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HELENA PETROVNA BLAVATSKY
August 11, 1831 - May 8, 1891

PRACTICAL ADVICE

There is an anecdote — perhaps apocryphal — about H.P. Blavatsky which contains excellent advice. The date of the incident would be only a few months, or even weeks, before her death on May 8, 1891. Her London residence was a hive of activity at the time: in addition to a stream of visitors, there was invariably a number of helpers around, both those who assisted with the literary work, and other volunteers.

The story has it that on a certain afternoon, one of the younger volunteers knocked on H.P.B.'s study door and begged to ask her opinion on a matter that was then being discussed by a group of the helpers.

"Madame," she said, "What is the most important attribute of a student of Theosophy?"

"Common sense, my dear."

"And Madame, what would you consider the next important?"

"A sense of humour."

"And third, Madame?"

At this point, patience must have been wearing thin.

"MORE common sense!"

Awed with the scope of the teaching contained in Madame Blavatsky's writings, we are all too apt to overlook the nature of the writer. She herself was generously endowed with common sense and possessed a lively sense of humour. Whatever else might be said about her, for all her unique qualities and for all her outstanding abilities in literary and other fields, H.P. Blavatsky was a down-to-earth person.

She could hardly have been otherwise. No one could have survived the amazing adventures of her earlier years with a worldly wisdom that was merely adequate for Victorian drawing rooms. As complex as her personality most certainly was, her approach to living was simple and straightforward. If anything, the above

story is plausible on this account, and might have been based on an actual incident.

May 8 is observed as White Lotus Day by students of Theosophy to remind themselves of the debt they owe to the great soul who made it possible for them to glimpse some of the realities of man and the cosmos. It was never meant to be an occasion for adulation, and let us hope it never will be dragged down to that level. She was the last person in the world who would want to be put on a pedestal.

But there is no reason to ignore the example she set for living the life. Studying Theosophy is all very well, but it avails us little if we do not put it into practice. (At least, try to put it into practice.) And H.P.B. showed how.

We each have our own and different fields to plough, and an approach that is right for one is not necessarily a good way for another. But the tools are the same:

"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection . . ."

Aided by common sense, a sense of humour and . . . more common sense.

T.G.D.

Kindness is the power which unites things otherwise incompatible.

—AE

SEPARATISM AND EGOTISM

MOLLIE GRIFFITH

People join the Theosophical Society for many different reasons. Some touch it lightly, often in times of trouble; others feel that they have rediscovered something known to them before; while for many it answers in a convincing way the questions they have been asking about life. In all these cases, the seed has been sown and hopefully some time or other will take root.

However, these few ideas are offered for those who, over a short or long period, have realized what the Theosophical Movement, if properly understood, could mean to the world, and who feel an urge to help bring this about. If we have reached this point we shall probably look at ourselves closely and take an inventory of our good and bad qualities. We shall try to be honest about this, because if we are truly dedicated to help in this work, we have to know to some degree where we stand.

We may then ask ourselves the question, "What have we already developed within ourselves which could be of use in the work of those who guide and guard the human race?" A further question might be, "What must we get rid of that would prevent our doing so?" Even if our assets are rather insignificant they can act as a base if we really mean to persist in our objective.

Studying Theosophical literature and other writings we find a great deal these days on the subject of separatism and egotism, which, when you think carefully about it, mean more or less the same thing. We read also about the interdependence of all forms of life and we begin to sense a little more clearly the meaning of that inspiring teaching — the Oneness of Life. The teachers of Theosophy have drawn attention to this as the basis of human brotherhood and also to our relationship with the other kingdoms of nature.

Now in answer to the question as to what

is the chief stumbling block in our endeavour to take part in this work, we might say "egotism" for it really does seem to be Enemy No. 1. If this is the case, it is something we shall have to consider if we hope to work for any group where impersonality, not personality, is the watchword.

"Healthy egotism" was an expression used on a radio program lately, and we take this to mean that everyone should have a certain pride in their personal appearance and in doing any job they have undertaken to the best of their ability. This seems like common sense, something always emphasized by Theosophical teachers.

The egotism that we now have to contend with is that which enhances the personality, drawing attention to it in so many different ways, some so subtle that they can be self-deceptive. Evolution, we are told, is a case of expanding consciousness, while egotism works in the opposite direction, enclosing us in a narrow grove.

Let us take an orchestra for example, as a symbol of those trying to bring help and harmony to mankind. Every player has his own instrument which through endless practice he has learned to master. He now plays in conjunction with his fellow-musicians, following the score and keeping his eye on the conductor. We can imagine the confusion that would occur if any player decided to play his own instrument whenever he felt like it, ignoring the conductor. Yet isn't this what we often do in our day-to-day lives? If we are sincere in our aspirations we, like the members of the orchestra, must learn to control our instruments, try to understand what has sometimes been called "The Divine Plan" and, above all, search for guidance from

the Higher Self, the individual source of light within each human being.

Sometimes, when thinking about these things, we read an article dealing with the qualities necessary to be developed if we are to become useful in the work of the Theosophical Movement, and we may feel rather discouraged for a time. We feel that such standards are out of our reach. Nevertheless, the urge persists and we think once more of H.P.B.'s statement that "to live to benefit mankind is the first step". Although even this is no doubt difficult, at least it does seem possible.

In a report dealing with the United Nations a few weeks ago, there was a quotation from a Mr. Lester R. Brown which ran as follows: "The great urgent item on our agenda in the years immediately ahead is the creation of a world without borders, *one which recognizes the common destiny of all mankind.*" It is truly encouraging to see such ideas beginning to spread around the world.

So, if we hope to become of "benefit to mankind" and feel that egotism is a stumbling block, we shall have to deal with

these personalities of ours which give us so much trouble, but which can if controlled and purified be of real value. This is explained very clearly in *Through the Gates of Gold*.

Although we have for our guidance the teachings of those Great Beings who long ago passed through the same kind of experience that we are going through now, and who passed through them and emerged triumphant, we also welcome any helpful ideas from those struggling as we are at the present time. One idea which may help is to learn to listen — to our fellowman, to Nature, and above all to that inner voice which points the way. Often when we listen, we do so half-heartedly with the intention of getting into the act as soon as there is a chance. To listen completely with the whole of oneself is quite different, especially if for the time being, at least, our prejudices can be set aside and also our attempts at self-justification.

If we can do this we should be constantly learning and that is surely what we want to do, so that we can eventually be of real use to the Theosophical Movement and so to our fellowmen as well.

THE GROUNDWORK IN PRACTICAL OCCULTISM

P. G. BOWEN

Many a man has essayed the steep ascent to the Occult Path and has fallen and failed because the ladder used was planted on insecure ground. The Path is in SELF. The ladder by which the Path is reached is in Self. The base upon which it rests is in self. Self-testing is therefore the groundwork of true practical occultism, but it is equally true to say that occultism in any of its degrees is always a testing of SELF in one or other of its aspects.

