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HELENA PETROVNA BLAVATSKY

August 11, 1831 - May 8, 1891

H.P.B.

A LION-HEARTED COLLEAGUE PASSES

"On the shore stood Hiawatha,
Turned and waved his hand at parting;
On the clear and luminous water
Launched his birch canoe for sailing,
From the pebbles of the margin,
Shoved it forth into the water;
Whispered to it, 'Westward! Westward!'
And with speed it darted forward.
And the evening sun descending
Set the clouds on fire with redness,
Burned the broad sky, like a prairie,
Left upon the level water
One long track and trail of splendor,
Down whose stream, as down a river,
Westward, Westward Hiawatha
Sailed into the fiery sunset,
Sailed into the purple vapors,
Sailed into the dusk of evening.

* * *

Thus departed Hiawatha,
Hiawatha the beloved, * *
To the Islands of the Blessed."

That which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago — the uplifting of humanity, the destruction of the shackles that enslave the human mind.

I met H.P.B. in 1875 in the city of New York where she was living in Irving Place. There she suggested the formation of the Theosophical Society, lending to its beginning the power of her individuality and giving to its President and those who

have stood by it ever since the knowledge of the existence of the Blessed Masters. In 1877 she wrote *Isis Unveiled* in my presence, and helped in the proof reading by the President of the Society. This book she declared to me then was intended to aid the cause for the advancement of which the Theosophical Society was founded. Of this I speak with knowledge, for I was present and at her request drew up the contract for its publication between her and her New York publisher. When that document was signed she said to me in the street, "Now I must go to India".

In November, 1878, she went to India and continued the work of helping her colleagues to spread the Society's influence there, working in that mysterious land until she returned to London in 1887. There was then in London but one Branch of the Society — the London Lodge — the leaders of which thought it should work only with the upper and cultured classes. The effect of H.P.B.'s coming there was that Branches began to spring up, so that now they are in many English towns, in Scotland, and in Ireland. There she founded her magazine *Lucifer*, there worked night and day for the Society loved by the core of her heart, there wrote the *Secret Doctrine*, the *Key to Theosophy*, and the *Voice of the Silence*, and there passed away from a body that had been worn out by unselfish work for the good of the few of our century but of the many in the centuries to come.

It has been said by detractors that she went to India because she merely left a barren field here, by sudden impulse and without a purpose. But the contrary is the fact. In the very beginning of the Society I drew up with my own hand at her request the diplomas of some members here and there in India who were in correspondence and were of different faiths. Some of them were Parsees. She always said she would have to go to India as soon as the Society

was under way here and *Isis* should be finished. And when she had been in India some time, her many letters to me expressed her intention to return to England so as to open the movement actively and outwardly there in order that the three great points on the world's surface — India, England, and America — should have active centres of Theosophical work. This determination was expressed to me before the attempt made by the Psychological Research Society on her reputation, — of which also I know a good deal to be used at a future time, as I was present in India before and after the alleged *expose* — and she returned to England to carry out her purpose even in the face of charges that she could not stay in India. But to disprove these she went back to Madras, and then again journeyed to London.

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me that she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being all fulfilled.

Much has been said about her "phenomena", some denying them, others alleging trick and device. Knowing her for so many years so well, and having seen at her hands in private the production of more and more varied phenomena than it has been the good fortune of all others of her friends put together to see, I know for myself that she had control of hidden powerful laws of nature not known to our science, and I also know that she never boasted of her powers, never advertised their possession, never publicly advised anyone to attempt their acquirement, but always turned the eyes of those who could

understand her to a life of altruism based on a knowledge of true philosophy. If the world thinks that her days were spent in deluding her followers by pretended phenomena, it is solely because her injudicious friends, against her expressed wish, gave out wonderful stories of "miracles", which can not be proved to a skeptical public and which are not the aim of the Society nor were ever more than mere incidents in the life of H.P. Blavatsky.

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity", could carry on her work with zeal and wisdom; to found a Society whose efforts — however small itself might be — would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown, broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles in the very paucity of the language, — obstacles harder than all else to work against.

William Q. Judge,
The Path, June 1891.

True *Occultism* or Theosophy is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practices it out of calculation of the ranks of the living altogether. "Not for himself, but for the world he lives," as soon as he has pledged himself to the work. . . he has to become *a mere beneficent force in Nature*.

—*Practical Occultism*

BE A LAMP UNTO YOURSELF

JOAN SUTCLIFFE

Many members, adherents, interested parties of the Theosophical Society feel despondent or discouraged because they see themselves in a position of dependency, and unable to give wholeheartedly to the Cause they would love to serve. Perhaps it is old age or infirmity which renders the physical nature inactive, or it may be that household duties and social obligations prevent the psychic soul from too deep commitment to the organization. How happy they think they would be if they could be brilliant intellects delving into the Alchemy and presenting scholarly treatises, or very busy administrative leaders who live and breathe the T.S. business.

Perhaps we are looking at this the wrong way, for this is the worldly way of judgment. In a Society whose philosophy teaches that dark is light, and that the great initiations are at midnight — for we read:

“The life of the interior spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual.”

—*Isis Unveiled*, p. xiv

then possibly there is a different way of viewing our despondencies.

In Bulwer Lytton's occult novel *Zanoni*, we are shown that the elixir to sacred knowledge which pours into the frame a more glorious life and initiates the Soul into prophetic seership, also opens the perceptions to the fearful and grotesque phantoms of the “dwellers of the threshold”. The sublime mysteries and the ordeal go hand in glove. The candidate had to be prepared gradually by trials of purification and by long waiting periods of temptations, to draw out his strength for the dreaded meeting.

Theosophy brings us a similar test. With the first directed desire towards a deeper

purpose and to live for others, one has to seek to be sensitive of the finer distinctions of morality and responsibility, and thus one becomes aware of the “dweller” in one's own nature. It may have the form of crystalline fears and thought images built up over years of ignorance; or unfulfilled karmic obligations and lessons unlearned from former lives; or astral shapes drawn by unwise desires. These obstruct the clear inner vision and cause limitations. These we must meet, face, and work out, before we can be fit for deeper service.

If you are old and weary; or if you are young and bewildered with no sympathetic companion to share your ideals; or if you are confined to a wheelchair with an aching heart; or too desperately busy with family ties or an uncongenial occupation; then perhaps you too are undergoing the same monotonous waiting, the purification and the testing, as Zanoni's neophyte. If your search has driven you to the far corners of the world; or caught you lonely and outcast amidst the frowns of conventional society; then you are surely experiencing the same ordeal of terror. The difference in degree is relative to the stage on the path.

