higher form when the soul strains after the infinite excellence, prompted on its path by earthly manifestations. It is developed in a subordinate sense when souls, as kindred essences, recognize each other in the world of sense; hence it includes the ordinary notions of exalted friendship. The popular opinion only takes account of this lower form, totally ignoring the higher, which is, after all, the genuine and real.

It is generally supposed that Plato taught the preexistence of the soul as essential to its immortality. There are plausible grounds for imagining that we have existed, and perhaps dwelt upon the earth. Persons and scenes often present themselves to us with the consciousness that we have encountered them before. We may know, speaking after the manner of men, that this cannot have been true. Yet we cannot well avoid feeling, if not thinking, that we have inherited this consciousness from some ancestor who met with the adventure; or else that we were our own predecessors, and, in some former term of existence, had witnessed and acted personally in the matter. If this be so, our birth is indeed "a sleep and a forgetting."

It is more probable, however, that the great philosopher was employing this suggestion of a former life to tell us the meaning of the "mystic drama," which was regularly exhibited as a solemn religious representation, to such as were initiated. It was common in all ancient

countries to have these scenic displays and initiations; and some, who went to great lengths in divine studies, were taught a profound as well as arcane learning. It would not have been safe for Plato to discourse in familiar language of the doctrines illustrated and enforced at the Sacred Orgies. Aischylos but barely escaped death for a sentence in one of his productions; and Aristarchos was charged by Kleantes with impiously profaning the secrets of the Mysteries, because he divulged the heliocentric doctrine now imputed to Kopernik. Even in the Christian period, the Alchemists found it necessary to employ a peculiar jargon to veil their distinctive sentiments. To show how successful they were, it is only necessary to note the fact that Paracelsus, four centuries ago, discoursing after their manner about mercury, is now frequently decried as having been the first to use it as a medicine! The logic of prisons, racks, thumbscrews and autos-da-fe, not only produced martyrs, but utterers of vague sentences. A similar logic may account for certain "dark sayings" of Plato.

Every sciolist is ready to tell us what constitutes the Myth of the Mysteries — the misfortunes and calamities of Adon, Osiris, Zagreus, and the maiden Kora; the wanderings and bitter grief of Demeter, Isis, and Astar-Salambo. The processions, the dances, the tumultuous runnings to and fro, the watch-nights, the wailings, the hilarious mirth at the rising of the Lost One from the Death-world, are plain to such men without an interpreter. Lobeck has told us that the Eleusinia were but insignificant affairs, having little in them not apparent on the surface. Any theatre could reproduce them. Even Aristoteles was of opinion, it is said, that the initiated learned nothing definite; but received impressions, were put in a certain frame of mind. Alkibiades, himself a pupil of Sokrates, found the arcane rites a rare theme for sport; but Plato felt that he was beholding eternal realities. Ploutarchos reminded his bereaved and sorrowing wife that she had

been instructed in the ancient doctrines and also in the sacred Mysteries of Dionysios, and knew, therefore, that souls passed immediately into a happier and diviner condition. Even Paul, the Christian Apostle, whom it was sought to discredit as holding "the doctrine of Balaam," made use of the mystic and Platonic language, declaring the Jesus of his *Gospel* was the *Chrestos* or oracle-god, and the spirit that imparted arcane knowledge (*gnosis*) and enfranchisement. "We speak wisdom among the initiated," said he — "the wisdom of God in a mystery, arcane; of which no one of the archons of the present period ever had cognition." It is easy to perceive from these expressions that he apprehended that the purport of the Sacred Rites was something transcendent, lofty, and far-reaching. We do not go far astray in taking like views of the matter, and shall deem it fortunate to be able to read between the lines.

When the Sphinx sat on the summit of Phikeio and propounded her riddle, only one man, it is said, was able to solve it. Alas, poor Oidipos! You first explained the enigma, and then became its woeful exemplar. To each of us is the same riddle propounded; we must give the solution in our own persons. It is alike the secret of the Mysteries and the problem of the ages; "the dream is one." Races, nations, and individuals are engaged in deciphering its meaning. Plato in the *Timaios* declares to us: "To discover the Creator and Father of the universe as well as his work, is difficult; and when discovered, it is impossible to reveal Him to the many." So with the riddle of the Sphinx; no one who can interpret it can make the solution known to another. It was exhibited to the *epoptes* at the last unfolding, and constituted the autopsy, or view of himself. He came forth a seer, clairvoyant; or else saw and understood nothing. "Tis *gar oiden anthropon ta (bathe) tou anthropou?*"

Under the allegory of the Charioteer and his winged horses, Plato has indicated the arcane truths of the *real world*, as

illustrated and typified by the Orgies. He purposely omits the coming of the neophyte to the portal of the Mystic Cave, his baptism, the vision of the *empousa*, the appearing of the Eumenides and other personages. The psychopompos is also unnoticed; and even the Great Mother and her hierophant. It may as well have been the Rites of Bacchus or the Egyptian Isis as of Demeter. What we are told constitutes the substance of all teletic rites. It is the veritable unlocking of both microcosm and macrocosm with "the keys of Hades und Death." An open eye is requisite in order to read aright what Plato has uttered so artfully in *Phaidros*. Cary, Sydenham, Thomas Taylor, and the erudite Professor Jowett, have endeavored to transcribe his narrative in plain English; but how far have they done it aright? Must we not read it too, with eyes fixed and ears clairaudient?

Some would have us believe that the philosopher was making a *resume* of the doctrines of the Egyptians, and perhaps also of the Buddhists of India. It may be so; still he represented Sokrates as speaking from mantic impulse. The ancients knew and wisely taught that a state of mania or agitation of the soul, was an incident of prophetic inspiration. "When you can use the lightning," said Napoleon, "it is better than cannon." Sokrates declares that "this mania is given by the gods for the purpose of conferring the highest felicity. The proof of this is incredible to the shrewd and cunning, but credible to the wise."

Plato accordingly depicts the autopsy of the Mysteries as a reminiscence of what the seer or spectator had witnessed in the eternal world. The horses of the gods are noble, he tells us; but those of mortals are unlike, one well-trained, and one the opposite. So long as the soul is in its perfection, it goes everywhere and controls all; but when the wings fail, it moves at random, finally coming into union with the body. The wings, more than anything else that is corporeal, partake of the divine nature. Now that which is divine is the

excellent (*kalon*), the true, the good (*agathon*), and everything like these. It is this which sustains and strengthens the wings of the soul; but that which is vile and evil enfeebles and destroys them.