Testing for the aspirant who as yet is not

even a neophyte begins with self-questioning. From within himself the answers must come, and must be true, for to the extent that they are self-deceiving they become obstacles and snares in the way, making success difficult or impossible. Of their truth, the Learner himself is the sole judge. His guide or teacher, should he have one, will pass no judgment upon him, nor tell him the truth concerning himself, but he will, as I attempt to do in this lesson, strive by

explanation, illustration and exhortation to lead him to discover whatever truth is in him.

Let the aspiring Learner begin by asking himself a series of questions such as those that follow, and strive by the aid of whatever light he can find within himself, or through study of spiritual scriptures, or through consideration of such hints as I give, to answer them truly and rightly:—

Question 1. Do I believe that man is perfectable?

If the answer should be no, it is evidence of unfitness for any true occult effort, and can mean only that the aspirant is seeking results from the work, in the shape of some sort of satisfaction or aggrandisement for his existing, and most imperfect selfhood. If it should be yes, it then becomes necessary to subject it to close examination to determine what its real nature is.

The belief required is very different from that which the ordinary religious man declares when he says he “believes” in the dogmas of his Church, merely an unreasoning faith, or a pious hope. To the true aspirant his own inherent perfectability appears as a fact as axiomatic as that the whole is greater than any of its parts; if not, let him ask himself towards what end does he work.

Question 2. What is my true motive in seeking the PATH?

In the East this question is always the first the would-be disciple is required to answer, though not always is it formulated in words, nor is the answer required in words, but rather in *being*. Here to help the Learner it is placed second, since the first propounded leads towards the right answer, which is not, however, the one which first springs to mind, namely:—

I desire to attain to perfection.

But this at once suggests another question:

Question 3: What is Perfection? and its answer:

Selfconscious union with Universal Being.

Question 4: How is this union achieved?

Answer: By following the Disciple's PATH.

Question 5: What is the Path?

The Learner may perhaps attempt to answer this question, but unless his philosophic understanding is unusually deep he will fail to do so with any correctness. The true meaning of this constantly used term the PATH is but very rarely understood.

The PATH is the EVERBECOMING of Universal, or Noumenal BEING.

This BEING (the unmanifest Logos of Greek philosophy) exists eternally in each and every one, and all of its infinitude of aspects. Noumenally each is its own essential, or ultimate self, but regarded in another way it is, exactly equally, BEING. Hence BEING, The Everexisting, exists in Everbecomingness, its aspects eternally becoming itself. H. P. Blavatsky in *The Secret Doctrine* calls this noumenal Everbecoming, Absolute abstract MOTION.

As a conception the foregoing is doubtless very difficult, but it will repay the student to get some measure of understanding of it, for upon it as a philosophic basis rests the whole fabric of true, Practical Occultism. Absolute abstract MOTION, or noumenal Everbecoming manifests in the phenomenal worlds in incessant change, in the infinite gradations of being, in all that we know as growth, or evolution; all these are aspects of BEING becoming itself, as perceived by the limited and imperfect consciousness now used by man. Outside the Everbecoming, therefore, or in any opposition to its law (which is itself) there can be no true growth or progress.

The importance of grasping what I attempt to convey in the two preceding

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paragraphs is, for the typical Western aspirant, very great, for it gives him a logical philosophic basis, satisfactory to the reason for the practical efforts which will later be required of him as a true neophyte, or disciple. Of the Oriental, and of a few natural mystics in the West, this is less true, for they have an instinctive, or intuitive appreciation of universal law which the typical Western student has not, and which he has to acquire by intellectual effort.

The PATH is, then, universal becoming, and all the life of unselfconscious nature moves upon it — more accurately, is the phenomenal manifestation of it. From it man alone of all creatures is a wanderer, for with his attainment of selfconsciousness he made, and continues to make the little spark he knows as self the goal of his becoming, instead of the infinite flame of Everexisting BEING, in which, only, perfect selfhood can be found. The task that confronts him, now true aspiration has begun to stir within him, is to struggle back into the PATH, and that means, as has been shown, to make himself once more an integral part of the Everbecoming, but this time with clear consciousness.

To be upon the PATH in any real sense is to be already in union with Universal BEING in its one absolute attribute of Everbecoming, and this understanding leads back to the true answer which the question, "What is my true motive in seeking the PATH"? demands. The motive must be desire for the PATH itself — desire to be the PATH. It is clear that to be the PATH means to have surrendered self absolutely to the law of BEING, and therefore (and this is a most wholesome thing) it reveals to the aspirant that, as he now stands, the true PATH lies far above him, and beyond his reach and sight, and that if he is ever to attain it, he must begin upon and within the ground and conditions that surround him.

The work he does there must *correspond* in nature to the activities which constitute the PATH, for, as the ancient Hermetic

aphorism says, "As it is above, so it is below: there is but one Life and Law."

At the very outset let the aspirant examine himself to make sure that he has at command the form of energy needed to do the work he thinks to do. Noumenal Energy, that element which links abstract Consciousness with abstract Substance, and in interaction with them forms BEING, is manifest in an infinite series of aspects in the phenomenal world. Let the Learner enquire which of these it is which links consciousness steadfastly with any subject or object, and holds it there to the exclusion of all other subjects or objects. The answer is easy: it is *interest* — concentrated desire. Powerful and sustained interest in the actual work, or activities that constitute becoming, or lead towards it is the form of energy, or motive power which the aspirant must possess, or which he must strive to cultivate, for without it he cannot advance. He may learn what to do and may do it, but if his interest is centred in results and not in the work he is not moving towards the PATH, but wandering as almost all men do in bypaths, now far more mazy than those he followed of old. This is a serious warning to all would-be occultists which they should take to heart.

At this point many questions will arise, some of which may be answered by a teacher, or a more experienced learner; but for the most part must be resolved by the aspirant himself. In seeking such answers, though to the ordinary mind it means delay, or stagnation, he is actually doing an enormously important work, for he is calling into conscious activity a higher Self which observes and questions, and in due time will come to direct the lower, acting, and outwardly manifesting self, or selves. When once the process is begun it tends to produce, and to be its own interest, for it opens up a view of life which is no longer that of the self involved in the activities which constitute earthly life, and gives a hitherto unsuspected insight into the nature of others. But it also means entry into a strait and perilous way wherein

every step is accompanied by dangers unknown to the world of common man, which if not recognized and rightly encountered will check the Learner's progress, or even throw him back to begin all over again. To indicate all of these that may threaten is wholly impossible, but a few of the most common may be pointed out.