We could look on these hold-ups in a positive way — as a time for checking on motives, an opportunity for soul development. In the initial enthusiasm of “pledge fever”, there have been many failures. We may pay heed to the tragic myth of the rash and ill-fated Phaeton, who sought, unprepared, to drive the chariot of the sun through the clouds. Among the teachers of the sacred schools of the east there has always been the rule of a probationary period for the pupil. What we do with this waiting period is important, and the direction is given by the attitude we establish.

Theosophy teaches that all life springs from one source. As drops in the ocean, swimming with all water, know no

separateness, so in the inmost depths of our nature there is no separation between us and any other being. On the inner planes we are one. Whatever we do, as drops merged in the great ocean of Spirit, we affect others. When Buddha reached enlightenment, we are told that all nature thrilled, the blossoms awakened, the beasts and prey were at peace. Similarly, in *The Voice of the Silence*, when the pilgrim reaches the opposite shore, the echo resounds through all nature. We are never outside the lifestream. Yet is it the illusion of our individual existence that we are drops distinct and separate from the ocean and from others; for the drop must seek to understand itself in order to understand the All. We must become conscious in the drop to become conscious in the Ocean. This is work we can all strive for, and every small effort and aspiration helps the whole Society. The Divine Spirit of man is never in a state of dependency, and yet esoterically it is an interdependent working part of whole Nature.

Buddhism has a mystical saying, "Be a lamp unto yourself". Addressed to the inner self, this is an exhortation to self responsibility on the occult level: a reminder that the drop must rebecome the ocean, and that the whole of the ocean is in the drop.

There is a seeming paradox between the inner reality of oneness and the outer liveness of the Path. The Egyptians taught that the Soul must leave its perfection and descend into dark realms, and pierce the very heart of evil in order to know good. The Soul must become all things unto itself and pass through all experiences in order to waken its own light and become useful as a working part of the Whole. It must learn

through the isolation of its own nature the truth of non-separateness: outwardly an isolated torch in the night; inwardly a flame in the mystic fire.

As one guides the personal self in the light of the Inner Self, one works for the whole Society, Theosophical and human.

Perhaps all of us can recall from among childhood memories the absence from home of a beloved parent or friend, and the eager waiting to welcome him back. As the hours grew late, and our hopes delayed, we may remember lighting a lamp in the window to guide and hasten on the longed-for return. To the night traveller, however, caught between his wanderings and the pinprick of welcoming light bordering just beyond the horizon, there was a long, hard and lonely path.

This is like the path of change from living in the personal to living in the eternal. Each Soul is the mystic traveller, and itself is also the travelling and the distance — and indeed, the lamp shining in the window. The initial compassionate ideal shines in the eyes of the waiting child, which perhaps are the eyes of humanity which his Buddha-like nature might help. The dark forest is between; the broken train journey; the lost baggage; the wrong turning — all this is the country of its own thoughts, its astral nature, the karmic impediments. However lost we may seem to be, however caught up with sickness or external affairs, we should keep our eyes straining for that pinprick of light, and our hearts tuned to the first ideal.

As the flame contains the whole essence of the fire, so the whole splendour of our future growth is within the first aspiration to the Path, if we could but keep our sights fixed, and become lamps to ourselves. The Alaya of the universe is in every atom, if we could but use the power. If the first aspiration turns too soon into full flower there is a danger the worms may feed on the sap, and pride may claim a victim. In the myth, Apollo would have given his son any gift, but Phaeton was obsessed with pride and the glory of his chariots. It is therefore often a blessing to recheck our

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motives, and recall our first inspired decisions. In *The Voice of the Silence*, we read:

“The rose must re-become the bud born of its parent stem, before the parasite has eaten through its heart and drunk its life-sap.” — p. 17.

The lamp in the window is the Tathagata light, born at the first inner stirring, deep within the heart. It is the light of the Spirit, and has nought to do with the brain mind, which is as one of the stations on the way which the traveller should be content to pass beyond. As the student struggles to reach the beam from this holy light, there comes, even when in the midst of a crowd, a desolate feeling of loneliness. It seems that the time has come when all things must be experienced alone, and in the darkness of strange new concepts. There has to be a changing of values. All the worldly philosophies that one once counted on, all the old joys, the old occupations and interests, the old way of life, even the old moral code, all seem hollow, and there is no crutch left to lean upon. The false ethics of society are seen for what they really are — self-centred. Theosophy has a far keener sense of altruism. In *The Mahatma Letters to A.P. Sinnett* we read:

“Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self benefit or a tendency to do injustice, even when these exist unconsciously to himself.”

Even a pinprick of the mystic fire will shine into the darkness of the lower nature and waken the lurking monsters of hidden vices and underlying desires. The reactions of the personal man, whose existence is threatened by universal ideas, is strong and exceedingly subtle. Pride becomes an easy stumbling block, and the illusion of personal satisfaction is an ever ready trap.

It is easy to become caught up with outer activity and think we are being

Theosophical. We may join all kinds of Theosophical societies and fill our minds with details of the constitutions. There are many business meetings we could attend, as we fill our days with superfluous office procedures and busy our evenings with writing official sounding letters. We may become diplomatic operators, never failing in the rules of protocol. Too much organizational work, though, develops the personal man, and detracts the Soul from the true Path.

How can we truly understand the inner philosophy of any society when we are outwardly so busy? The official titles, the patting on the back, the travelling lectures and the excitement, all become a new crutch, an emotional dependency, and breed a sense of separateness and pride. How different from the inner work of the Soul, unrecognized, unpraised, etc. The path of inner growth is not concerned with the attributes of the personality, but it is concerned with the development of self responsibility. The organization is important only as it serves as a vehicle for carrying out the spiritual aims of Theosophy; if it acts as a centre for drawing in seekers of the Mysteries, by making available books for genuine Theosophical study, and also teaching, and helping the student's growth. Motive is a good testing point. The Founders of the T.S. made many sacrifices, of personal comfort and of peace of mind, which were necessary at the time for the building.

Too much involvement with the material body of the T.S. could be a return to the old desire for a personal saviour, but on a more subtle level.

The Theosophical work is to change the world by changing ourselves, and this we all can do.

The real work goes on deep within, unseen, unknown, unpraised, and even unperceived by oneself, and the results that are looked for are never found. By worldly standards the aspirant is often much

(continued on page 38)

THE WAY TO THE MYSTERIES

L. GORDON PLUMMER

2. THE BUDDHAS AND THE CHRISTS

In the first chapter we discussed the relationship between the structure and working of the Mystery Schools and the nature of Man. We furthermore learned something about the founding of the Mystery Schools which occurred long, long ago — these events paving the way to what is known as the “Descent of the Manasaputras”, spiritually and intellectually evolved beings who had advanced far beyond the human kingdom.

We showed how, using the illustration of the School of Pythagoras, that the three levels of training and discipline were the exoteric work, or the outer court, so to say; the School proper, attended by serious and dedicated students, in which the training led to the third, the final growth of the students so that as they proved themselves worthy they were taken into the Holy of Holies. Here they trod the pathway that leads to Initiation. Relating this to Man himself, we learned that every individual can and should be his own Mystery School.