The divine ruler Zeus and the greater gods, all except Hestia, who remains alone, drive those winged chariots, attended by a host of lesser divinities (*daimones*) to order and direct all things. Then, what delightful views, what grand spectacles opening out to the sight, enliven all the interior depths of the heavens while the blessed ones go about on their several offices; all who have the will or power to follow accompanying them on their rounds! The chariots of the gods move easily, but those of the others toil on with difficulty, because the horse that is vicious leans and presses heavily toward the earth, unless the driver has trained him well. Here, then, the severest toil and trial is laid upon the soul. Essence or real being, without color, shape, or sensibility to the touch, is perceptible only to the interior mind, which is the guide of the soul. The sphere of true knowledge surrounds essence. The mind of each divinity is fed by intelligence and knowledge; so too, the interior mind of every soul that would do its proper work, loves to contemplate that which is, and is delighted accordingly and nourished, till the revolution of the sky has brought it once more to the place of setting out. In this circuit the divine one beholds justice, wisdom, and knowledge — the interior knowledge of real being. Such is the life of the gods.

The man who turns these reminiscences to right account, is constantly perfecting himself in the genuine initiations, and only such a one becomes truly a seer,

clairvoyant and clear-hearing. He is isolated from the anxieties and disquietudes incident to others, and cares only for divine matters. Hence he is designated by the multitude as a man out of his senses: they do not see that he is inspired!

This is the best of all enthusiasms, and best in its origin, both for him who possesses and him who shares in it. Every one who desires excellence partakes of the divine mania, and is styled in the Platonic dialect, a lover. Few have sufficient memory, we are told, to recall to mind the Sacred Spectacles. Those who chance to see a resemblance of what was beheld, are transported with the view and are no longer masters of themselves.

None of these resemblances are bright, however; and hence only a few are able to discern the character of what is represented. "But," says our philosopher, "it was easy to perceive the most exquisite excellence when, together with the divine chorus, we, being with Zeus, and others with other gods, beheld the blessed view and spectacle, and were also initiated into Mysteries which it is proper to call the most happy. We then celebrated these orgies, being sound and entire, and accordingly free from the evils which awaited us in the coming time. Likewise, both the initiates and seers witnessed visions in the pure light, entire, simple, fixed, and blessed, being ourselves pure and not as yet marked by this which surrounds us and we call *Body*, to which we are fastened like an oyster to its shell."

From this description by the Master we can trace the purport of the initiation and subsequent rites. The *Mystes* or candidate was required to wash himself thoroughly before entering the Sacred Cavern or *Sekos*. It was customary at the Minor Rites to wash a hog, to typify the incomplete character of the ceremony, because the brute would return speedily to the mire. After a prolonged wandering, beset of spectres, the neophyte was escorted into the presence of the gods, and saw them

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represented in a glowing light. Some belonged to the Underworld and some to the supernal regions. He maintained the strictest silence, contemplating the *petroma*, or tablet of stone, from which the hierophant read the Awful Lesson.

Thus was the Sphinx's secret revealed, the mystery of ages and times; and its apocalypse is MAN. The drama of Eleusis exhibits the riddle in a mystic guise; but the end was only the grand lesson which all the sages endeavored to inculcate: *Gnothi Seauton* — know thyself!

All the supernal world, with its gods, half-

gods, and other divinities, is comprised in this. Every fugitive of fate is wandering hither and thither in quest of it. Happy if, like Odysseus, he has Wisdom for his companion, and so escapes the perilous rocks in safety, is not transformed of the cup of Kirke, nor seduced into the diletantism of the Lotos-eaters, or by the blandishments of the Sirens. He may descend into the world of mortality, but he will emerge into true life. No more walled in by circumstance, he will abide henceforth in the Higher Good and behold everything with the eye of the Infinite.

THE VOW OF THE BODHISATTVAS

DUDLEY W. BARR

"Never will I seek nor receive individual salvation.

"Never will I enter into final peace alone.

"But forever and everywhere will I live and strive for the redemption of every creature throughout the world."

The teaching of the Two Paths in *The Voice of the Silence* sets out clearly the two choices which confront each student who sets his feet upon the ancient Path. Either he will work for self — self illumination, self freedom and self peace; or he will work for the emancipation of the race. "The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion 'For others' sake this great reward I yield' accomplishes the greater Renunciation."

The time for the final choice, *The Voice of the Silence* points out, comes after the Seven Portals have been passed, in other words, when the disciple has gone a considerable distance along the path and with passions conquered and the mind held as a cool, controlled, well trained vehicle of consciousness, the individual can make the final choice with full knowledge and responsibility. No man can win to that point in his evolution without lives of effort. He must first win the right to choose, before

choice is possible. If he choose the bliss and peace of the higher realms, isolated from the world of men and the whirling wheel of pain and pleasure, he is but taking the legitimate Karma of his efforts. He has reached the goal for which he started ages ago; why should he not enter?

The only reason for choosing otherwise is that "compassion speaks and saith, can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

If there be no compassion, no feeling for the race, no desire to help, the problem will not arise and the individual will go on to take his Nirvanic rest for the full earned period. And we must remember that there will be no compassion "there" at that supreme goal of effort, if there has been no compassion "here". Compassion is not like a water tap to be turned on and off at will. It is a permanent attitude in life. It will show out constantly in our daily acts, in our business, our social relationships, our work

with our fellow-students — and so also will indifference to others, callousness and unconcern. The final choice is being determined here and now and perhaps the supreme decision might be viewed as inevitable, predetermined by the accumulated earlier Karma.

That ancient vow never to seek individual salvation, is in strange contrast to the orthodoxies which advise us to seek salvation above all things. Again, it is a difference of attitude. The yearning for salvation is centripetal, it swings us ever inward to the personal self. The rejection of even a desire for salvation and the vow to work always for others, is centrifugal, it swings us out from our little personal centre, out into cleaner, freer, more in-

clusive relationships with our fellow human beings. It kills ambition for occult progress, one of the great stumbling blocks on the way.