The first detached, uninterrupted view which a Higher, watching Self achieves of the lower, manifesting selfhood inevitably invites attack upon it, and the attack comes from either the particular aspect of self now under observation, or from others of its very numerous kindred which lurk unseen. It usually manifests in some such way as this: For a brief moment the observing Self stands free, and sees clearly to what unprofitable ends an aspect of lower — that is personal — selfhood is tending; then the attack comes, and a host of *excuses* for the delinquent self fill the field of consciousness, each masquerading, or attempting to masquerade as the vanquished Higher Self. When once the attack is recognized for what it is, the observing Self can again withdraw without too severe a struggle, and resume its study of the masqueraders, but in doing this the Learner should be on guard against two more subtle dangers: first, that of regarding with abhorrence and condemnation any aspect of his lower, acting selfhood, for to do so is to identify himself with it and to lose the momentary freedom he has had.

The lower selfhood is not evil in itself. It is a misleader if it rules the being, but as an obedient servant to the Higher Self it is good and useful in its own place. If watched and studied without condemnation, approval, or excuse and the ends to which it would move the being marked, it will help the Self to higher and wider vision still, for the energy it manifests is taken up and transmuted to serve its Master.

The second danger, yet more subtle, is that of pride in the freedom and vision achieved. The watching, directing Self of

the moment which has a momentary freedom, is not, and will not be until progress is far advanced the true Higher Self which is of a deep inner Being, wholly beyond personal, human selfhood. The watching self of the moment is, as is seen by its susceptibility to attack, simply a higher aspect of personal selfhood, but it is, nevertheless, for the Learner in his world, the *witness and symbol* of that true Higher Self which may one day become known. As such it is a step inward, or upward, nothing more. To feel pride in it is to fall into worship of it, which is the way of common man, but the fall is now more steep and deep.

To guard against pride in Self, attend to the advice given by a Teacher of old: "*Examine the examiner, watch the watcher, and judge the judge.*"

The Self which surveys a lesser self should instantly be made the subject of surveillance by another higher, or more detached, and that by another, and so on. This process is the very essence of true practical occultism, a constant inward retreat which gives a constant view of and a constant command of the legions of the lower selfhood which manifest in the myriad activities, objective and subjective, constituting what is known as personality, or character. When really established it means being upon the PATH, moving as an integral part of Everbecoming BEING, to the extent to which this is possible in our human phase. The union is there if the work described is done unflinchingly, but what the disciple's consciousness comprehends is not itself the ultimate union, perfection, Nirvana, but *the witness, or the symbol* of it. The Higher, watching Self, for the moment that it subsists, is the symbol of free, Everliving BEING, but as it changes into a higher still, and itself becomes the subject of surveillance it is the symbol of Everbecoming.

The groundwork in practical occultism consists of a steady, patient effort to establish as a *habit of being* the process indicated. All more advanced activities

which fall under the heading of occultism, even up to the use of magic and the rousing of powers, are all instruments to the same end, though "end" is a word unfitted for application to an activity which has no end. Does Nirvana mean an end? It would be presumptuous for one who is hardly a disciple to attempt to say what Nirvana may be, but I cannot conceive it as an end of activity. H.P. Blavatsky says, "*That which is motionless cannot be Divine*". If anything may be postulated of Nirvana it is as a state in which subsist together as one an absolute selfconsciousness of Everliving and of Everbecoming BEING.

The more abstruse aspects of the philosophy of occultism very often prove a snare, and I incline to deprecate its study, unless as I strive to show, its practical implications can be perceived and acted upon. Neither should I place any value and reliance on philosophic hypotheses, unless there is some practical way, such as that which I suggest, that when diligently followed tends towards demonstration of their truth.

On more everyday levels the value of self-watchfulness of the kind described can easily be proved. I have said that it consists in itself in the establishment of a habit of being. It is consequently the most effective — indeed the one truly effective means of overcoming and dissipating those numerous hampering aspects of the lower selfhood which we call bad, or idle habits.

Psychologists, and many who call themselves occultists teach as the best means of overcoming a bad habit the substitution of a good one. The principle is correct, but the advice begs the question, what is a good habit. The ordinary individual, or the tyro in occultism cannot judge what is good. In cultivating what he thinks is a good habit to displace one he thinks bad he is usually but exchanging one taskmaster for another. The man who breaks the cigarette habit by substituting that of gumchewing or candy-eating, may possibly, but not certainly gain in physical health; but from the occult point of view he

is as securely bound to an aspect of his sense nature as ever. But the establishment of the habit of self-watchfulness will restore the being to its true balance, with the result that vitality is withdrawn from all those minor forms of outer activity, and from activities of the less deep aspects of the subjective nature, manifesting in unprofitable habits, desires, impulses and thoughts, and they will consequently gradually wither away and disappear.

The desire for results in the shape of increased knowledge or power is one of the giants in the path of the beginner in occultism. How to overcome it is an everpresent problem. Interest centred in self-watchfulness is a certain means to victory. The work itself is interest provoking, and is its own result and reward.

The views above expressed do, perhaps, small justice to the subject, for they are vague and sketchy in the extreme. In leaving them thus, however, I act with intention. Enough has been said, I think, to stir some interest in the mind of any serious student, and my hope is that this interest may lead some to renewed study with a fresh outlook. I recognize also the possibility that criticism from certain quarters will be roused against certain of my ideas. I hope that this is no more than a bare possibility, for where so much is left so vague the chances are that the critic may be but smiting shadows, not realities.

—*The Canadian Theosophist*,
May, 1937

Captain Bowen concluded this article by offering to reply to questions asked by readers. Typically, he remarked, "In doing so, I may possibly benefit the questioner, and others, but most of all I shall benefit myself." —*Eds.*

The experience of thousands of years is that to learn anything a man must set himself the discipline of passing it on to another.

—Roy Mitchell

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.

Dr. A. Kannan, Secretary of the Theosophy Science Study Group, India, and Editor of the Group's *Bulletin*, sends the following:

On the subject of Ether of Space, there is not merely a revival of interest among scientists today, but efforts are being made to substantiate its existence so as to be referred to as the non-material base for all material phenomena and the laws pertaining to them.

Mr. Paramahansa Tewari, an electric engineer with the Narora Atomic Power Project, presented a thesis before the Indian Science Congress in January, 1977, and repeated his presentation to an astonished group of students of H.P. Blavatsky at Adyar in February. Following are extracts from his theory, which is entitled, "The Substantial Space and Void Nature of Elementary Particles."

"It is, however, for the physicists, scientists and philosophers to experiment and deeply analyze the validity of the new concepts proposed: *Substantial, Material and Void Medium* — Medium of space with non-material and absolute properties as assigned under postulate (2) below, is Substantial Medium. Medium with material properties like mass, discreteness, viscosity, density, compressibility, etc., is Material Medium. A state of

"nothing-ness", the "medium" that has neither substantial nor material properties is Void Medium. In a Void Medium, fields can neither exist nor be transmitted through.

"We shall postulate:

(1) There is a finite volume of only one substance ("substance" does not signify "matter" — A.K.) in the universe that constitutes only the space and not the interior of the fundamental material particle.

(2) The substantial space is continuous (structureless) and hence incompressible and massless superfluid with zero viscosity loss of motion, that can flow up to a maximum speed C and through which transmission of pressure and underpressure effects also take place at constant speed C , where C happens to be the velocity of light in space.