In preparation for the study which follows, it is worthwhile to mention that the coming of the Wondrous Being, also called the Silent Watcher, presented a three-fold picture. There was the then humanity at large, not yet awakened intellectually; then there were the elect of mankind, those who in previous cycles had become the forerunners of the human race. They were already far advanced intellectually and spiritually, and in this application of the lesson, they related to the School proper. Then there was the Wondrous Being, who here would represent the Holy of Holies, the Sanctum Sanctorum.

This correlation is not to be regarded as an artifice. The importance of the studies that we are undertaking is in the very

fabric of Nature itself on all levels of existence.

How do the Buddhas and the Christs come into being? The principle is simple enough, and can be explained in language that we can all understand, but the road is long and fraught with difficulties. It is a road that we are all treading, but our feet are slow until we understand what is involved.

In order to tread the pathway with purpose and with understanding we must first of all know that it is there, and where it leads. As a matter of fact, it can hardly be said that “it is there”, for it is right here at our very feet. And where does it lead? To the Heart of the Universe. And is the Heart of the Universe somewhere “out there”? Not at all. It is within each one of us, for it is indeed the very core of our being. So it is a road inwards toward the Divinity that is ourselves in the final analysis, and it is found by uniting ourselves with that Divinity, and entering the Holy of Holies within.

Of primary importance in these things is self-forgetfulness. Abandoning the lower selfhood and replacing it with an ever expanding love for all that is, is the only way, for its leads to spiritual enlightenment. Then the door opens before the wondering and exultant gaze of the pilgrim, revealing to him the very secrets of Nature’s heart.

When we say that the pathway is fraught with difficulty it means only that we are reluctant to give up the things that we have held so dear, our personal selves. We are so identified with the fleeting and illusory that we think it is ourselves. But we have only to find our real selves, and in time, as karma allows, the fleeting is replaced by the

permanent; the illusory by the real. Remember the challenging words of H.P.B.:

“There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onwards there is reward past all telling — the power to bless and save humanity; for those who fail, there are other lives in which success may come.”

We have now to consider what it is that makes a Buddha and again what it is that makes a Christ. First of all, there is nothing hard and fast in the teachings. There is no one definition that covers all cases, for as there are many grades or levels among disciples or Chelas, so there are many grades among Teachers or Mahatmas. There is likewise more than one type of Buddha. Similarly so among Bodhisattvas and Avatars or Christs. Our studies will centre on those particular types that belong to what among occultists is known as the *Hierarchy of Compassion*. It will serve our purposes better to present a definition as found in Gottfried de Purucker's *Occult Glossary*:

... “*Buddhas of Compassion*. A Buddha of Compassion is one who, having won all, gained all — gained the right to kosmic peace and bliss — renounces it so that he can return as a Son of Light in order to help Humanity, indeed all that is.

“The Buddhas of Compassion are the noblest flowers of the human race. They are men who have raised themselves from humanity into quasi-divinity; and this is done by letting the light imprisoned within, the light of the inner god, pour forth and manifest itself through the humanity of the man, through the human soul of the man. Through sacrifice and abandoning all that is mean and wrong, ignoble and paltry and selfish, through opening up the inner nature so that the god within may shine forth, in other words, through self-directed evolution, they have raised

themselves from mere manhood to becoming god-men, man-gods, human divinities.

“They are called ‘Buddhas of Compassion’ because they feel their unity with all that is, and themselves feel intimate magnetic sympathy with all that is, and this is more and more the case as they evolve, and finally their consciousness blends with that of the universe, and lives eternally and immutably because it is one with the universe. ‘The dewdrop slips into the shining sea’ — its origin.

“Feeling the urge of almighty love in their hearts, the Buddhas of Compassion advance forever steadily towards still greater heights of spiritual achievement; and the reason is that they have become the vehicles of universal love and universal wisdom. As universal love is impersonal, their whole nature expands consequently with the universal powers that are working through them. The Buddhas of Compassion, existing in their various degrees of evolution, form a sublime Hierarchy from the Silent Watcher on our planet downwards through these various degrees unto themselves, and even beyond themselves to their Chelas or disciples.”

The closing words of this quotation give the impetus to a further explanation of the nature of the Hierarchy of Compassion. This may be tabulated as follows:

1. *The Silent Watcher*, also known as the Wondrous Being. He is the supreme head of the Hierarchy of Compassion. As the life of a tree permeates every branch, twig, leaf, flower and fruit, so the Divine-Spiritual-Intellectual vitality of the Silent Watcher permeates all of and is one with the members of this Hierarchy. From his own being he emanated:

2. *The Dhyani-Buddhas*, or Celestial Buddhas. These are divine beings who hold spiritual sway over the Rounds of the Earth Chain. They contain within themselves as part of their own constitution:

3. *The Celestial Bodhisattvas*. These hold

spiritual sway over the Globes of the Earth Chain during the various Rounds. From within their own constitution they emanate:

4. *The Manushya-Buddhas*. They hold spiritual sway over the several Root Races as they run their courses on the various Globes as the human life-wave runs its course through the cycles. The Manushya-Buddhas contain within their own constitutions:

5. *The Human Bodhisattvas*. These work closely with the human beings we call the Mahatmas. They are their Chiefs.

6. *The Mahatmas*. These are highly developed human beings. As they are Chelas of the Bodhisattvas, so they have their own:

7. *Chelas*. These are human beings who have dedicated themselves utterly to the work for humanity along spiritual and intellectual lines. As members of the Hierarchy of Compassion they work unselfishly and unceasingly to further the cause of universal brotherhood.

Now all men and women of strong character and ideals are naturally spiritually minded and feel keenly the world's suffering, and also experience the joy that comes from working constructively for bettering the lot of humanity. As the spiritually awakened individual aspires toward Chelaship, so the Chela aspires toward Mahatmahood, and the Mahatma aspires toward the state of the Bodhisattva. Likewise the Bodhisattva aspires to become an evolved Buddha; and so on, each level in the Hierarchy aspiring to achieve the next higher level, and thus endlessly. Even the Silent Watcher, while being the supreme Head of the human Hierarchy, aspires onwards and upwards for ever. This wonderful chain of spiritual Teachers extending from us humans upwards toward the Gods is known as the Guruparampara.

If the picture as presented in the Esoteric Philosophy seems to be overpowering in its grandeur, let us think with joy that each one of us is a part of it. We are actually in

the picture, for the man does not live who has not his Inner God, however the outward man may hide the fact.