Along with the rejection of individual salvation, there is the positive vow to work for humanity. This involves learning a high Art and a profound Science. Brotherhood requires much more of us than a vaguely defined desire to help. In the "War that is older than any" the war for the emancipation of mankind, discipline and training are required before we can be of any effective use. Trained workers are needed and aspirants who are really in earnest will find that a path will open for them.

—*Theosophy, An Attitude Toward Life*

BODHISATTVA VOWS

I vow to bring the Spirit's Light
To every being lost in Night,
And vow this day to quench the fire
Of selfish, personal desire;
I vow to master every rule
And law of Nature in her school
That I may use the power gained
To free all beings now enchained;
Thus I vow to tread today
The noble Bodhisattva way.

—Gary Doore

(from *The Bodhisattva Path*, August, 1976)

THE SECRET DOCTRINE AND CURRENT THOUGHT

In this section, The Secret Doctrine is 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 writings which can be quoted by way of illustration or elucidation of any part of the S.D., or which would serve as up-to-date substitutes for any S.D. quotations taken from 19th century works. Readers of this magazine 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. — Eds.

That the spectrum of our readers' interests is extremely wide comes as no surprise to us. It is well illustrated in the range and sources of quotations submitted by them for use in this section. Some of our contributors' suggestions are thought-provoking to say the least, and might well prompt students of *The Secret Doctrine* to increase the depth of their investigations.

Lloyd Ross found a number of stimulating ideas in a newspaper report on the 1976 award of the Nobel Prize for physics, with which to compare some of those hinted at in the S.D. He observes that "Men of science still look for the Philosopher's Stone," and quotes from Alexander Wilder's *New Platonism and Alchemy* (available in the Secret Doctrine Reference Series) wherein Irenaeus Philaleth is cited as saying, "Our stone is the representative of the great world (or macrocosm), and hath the virtues of that great fabric, comprised or collected in this little system. In it there is a virtue magnetical, attractive of its like in the whole world. It is a celestial virtue, expounded universally in the whole creation, but epitomized in this small map or abridgment."

The Nobel Prize article that prompted Mr. Ross' contribution, was entitled "Nobel Quarks That Go Bump Like a Spud" and appeared in the October 25, 1976 edition of the *Vancouver Sun*. It has some fascinating

things to say about modern particle physics. For example:

"The properties of sub-atomic particles are described in terms of quantum numbers and the rules specify how the numbers can change, for example, in a collision between two particles.

"Some numbers correspond to familiar things, like mass and electric charge. But the others, well, you can see the particles marching to a quantum mechanical tune — but what on earth the tune is, nobody knows. 'Strangeness' was the label given to one of the earliest of these mysterious properties."

In this connection it might be instructive to consider various statements on atoms written by H.P. Blavatsky in *The Secret Doctrine*. One reads as follows:

"Atoms are called 'Vibrations' in Occultism; also 'Sound' — collectively . . . The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of life perpetually going." (S.D. I, 633 or ed., I, 693 3rd ed., II, 357 6-vol. ed.)

The *Sun* article, written by its Science

writer, Tim Padmore, attempts to describe briefly in layman's terms the atomic particles modern physicists find so mysterious, and which they have labelled "quarks".

"Lately it has appeared . . . as though . . . (many of these particles) . . . were themselves composed of still more fundamental particles.

• • •

"Particle theorists are already finding reasons to extend the quark brood, adding siblings characterized by 'truth' and 'beauty' . . .

"It all seems a bit much for an economical, orderly universe to have so many fundamental particles, and suggestions are emerging that there may be a still deeper level of structure."

Students of *The Secret Doctrine* could have a field day working through the S.D. references to atoms in this regard, so let us just take food for thought from a couple of quotations. But those who are interested should really work through the Index on this one.

"Now the Occultists, who trace every atom in the universe, whether an aggregate or single, to One Unity, or *Universal Life*; who do not recognize that anything in Nature can be *inorganic*; who know of no such thing as *dead matter* — the Occultists are consistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom, of *will and sensation*. . . The 'wave motion of living particles' becomes comprehensible on the theory of a Spiritual ONE LIFE, of a universal Vital principle independent of our matter, and manifesting as *atomic energy* only on our plane of consciousness." (S.D.II, 672, or. ed., II, 710 3rd ed., IV, 242 6-vol. ed.)

"Each atom has seven planes of being or existence, we are taught;

and each plane is governed by its specific laws of evolution and absorption." (S.D. I, 150 or. ed., I, 173 3rd. ed., I, 205 6-vol. ed.)

"... the atom — the most metaphysical object in creation." (S.D. I, 485 or. ed., I, 526 3rd ed., II, 207 6-vol. ed.)

Mr. Padmore concludes his article by quoting Sydney Drell of Stanford University.

"The question . . . may finally be whether we believe Democritus or Greek philosopher colleague Anaxagoras, whose picture of matter was a series of nested seeds. In one seed was another, inside that yet another and so on. Forever."

Apropos of which, it may be worth digesting the following:

"It is a mistake of those who know nothing of the Universality of the Occult doctrines from the very cradle of the human races, and especially so of those scholars who reject the very idea of a "primordial revelation," to teach that the Anima Mundi, the One Life or "Universal Soul," was made known only by Anaxagoras, or during his age. This philosopher brought the teaching forward simply to oppose the too materialistic conceptions on Cosmogony of Democritus, based on his exoteric theory of *blindly* driven atoms." (S.D. I, 50 or. ed., I, 80 3rd ed., I 121 6-vol. ed.)

* * *

Allan Walton culled the following quotation from his son's Grade 7 Canadian History reader, *Fair Domain*, by George E. Tait, published 1960 by Ryerson-McGraw-Hill.

"In the very beginning, all Indians lived in this wonderful land, but they were so busy playing and shouting that the Great Spirit could get no rest because of the noise they made. Besides, there were no evil spirits in

the Happy Hunting Grounds, and they could not learn to be brave unless they suffered the pains and troubles of the world. So the Great Spirit made a large basket in which he placed the Indians, carefully covering them so they could not see the trail by which he took them to the earth. He left them there and promised that when they had become brave and fearless, and after they had died, they would again be carried to the Happy Hunting Grounds and there dwell for 'so many moons that all the needles on the greatest pine tree would not tell them all.' "

Mr. Walton notes some of the remarkable comparisons that may be made between this passage and myths from many other cultures: the "Garden of Eden" of American Indians and their expulsion therefrom; the journey in a basket (ark); the circle of necessity to learn good from evil; and the final rejoining with the Great Spirit.