(3) The substantial space of the universe is in circulation with respect to the centre of the universe which is the only absolute point of reference, with maximum circulation at universal centre and minimum at universal periphery."

The rest of the thesis involves a detailed quantitative analysis.

I tried to collect the relevant quotations from *The Secret Doctrine* and the number was more than twenty-five. I give here only two quotations:

“Neither the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the modern scientists, only because these views are opposed to Theosophy. The first rule of our Society is to render unto Caesar what is Caesar’s. The Theosophists, therefore, are the first to recognize the intrinsic value of science . . .

“ . . . But, as a Columbus was born to re-discover, and to force the Old World to believe in Antipodal countries, so will there be born scientists who will discover the marvels now claimed by Occultists to exist in the regions of Ether, with their varied and multiform denizens and conscious Entities.”

— S.D. I, 296-7, or. ed., I, 336-7 6-vol. ed., I, 315-6 3rd ed.

“The astral light of the Kabalists is very incorrectly translated by some “Aether;” the latter is confused with the hypothetical Ether of Science, and both are referred to by some theosophists as synonymous with *Akasa*. This is a great mistake. . .

“ . . . Nevertheless, though *Akasa* is not that Ether of Science, not even the Ether of the Occultist, who defines the latter as one of the principles of *Akasa* only, it is as certainly, together with its primary, the cause of sound, only a physical and spiritual, not a material cause by any means. The relations of Ether to *Akasa* may be defined by applying to both *Akasa* and Ether the words said of the god in the Vedas, ‘So himself was indeed (his own) son,’ one being the progeny of

the other and yet itself.”

— *ibid.* fn.

But the most interesting parallels to modern concepts of Space are found in *The Letters of H.P. Blavatsky to A.P. Sinnett*, Appendix II, entitled “Cosmological Notes”.

“(23) The universe may primarily be conceived as space pervaded by an infinite and eternal and homogeneous conger of molecules, in which motion, their latest unconscious life, is inherent. (In this its passive unmanifested state it may be regarded as chaos?)

“Yes; if only people were capable of conceiving what real chaos is, which they are not.

“Though truly a unity it may be conceived in its various aspects as (Thog) space, in regard to its boundless extension co-existing with (Nyng) eternity, in regard to its endless duration (Zhi-gyu), cosmic matter in regard to its molecules, and Khoriva — cosmic force in regard to its all-pervading motion.

“But these four conceptions must be held to indicate not four elements composing a compound, but rather four properties or attributes of one single thing, just as on earth one thing may be hot, luminous, heavy, and in motion. This universe one and indivisible in its passive unmanifested form, this chaos is for us non-existent — “For you, but why speak for others?”

“— but throughout it are scattered centres of activity or evolution, and wherever and whenever activity prevails, there portions of the whole differentiate, and where this occurs, homogeneity ceases. Thus differentiation is due (1) to the greater or less proximity of the molecules; (2) to their greater or less attenuation.

“(What does (2) mean? How can

(Continued on page 39)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death in Vancouver on March 10 of Mrs. Annie L. Chatwin. She had been a member of Vancouver Lodge for nearly forty years.

Mrs. Chatwin was mentioned in these Notes only a few months ago. At 97 she was still mentally alert, and as active as she was able.

To her son, Ralph, and daughter-in-law Doreen, both members of Vancouver Lodge, I extend sympathy on their great loss.

Elsewhere in this issue is a note on the life of Edith Fielding, another student of long standing. She died in Vancouver on March 27, aged 91.

A friend who knew Mrs. Fielding writes: "(she) . . . always struck me as one of the 'warrior' type — never pandering to others' opinions if she thought Theosophy was being 'diluted' or deviating from the original teaching . . . She was studying right up to the time she went in to hospital. Theosophy has lost a steadfast student, and the Movement will miss her."

* * *

The result of the Triennial Election appears elsewhere in this issue.

There was no requirement for a ballot this time, thanks to Mr. Treloar's magnanimous gesture in withdrawing his name from the list of nominations, thus leaving just the required number of seven Directors. The Section has thus been saved considerable expense; but of value above price is his example of putting the interests of the group before self. Stan's contribution to the Board of Directors will be missed. We shall, however, continue to call on him for advice, particularly in respect to business matters, in which he has a great deal of experience.

I would like to take this opportunity of

welcoming the two new Directors to the Board: Mrs. Dorita Gilmour and Mrs. Joan Sutcliffe. Both are already well known to many members. Mrs. Gilmour is President of Victoria Lodge, and is a former President of Montreal Lodge; earlier, she was also a member of Orpheus Lodge in Vancouver. Mrs. Sutcliffe is Secretary of Toronto Lodge; her name will be familiar to many readers of the magazine, in which several of her articles have been published.

* * *

Thanks to the cooperation of the Directors in Eastern Canada, the Board of Directors of The Theosophical Society in Canada held meetings in Toronto on February 9 and April 14, to fit in with my business trips to that city. Both meetings dealt largely with routine matters.

* * *

A business trip to the West coast in early Spring presented an opportunity for me to meet with several members in British Columbia.

On the evening of March 23, I attended a joint meeting of the Orpheus and Vancouver Lodges in the latter's Lodge Room. The following evening found me in Victoria, where there was a gathering of Atma Vidya and Victoria Lodge members. On both occasions we all engaged in discussions of matters concerning the Society in general, and of the T.S. in Canada in particular. For my part, I thoroughly enjoyed these meetings, and thank all those who attended.

While in Victoria, in company with Mrs. Gilmour I visited Frank Boucher, now 94 and living in a hospital for senior citizens. It was a real treat to see him again: his *joie de vivre* is such that all who come in contact with him are blessed with his happy spirit. While he is no longer able to study, his is a good example of living the Theosophic life.

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EDITORIAL BOARD, CANADIAN THEOSOPHIST

All letters to the Editors, articles and reports for publication should be addressed to the Editors, 2307 Sovereign Crescent S.W., Calgary, Alta. T3C 2M3.

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

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

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

RANNIE PUBLICATIONS LIMITED
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I am pleased to welcome into the fellowship of the Society, Mrs. Frances M. Rotondo and Mr. Victor Nomikos, both members-at-large.

T.G.D.

ELECTION OF OFFICERS 1977 - 1980

The composition of the Board of Directors of The Theosophical Society in Canada for the three-year term commencing July 1, 1977, will be as follows:

General Secretary
Directors

Ted G. Davy
Fleet B. Berry
Dorita Gilmour
Sally Lakin
Judith Myrtle
Wolfgang C. Schmitt
Joan Sutcliffe
Emory P. Wood

Mine was the only name submitted for the Office of General Secretary (President). Eight nominations were received for the seven positions of Director. In the interests of avoiding the necessity for a ballot. Mr. Stan Treloar withdrew his name. I therefore declare the above-named duly elected.