Something should be said here about the quality of consciousness that marks the various stages in the Hierarchy as enumerated above. Our Earth, as explained, is experiencing its Fourth Round. This means that the majority of mankind manifests Fourth Round consciousness. While it has its beauty and its great moments, still there is the possibility of developing within ourselves the consciousness of the next, the Fifth Round. The ability to do this is the power that lifts the ordinary man to the state of Chelaship. As said, this is accomplished by an ever-growing love and compassion for the human race, and more, for all life.

The Chela has begun to develop the Fifth Round consciousness, but as yet it is only the beginning. As he advances toward Mahatmahood, he has developed Fifth Round consciousness to the fullest degree possible. This is an ongoing process, and for this reason there are many grades of Chelas, and there are many grades of Mahatmas. The Buddha has achieved Sixth Round consciousness, and since this is extremely difficult to do, there are very few Buddhas of Compassion.

Let us now study what has been accomplished for the human race because of the appearance of Gautama the Buddha. When Gautama had achieved Buddhahood, a marvellous change took place in his nature. The Inner God, which had illumined his entire being with its divine radiance, withdrew into a temporary Nirvana. Nature demanded this. The Bodhisattva, which was a part of the Buddha's constitution, remained: the spiritual fire of his mind and heart still living in his human self. Renouncing the great reward in which he might have shared, he chose to remain on Earth, and for some years thereafter dedicated himself as a Bodhisattva to the enlightenment of the human race. His work continued undiminished until he was one

hundred years of age, according to the accounts, at which time his astral-physical body expired. But the Bodhisattva part remained and retained the full consciousness of an exalted human being. In this form, known as a *Nirmanakaya*, he has worked ceaselessly for humanity.

From that time to the present he has been the spiritual Head of the Hierarchy of Compassion in its human form, the Brotherhood of the Adepts, or Mahatmas. On a human level, he has accomplished what the Wondrous Being achieved on a cosmic level. "As above, so it is below."

A *Nirmanakaya* of this type never directly incarnates, but from time to time he takes a hand in a marvellous feat of White Magic. He does extend a portion of himself, his psychological apparatus, into the body of a child soon to be born. The family has been carefully selected in order to provide a fit vehicle for the work that is to be done.

The child grows to manhood, and when the time is right he undergoes a certain type of Initiation in which the *Nirmanakaya* soars upwards through the planes of consciousness until he reaches and makes contact with a waiting Divinity — one of the Gods whose karmic time has come to make a descent into the world of matter for the sole purpose of shedding a new flood of light into a world of comparative darkness. This could only be accomplished through the agency of a *Nirmanakaya*. Thus are the Avatars and the Christs born. The case is similar, and on an individual level, to what was described in the previous chapter, wherein a group of highly advanced human beings formed themselves into a vehicle for the coming into the arena of Earth-Life of the Wondrous Being.

If through ignorance and indifference the world at large knows nothing of these things it means only that time must pass before the full accomplishment of the work of Compassion may be realized. For those who have the ears to hear and the eyes to see, there is great joy in the knowledge that

nothing can stop the ages-long work of the Wondrous Being, and his servants, the Buddhas, the Bodhisattvas, the Mahatmas, and to a very real extent, their disciples. Even the human race at large is not entirely unaware. Throughout many lands the Buddhas and Bodhisattvas are revered and loved.

In the West, the great Teachers are also revered, such as Jesus the Christ, Zoroaster, Pythagoras, Lao Tse and many others. Unfortunately, in the East and the West alike, this takes the form of adoration and personal worship rather than of understanding.

When understanding comes, then follows a willing service to all that the great Teachers stand for. When a man feels a hunger for these things, the way opens for him. He receives further light. And in keeping with his dedication to the ideal of human enlightenment, portal after portal opens before him, revealing ever-widening horizons of understanding and service.

Sweet are the fruits of Rest and Liberation for the sake of *Self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men.

He, who becomes Pratyeka-Buddha, makes his obeisance but to his *Self*. 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.

A Saviour of the World is he.

—*The Voice of the Silence*

NOTES AND COMMENTS BY THE GENERAL SECRETARY

A business trip to Vernon, British Columbia, in early March, enabled me to pay a much-looked-forward-to first visit to the H.P.B. Library. Currently under the direction of Michael Freeman, the Library still follows the tradition under which it was founded in 1917, namely and briefly: a staunch defence of H.P. Blavatsky and her teachings.

The Library is essentially the collection of Mrs. Alice Leighton Cleather, a personal student of H.P. Blavatsky, supplemented with a number of additional volumes. It is both a reference and a lending library, and of course its activities are largely conducted through the mails.

Another important aspect of Mr. Freeman's labour of love is overseeing the publication and sales of a number of editions put out under the imprint of the H.P.B. Library. These include the famous "Peking Edition" of *The Voice of the Silence*, Mrs. Cleather's books, and the "Blavatsky Pamphlets". Shortly before my visit he had just received from the printer a new edition of *H.P. Blavatsky, A Great Betrayal*, by A.L. Cleather.

This and the other books are available only from the H.P.B. Library. They are sold at extremely modest prices. For further information, readers are invited to write to Michael Freeman, Site No. 19, Comp. No. 2, R.R.1, Vernon, B.C., Canada V1T 6L4.

* * *

Members of the four Lodges in Vancouver kindly arranged a joint meeting to coincide with a business trip I made to that city on April 3. It was held in the Hermes Lodge Rooms. For my part, it was a stimulating experience: an excellent example of free and open discussion which should be a feature of all T.S. activity.

The topic of karma was selected as the focal point of our discussion, and it prompted the expression of many and varied viewpoints. Few there were present who did not participate, and we were all well served by Pdraig Graber, who Chaired the session with right good humour.

* * *

Our new publication "The Sleeping Spheres", by Jasper Niemand, which was described in these Notes in the last issue, has proved very popular, and orders have been received from various parts of the Theosophical world.

Copies of this long article which includes a commentary by Willem B. Roos, may be obtained from The Theosophical Society in Canada, 2307 Sovereign Cres. S.W., Calgary, Alberta, Canada, T3C 2M3.

The price, which includes postage, is just \$1.00.

* * *

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

Edmonton Lodge. Dolores Brisson.
Hermes Lodge. Mary Brown, Kolbert Hughes.

T.G.D.

HOME STUDY COURSE

A Theosophical correspondence course is now available to Canadian readers. It is offered to new students of Theosophy, especially those who are unable to participate in local study groups.

Further information may be obtained by writing HOME STUDY, 1040 Suttlej Street, Victoria, B.C. V8V 2V8.

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CHANGING YOUR ADDRESS?

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

Since Christmas, the pattern of work at Hermes Lodge has become stabilized, and our Study Groups have proved to be very successful. The Sunday Group is centred around the study of *The Ancient Wisdom*, by Annie Besant, and attracts students of all ages. Right now we are finding the chapter on Reincarnation stimulating and provocative to discussion because it is easy to relate this study to life as we find it in the physical world.