The well-known reference to the "obligatory pilgrimage for every Soul . . . through the Cycle of Incarnation (or 'Necessity') . . ." in the Proem of the S.D. comes immediately to mind. The implications of the pilgrimage are elaborated in a number of references of which the following is a sample:

" . . . the evolution of the internal or real MAN is purely spiritual. It is . . . a journey of the 'pilgrim-soul' through various *states* of *not only matter* but Self-consciousness and self-perception, or of *perception* from *apperception*." (S.D. I, 175 or ed., I, 198 3rd ed., I, 228 6-vol. ed.)

It is to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world.

—H.P. Blavatsky

THE LAND WITHOUT A NAME

I saw it in my boyhood dreams—

The Land Without a Name:

(The meadow bright with azure streams
And flowers of white flame).

I heard sweet voices on the air,

Around me and above;

There was a Spirit everywhere

Of happiness and love.

And in that meadow—dew-emppearled—

Of fragrant leaf and vine

I felt at one with all the world,

And all the world was mine.

So little here is really ours:

The blessings of each day—

The friends we have, the golden hours—

Must fade and pass away.

But in the Nameless Land, I know,

Still lives that little boy;

And there the bright gandharvas go

To sing their songs of joy.

—George Cardinal LeGros

NOTES AND COMMENTS BY THE GENERAL SECRETARY

The President has issued a memorandum requesting assistance in the compilation of a list at Adyar of members of the Society who are competent scientists in the various disciplines. To this end, I shall be pleased to hear from qualified members in Canada, together with brief resumes of their scientific qualifications and experience.

Mr. Coats writes: "It must be understood that we are not now concerned with members who may be merely interested in science, but only with those who hold professional degrees in one or another of the sciences, who are genuine scientists actively working in scientific or technological fields, perhaps holding posts in universities or research institutes or in commercial undertakings.

The list is part of a new project which will include the creation of an "International Theosophy-Science Advisory Committee". The ultimate aim is to publish a journal in which "...the dissemination of important information in the fields of science and technology will enable members to keep up-to-date in these areas."

* * *

The Theosophical Society in Canada has been registered as a Canadian Charitable Organization within the meaning of the Income Tax Act. Our registration number is 0473728-49-24 with effective date November 1, 1976.

* * *

In our last issue the age of our youngest book reviewer, Keith Sutcliffe, was given as eight. In point of fact, he had just passed his ninth birthday when he wrote his review. Sorry, Keith.

* * *

A member in India is seeking a pen-friend in Canada, especially a young member of the T.S. He is Mr. G.T. Khatri, care of Khajumal Asumal, Sindhi Cloth Market, Shop No. 1, Ujjain (M.P.), India.

Geoffrey Farthing, former General Secretary of the T.S. in England, has written an open letter to the Outer Heads of the Esoteric School of the Theosophical Society. In it he calls for the winding-up of the E.S., and presents his argument commendably free of the emotional overtones which so frequently accompany discussions of this issue.

This might well prove to be one of the most significant documents affecting the T.S. in this decade, if not in this half-century, and we can only hope it will receive the positive and objective response it deserves.

A copy of Mr. Farthing's eight-page letter will be provided on request.

* * *

On a business trip to Edmonton in the Fall I met Mr. Emory P. Wood, the Section Treasurer, and Mr. Simon G. Postma, the Assistant Treasurer. We chatted at length about finances and the business affairs of the Section generally.

That evening I accompanied my friends on a visit to one of the older members of Edmonton Lodge, Mrs. Nellie Macdonald. I was delighted to find Mrs. Macdonald, who is in her ninetieth year, in fine spirits. An extremely talented artist, she is still able to effect her beautiful and delicate paintings on pottery; and indeed, her artistic activities cover many different media. Now living in one of Edmonton's homes for Senior Citizens, Nellie is comfortably surrounded by examples of her art work, some of it over seventy years old; and, of course, her small library of theosophical literature.

* * *

I am pleased to welcome as a new member in the Society, Mr. Eric Hooper, who joined through Orpheus Lodge.

T.G.D

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NOTICE OF ELECTION

Nominations for the office of General Secretary (President) and seven Directors of The Theosophical Society in Canada should be made during March and forwarded to the General Secretary for receipt by April 1, 1977.

The officers of each Lodge are asked to have this matter brought before their Lodge and then have the nominations sent promptly to the General Secretary at 2307 Sovereign Cres. S.W., Calgary, Alberta, T3C 2M3.

According to the By-Laws, nominations must be made through a Lodge and the consent of the persons nominated should be obtained.

The election of the General Secretary and the Directors will be for a three-year term.

— Ted. G. Davy
General Secretary

TORONTO LODGE

The progress of a Lodge moves in a cyclic pattern of ebb and flow. After the rather quiet and restful period of summer, the Toronto Theosophical Society has emerged into fall and winter on a flood tide of vibrant ideas.

In the realization that circumstances of today are so different from those of fifty years ago, with so much outer stimulation and so many competitive fields of philosophy, the chief concern of our Lodge has been in trying to evolve a programme that will offer a challenge to the thoughtful seeker and the spirituality to draw out the light beyond thought. In this vein, the seminar type of presentation has been frequently experimented with, and fundamental teachings of the Secret Doctrine have been introduced in the hope that participation through means of questions, comments and probing thoughts might stir the new student and the old into deeper tracks of research.

There has been a definite growth through

the months. Early seminars relied on a lengthy introduction, and ideas were slow in coming forth, discussion resting heavily on the leadership for motion. Our latest attempt showed the focus entirely removed from the chairman, and spontaneous wisdom interflowing among members of the group, almost everyone present making some contribution. Of course, achievements in the seminar lie solely on the effort and concentration put into the preparation beforehand, and on the clarity of thought and the energy each student brings to the evening. A recent series that looked at Dharma — then Karma — then a synthesis of Dharma and Karma — gave rise to some startling conceptions:— from Dharma as the Cosmic Law, the first emanation of the Absolute, down to everyday duty.

One memorable occasion was marked by the presence of a very scholarly and energetic thinker who demonstrated in a limited degree the Socratic method of approaching a subject: listening very intently, then questioning every statement, and questioning beyond the question until a void of knowledge is reached, then wisdom might be sought.

