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## THE T.S. AND THE E.S.

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[Recent articles and letters in this magazine respecting the Esoteric (Eastern) School of Theosophy have aroused questions concerning this organization, its origin, history, functions, relationship to the T.S., etc. This article is an attempt to answer some of these queries.]

In 1888, H. P. Blavatsky in an endeavour to gather some of her most earnest and devoted students into a group which would dedicate itself to "genuine spiritual development and the acquirement of soul-wisdom", formed what was originally known as the Esoteric Section of the Theosophical Society. It was hoped that this group would become the inner core of the Society and that through the example and influence of the noble lives of the men and women in this Section, the whole Society would be benefitted and uplifted. The many causes which made this step necessary and desirable are part of the past history of the Society and need not be recited here. Suffice it to say that despite the splendid outer accomplishments of the Society, many members had failed to live up to the high ideals of altruism which form the keystone of the Society's structure; the experiment of trying to establish a nucleus of Universal Brotherhood in this cycle of evolution was threatened with failure.

Colonel Olcott had opposed the formation of this group, apparently feeling that the existence of a separate group under the direction of H.P.B. would be contrary to

his own ideas of the administrative organization of the Society. However, while at sea on his way to London, the Colonel received a letter from one of the Masters telling him bluntly that while the external and administrative work of the Society should be in the control of the Colonel and his associates, his work was limited to practical exoteric affairs; "*with occult matters she (H.P.B.) has everything to do.*" The letter chided Colonel Olcott for his attitude towards H.P.B., and went on to say that Their chief agent "*for the past thirty years has been the personality known as H.P.B. to the world (but otherwise to us)* . . . there is no likelihood of our finding a better one for years to come . . . neither I nor either of my brother associates will desert or supplant her . . . *ingratitude* is not among our vices . . . She is *our direct agent.*" In his *Old Diary Leaves* Colonel Olcott does not mention the receipt of this letter, but he evidently took the message to heart. He consented to the formation of an Esoteric Section of the Theosophical Society, thereby preserving a measure of administrative control over it, but vested the direction of this Section in H.P.B. The official statement concerning the organization of this Section read as follows:

### "THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY"

"Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body

of Esoteric students, to be organized on the ORIGINAL LINES devised by the real founders of the T.S., the following order has been issued by the President-Founder:

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body, to be known as the Esoteric Section of the Theosophical Society.

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the Members for results; and the Section has no official or corporate connection with the Exoteric Society save in the person of the President-Founder.

III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with: Mme. H. P. Blavatsky, 17 Lansdowne Road, Holland Park, London W.

(Signed) H. S. Olcott  
President in Council

Attest: H. P. Blavatsky."

In a preliminary memorandum to would-be candidates, H.P.B. wrote: "This degree is probationary and its general purpose is to prepare and fit the student for the study of Occultism or Raja Yoga . . . the real Head of the Esoteric Section is a Master of whom H. P. Blavatsky is the mouth-piece for the Section . . . Each person will receive in the way of enlightenment and assistance just as much as he or she deserves, and no more; and it is to be distinctly understood that in this Section and their relations no such thing is known as favour—all depends upon the person's merit—and no member has the power or knowledge to decide what he or she is entitled to . . . Forgetfulness of the *personal* self and sincere altruism are the first and indispensable requirements in the training of those who are to become "White Adepts" either in this or a future incarnation."

Each candidate for admission to the

Esoteric Section was required to sign a pledge. The terms of the pledge were intended to be kept secret, but nothing printed can remain secret for long, and the contents of the pledge were known to many. In fact, before Colonel Olcott officially established this Section, the September 1888 issue of H.P.B.'s magazine, *Lucifer*, carried an article, "The Meaning of a Pledge" in which parts of six of the seven conditions were recited. These read:

- "1. I pledge myself to endeavour to make Theosophy a living factor in my life.
2. I pledge myself to support, before the world, the Theosophical Movement, its leaders and its members.
3. I pledge myself never to listen without protest to any evil thing spoken of a Brother Theosophist and to abstain from condemning others.
4. I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others.
5. I pledge myself to do all in my power, by study or otherwise, to fit myself to help and teach others.
6. I pledge myself to give what support I can to the Movement, in time, money and work.