Our Tuesday evening Group is centred around *First Principles of Theosophy*, by C. Jinarajadasa, and for those of us who are trying to get an overall view and understanding of the whole scheme of life, this is certainly a wonderful study. We started out with three students and now have five coming regularly.

These Study Groups embody the three Objects of our Society, but we do find that the First Object must predominate. It is this ideal of brotherhood that must be made a reality and become an energizing and living force. This is what makes our study a successful part of our lives and our Lodge a centre of Light.

On the evening of April 3, Hermes Lodge was the scene of a joint meeting with the Vancouver, North Vancouver and Orpheus Lodges. The occasion was a visit with Ted Davy, who spoke on Karma, after which a discussion on that subject was invited. This proved most interesting and brought forth many thought-provoking ideas. The idea of group souls was mentioned, and our attention was directed to observe that, although there is individuality in nature, there are certain characteristics common in specific species. The idea of responsibility was cited as an important factor in Karma, to which I think we all agreed, as we need only to look around us to see the total lack of responsibility in the management of our resources and the cruel treatment of our "little friends" in the

Animal Kingdom. It was also suggested that we learn through joy as well as sorrow; that each one of us can regard his or her life as a "Song Celestial" — I think that once again we agreed that this is an important point in connection with Karma.

The evening ended with everyone enjoying a lovely tea prepared by the members of Orpheus and Vancouver Lodges. The centre-piece of Spring flowers on the serving table seemed so beautiful in its simplicity, and I think we all felt inspired and encouraged to continue the great work of making our Lodges centres of Light and Wisdom, where every seeker after Truth might find that food which satisfies the soul, and make his or her life a joyful learning experience, rather than a dull and boring existence.

Phyllis Squires
President

MONTREAL LODGE

Studies of *The Divine Plan*, by Geoffrey Barborka, continue twice a month. Additional research includes references to *The Secret Doctrine*; the works of Dr. G. de Purucker and Sri Krishna Prem; and the *H.P. Blavatsky Collected Writings*.

Books being reviewed presently are: *Initiation Into Yoga*, by Sri Krishna Prem; *The Mathematics of the Cosmic Mind*, by L. Gordon Plummer; *An Epitome of Theosophy*, by William Q. Judge; and *An Introduction to Esoteric Principles*, by William Doss McDavid. Recent purchases for the library include a tape, "H.P. Blavatsky: Woman and Teacher". We enjoy a good attendance and comfortable, convenient quarters.

Elizabeth M. Smith
Secretary

TORONTO LODGE

An interesting "first" occurred for Toronto Lodge towards the end of February, when one of the city Contact Schools brought in a class of students to discuss Theosophy. The class was small in number and the pupils aged around sixteen. They had all expressed an interest in "occultism". Our program was informal, and included some basic teaching interspersed with questions.

The main idea put across was that occultism is concerned with knowledge of the laws behind the phenomena seen in nature, as the wise overseer understands all the working parts of a scheme, and where they fit. Theosophy seeks to work from the Spiritual, which is the essence of all, and gives the true perspective. Reincarnation and Karma were also discussed, with emphasis on the inner man as the Reincarnating Ego. Members of this class showed a very intelligent understanding of Theosophical concepts. Their comments, though undirected, showed promise of developing deeper.

Lodge programs for March centred around the Equinox, culminating on March 21 with an inspiring evening, seeking to understand the balance in nature between Spirit and its expression in Matter. The plant kingdom was explored, from the example of roots groping out in the dark, the life urge flowing through the sap and bringing out the buds, and the sun as Spirit giving the essence. After the meeting, newcomers stayed behind, and a very powerful Theosophical conversation went on until late in the night.

Another first for the Toronto Lodge was on a day in early April given to learning about book repairing. Mr. Ray Matadine, an expert with full experience in this craft, and who it was that repaired our library books after the fire, came to share some of his knowledge and skill with us. There was a group of seven interested students, including one T.S. member from Hamilton and one 11-year-old, who spent a very

worthwhile day learning about the use of correct materials, and different methods of book binding, repairing, mending, etc. Then all participated in putting into practice their newly learned skills, and several books from the Library and the Travelling Library were re-backed. The finished work was firm and neat, and promised endurance. It was the hope of all that such an experience will be repeated on many occasions, and that we may have a very active party of book repairers.

Joan Sutcliffe
Secretary

CALGARY LODGE

Presentations of individual research projects continued through March and April. The subjects dealt with included "Archetypes of the Collective Unconscious", "Sleep" and "Wisdom".

The study of *The Secret Doctrine*, preceded by a meditation period, remains the focus of our Thursday evening meetings.

The first phase in the provision of Theosophical books to a local bookstore has been completed, and we are waiting to see whether or not it is a viable project.

—Doris Davy

CAMPING

Planning a camping holiday in Western Canada this Summer? Mr. and Mrs. H. van Hees, members of Calgary Lodge, cordially invite Canadian and American members and their families to pitch their tents at "Hazy Hills" farm. This is located in peaceful, wooded country in the foothills of the Rocky Mountains, about 90 kilometres northwest of Calgary.

Interested campers should write to the van Hees at P.O. Box 14, Water Valley, Alberta, TOM 2E0. Telephone: (403) 637-2414.

BE A LAMP UNTO YOURSELF

(continued from page 30)

misunderstood and always unappreciated. The Soul must find its way to the light devoid of earthly attributes. It must lose all earthly attachments, especially those accoutrements of the personality, the sparkling gifts that are merely of the intellect. Those feelings of uselessness that rise in the nature of the eager Theosophist, are the attempts of the Soul to exert its own strength, an unworldly spiritual strength, which the personal man has not learned to recognize. The spark of the higher Self reflected in the lower, must be drawn out from the personal dross. When we feel ourselves inadequate and unworthy, we are mistaking the unreal for the real. In "The Two Paths", we read:

"Unpraised by men and humble is the mother of all Rivers, in *Tirthika's* proud sight; empty the human form though filled with Amrita's sweet waters, in the sight of fools. Withal, the birth-place of the sacred rivers is the sacred land, and he who Wisdom hath is honored by all men."

— *The Voice of the Silence*, p. 39.

It is at the midnight hour that the Arhans are born, and the *Cereus* flower blossoms, beautiful and immaculately white. It is in the Soul bereft of all material qualities, sad and outcast by material standards, that the Spirit grows sound and responsible. The inner life begins to grow richer and the etherial dreams are born.

It is important that we establish the right attitude: remember that we are Spirit. If we search for the sacred, inner light our own individual spark will become a flame. Like the myth of the Twins, where the immortal one shared his eternal aspect with his brother. The Tathagata light, though a pinprick at first, will grow and suffuse the whole being.