Ted G. Davy
General Secretary

MONTREAL LODGE

Our Annual Meeting was held at the end of January, and the following Officers were elected:

President
Vice-President
Treasurer
Secretary
Librarian

Phoebe Stone
Fred Wilkes
Fred Griffiths
Jean Low
Fred Wilkes

Jean Low
Secretary

* * *

VANCOUVER LODGE

Mrs. Annie L. Chatwin left us on March 10, 1977, in her 98th year. Although physical weakness prevented her from attending Lodge for the past eight years, she never ceased to try to interest those around her in her "philosophy".

She joined Vancouver Lodge in 1940 after being introduced to Theosophical teachings in the 1930s. Her enthusiasm led her son Ralph, and his wife, Doreen, to join Vancouver Lodge in later years. Before her marriage, she was a school teacher, but was really a student all her life, with her main interest in Theosophical studies.

D.C.

CORRECTIONS

The Mar. - Apr. issue contained two unfortunate errors. In bringing these to the attention of our readers, we would like to take this opportunity to apologize to the authors.

In Jean Frazer's poem, "Reflections on a Birthday", the penultimate line should read:

And, lest thy time be quite short—

(The word "time" appeared as "tie".)

At the end of the article, "Theosophy — The Path of the Mystic", the author should be identified as Jenno.

—Editors

A NEW T.S. SERVICE IN WESTERN CANADA

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EDITH FIELDING

Edith Fielding first became interested in the teachings of Theosophy in 1917 after reading two articles on the doctrines of Karma and Reincarnation. At that time she was living in Winnipeg, and joined the Theosophical Society there, later moving to Vancouver, where she was a member of Vancouver Lodge.

In 1920 she moved to North Vancouver, and eventually became President of the Lodge there. In 1924 she was elected to the General Executive of The Theosophical Society in Canada, which office she held for two years. However, the approach to the Theosophical Teaching by the Society dissatisfied her, and she finally withdrew. Whilst she was a member, and even after she left the Society, she contributed articles to *The Canadian Theosophist*.

Sometime later, Mrs. Fielding made contact with the H.P.B. Lending Library in Victoria. (This Library had been founded by Mrs. A. L. Cleather, a member of H.P.B.'s "Inner Group", in 1917 in Italy. Shortly afterwards, she turned it over to Mrs. Richard Henderson, with whom she had been associated for many years. At the close of the First World War, Mrs. Henderson, with the Library, settled in Victoria.) On the death of Mrs. Henderson in 1948, Edith Fielding took over the operation of the Library and carried on this work in North Vancouver until April, 1969, when old age and infirmity forced her to retire. She died on March 27, 1977.

M.F.

CHANGING YOUR ADDRESS?

If you are a subscriber or a member-at-large and are planning to change your address, please send us a change of address card as soon as possible. If you are a member of a Lodge, please advise your Lodge Secretary so that the information may be passed to us. Second class mail is not re-addressed by the post office.—Eds.

ACCEPTANCE AND BESTOWAL

MONTAGUE A. MACHELL

It might add much to the worth of one's life, could he cultivate a sense of personal responsibility for every good thing that befalls him on earth — a responsibility that compels him to make Bestowal balance Acceptance. Is not this the spiritual equivalent of the law of Cause and Effect in what a Theosophist refers to as Divine Harmony? He is reminded of this in these words from *The Voice of the Silence*:

“Compassion is no attribute. It is the Law of LAWS — eternal harmony, Alaya's SELF.”

The logic of this statement is revealed in the fact that in a Spiritual Whole (this Universe), income and output must balance, by the same law that governs the ultimate balance of all Nature. Under the laws of Universal Brotherhood, the *spiritual oneness* of all humanity renders impossible separate and divergent acceptance by any man, whether of good or of evil. One Law, One Destiny, underlies all life on earth, which makes clear man's inseparableness from man. Under that Law, individual Bestowal must at last balance individual Acceptance. The ultimate meaning of this statement is that any blessing I accept, I must ultimately bestow on all mankind, i.e. I have a *responsibility* for the good that befalls me. Further than this, in proportion to the degree of enlightenment with which I confront life, *all* experience is good insofar as it is capable of encouraging spiritual unfoldment. That Compassion that suffering awakens in me, I owe my fellow man.

For this law of Acceptance and Bestowal to adequately impress a man, he must cultivate a keenly refined Awareness of the sorrows and joys of his fellow man. It is all too easy to accept one's blessings unthinkingly, without consideration of the

thousands to whom such blessings are inaccessible. In many instances the experience of acute suffering alone has power to awaken such awareness. Where such suffering is not a part of one's Karma, the life account may be more nearly evened up by commanding one's thought, in moments of happiness to go out in love and sympathy to one he knows to be in want or misery. In any case, our moments of serenity and happiness should at all times become moments of awareness of our responsibility to bestow, in thought, at least, some portion of these blessings upon those in need.

There is no occasion for the fortunate individual to experience a sense of guilt in regard to his good fortune; but it may fittingly inspire a yearning to shed a blessing on another, or, at least, to view one's good fortune as something rightfully to be shared by another. To have acquired the habit of “offering” one's life to others is to have habituated oneself to viewing Acceptance and Bestowal as inseparable. This habit makes one's “prayer” an “offering”; one never approaches the altar empty-hearted, but brings some dedicated thought or wish to The One, for release upon the world's heart-beat.

Little by little, this can become a life-pattern to the point where one consciously lives by the Law of Bestowal, for the enrichment of the hearts of all. Adequately appreciating the crying needs of the sick and the hungry of this world, in no single moment of one's life can Bestowal be out of place, its frequent exercise reminding one that “Living is Giving”. Nor may such giving ever be associated with personal sacrifice. Rather, it constitutes a conscious, life-giving immersion in Universal Consciousness, born of the awareness that “I am one with all that is”. To have made that discovery is to have

accepted a supreme revelation — a revelation that is a step in the direction of the life pattern of the Masters of Compassion. These, having scaled the heights of spiritual attainment, have put aside the supreme reward that they may lend a helping hand to those less advanced. To them Compassion is, verily, “a Law”, which they understandingly obey. (“Duty is that which is *due* to humanity”).

It is in this sense that consistent Bestowal can signify man’s approach to Life Universal. Rejecting a purely personal advancement, he gives himself to all, choosing the sublime scope of Universality in place of the confining limits of Personality. Such a spiritually conscious individual, by merely “being”, makes of himself a worthy gift to mankind, in that the healing currents of Compassion, using him as a channel, find their way into hearts in desperate need. Such a one perceives the holy privilege of sharing the life of all to constitute an obligation to carry “all” in one’s heart. He has learned that glorified “I-ness” (egotism in excelsis), is a form of irrationality — a deranged view capable of contemplating “I” and “Mine” as naturally apart from the Whole — an irrationality that may well be the prevailing symptom of the world’s madness today. In the midst of that madness Universal Brotherhood is the healing prescription to which irrationality must look for cure — the doctrine that acknowledges man’s responsibility to balance, on this earth, Acceptance and Bestowal.