So Help Me, My Higher Self."

The seventh pledge was an undertaking to preserve secrecy regarding the signs and passwords of the Section, and all confidential documents.

Any student of Theosophy who is really in earnest about his Theosophic life, and who has dedicated himself to treading the Theosophic path should have no difficulty in accepting this published version of the pledge, although his subsequent efforts to live up to its ideals might bring unexpected trials and tests. The above mentioned article, "The Meaning of a Pledge" should be read to understand the profound significance of pledging oneself to the "Higher Self" to fulfill the conditions of such a pledge.

The published version was not complete;

for example, condition 2 read in full—"I pledge myself to support before the world, the Theosophical movement, its leaders and its members; and in particular to obey, without cavil or delay, the orders of the Head of the Esoteric Section in all that concerns my relation with the Theosophical movement."

The italicized portion of this pledge was questioned by several E.S. members, and for several reasons, including deference to their views, H.P.B. amended this condition to read: "I pledge myself to support before the world, the Theosophical movement, and those of its leaders and members, in whom I place full confidence; and in particular to obey, without cavil or delay, the orders given through the Head of the Section in all that concerns my theosophical duties and esoteric work, so far as my pledge to my Higher Self and my conscience sanction."

H.P.B. further provided that should any difference of opinion arise concerning this qualification, a decision would be given by seven members of the E.S., four appointed by the probationer, three by the Head of the Section. It should be remembered that in what has been called "a last desperate effort" to re-establish in the E.S. the original esotericism of Theosophy, H.P.B. attempted to form a "guru-chela" relationship with her E.S. members, many of whom were Westerners, unfamiliar with and inclined to resent the strict disciplinary requirements of such a relationship. H.P.B., facing the possible failure of the inner aspect of her mission, relaxed the obedience requirement as far as possible for this selected group of students in the hope that this concession would satisfy them.

William Q. Judge, who was the Vice-President of the Society and the General Secretary of the American Section, and between whom and H.P.B. there was a deep bond of understanding of the inner significance of Theosophy, played an important role in the establishment of the Esoteric Section. He first broached the idea to H.P.B.

early in 1887; later, in London, at her request he drew up plans and wrote the rules for the proposed Section. In her message to the American Convention in April 1888, H.P.B. addressed Mr. Judge as "Co-Founder of the Society" and placed on record her esteem for him and his work—"It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888". When the E.S. was established, H.P.B. appointed Mr. Judge, "a chela of thirteen years standing", as her only representative in America, and the sole channel through whom all communications between members of the Section and herself were made.

Between 1888 and 1891 the work of the Section went steadily forward; the membership expanded, the greatest increase being in America, which, under the inspiring leadership of Mr. Judge had become the largest of the Sections.

Mrs. Besant joined the T.S. in 1889 and her unusual talents quickly earned her a prominent place in the organization. She was admitted to the E.S. and became the Recording Secretary of its Inner Council which had been appointed by H.P.B. to assist in the administrative work. H.P.B. recognized her rare capabilities, but wrote Judge saying that she was not "psychic or spiritual in the least—all intellect". In 1889 all official relationship between the T.S. and the E.S. was severed and the E.S. became known as "The Eastern School of Theosophy".

H.P.B. died on May 8, 1891—and the E.S., as an Occult School, died with her.