Interspersed with the seminars have been a few lectures, given by Theosophists very knowledgeable of and dedicated to the subject presented. Particularly outstanding was one concerned with the Esoteric teachings of the ancient Egyptians, where the wisdom we know today as Theosophy was described in the symbols of the Sphinx, the Lotus, the Ankh, the wings of immortality inscribed on the circle of infinity, etc. One exceptionally meaningful evening was devoted to readings from the works of the three Founders of our Society. The inspiration with which these pure Theosophical articles were written, it is felt, draws out magnetically many of the finer hidden ideas in the listeners. The seminars present a challenge to thinking, and the lectures offer knowledge, but there is an inner spiritual movement urged by the reading of the early literature, and this

is an important part of a Theosophical programme.

The pattern for Toronto Lodge seems to be very much changing. More outside enquiries are being received all the time. Quite an important portion of the Theosophical teaching and work is being carried out through correspondence with members and interested followers living in outside areas. A very short while ago a symposium was held in the Religious department of the University, where a knowledgeable Theosophical student was invited to answer any questions concerning Theosophical teachings. The questions were far reaching and demonstrated a high calibre of thinking, and a tremendous outpouring of wisdom ensued.

In this important beginning to the second century the wave of spirituality appears to be rising. One should keep in mind the mythological gods of old, who favoured the hero taking on a task a little beyond his attainments: when the mind was skilled in the knowledge of its arts, and the heart pure and courageous, the god would assist him with the shoes of swiftness, the sword of sharpness (whatever the situation required). So with the work of a Theosophical Lodge. The intent to achieve must be there, also the knowledge of the teachings, and the heart and will to give one's utmost to the task, then Hermes will lend his winged sandals, Aeolus will tie up in a bag the ferocious winds etc. Greater powers will assist.

—Joan Sutcliffe
Secretary

ATMA VIDYA LODGE

Atma Vidya Lodge of Victoria attended with Victoria Lodge in their hosting of the First Annual General Meeting of The Theosophical Society in Canada following its recent federal incorporation. The meeting was most enthusiastic.

Two free public lectures were presented

by Atma Vidya Lodge in 1976: one, entitled "Immortality", was given on H.P.B.'s birthday, August 11; the other, "Reincarnation", on December 19.

On August 11, the Lodge also held a well-attended memorial service in honour of the late Benjamin Garside, who was one of the founders of Atma Vidya Lodge, as he also was of the St. Thomas Lodge in St. Thomas, Ontario. A tribute was given on his behalf which included a resume of his life and special and favourite selections of his from the writings of H.P.B. were read. A lot of good questions were asked by the newcomers in the audience, and they requested more Theosophical literature.

On December 19, a very enthusiastic group gathered to hear the lecture on "Reincarnation". Several wanted to know the amazing references to reincarnation in the Bible, and were very impressed with such. It was a most enjoyable meeting.

Atma Vidya Lodge plans to have more public lectures in 1977.

P. Wilson
Secretary

CALGARY LODGE

After the summer break our group met again in September at a private home to watch the film, "How Many Lifetimes". Other interested persons, who had not seen the film before, were also invited. After the film, Ted Davy gave an introduction to the concept of reincarnation; discussion followed.

Thereafter, we have been meeting on Thursday evenings for study together. All who had shown interest in Theosophy during the past year were invited to the first meeting. To give the new members a chance to read up on *The Secret Doctrine* to the point where we left off in June, we started this time with *The Key to Theosophy*, and gave special attention to "the Seven Principles of Man" before returning once more to the S.D.

During the Fall we have had a steady "core" group of eight, with others coming and going.

We begin every meeting at 8 p.m. sharp with 20 minutes of meditation. In this session, the suggestions of Geoffrey Farthing and colleagues, contained in the "Practical Course on Concentration and Meditations for Group Work" are fruitfully used.

Laetitia van Hees
Secretary

VICTORIA LODGE

On Saturday, November 6 at 10:30 a.m. the Victoria Lodge was given an opportunity to present Theosophy to a wide audience, through the medium of Channel 6 — CHEK-TV. The Lodge was ably represented by our President, Mrs. Dorita Gilmour, and Mr. David Makins.

The program, an interview in a pleasant setting with Mr. Wally Rawcliffe, was one of a series entitled "Maturity — the Golden Years". Many older people had expressed a desire to know more about Theosophy, reincarnation and life after death. Mrs. Gilmour and Mr. Makins took full advantage of the opportunity to explain in the most clear, concise and colorful way, the basic tenets of our philosophy.

Mr. Rawcliffe displayed a number of books pertinent to the subject by current authors. One of these was *Reincarnation* by Joseph Head and S.L. Cranston.

At the end of the program, pamphlets on Theosophy were offered to anyone in the audience. There has been a response both locally and from as far afield as Abbotsford and Whiterock, B.C. The time and place of the Lodge meetings was "on camera" also.

The Lodge has recently been asked to send a short article on Theosophy to the Religious Page of the weekend edition of a daily paper in Victoria.

Jean Ferguson

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: Please explain the significance of Manas-taijasi.

Answer: This is a Sanskrit compound. Manas meaning the mind principle; Taijasi is derived from tejas, light, fire, brilliance. Taijasi, the adjectival form, signifies light, brilliant, and when linked with Manas is rendered the radiant mind. The term is applied to the state of consciousness of the mind principle in Devachan (the after-death state of consciousness of the Higher Mind — the Reincarnating Ego), for the mind has become illumined by means of the transference which has taken place during that which is called the Gestation State. The Gestation occurs in the after-death state during which the good, the true, the beautiful (to use the Platonic triad) is transferred from the personality (the mortal portion of the mind principle) to the individuality (the immortal portion — termed Buddhi-Manas). Manas-taijasi is only briefly mentioned in *The Secret Doctrine*, but is fully explained in *The Key to Theosophy*:

“*Taijasi* means the radiant in consequence of its union with Buddhi; i.e., Manas, the human soul, illuminated by the radiance of the divine soul. Therefore, Manas-taijasi may be described as radiant mind; the *human* reason lit by the light of the spirit; and Buddhi-Manas is the revelation of the divine *plus* human intellect and self-consciousness.” (p. 159)

Then the Enquirer poses the question:

“if Buddhi is immortal, how can that which is similar to it, i.e.