Let us never underestimate the privilege of making oneself a channel for unsuspected miracles. I, as “I”, may enjoy very modest potencies. But I, as a channel for currents from the Supreme, can make possible the occurrence of undreamed miracles, so much more vast and mysterious is the One Life than any of earth’s most magniloquent personalities.

While each one of us is responsible for his own spiritual unfoldment, that responsibility is but part of a world-wide

program — the spiritual unfoldment of the race. This is what Theosophy defines as “the Path”, reminding the disciple:

“Thou canst not travel on the Path before thou hast become that Path itself.”

In other words, transcending a narrow personal “salvation”, the Theosophist is encouraged to make of his philosophy a “Way of Life” that shall reflect the law of universal unfoldment, reminding him that *applied unselfishness* can have cosmic implications.

Wherefore, in the sacred silence of his offering at the altar of The One, world redemption may be brought nearer than he in his wildest dreams could imagine. Part of the magic of Bestowal is the conscious surrender of the self to this Universal Tide of spiritual unfoldment. Living is Giving. Giving is forgetting self.

THE SECRET DOCTRINE AND CURRENT THOUGHT

(Continued from page 34)

the primal molecules grow thinner or fatter — *ex nihil*, etc.?)

“I was not aware that atoms were considered by you as something *nihil*. Are not the molecules considered in science as compound atoms? Your science knows only of such compound molecules, and a primal atom is and will remain for ever as a hypothetical abstraction for it . . . “(3) To changes in their polarity.

“This differentiation in activity is manifestation, and everything so differentiated comes into existence or becomes conceivable for us. Each centre of activity (and these centres are countless) marks a solar system, but these are still rari nantes in gurgite vasto, hanging in

the all-pervading ocean of the unmanifested universe, out of which new manifestations are perpetually evolving, and into the oblivion of which others whose cycle has been completed are ever returning." — *The Letters of H.P. Blavatsky to A.P. Sinnett*, pp. 382-383.

"In the still passive portion of the Universe in which, and interpenetrated by which, hangs the remanifested solar system; in the non-being where subsists the eternal mechanical motion, its uncreated cause, a vortex is formed which in its ceaseless rotation perpetually ejects into the polarised active manifested and unconscious Universal element.

"Call it motion, cosmic matter, duration or space, for it is all these and yet one, this the Universe manifested and unmanifested and there is nothing else in the Universe. But the moment it passes out of passivity (or non-being) into activity (or being), it begins to change its state and differentiate, from contact with what had formerly changed, and so the eternal wheel rolls on, the effect of today becoming the cause of tomorrow for ever and ever."

—*ibid*, 385-6.

There are other portions in the thesis of Mr. Tewari which are in close parallel to the above quoted passage, but this will prove to be too lengthy. But I will draw your attention to another modern author, Martin Ruderfer, who states, (*Journal of Research in Psi Phenomena*, 1, 1976, pp. 68-9):

"The existence of an infinite source of negative energy permeating the universe constitutes a plenum. An alternate description is a *cosmic ether*. The ether played a prominent part in 19th century physics, particularly to provide a medium for the transmission of light

... When Einstein showed in 1905 in his Special Theory of Relativity that the Lorentz transformations may be derived without reference to this ether, the physics community commonly *assumed* that what cannot be detected does not exist and the concept of an ether was widely abandoned in favour of the relativistic interpretation ... The common view of the non-existence of a physical ether is, at best, a temporary one since it is subject to future improvement in our resolution capabilities. The more encompassing indeterminacy interpretation focuses attention on the original source of the ether question: Is matter-free space a void or plenum?

"...It is consequently not surprising that Dirac advocated the re-introduction of an ether which conforms to relativity; most physicists eschew the term 'ether' in referring to the properties of matter-free space and euphemistically substitute the equivalent 'vacuum of space' or 'space-time'."

(Mr. Tewari's theory is dealt with at more length in the March 1977 *Bulletin of The Theosophy Science Study Group, India*. Information regarding the *Bulletin* may be obtained from Dr. A. Kannan, The Theosophical Society, Adyar, Madras 600020, India. — Eds.)

Elinor Roos writes as follows with reference to "The S.D. and Current Thought", C.T., Jan-Feb., 1977.

I would like to make a comment on the material concerning ATOMS and atoms, or, in other words, the ATOMS of the Occultist and the atoms of physical Science. By perusing all the quotations from Theosophical literature that I have available, I came to the conclusion that H.P.B. gives to the term "Atom" many connotations. Sometimes she means the "atoms of science" and at other times "the

atoms of occult science". And in the latter capacity, she again uses the term "Atom" in many different ways, inasmuch as she gives it a sevenfold characteristic (cf. S.D. I, 150). Therefore I feel that when correlating material of the nuclear-atomic sciences with ideas presented in the S.D. we must be very careful concerning the connotation H.P.B. gave to the particular statement we might be quoting, otherwise the readers will be misled.

For instance, you quoted the statement: ". . .the atom — the most metaphysical object in creation" (S.D., I, 485). It is evident that in this sense she is referring to the ATOM of the Occultists, not that of the physical Sciences, and thus the comparison is not lawful. I found that when talking of Atoms in Theosophical literature, rarely does H.P.B. mean the atoms of physical Science. "The atom belongs wholly to the domain of metaphysics. It is an *entified abstraction* — at any rate for physical Science — and has nought to do with physics, strictly speaking, as it can never be brought to the test of retort or balance." (S.D. I, 513)

Another problem in such comparisons is the fact that modern Atomic-Nuclear Physics and Chemistry have evolved considerably since the S.D. was written, and therefore there arise discrepancies between H.P.B.'s statements of and about "modern science" and what modern science is *nowadays*. Some of her criticisms are irrelevant today, for with the discovery of radioactivity at the end of last century Science got a tremendous impulse in the field of atomic and nuclear structure the picture of which is completely different from that of her times.

Nineteenth century scientists did not believe in the transmutation of the elements, and today we are performing this "miracle" all the time. Last century the Atom was considered the ultimate particle of matter; today we are in the process of concluding (at least some scientists do) that the Atom is infinitely divisible, or very near so, for physicists and chemists seem

never to stop discovering new "elemental" particles.

To illustrate the point I made above, I have selected some quotations from H.P.B. in which she refers to the ATOMS of the occultists. This, I am sure, will be obvious.

"In short, the atom may be described as a compact or crystalized point of divine Energy and Ideation."

— *Lucifer*, VIII, 116 fn.

"Matter is destructible in form while the Atoms are absolutely indestructible, being the quintessence of Substances. And here, I mean by 'atoms' the primordial divine Units, not the 'atoms' of modern Science."

— "Transactions of the Blavatsky Lodge". *H.P. Blavatsky Collected Writings*, X, 353.