The members of the E.S. decided to carry on the work on the basis of instructions given by H.P.B. Mrs. Besant and Mr. Judge became the Joint Heads, Mrs. Besant having charge of the interests of the School in Britain, Europe and Asia; Mr. Judge having the large membership in America. The death of H.P.B. brought together in London many of the best known members from Asia, Europe and America, and in the solemn atmosphere of the occasion, faced with new responsibilities, no longer having

the living presence of the Teacher, but from thenceforth having to rely upon themselves, the members re-dedicated themselves to the Cause, and a spirit of mutual dependence, helpfulness and good will prevailed.

But that harmonious period did not last for long. In a short article it is impossible to write of the many causes which led up to the next important change in E.S. affairs, when, on November 3, 1894, Mr. Judge deposed Mrs. Besant as Co-Head of the E.S. because of her failure to observe two fundamental rules of the E.S. Mrs. Besant rejected his ruling, proclaimed herself as the sole Outer Head of the E.S. and won the support of the members of her group. The American members were loyal to Mr. Judge and so for a time there were two Esoteric (Eastern) Schools of Theosophy.

Mr. Judge died on March 21, 1896, one year after the American Section had declared itself to be a separate and independent organization. After a period of confusion, Mrs. Katherine A. Tingley emerged as the new President of the Theosophical Society in America, and as the Outer Head of its Esoteric School. Some of the most active and best known members in America did not accept Mrs. Tingley's "succession" and under the leadership of E. T. Hargrove, a separate T.S. and a separate E.S. were established. Both E.S.'s had similar pledges, and both drew on the original E.S. instructions of H.P.B.

To return to the Adyar T.S. and Mrs. Besant's E.S., and the problems arising out of their relationships—in 1898 Mrs. Besant closed the E.S. as originally constituted and all papers were called in. A new School was opened, many former E.S. members joining it. On the death of the President-Founder, Colonel Olcott, in February 1907, Mrs. Besant became President of the T.S., and thus for the first time the Presidency and the position of Outer Head of the E.S. were held by the one person. Colonel Olcott had foreseen the possibility of this happening, and had spoken of the undesirability of it.

All E.S. members were pledged to obey Mrs. Besant "without cavil or delay" and this pledge put in her hands far-reaching power in all T.S. matters. During Mrs. Besant's long term of office in the two positions she came to regard the E.S. as "my school" and she expelled any member who would not accept her views on such matters as "our new church"—the Liberal Catholic Church, The Star of the East, Co-Masonry, Indian politics, and any other subject which she embraced. The pledge of obedience was enlarged by adding the following sentence:

"I pledge myself to co-operate with unswerving loyalty with the Outer Head (Mrs. Besant) for any object which she declares to be the work of the Masters, and to resign from the E.S. if I feel that such co-operation is impossible for me."

The personal control over the thoughts and actions of the members was strengthened when a number of them were formed into a "Brotherhood of Service" and took this pledge:

"I pledge myself to serve the world in such ways as the Brother Server of the Order (Mrs. Besant) shall direct me. I pledge myself to carry out the commands, and to subscribe to the rules and regulations of the Brother Server and of his delegates, without equivocation and to the best of my ability and I pledge myself to resign at once my membership in the Order should I ever find myself unwilling to carry out such commands . . . I pledge myself to live a life of renunciation, obedience and service."

Many instances could be given of Mrs. Besant's exercise of this absolute power—and "absolute power corrupts absolutely". The internal affairs of the E.S. were seldom without a crisis from one cause or another. The E.S. in Switzerland was closed for four years; the E.S. in America was suspended because of its political activities; those members of the E.S. in Australia who supported an organization called "The T.S. Loyalty League" were expelled; and there were dif-

faculties in the E.S. in England. Over the years, very many members who, animated by the highest ideals, had joined the E.S., resigned from it, and from the T.S. when they could no longer accept the dictates of the Outer Head, or the control of the national Corresponding Secretaries whom Mrs. Besant had appointed over them. It was a closed corporation, freedom of thought was not only discouraged—it was banned.