It is the day to day efforts that count, the daily attitude. If we see ourselves in the field of eternity, as a "pure bright essence of Alaya", and accept our karma with

wisdom and insight, and saturate our atoms with Theosophical ideas, each day we can try to pass on some noble thought to others, and thus become a channel. If we can stop being disappointed, and use each disappointment as a means of some spiritual endeavour . . . It is persistence that counts. Our disappointments are the preparation for greater work.

The dawn breaks gradually over the sky: first, a faintly perceptible grey haze; then a pale cream tints the easterly branches of the trees; and then the soft rose colors brush gently across the field and waters of the earth. The sunrise when it comes is fiery and splendid, but the sky was prepared by the dawn.

THE GIFT OF THEOSOPHY

MOLLIE GRIFFITH

When we look back on life in the light of Theosophy, we cannot help being struck by the fact that man's needs both physical and spiritual have been provided for throughout the ages, keeping pace with his state of evolution.

Life is indeed a school through which he passes life after life until he graduates to higher planes, provided he is willing to learn its lessons.

H.P. Blavatsky was one of those who brought to this world a wealth of ideas to help humanity in their struggle toward the light. Volumes could be written about this, but here are just a few ideas which could be called "the gifts of Theosophy" to humanity.

The Idea of Space

This idea seems to expand our consciousness to hitherto unknown reaches. We no longer feel that we are bound forever to our present globe and its various inner planes, for we are told that we are citizens of the Universe.

The Idea of Time

We cannot at present understand much that there is to know about this vast subject, but the teaching of many lives on earth, of cycles, of the outbreathing and inbreathing of the Universe, should expand our consciousness as we try to realize the greatness of what has been called the "Divine Plan." Sometimes we are

prevented from following a special line of endeavor by the circumstances of our lives, but the right time will surely come in the cycles of reincarnation.

The Idea of Justice

Many people join the Theosophical Society because through an understanding of its teachings their sense of justice has been restored. Initially it is difficult to get used to the idea that what happens to us in the present is the result of our actions in the past. Nevertheless this idea can act as a challenge for we no longer feel we are the victims of either bad or good luck, but we can take the matter into our own hands, knowing that our future depends on our present actions. We have only to think what a difference it would make if the law of Karma was believed and acted upon at least to some extent by the world in general; to realize what an important law it is.

The Law of Relationships

This is another law which, if understood, could help to change the world, for Theosophy shows that we are not just related to our families and countries, but in fact are related to every form of life, from the stars above to the daisy at our feet. Our actions, including thought, affect other forms of life, as their actions affect us, but as human beings we are especially related to our fellowmen. This is why the real

meaning of the brotherhood of man is stressed in Theosophy.

H.P.B. once said that if we would only treat our neighbors as ourselves, half the troubles in the world would be solved. Members of the Theosophical Movement have a very special interrelationship and many of them look forward to working together once more, at some time in the future.

The Idea of Guidance.

Theosophy has a wealth of teaching on this subject. The great teachings of the past have been unveiled for us in some small measure and many of our present teachers have given much of their lives in helping us to understand them. Above all, we have been taught to look within for true knowledge, for as Byron has expressed it, "Truth lies within us all . . ."

The Idea of the Individual Path

H.P.B. has said that every individual has a special job to do, or in other words, we all have our individual contribution to give to life. We may or may not know yet what it is, but it surely must be something for which we would be prepared to make sacrifices. It might be music or healing or teaching or many other things for which we have a certain aptitude. Sometimes though, we look around and feel that a type of work which someone else is doing seems more important than ours. But in a game in which a team is involved, everyone has a certain position to maintain. One may be a forward, one a defence, one a goalie, but if any were to rush around from one position to another, his actions would make for untold confusion. It must be the same in life, for in the *Glossary* of G. de Purucker we read: . . . "The duty of man is his 'dharma', i.e., that which is set or prescribed or natural for him to do."

One of the great teachings of Theosophy is the Oneness of Life, of which every unit is a part. It is the innumerable parts which make up the whole, just as every little brush stroke of paint is necessary in the painting of a picture.

The last idea which we can certainly call

a gift is that of H.P. Blavatsky herself. Through pain and self-sacrifice, probably greater than we can understand, she brought us the teachings of Theosophy as given her by the Masters. We can never repay her for this, except by trying to preserve the teachings as she gave them and passing them on to all who are searching for the answers to their many questions — in other words, searching for the Truth.

To sum up: in the light of Theosophy, we have the space and the time in which to grow, the possibility of attaining our goal with the assurance that justice does rule the world. We have kinship with all forms of life and special relationship with some, and teachers who out of their compassion have brought us the Light.

—*Theosophia*, Winter, 1978

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, yet remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.

Idyll of the White Lotus

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. Is there a difference between Daiviprakriti and Mulaprakriti?

Answer. An explanation of these two Sanskrit terms, which are frequently mentioned in *The Secret Doctrine*, is provided in *The Divine Plan* in this manner.

“Pre-Cosmic Root-Substance conveys the meaning of the Sanskrit word Mulaprakriti, which is a Vedantic term. Mulaprakriti is a compound, formed of *mula*, meaning ‘root,’ and *prakriti*, itself a compound, *pra* meaning ‘before’ and *kriti* from the verbal root *kri*, to do, the same root from which karma is derived, literally ‘that which makes before,’ hence originating source, originating substance, but generally rendered nature, or ‘matter,’ or ‘substance.’ Mulaprakriti, then, or Pre-Cosmic Root-Substance, may well be regarded as the fount and origin of the substance-side of the manifested universe. However, this Primordial Root-Matter is not to be regarded as ‘separated’ from Spirit, for the two are not divided, nor are to be conceived as divisible in the Pre-Manifestation stages. To express the idea technically: Mulaprakriti is *avyakta*, meaning that Pre-Cosmic Root-Substance is non-manifestable. When there is a separation of Spirit and Matter (Purusha and Prakriti), Prakriti is *vyakta*: Matter is in manifestation, differentiation has occurred. As expressed in Vedantic philosophy by one of its able exponents, Subba Row:

“ ‘From its (the Logos) objective standpoint, *Parabrahman* appears to it as *Mulaprakriti*. . . Of course this

Mulaprakriti is material to it, as any material object is material to us . . . *Parabrahman* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it.’ ” (S.D. I, 10; I, 76 6-vol. ed.; I, 39 3rd ed.) — *The Divine Plan*, P.488

“Root-nature is also the source of the subtle invisible properties in visible matter. It is the Soul, so to say, of the ONE infinite Spirit. The Hindus call it *Mulaprakriti*, and say that it is the primordial substance, which is the basis of the *Upadhi* or vehicle of every phenomenon, whether physical, mental, or psychic. It is the source from which *Akasa* radiates.” (S.D. I, 35; I, 109 6-vol. ed.; I, 67 3rd ed.)

Here is the explanation of Daiviprakriti.