"...the ancient Initiates . . . meant by the term 'ATOM,' a Soul, a Genius or Angel, the first-born of the ever-concealed CAUSE of all causes . . . in reality Souls and Intelligences."

—The Secret Doctrine I, 569 or ed., II, 292 6-vol. ed., I, 622 3rd. ed.

"Physical Science, it seems, gives the name of 'atoms' to that which we regard as particles or molecules. With us 'atoms' are the inner principles and the intelligent spiritual guides of the cells and particles they inform."

— *Lucifer*, VII, 472 fn.

"The Inner Voice of one true disciple is just as important as that of another, and we have no right to say that one is to be followed and another not. When large bodies of people consent to suppress their own judgment and pledge themselves to follow a leader, whatever the direction, they are not depending, as they fondly imagine, on the infallibility of that leader, but merely on the fallibility of their own judgment in choosing."

A.E.S. Smythe

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 H.P. Blavatsky's writings one frequently notices the variant spellings "Cosmos" and "Kosmos". Please explain the reason why this word is so differentiated and if possible give examples of the different applications.

Answer. Kosmos (spelled with a *k*) is made equivalent in *The Secret Doctrine* to the Universe; cosmos (with a *c*) is used in the generally accepted meaning attaching to the word: the world, or again the solar system. Here is an example of the use of Kosmos:

"When the 'Great Breath' is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity — the One Existence — which breathes out a thought, as it were, which becomes the Kosmos . . . So also is it when the Divine Breath is inspired again the Universe disappears into the bosom of 'the Great Mother,' who then sleeps 'wrapped in her invisible robes.' " (S.D. I, 43: I, 115-116 6 vol. ed.; I, 74, 3rd ed.)

Here is an example of Cosmos — associated with the solar system:

"We maintain that it (the Sun) evolves out only the *life-principle*, the Soul of those bodies, *giving and receiving* it back, in our solar system, as the 'Universal Life-Giver' . . . in infinitude and Eternity; that the solar system is as much the *microcosm* of the ONE Macrocosm as man is the former when compared with his own little

Solar Cosmos." (S.D.I, 593-4; II, 318 6-vol. ed.; I, 649-50 3rd ed.)

Question. The Sanskrit word *Alaya* seems to have several meanings, and from some glossaries one gets the impression that it is synonymous with *Atman* in one of its interpretations, which surely is not so. Would you please elucidate?

Answer. When the origins of the two Sanskrit terms are considered, there is no similarity in the meaning conveyed by the verb-roots. For example: *alaya* is derived from the verb-root *li*, to disappear, to vanish. *Atman* is derived from the verb-root *at*, to breathe. The lexicon defines *Alaya* as non-dissolution; permanence; *Atman*, the self. The running title of page 49 (of Volume I) states: "*Alaya*, the Universal Soul", and H.P. Blavatsky remarks:

"What are the doctrines taught on this subject by the Esoteric 'Buddhists'? With them 'Alaya' has a double and even a triple meaning. In the Yogacharya system of the contemplative Mahayana school, *Alaya* is both the Universal Soul (*Anima Mundi*) and the Self of a progressed adept. 'He who is strong in the Yoga can introduce at will his *Alaya* by means of meditation into the true Nature of Existence.' The 'Alaya has an absolute eternal existence,' says *Aryasanga* — the rival of *Nagarjuna*. *Aryasanga* was a pre-Christian Adept and founder of a Buddhist esoteric school." (S.D. I, 49; I, 121 6-vol. ed.; I, 80 3rd ed.)

"Alaya alone having an absolute

and eternal existence can alone have absolute knowledge . . . Alaya, or Nying-po being the root and basis of all, invisible and incomprehensible to human eye and intellect, it can reflect only its reflection — not Itself.” (V, 402-3)

Then, too, we find Alaya mentioned in one of the Stanzas of Dzyan (in Stanza I, sloka 9):

“But where was the Dangma when the Alaya of the Universe was in Paramartha and the great wheel was Anupadaka?”

Question. Please explain Dangma, Paramartha and Anupadaka.

Answer. H.P. Blavatsky explains that:

“Dangma means a purified soul, one who has become a Jivanmukta, the highest adept, or rather a Mahatma so-called. His ‘opened eye’ is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, i.e. the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the ‘third eye,’ which mythological tradition ascribes to certain races of men.” (S.D. I, 46; I, 1186-vol. ed.; I, 77 3rd ed.)

Paramartha is a Sanskrit compound term: *parama*, highest; *artha*, purpose or aim; hence the highest or whole truth, spiritual knowledge. As the Stanza states: “when the Alaya of the Universe was in Paramartha.” H.P. Blavatsky explains: the Universal “Soul as the basis of all . . . was in Absolute Being and Consciousness which are Absolute Non-Being and Unconsciousness” and then further comments:

“Here we have before us the subject of centuries of scholastic disputations. The two terms ‘Alaya’

and ‘Paramartha’ have been the causes of dividing schools and splitting the truth into more different aspects than any other mystic terms. Alaya is literally the ‘Soul of the World’ or Anima Mundi, the ‘Over-Soul’ of Emerson, and according to esoteric teaching it changes periodically its nature. Alaya though eternal and changeless in its inner essence on the planes which are unreachable by either men or Cosmic Gods (Dhyani-Buddhas), alters during the active life-period with respect to the lower planes, ours included. During that time not only the Dhyani-Buddhas are one with Alaya in Soul and Essence, but even the man strong in the Yoga (mystic meditation) ‘is able to merge his soul with it’ (Aryasanga, the *Bumapa* school). This is not Nirvana, but a condition next to it. Hence the disagreement. Thus, while the Yogacharyas (of the Mahayana school) say that Alaya is the personification of the Voidness, and yet Alaya (*Nyingpo* and *Tsang* in Tibetan) is the basis of every visible and invisible thing, and that, though it is eternal and immutable in its essence, it reflects itself in every object of the Universe ‘like the moon in clear tranquil water’; other schools dispute the statement.” (S.D. I, 48; I, 119-20 6-vol. ed.; I, 78-9 3rd ed.)

As for ‘Anupadaka’, the correct Sanskrit term An-upadaka signifies having no material parent and is applied to the Dhyani-Buddhas. And H. P. Blavatsky adds this explanation:

“But as these correspond mystically to the human Buddhas and Bodhisattwas, known as the ‘Manushi (or human) Buddhas,’ the latter are also designated ‘Anupadaka,’ once that their whole personality is merged in their compound sixth and seventh

principles — or Atma-Buddhi, and that they have become the 'diamond-souled' (Vajra-sattvas), the full Mahatmas. The 'Concealed Lord' (Sangbai Dag-po), 'the one merged with the absolute,' can have no parents since he is Self-existent, and one with the Universal Spirit (Svayambhu), the Svabhavat in the highest aspect. The mystery in the hierarchy of the Anupadaka is great, its apex being the universal Spirit-Soul, and the lower rung the Manushi-Buddha; and even every Soul-endowed man is an Anupadaka in a latent state. Hence, when speaking of the Universe in its formless, eternal, or absolute condition, before it was fashioned by the 'Builders' — the expression, 'the Universe was Anupadaka.' " (S.D. I, 52; I, 123 6-vol. ed.; I, 82-3 3rd ed.)