Nevertheless, the E.S. continued to attract to its ranks new members of the T.S., who were led to believe that the E.S. was part of the Society, and who were impressed by the high promises held out before them of the effect of E.S. membership. It was long the custom for new members of the T.S. to receive a printed address of welcome—I received one in 1917 which I do not have now, but I quote from one issued in 1916, which implies that the E.S. is part of the Society and that membership in it gave one a higher standing than that which mere membership in the Society conferred:

“Lastly, there is a possibility which opens before you. The T.S. is not only the Society which you see in the world . . . It consists of three Sections; the first is the Masters Themselves; the second is composed of graded esoteric students, the highest grade being of disciples who know the Masters face to face; the third is the outer Society. The two first of these Sections constitute within the Society an inner organization known as the E.S.”

From a 1920 address of welcome:

“There is one advantage which we do not talk about outside, of which I will tell you now. The Society does not consist only of its outer membership. There is inside the Society an inner body consisting of circles, one above the other, reaching from the youngest member newly admitted to the Rishis Themselves . . . People cannot come into the inner body until they have proved that they are of some value, until they can show a couple of years of useful work, of human service, in their Lodge.”

New members of the Society would naturally assume that the E.S. was an integral part of the Society—it was said to be “within the Society”, it was “inside the Society”, it offered “advantages” which were not available to ordinary members—perhaps the “advantage” of knowing the Master “face to face”. The address of welcome did not explain that in order to join this inner body, they would have to sign a pledge of absolute obedience, that they must accept, and not question, teachings given by the Outer Head, even though these teachings differed from what Madame Blavatsky had declared was “the Secret Doctrine”,—and they did not know that the School they would join was a divisive element within the Society. The more advanced and positive ones among those who joined were able to maintain their integrity—others fell under the pressure of the common acceptance of the conditions by their fellow E.S.ers, and surrendered what should have been their inviolable birthright, the right to independence of thought.

Mrs. Besant remained the Outer Head of the E.S. until her death on September 20, 1933. During her term of office many strange teachings, often directly contrary to those brought by H.P.B., were put forward as Theosophy, for the most part on the authority of the “revelations” of that self-styled “clairvoyant investigator”, C. W. Leadbeater. During the turbulent twenties, many members were caught up in the whirlwinds of the psychic storms which ravaged the Society. The secret, but powerful influence of the E.S. was used to render the acceptance of these psychic teachings obligatory upon members of the E.S.—one might question the validity of any of H.P.B.’s writings, but those of Mr. Leadbeater were sacrosanct.

When Mr. Jinarajadasa was elected President of the Society after the death of Mr. George S. Arundale who followed Mrs. Besant, the two offices of President of the Society and of Outer Head of the E.S. were again held by one person, and are now held

by our present President, Mr. N. Sri Ram.

The present day E.S. cannot be considered to be a continuation of the original Esoteric Section founded by H.P.B. and which ceased to exist upon her death. This was recognized by Mrs. Besant and Mr. Judge in their joint statement to H.P.B.'s former pupils following her demise: "Consider the position of the School; we are no longer a band of students taught by a visible Teacher; we are a band of students mutually interdependent, forced to rely upon each other for our usefulness and our progress, until our very brotherliness in mutual help shall draw a visible Teacher back among us . . ." Unquestionably Mrs. Besant and Mr. Judge acted in what they felt was in the best interests of Theosophy in attempting to carry on the school as best they could—but many subsequent difficulties and heartaches might have been avoided if they had not attempted to re-galvanize the empty body from which the soul had departed. The present E.S. is a continuation of a new organization formed by Mrs. Besant in 1898 and carried on by her successors.