Daiviprakriti — Universal Light: a Sanskrit compound term, *daivi*, from *div*, to shine, hence light, and *prakriti*, originating substance. Generally rendered the Light of the Unmanifested Logos (the First Logos); in its differentiation it becomes Fohat.

“In the Esotericism of the Vedantins, *Daiviprakriti*, the Light manifested through *Eswara*, the *Logos*, is at one and the same time the Mother and also the Daughter of the Logos or Verbum of *Parabrahman*; while in that of the trans-Himalayan teachings it is — in the hierarchy of allegorical and metaphysical theogony — ‘the MOTHER’ or abstract, ideal matter, *Mulaprakriti*, the Root of Nature; — from the metaphysical standpoint, a correlation of *Adi-Bhuta*, manifested in the Logos, *Avalokiteshwara*; — and from the purely

occult and Cosmical, Fohat, the 'Son of the Son,' the androgynous energy resulting from this 'Light of the Logos,' and which manifests in the plane of the objective Universe as the hidden, as much as the revealed, Electricity — which is LIFE." (S.D. I, 136-7; I, 193-4 6-vol. ed.: I, 161 3rd ed.)

The following citation, not so technical, may be better understood:

"the direct emanation of the Universal Mind (i.e., Maha-Buddhi) — the *Daiviprakriti* (the divine light emanating from the Logos) which 'Light' we call *Fohat* — which formed the nuclei of all the 'self-moving' orbs in Kosmos. It is the informing, ever-present moving-power and life-principle, the vital soul of the suns, moons, planets, and even of our Earth." (S.D. I, 602; II 326 6-vol. ed.; I, 659 3rd ed.)

"In its *Unity*, primordial light is the seventh, or highest, principle, *Daiviprakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*." (S.D. I, 216; I, 263 6-vol. ed.: I, 236 3rd ed.)

Question. Please explain the significance of *Fohat*.

Answer.

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

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

In the statement of the first fundamental proposition in *The Secret Doctrine*, *Fohat* is described as

"the 'bridge' by which the 'Ideas' existing in the 'Divine Thought' are impressed on Cosmic substance as the 'laws of Nature.' *Fohat* is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the 'Thought Divine' transmitted and made manifest through the *Dhyana-Chohans*, the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self — or reflective — consciousness; while *Fohat*, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life." (S.D. I, 16; I, 81 6 vol. ed.; I, 44 3rd ed.)

When awakened by the propelling impetus of *Fohat*, the atoms, one by one, become vivified and pursue their activities. However, there is an important factor which should be kept in mind, namely, that a clear distinction should be made between the activities of *Fohat* in the Pre-Manifestation stages (termed *Pralayas*), and the energies of that ever-present Force in the Manifested Universe, or a *Manvantara*. This was clearly stressed in this manner:

"*Fohat* is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World." (S.D. I, 109; I, 169 6-vol. ed.; I, 134 3rd ed.)

Thus when a period of Manifestation is under way, *Fohat*

“is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. But in the unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or LOVE. Fohat has naught to do with Kosmos yet, since Kosmos is not born, and the gods still sleep in the bosom of ‘Father-Mother.’ He is an abstract philosophical idea. He produces nothing yet by himself; his is simply that potential creative power in virtue of whose action the NOUMENON of all future phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative ray. When the ‘Divine Son’ breaks forth, then Fohat becomes the propelling force, the active Power which causes the ONE to become TWO and THREE — on the Cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine.” (*Ibid.*)

“Fohat, running along the seven principles of AKASA, acts upon manifested substance or the One Element, as declared above, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System

“Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles — on an immense scale — that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but

is looked upon by the Occultists as an Entity — the forces he acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively. On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things — from the planetary system down to the glow-worm and simple daisy — the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing.” (S.D. I, 110-11; I, 170-1 6-vol. ed.; I, 135-6 3rd ed.)

“In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid, and the preserving fourth principle, the animal Soul of Nature, so to say, or — Electricity.” (S.D. I, 111-12; I, 171 6-vol. ed.; I, 136-7 3rd ed.)

BOOK REVIEWS

Theosophical Gleanings, by “Two Students”. Published 1978 by the Theosophical Publishing House, Wheaton, Illinois, U.S.A. v + 76 pp. Price \$3.25.

This work originally appeared in 1890 as a series in *Lucifer*, the journal started in London by H.P. Blavatsky. The authors — and humbly, no other names are given — were students of *The Secret Doctrine*. In approval of their work, H.P.B. commented, “It should serve as an example to other earnest students who wish to learn the principles of occult philosophy.”

Readers will find this book inspirational, practical and informative. One suggestion on method which the authors followed is to choose a set theme or topic and “. . . to follow it through all its windings with dogged persistence, steadily hunting it down through the two volumes (of the S.D.)

disregarding all alluring byways and seductive glades, until there lies before us that one thing in its completeness." The theme of the study in this book is the long pilgrimage of the Monad (Man was, is or will-be) on its path.

Another helpful clue to study deals with words that are used on different levels, as for example: Manu; Dhyani Buddha; Dhyani Chohan; Devas; Manvantara. "These can be confusing if we do not grasp the idea that the Secret Teachings regard all things in their seven-fold aspect and that the same word is often used for each of the subsidiary seven as for the complete thing they make up." Manu, for instance, is used for those who stand at the beginning of a new cycle or evolution, whether it be great or small. And so on with other occult words.

The "Two Students" have set us another example by their research (gleaning means collecting bit by bit) and have found words from different languages and religions that have a similar meaning. Thus, for example: Atman; Heavenly Man of Hermetical Philosophy; Demiourgas; Osiris; Ahura-Mazda; creative God; Brahma — all are the Second Logos of occultism — spirit matter.

These notes contain many useful hints interspersed with the authors' clear synthesis of the pilgrimage of man, as given out in the pages of *The Secret Doctrine*. First, there is a broad outline of the fundamental principles of Cosmic Evolution, and the cyclic law. Then follows the steps of Manvantaric activity, Kosmogogenesis, Rounds and Races in their sevenfold steps, our Globes, the Man of today and his potential future. There are diagrams, S.D. reference pages, and clear explanations of the exoteric teaching.

The last chapter is a short article by H.P.B., also from *Lucifer*, in answer to criticism of the S.D.

I am sure every sincere student of Theosophy will find some golden kernels in these Gleanings. It is perhaps obvious that one cannot successfully substitute a commentary on one theme for the master

text itself: we would miss a great deal by failing to grapple with H.P.B.'s volumes. As Joy Mills says in the introduction to *Theosophical Gleanings*, there is much in *The Secret Doctrine* "...calling not only on the mental capacities of the reader but demanding the awakening of an intuitive perception as well." She adds, "This work should help us look at *principles*, and from those work out for ourselves the individual patterns in the growth and expansion of consciousness."