Manas-taijasi, entirely lose its consciousness till the day of its new incarnation? I cannot understand it.” (p. 159)

“You cannot, because you will mix up an abstract representation of the whole with its casual changes of form. Remember that if it can be said of Buddhi-Manas that it is unconditionally immortal, the same cannot be said of the lower Manas, still less of Taijasi, which is merely an attribute. Neither of these, neither Manas nor Taijasi, can exist apart from Buddhi, the divine soul, because the first (*Manas*) is, in its lower aspect, a qualificative attribute of the terrestrial personality, and the second (*Taijasi*) is identical with the first, because it is the same Manas only with the light of Buddhi reflected on it. In its turn, Buddhi would remain only an impersonal spirit without this element which it borrows from the human soul, which conditions and makes of it, in this illusive Universe, as it were *something separate* from the universal soul for the whole period of the cycle of incarnation. Say rather that *Buddhi-Manas* can neither die nor lose its compound self-consciousness in Eternity, nor the recollection of its previous incarnations in which the two — i.e., the spiritual and the human soul — had been closely linked together. But it is not so in the case of a materialist, whose human soul not

only receives nothing from the divine soul, but even refuses to recognise its existence. You can hardly apply this axiom to the attributes and qualifications of the human soul, for it would be like saying that because your divine soul is immortal, therefore the bloom on your cheek must also be immortal; whereas this bloom, like Taijasi, is simply a transitory phenomenon." (pp. 159-160)

Then the Enquirer continues with this question:

"Do I understand you to say that we must not mix in our minds the noumenon with the phenomenon, the cause with its effect?"

"I do say so, and repeat that, limited to Manas or the human soul alone, the radiance of Taijasi itself becomes a mere question of time; because both immortality and consciousness after death become, for the terrestrial personality of man, simply conditioned attributes, as they depend entirely on conditions and beliefs created by the human soul itself during the life of its body. Karma acts incessantly: we reap in our after-life only the fruit of that which we have ourselves sown in this." (p. 160)

Question. Is "Mind" the true creator of objective manifestation, both universal and personal?

Answer. "Universal Mind" expresses the concept that the intelligence aspect is ever-existent — similar to the terms Adi-Buddhi or Maha-Buddhi and Mahat. However, it is the Cosmic Ideation which mirrors the impressions of the Universal Mind during the manvantaras. Then the thought of the Dhyani-Chohanis mirrors the reflection of Cosmic Ideation and acts as the guiding power upon lesser beings. These lesser beings represent that which is regarded as the Laws of Nature or again the Forces of Nature. It is these Forces which manifest as results in the

phenomenal world, which is of course the visible world.

Here is a passage from *The Secret Doctrine* in connection with the terms Maha-Buddhi or Mahat:

"The divine purely Adi-Buddhic monad manifests as the universal Buddhi (the *Maha-buddhi* or Mahat in Hindu philosophies) the spiritual, omniscient and omnipotent root of divine intelligence, the highest *anima mundi* or the Logos. This descends 'like a flame spreading from the eternal Fire, immoveable, without increase or decrease, ever the same to the end' of the cycle of existence, and becomes universal life on the Mundane Plane." (I, 572; II, 296 6-vol. ed.; I, 625 3rd ed.)

It would seem that the term Adi-Buddhic Monad conveys the same idea in the macrocosm which is present in the microcosm (man): namely, that in man Atman is unable to manifest on this plane without its upadhi, which is Buddhi. Thus technically, the Monad (in man) signifies Atma-Buddhi. Similarly on the macrocosmic level: Adi-Buddhi, which may be rendered Divine Thought, or Divine Primeval Wisdom, ever is. For purposes of manifestation its potencies emanate as Cosmic Ideation, which may well be represented by the Adi-Buddhic Monad or the first stage of manifestation. In turn this manifests as Maha-Buddhi — literally "Great Wisdom" or Great Universal Mind — a Northern Buddhistic term, equivalent to Mahat (in Hindu philosophy — signifying literally "the great one"): the spiritual, omniscient and omnipotent root of divine intelligence. Alaya, another Buddhistic term, is equivalent to "the Universal Soul, of which the Manvantaric aspect is Mahat." (S.D. V, 499)

"Mahat — the great *Manvantaric* Principle of Intelligence — acts as a Brain, through which the Universal and Eternal Mind radiates the Ahhi, representing the resultant consciousness or ideation." (H.P.)

Blavatsky Collected Writings, X, 325)

"The Ah-Hi (Dhyan-Chohans) are the collective hosts of spiritual beings . . . who are the vehicle for the manifestation of the divine or universal thought and will." (S.D. I, 38; I, 111 6-vol.ed.; I, 70 3rd ed.)

As for the Personal Mind. This represents the functioning aspect of the Mind principle, Manas. The Sanskrit term is derived from the verbal root *man*, to think, to cogitate, to reflect. Man not only pictures an idea or thought, but reflects upon it. Then in conjunction with the desire principle, Kama, proceeds to perform actions, which in turn cause reactions. Therefore, as expressed in the question, the personal mind becomes the creator of objective manifestation.

BOOK REVIEWS

The Flame and the Light, The Living Truths of Buddhism and the Vedas by Hugh Fanson Fausset. A Quest Book reprint, published 1976 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. Paperback, 232 pp. Price \$3.75.

This book, whose title is based on the ancient Vedic myths that narrate the ascent of Man's Soul (the Flame) toward Spirit (the Light), is an attempt by its author to interpret and expound the basic truths of Vedanta and Buddhism, not systematically and scholarly, but in a more intimate and intuitive way. It is the result of a personal discovery and exploration into ancient Indian thought to which the author was drawn because its Sages "spoke the language, not of philosophers or of theologians, but of poet-seers." Therefore the author is careful to specify in his Foreword that this book "is not addressed to scholars who know, in their own field, far more than (he does) . . ." But it can be recommended to the general reader who has a strong inclination toward poetical

and metaphorical writings. To the Theosophist, well-versed in Eastern thought, this book will probably offer nothing new except its special approach to it, which is that of the poet or mystic looking at life from the imaginative or contemplative side.