If Mrs. Besant's E.S. ever had a valid reason for its existence as part of the Theosophical Movement—which I question very much—the time has surely come to examine its place, if any, in our present day Society. Its presence has given rise to many problems and, over the years, prominent members have protested against the influence exercised by this body. For sixty years and more many difficulties and troubles have been ascribed to the E.S. or its local governing centres, not because of its declared ideals, but simply because of the human failures of its leaders and members in using the power and in maintaining the position and privileges which the E.S. has assumed. Its organization has grown up within the Society and yet it is not subject to the jurisdiction of the Society. It is not a democratic organization, but exists as a sort of parasitical growth within the democratic body of the Society; one booklet called it *The Cancer of the E.S.* The Society has no

control over the E.S. but through a dual membership, the E.S. has gained considerable control over the Society. In some manner it has even acquired exclusive control over parts of the Society's properties in lodges and at Headquarters. For instance, a Canadian visitor to Adyar took part in a conducted tour of the buildings and grounds, but not being a member of the E.S., he was barred from entering a portion of one of the buildings set aside for the exclusive use of the E.S. Upon asking the requirements for E.S. membership he was told that he must be a vegetarian, a non-smoker, a non-drinker, and must abstain from sexual intercourse. He had rather idealistically thought that membership would be open only to those who had given some evidence of inner qualifications which would entitle them to enter this exclusive inner circle, and sorely disillusioned to learn of these merely physical requirements, decided that the honour of being a Fellow of the Theosophical Society was sufficient for him, even though he was relegated to a "second class citizen" in E.S. eyes. (Poor H.P.B. would be excluded from the present E.S. unless she gave up her meat-eating and smoking habits.) Another example of the control exercised by the E.S. occurred while Mr. Jinarajadasa was President of the Society and Outer Head of the E.S. He was about to hand over two portraits of the Masters, the property of the Society, to the E.S. so that these paintings might be placed in the E.S.'s exclusive portion of Headquarters. It was largely through the protests of the Canadian Section that this expropriation was thwarted. I do not know if the E.S. was ever given a lease of part of our Headquarters, or what other arrangement there is which enables the E.S. to exclude T.S. members from entering portions of their own Headquarters.

The continuing presence of the E.S. as a separate organization within the larger body of the Theosophical Society is a threat to the normal functioning of the Society; ultimate power in Society affairs should be

in the hands of all the members acting through their elected President and the officers—it should not be held by a small non-elected group no matter how well-intentioned the objects of that group may appear. From time to time suggestions have been made to improve the T.S. and E.S. relationships—the most sweeping was to do away with the E.S. altogether (Mrs. Besant tried this in 1928 when she closed the E.S., but subsequently re-opened it at the urging of Mr. Jinarajadasa who feared for the effect of this in keeping the members). Another suggestion was that the office of President of the Society and Outer Head of the E.S. should never be held by the same person—it was hoped that this would reduce the potential danger of divided loyalties and of political power of the E.S. in T.S. affairs. Another suggestion was that the E.S. give up its separate organization, but be re-formed as a sort of senatorial body in the T.S. to which representative members would be nominated and elected by the Sections; it would then be part of the

T.S. openly and its privileges and powers would be designated by the Society—and the veil of secrecy regarding its proceedings would be done away with.

The problems of T.S. - E.S. relationships are inherent in the present organization of the E.S. In H.P.B.'s time her school was composed of a very small group of persons selected by her as worthy of receiving her personal teaching; today it is a world-wide organization which perpetuates the outer form of the original school but lacks the one essential which made H.P.B.'s Esoteric Section unique—the living presence of an occult Teacher. Any reforms must come through the E.S. members themselves and, difficult as it is for any group to give up powers, privileges and status which it has acquired, it is to be hoped that there is a sufficient number of its members who will recognize that the E.S. no longer has any valid place within the body of the Theosophical Society—and should be quietly dissolved.

## COHERENCE

MONTAGUE A. MACHELL

DUALITY, so destructively operative in daily life on earth—the duality of Matter and Spirit, of Illusion and Truth, of Desire and Selflessness—constitute such a one-sided opposition to the dedicated Theosophist that his primary problem is nothing less than *establishing* Coherence in his own personal life. In his deepest thinking, born of his devotional readings, he intuitively *perceives* life to be a spiritual unity—one nature, one objective, one pattern. Clearly perceived, sincerely accepted and applied, this purview gives life its basic, inherent Cohesion. Such cohesion alone makes possible philosophical coherence in his daily thinking. The disciple has the reassurance of being an inseparable part of a Spiritually

Coherent Whole, despite all counter-claims, arguments and protestations.