BOOK REVIEW

Culture, Crisis and Creativity, by Dane Rudhyar. A Quest Book, published 1977 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. 227 pp. Price \$4.25.

The theme of this book is based on the questions: What is culture? What is civilization? What is its task in general, and in our time in particular? At a time when all is in a state of crisis, how can we as individuals work to bring to distressed humanity a new vision of what we are here for?

To answer these questions, Rudhyar describes the historical value of a culture: how it comes into being, blooms and disintegrates. Cultures are like "waves". He proposes the term "culture-whole", which he defines as "an organized field of collective human activity having specific characteristics and operating within more or less clearly marked — even in most cases gradually expanding — boundaries."

The relationship between culture-wholes and civilization is explored in depth.

Civilization is seen as a process based on relationships, between individuals and between groups. Interpersonal relationships vary in the way they operate: on the one hand in culture-societies living close to nature, and on the other hand, societies where "human beings have achieved a relatively individualized state of consciousness and come together for the purpose of gradually realizing a deliberately chosen ideal of life." Rudhyar explains how he sees man's consciousness where "above" and "below" can interpenetrate and thus become an "alchemical vessel", a "sacred place".

Through the minds of the few, the process of civilization starts to act upon the evolving culture-whole. The real civilizer, the man of relationships, finds a way to inspire the culture-whole with ideological seeds, which sooner or later will catch on.

Art can be one of the ways in which this can be done. A very interesting chapter is devoted to the comparison of musical forms, as known in the western world, with the inner space of tones of eastern music. From here he goes on to explain the "vibrations that are required for the release of power to start a new phase of planetary process of civilization."

Rudhyar states that the need for the creation of new myths is the only answer to the "vulgarity that is part of the crowds that constitute the dark shadow of civilization." Man, who is above all a myth-maker, has to formulate the "Myth of Reality" again in our time, and in new creative ways, relevant to our day and age.

We, as individuals, have to find within ourselves answers to the needs of our time; how are we going to help create a really "New" age? The author explains that the crisis in which our western culture-whole finds itself was brought about by the development of a new faculty: the analytical power of the intellectual mind. "Man, the individual, stands at the midpoint of existence. He is essentially the

intermediary and mediator. His function is to bring together, connect, correlate and integrate spirit and matter." While culture operates at the level of life, civilization operates at the level of mind. Spirit takes the initiative through the higher mind in the integration process in a true civilizer.

This is an inspiring book, in which those who feel "drawn" towards a future pregnant with possibilities, yet who are

confused with the present state of crisis in practically all areas, can find clarification of past and present happenings. Rudhyar, born in 1895, seems to pass on many seeds of ideas gathered in his lifetime. One can find here the inspiration to be a "civilizer", using an "open" personality to meet the crisis situations that constantly present themselves.

L. van Hees

MY LAW

A MAORI POEM

The sun may be clouded, yet ever the sun
Will sweep on its course till the cycle is done.
And when into chaos the system is hurled
Again shall the Builder re-shape a new world.

Your path may be clouded, uncertain your goal
Move on, for your orbit is fixed to your soul.
And though it may lead to the darkness of night
The torch of the Builder shall give it new light.

You *were*, you *will be*, know this, while you *are*
Your spirit has travelled both long and afar.
It comes from the source, to the source it returns;
The spark that was lighted, eternally burns.

It slept in the jewel, it leapt in a wave,
It roamed in the forest, it rose from the grave.
It took on strange garbs, for long eons of years
And now in the soul of yourself it appears.

From body to body your spirit moves on,
It seeks a new form when the old one has gone.
And the form that it finds in the fabric, you wrought
On the loom of the mind, from the fabric of thought.

As dew is drawn upwards, in rain to descend,
Your thoughts drift away as in destiny blend.
You can never escape them, for petty or great,
Or evil, or noble, they fashion your fate.

Somewhere on some planet, some time and somehow,
Your life will reflect your thoughts of the now.
My law is unerring, no blood can atone,
The structure you built you will live in alone.

From cycle to cycle, through time and through space,
Your lives with your longing will ever keep pace.
And all that you ask for, and all you desire
Must come to your bidding, as flame out of fire.

Once list to that Voice, all tumult is done,
Your life is the life of the Infinite One.
In the hurrying race you are conscious of pause
With love for the purpose, and love for the cause.

You are your own devil, you are your own God,
You fashioned the path your own footsteps have trod.
And no one can save you from error or sin
Until you have looked at the Spirit within.

Tieme Ranapiri

The path of Practical Theosophy is wide; it is narrow; it is straight; it is crooked; but it is never without good. Expect nothing; work without thought of or desire for reward; share your happiness with others; be upright in your dealings with your fellow laborer on life's highway; work for the good of humanity; speak ill of no one; judge the act and not the actor; and last, but not least, strive for consistency as a theosophist. Then will be realized the basic idea of Practical Theosophy and Universal Brotherhood.

—W. Q. Judge

THE THEOSOPHICAL MOVEMENT

The Theosophical Society was formed at New York in 1875. It has three objects:

1. *To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.*
2. *To encourage the study of Comparative Religion, Philosophy and Science.*
3. *To investigate unexplained laws of Nature and the powers latent in man.*

The Society affords a meeting place for students who have three aims in common, *first*, the ideal of Universal Brotherhood; *second*, the search for Truth, and *third*, a desire to associate and work with other men and women having similar aims and ideals. The acceptance of the First Object is required of all those who desire to become members; whether or not a member engages actively in the work contemplated in the Second and Third Objects is left to his or her discretion.

The nature and purpose of the Society preclude it from having creeds or dogmas, and freedom of thought and expression among its members is encouraged. An official statement on this point; “. . . there is no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none of which a member is not free to accept or reject.” The statement calls upon the members “to maintain, defend and act upon this fundamental principle . . . and fearlessly to exercise his own right of liberty of thought and of expression thereof within the limits of courtesy and consideration for others.”

Theosophy or ‘Divine Wisdom’ is that body of ancient truths relating to the spiritual nature of man and the universe which has found expression down through the ages in religions, philosophies, sciences, the arts, mysticism, occultism and other systems of thought. Theosophy is not the exclusive possession of any one organization. In the modern Theosophical Movement, these ancient truths have been re-stated and an extensive literature on the subject has come into being. The teachings are not put forward for blind belief; they are to be accepted only if the truth that is in them finds an echo in the heart. Each student should by ‘self-induced and self-devised’ methods establish his own Theosophy, his own philosophy of life. The Movement encourages all students of Theosophy to become self-reliant, independent in thought, mature in mind and emotions and, above all other things, to work for the welfare of mankind to the end that humanity as a whole may become aware of its diviner powers and capabilities.

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