The authors themselves speak modestly, saying "What have been difficulties to us are probably difficulties to others and fellow-students can sometimes lend each other a helping hand over a rough piece of road."

Such a hand is offered in *Theosophical Gleanings*.

D.A.A.

* * *

Selected Studies in The Secret Doctrine, by Salamon Lancri. Translated by Ianthe H. Hoskins. Published 1977 by The Theosophical Publishing House, London, England. 86 pp. Price £ 1.75.

This work was first published in French in 1967. The English edition is a credit to Ianthe Hoskins, who approached her task of translation not only with an exceptional facility with the French language, but also with an appreciation of the finer points of the contents, thanks to her background as a student of Theosophy.

It is difficult to know how to classify this little book. One might describe it as a sort of a "super index" of fourteen major topics dealt with in *The Secret Doctrine*. However, it is more than an index: much care has gone into arranging the references for each topic in a coherent sequence, and linking them with an unobtrusive but perceptive narrative. The quotations, while brief, are none the less sufficient to explain,

elaborate, or illuminate as the case may be.

A more general description is offered by Dr. Lancri, who suggests that it is "a working tool to be used throughout the study . . . (of the S.D.) . . . just as a traveller consults a map from time to time during his journey". Depending on one's method of study, it certainly could be a useful tool, but as in everything else, the proper use of a tool requires practice and good judgment.

Commendably, Dr. Lancri went to great lengths to search out references for his chosen topics, of which "Occult Cosmogony"; "The Seven Elements"; "Prometheus" and "The Path" are among the titles. Just to give one example, the chapter entitled "The Soul of the World" contains over one hundred quotations. In addition to referring to all the main works of Madame Blavatsky, including the *Collected Writings*, there are also quotations from *The Mahatma Letters to A.P. Sinnett*, and T. Subba Row's *Esoteric Writings and Philosophy of the Bhagavad-Gita*.

A similar abundance is found throughout the book. Nevertheless, it could be several times longer than it is and still only cover a fraction of the ground. If nothing else, this group of studies serves as yet another indicator of the fathomless depth of the work which inspired them.

—Ted G. Davy

* * *

Zohar (Bereshith-Genesis). An Expository Translation from Hebrew by Nurho de Manhar. Published 1978 as part of the Secret Doctrine Reference Series by Wizards Bookshelf, Box 6600, San Diego, California 92106, U.S.A. vi + 424 pp. Price \$17.50.

The many references to the Kabbalah in H.P. Blavatsky's *The Secret Doctrine* make it desirable for any reader of that work to have a general understanding of the principal aspects of the ancient and mysterious "system of Jewish theosophy"

— to use the Encyclopedia Britannica's term. Those who wish to take up a more determined study of the S.D., however, must sooner or later try to come to grips with the Kabbalah's complex symbology, and then delve ever deeper into what was, in essence, the "secret doctrine" of the Hebrew religion. Unfortunately, while in recent years, at least, there has been no shortage of books on this subject, few go beyond a superficial treatment of it, and some are downright misleading.

As in most other studies of this sort, there is no satisfactory substitute for original sources. Unfortunately, few can go to the original source of the *Zohar*, the most important work in the ancient Kabbalah, and so must rely on translations. In this regard, the publication of Nurho de Manhar's translation is most welcome.

Nurho de Manhar is a pseudonym. His, or her, translation first appeared serially in *The Word*, a theosophical journal which was published in the early years of the twentieth century.

Sepher Ha-Zohar is rendered as "The Book of Light", but it is really like a light bulb, which requires an exterior source of power to be effective. In this case, the electricity is the student's own knowledge — strengthened, perhaps with some intuition. As is often the case in theosophical studies, a circular enigma operates: the *Zohar* is helpful to an understanding of some of the teachings of *The Secret Doctrine*; and the latter provides many keys without which the *Zohar's* strange symbology is meaningless except on a very elementary level.

A special word must be said in praise of the notes which accompany the text in this publication. Cross references to pertinent Old Testament Bible verses, as well as S.D. references, are conveniently placed in the margins opposite the text. In addition, lengthy quotations from the S.D. references are carried as footnotes, for even greater convenience. This feature must have called for considerable labour by John Draï, who will have the gratitude

of as many students of Theosophy as are privileged to read this work. An additional bonus is an appendix containing two articles by H.P. Blavatsky, "The Kabbalah and the Kabbalists" and "Tetragrammaton".

Thanks are also due to Wizards Bookshelf for tackling such a difficult publication project. The *Zohar*, together with Ralston Skinner's *Key to the Hebrew Egyptian Mystery in the Source of Measures*, another in Wizard's Secret Doctrine References Series, make an excellent — if not essential — foundation for any library on the Kabbalah.

Ted G. Davy

INTERNATIONAL THEOSOPHICAL SUMMER CAMP

An international Theosophical Summer Camp will be held in El Bruc (Spain) August 10 - 20, 1979. El Bruc is close to Barcelona. All members are invited to participate.

The theme of the Camp will be "Self-Culture", based on the book of that name by Dr. I. K. Taimni.

The registration fee is 250 pesetas, and the cost is 550 pesetas per day. Sleeping bags are required.

Further information may be obtained from the General Secretary or from:

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CORRECTION

We have been asked by George Cardinal LeGros to state that in his sonnet "The Voice" published on Page 22 of the March-April 1979 issue, in line 9 the last word should read "Whole" and not "All". — Eds.

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"When we descend to the suppression of liberty of thought and speech, then there is an end of all Theosophy in the true sense. To follow the outer dictates and standards of others is one thing, and may be a very admirable thing in the eyes of religious formalists, but there is no Theosophy except from the Inner Light, and if we are to be prevented using that inner judgment in the affairs of life, or any or all of them, then we cannot hope to make progress along the Path of Unity. For Unity is a thing of the innermost, and outward harmony is no index at all to its actual existence."

A.E.S. Smythe

THE MASTER OF COMPASSION

"To don Nirmanakaya's humble robe is to forego eternal bliss for Self, to help on man's salvation"

—The Voice of the Silence

He on whose shoulders falls this robe,
No more of Self shall know;
All unperceived of man and earth,
He shall through Kalpas go;
Unknown, unheeded, disbelieved,
While ages ebb and flow.

No pause for rest, no thought of bliss,
Nor taste of heavenly joy;
Unceasing toil, unceasing pain,
Woe, woe without alloy
Must recompense that stainless one
For all his sad employ.

The biting wind, the cruel frost,
The blasts of fiendish hate;
The heartbreak of a wretched world,
The cruelties of Fate;
The salt, salt tears of Sorrow's sea
For the Unselfish wait.

The Guardian Wall by such is built,
With hearts instead of stones,
By blood and tortures made secure;
Impelled by human groans,
These saintly ones for us forego
All bliss while Mis'ry moans.

Elliott B. Page
The Path, April, 1891.

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