But it is one thing to know and to declare that man inhabits a Spiritual Universe governed by Spiritual Law. It is quite another to achieve in one's own heart and conscience a Spiritual Coherence rooted in that unifying concept. Never, for one moment, is the Theosophist allowed to forget that he is a *person apart*—that the concept of life he holds and the life-pattern he bases on that concept are, as far as the world is concerned, largely alien programs. Whilst given a ready lip-service, they are rarely *accepted* in, or associated to any appreciable degree with, daily living. Wherefore, he who would “make Theosophy a living power in his life”

must accept the standing and treatment of "an outsider." Love, a great, impersonal love for humanity alone can bridge this gap.

Look where you will, how many examples of actually *spiritual living* can you find? Where can you find a consistently *applied* acceptance of true Selflessness? Where can you find an honest and unqualified acceptance of spiritual immortality? Where can you find a frank and fearless acceptance of the doctrine of Reincarnation as a *practical* program of earthly living? All of these basic Theosophical doctrines may be said to be honored by denial more than by acceptance. Which means that a true Theosophist must possess not merely the spiritual stamina to hold to his philosophy and live by it, he must be sufficiently *identified* with it to constitute an unassailable *personification* of its immemorial and unanswerable rationality that shall put all nay-sayers *on the defensive*.

Let no Theosophist hope to experience in his life-time the remotest suggestion of Coherence innate in earthly living. The one element that can bring an intelligent unity into being *he* must possess and manifest—basic spiritual truth. With such *embodied* Truth, it is within his power to offer his fellowmen a link with the true nature of living—the first step to Coherence here on earth.

Because the Theosophical dream of a Brotherhood of Man, a Spiritually motivated mankind, a workable concept of Immortality *on earth*, Desire overcome, is so tragically contradicted by the entire program, pattern and purpose of today's culture, the only invincible disciple will be he alone, who, in his heart of hearts, *creates* the Coherence of *one* loyalty to *one* Supreme Source, refuting by his every thought and act any possible duality in his own personal Program of Fulfilment.

This is, to be sure, an *esoteric* approach to life, whose inspiration springs from such deeply secret sources that they are not to be violated by human speech. Theosophy, a sublimely subtle breath of Ancient Wisdom, capable of finding its way into an

open, selfless heart, has little to do with organizations, boards, programs or agenda, as such, but is that "peace that passeth understanding", born of a divine Coherence between mortal man and his Greater Self. Never can it take rise from a "co-existence" between Truth and Maya, but is the holy Elixir that *transmutes* Maya, leaving only THE ONE.

Thinking, talking, acting, aspiring, the dedicated disciple is eternally confronted with the contradictions of accepted and accredited patterns of thought *alien* to Truth. His is the everlastingly wearing problem of "making both ends meet"—ends rooted in Illusion and ends dedicated to Reality. This is, and will continue to be, his life; and compromise will get him nowhere, neither will passionate arguments and protestations. "Without attachment to results" let him singly and silently maintain his abiding and loving obeisance before the Supreme, yielding IT, at last the unblemished and dispassionate worship that shall open channels of healing and enlightenment from the SOURCE—one small, insignificant instrument amenable to the Will of THE ONE. That ONE *enshrines* Spiritual Coherence. Identity with IT, in service and adoration, is knighthood on the side of Coherence, and is all that can contribute to spiritual solidarity in this Universe.