This particular approach has both its virtues and its vices. On the one hand it is refreshing to see with how much intuition this Christian-born and Christian-raised writer has grasped at most of the fundamental Eastern teachings. On the other hand one regrets that he did not follow his own wise counsel of letting "feeling and thought correct and complete each other" when in the search for Truth, and therefore failed to recognize the philosophical contradictions between the teachings of the Buddha and of the so-called School of Sudden Enlightenment of Zen Buddhism. After skilfully presenting the spiritual monistic teachings of Vedanta, and the more mental and psychological disciplines of Buddhism, the author discusses with the same enthusiasm and apparent conviction the questionable doctrines of this Zen School, stating, moreover, that these are a unique expression of Gautama Buddha's teachings. But how can this be so when the most basic and universal Buddhist principle — the Law of Cause and Effect — is directly and indirectly violated by the Zen doctrines?

The Zen followers — to give one instance among many — are taught that all they can do to free themselves "is useless", and that once they "cease to strive" they "are on the way to deliverance". Yet Buddha's Noble Eightfold Path enjoins one to practice, among other things, RIGHT EFFORT and RIGHT MINDFULNESS, for Salvation depends strictly on our past Karma and our present EFFORTS. How then can such diametrically opposite teachings be reconciled under the same name of "Buddhism"? It is fine to praise, as the author does, the methods used in pure contemplation, which he places above those used by objective science, but as long

as we are limited in the perception of the spiritual realms we also need the assistance of logic and pure reason in order to evaluate thought on this plane. "It is the intellectual *plus* the spiritual that raises man," says H.P.B. (*S.D.*, III-539, 3rd. ed., V, 512 6-vol. ed.)

Elinor Roos

* * *

Insights for the Age of Aquarius, by Gina Cerminara. A Quest Book published 1976 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. 314 pp. Price \$4.50.

Whatever the Aquarian Age holds in store for mankind, it should be a relatively wonderful era if it supports a population with an attitude towards religion similar to that expressed in this book. This attitude is one of tolerance and open-mindedness, of a degree seldom attained. Add to this that Dr. Cerminara brings to her work a capacity for wide-ranging research and a talent for clear writing, and it almost goes without saying that the reader is in for a rare experience.

Commendably, her approach to these desirable qualities is not via an appeal to the emotions but rather by means of a simple, logical and philosophical persuasion. On nearly every page are erected barriers against hypocrisy and dogmatism; nearly every chapter is a self-contained exercise in constructive thinking.

Dr. Cerminara achieves her goal through the use or adaptation of General Semantics. This system is unfamiliar to me, but the indications in *Insights* of its potential leave me with a strong impression of its positive values.

In GS analysis the limitations imposed by the common weaknesses of human nature on the optimum effectiveness of an idea are shown for what they are. For example, one GS test, termed Non-Allness, is "...a specific corrective to the tendency to believe that one knows more than one really does." Another, Process, focuses on

the inevitability and reality of change. Yet another, Abstracting, shows how generally incomplete is any one person's selection from a system of ideas.

With these, and other related tools, Dr. Cerminara examines religion from many different angles and draws commonsense conclusions, which are the "Insights" of her title. The effect is dramatic and exciting — but not destructive. There is an element of compassion in this work which should result in no one, from the fundamentalist to the rationalist, being hurt from what might otherwise be a devastating exposition.

This is an eye-opener of a book — a broom with which to sweep out cobwebs from the "religious" compartment of the mind. Incidentally, the subtitle is "A Handbook for Religious Sanity". I am happy, though surprised, to admit that this seemingly far-out claim is not exaggerated.

—Ted G. Davy

* * *

The Findhorn Garden, written by the Findhorn Community. Published 1975 by Harper & Row, New York; and by Fitzhenry and Whiteside, Toronto.

The Findhorn Garden lies at Findhorn Bay on the Moray Firth in the north of Scotland. The soil is pure sand and the wind blows strongly, yet, owing to the Gulf Stream, the area is generally good for cultivation.

In *The Findhorn Garden* it is related how, in the early 1960s, Peter and Eileen Caddy, together with their colleague Dorothy Maclean, brought the garden into being. It all centred around the instructions and information received by Eileen while in meditation. Instructions which spiritualist-oriented Peter Caddy carried out with heroic determination, enthusiasm, "vim and vigor". They were convinced that they were being directed in a pioneering effort by "God within".

Dorothy Maclean “tuned in” to the Devas and Nature Spirits for information and instruction. The messages she received, however, were not communicated by individual plants but rather by an “overlighting intelligence and spirit — the Deva for each plant species”. These Devas were formless, but on occasion could make themselves known in a form intelligible to man. The Mushroom Deva, for instance, felt “round” and as if it had a sense of humor; the Landscape Angel was aware of such things as expenses; the Rose Deva, on May 6, 1967, said: “You find us beautiful, wise and human-like. Yes, through the ages we and humans have appreciated one another and we have gained certain understandings.”

One of the inspired characters attracted to the garden was an elderly gentleman known as R.O.C. R.O.C. believed himself to be in communication with, and a channel for, the God Pan.

In the Findhorn philosophy, there is repeated insistence upon the Oneness of all things, yet there is also a sense of an external Creator — a Creator with whom mankind must work, in co-operation with the Spirits of the Earth. Human evolution is held to be different from that of plants and animals, being open to creative repatterning by our own consciousness. Therefore, “we can become true Lords of Evolution, taking over our own development from the planetary nature which has brought us this far, and extending that awareness and ability to assist the entire field of Earth’s evolution.” This is brought into sharp focus by a reference to modern genetic engineering and bio-molecular manipulation to change hereditary “programming”.

In *The Secret Doctrine*, Vol. I, page 274 (or. ed.) Madame Blavatsky states:

“Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: i.e., endowed with a consciousness of its own kind and on its own plane of perception . . .”

“The whole Kosmos is guided,

controlled and animated by almost endless series of Hierarchies of sentient beings, each having a mission to perform, and who — whether we give to them one name or another, and call them Dhyanchohans or Angels — are ‘messengers’ in the sense only that they are the agents of Karmic and Cosmic Laws.”

“They are neither ‘ministering’ nor ‘protecting’ angels . . . To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable Karmic and Kosmic law. The reason for it is evident. Having no elements of personality in their essence they can have no personal qualities, such as attributed by men, in their exoteric religions, to their anthropomorphic God . . . ‘Man can neither propitiate nor command the Devas.’ ” — *ibid.*, 276.

“The whole order of nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces.” — *ibid.*, 277.

With the advent of David Spangler, the Community expanded its sphere of interests and grew rapidly. Today, the emphasis is not so much on the garden as on establishing similar New Age communities throughout the world. Situated in comparatively isolated places, these centres of energy are to be part of an etheric web, the aim to bring about a “Mass planetary initiation”. (*The Magic of Findhorn*, by Paul Hawken.)

In this book, Hawken states that “the spiritual teachers are really ‘spiritual’; they are all spirit: Devas, Pan, Father Andrew, David’s contact ‘John’, the archangel Michael, St. Germaine and so on. There is an extensive list, a resource the Community draws upon through various

people. I also begin to hear references to space brothers, beings over-lighting the planet."

In "Occultism; What Is It?" William Quan Judge wrote:

"There is a world of beings known to the Indians as that of the Devas, whose inhabitants can produce illusions of a character the description of which would throw our wildest romances into the shade . . . Into this world the purest theosophist, the most spiritual man or woman, may go without consent, unless the knowledge and power are possessed which prevent it." — *Echoes of the Orient*, p. 137.

"On the threshold of all these laws and states of being linger forces and beings of an awful and determined character. No one can avoid them, as they are on the road that leads to knowledge, and they are every now and then awakened or perceived by those who, while completely

ignorant on these subjects, still persist in dabbling with charms and necromantic practices." — *Echoes of the Orient*, p. 137. And again, in "Shall We Teach Clairvoyance?" — a note of warning:

"But what shall theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely — almost beyond recall — into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness . . .

"Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives — and practice altruism." — *ibid.*, pp. 164-5.

It is wiser for theosophists to study the Doctrine of Brotherhood, the realization of the essential oneness of all human beings.

Jenno.

WISDOM IN ACTION

WILLIAM Q. JUDGE

The very first step towards being positive and self-centered is in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it. There is much in this life that is bright if we would open our eyes to it. If we recognize this, then we can bear the troubles that come to us calmly and patiently, for we know that they will pass away.

. . . You can solidify your character by attending to small things. By attacking small faults, and on every small occasion, one by one. This will arouse the inner attitude of attention and caution. The small faults and small occasions being

conquered, the character grows strong. Feelings and desires are not wholly of the body. If the *mind* is deliberately taken off such subjects and placed on other and better ones, then the whole body will follow the mind and grow tractable. This struggle must be kept up, and after a while it will be easier. Old age makes only this difference — the machine of body is less strong; in old age the thoughts are the same, if we let them grow without pruning.

There is never any need to worry. The good law looks out for all things, and all we have to do is our duty as it comes along from day to day. Nothing is gained by worrying about matters and about the way

people do not respond. In the first place, you do not alter people, and in the second, by being anxious as to things, you put an occult obstacle in the way of what you want done. It is better to acquire a lot of what is called carelessness by the world, but is in reality a calm reliance on the law, and a doing of one's own duty, satisfied that the results must be right, no matter what they may be. Think that over, and try to make it a part of your inner mind that it is no use to worry; that things will be all right, no matter what comes, and that you are resolved to do what you see before you, and trust to Karma for all the rest.

I am sorry to hear that you are passing through what you mention. Yet you knew it would have to come, and one learns, and the purpose of life is to learn. It is all made up of learning. So, though it is hard, it is well to accept it, as you say.

Do you know what it is to resist without resistance?

That means, among other things, that too great an expenditure of strength, of "fortitude," is not wise. If one fights, one is drawn into the swirl of events and thoughts, instead of leaning back on the great ocean of the Self which is never moved. Now you see that. So, lean back and look on at the ebb and flow of life that washes to our feet and away again many things that are not easy to lose nor pleasant to welcome. Yet they all belong to Life, to the Self. The wise man has no personal possessions.

Anyway, you are right that struggling is wrong. Do it quietly — that is the way the Masters do it. The reaction the other way is just as you say, but the Master has so much wisdom He is seldom, if ever, the prey of reactions. That is why He goes slowly. But it is sure . . . I know how the clouds come and go. That is all right; just wait, as the song says, till they roll by.

Arouse, arouse in you the meaning of "Thou art That." Thou art the Self. This is the thing to think of in meditation, and if you believe it, then tell others the same. You have read it before, but now try to realize it more and more each day, and you

will have the light you want . . . If you will look for wisdom you will get it sure, and that is all you want or need. Am glad all looks well. It would always look well if each and all minded their own things and kept the mind free from all else.

Patience is really the best and most important thing, for it includes many. You cannot have it if you are not calm and ready for the emergency, and as calmness is the one thing necessary for the spirit to be heard, it is evident how important patience is. It also prevents one from precipitating a thing, for by precipitation we may smash a good egg or a good plan, throw the Karma off for the time, and prevent certain good effects flowing. So, keep right on, and try for patience in all the very smallest things of life every day, and you will find it growing very soon, and with it will come greater strength and influence on and for others, as well as greater and clearer help from the inner side of things.

The way gets clearer as we go on, but as we get clearer we get less anxious as to the way ahead.

There is service objective and its counterpart within, which being stronger will at last manifest without.

Do not judge in anger, for though the anger passes the judgment remains.

The promises I made to myself are just as binding as any others.

Be true lovers, but of God, and not of each other. Love each the other in that to one another ye mirror God, for that God is in you each.

We all are; I, too. We never *were* anything, but only continually are. What we are now determines what we will be.

In order to off-set the terribly cold effect

of perceiving the littleness of human affairs, one must inculcate in oneself a great compassion which will include oneself, also. If this is not done, contempt comes on, and the result is dry, cold, hard, repellent and obstructive to all good work.

I know that his absence is a loss to you, but I think if you will regard all things and events as being in the Self and It in them, making yourself a part of the whole, you will see there is no real cause for sorrow or fear. Try to realize this, and thus gain confidence and even joy.

It is not wise to be always analyzing our faults and failures — to regret is waste of energy. If we endeavour to use all our

energy in service of the Cause, we shall find ourselves rising above our faults and failures, and though these must perhaps occur, they will lose their power to drag us down. Of course, we do have to face our faults and fight them, but our strength for such a struggle will increase with our devotion and unselfishness. This does not mean that vigilance over one's thoughts and acts is ever to be relaxed.

If you will rely upon the truth that your inner self is a part of the great Spirit, you will be able to conquer these things which annoy, and if you will add to that a proper care of your bodily health, you will get strength in every department.

From *Letters That Have Helped Me*

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