In this adoration, doubt is a distraction, fear is a distraction, over-zealous impatience is a distraction, agonized assay of opposing strength is a distraction. Distraction in any form or degree is an enemy to Coherence. Complete adherence to the Supreme *destroys Duality*—"makes both ends meet" in a union of Spiritual Identity. He who experiences Oneness glimpses Universality—the Heart-beat of the Whole. Such an achievement is remote from any *personal* experience; it is personality *transcended*, the crevices of an imperfect union sealed against the frigid blasts of Illusion—the "outsider" winning eternal fellowship at the Round Table of the Knights of Compassion.

H. P. Blavatsky offers an illuminatingly



lucid key to Coherence in these words:  
"Behold the Truth before you: 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 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 which the Secret Science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

## THE CARELESS DISCIPLE

RUTH L. GEIGER

When anyone in the West lets it be known that he believes in reincarnation, nearly always the first question follows with trepidation: "Do you believe you might be reborn as an animal or insect?" The generally flippant western attitude is reflected in a television comedy program, "My Mother, the Car", in which a mother reincarnates into an automobile! But the more serious belief by millions of orientals in transmigration into animal forms has a definite origin. Every untruth is a distorted truth.

In her article, "Transmigration of Life Atoms", H. P. Blavatsky wrote: "Because Sakya Muni is shown to have once remarked to his Bhikkus, while pointing out to them a broom, that 'it had formerly been a novice who neglected to sweep out' the Council-room, hence was reborn as a broom (!) therefore, the wisest of all the world's sages stands accused of idiotic superstition." Why not try and find out the true meaning behind the story of the careless disciple?

The atoms, in their march along the path of evolution, hold the key to this old superstition. Initiates teach, according to Hadji, that each soul is responsible for the use he makes of the atoms in space, and each imprints a definite character and direction upon all the atoms used throughout life. Each man has a duty not only to himself but also to the atoms in his use; he is the great, the highest educator of them. Each

instant he possesses some, then throws them off; he should so live that they gain fresh impulse to the higher life of man. This impress and impulse either confers an affinity for human bodies and brains, or for baser passions and brutal lives attached to lower kingdoms. Thus if a disciple led a wicked life his atoms would be precipitated down instead of up in the evolutionary scale. If he was dull and inattentive, the atoms might travel into sticks and stones. To some extent they represent the man, just as our surroundings, furniture and clothing generally represent us who collect and use them. The processes of nature are acts of incessant borrowing and giving back. As explained by H. P. Blavatsky in her previously-mentioned article:

Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and *vice versa* like a bluish lambent flame. Why then should not a broom, made of a shrub, which grew most likely where the lazy novice lived, a shrub, perhaps repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty, why

should not a quantity of his life atoms have passed into the materials of the future besom and therein have been recognized by Buddha, owing to his superhuman (not *supernatural*) powers?

There is another reason for the widespread misconception about reincarnation. All great teachers have said that when we cut ourselves off from our nobler part we sink automatically to an animal state. This explains how a cruel, selfish man, without ideals, seems lower than a beast. And not just theoretically; in his magnetism and very particles his instrument becomes degraded. Man has an inner astral body, sometimes called the "electrical architect", which embodies his passional nature and lower thoughts. When the character is particularly depraved clairvoyants and sensitives see ugly animal forms in this aura. The astral body survives the death of the physical for a time and is known and feared around the world under various names such as ghost, eidolon, Bhut, spook, doppelganger, etc. Seances and magical evocations also show ugly animal forms which, if the departed led a bestial life, gave rise to the notion that men incarnate into animals. All religions have forbidden consorting with these rotting astral remains for fear of psychic infection (in seances or rituals of black magic.) We are responsible for the type of shell we leave behind; and we are responsible for the kingdoms of nature. The ancients taught that gross astral materials gravitate to and are absorbed into the astral bodies of animals; afterwards the priests took up this teaching that had become misunderstood by the masses. Vicious animals then, represent our cast-off clothing; and when mankind evolves beyond all cruel passions there will no longer be such ferocious animal types. A story by Bryan Kinnavan illustrates this metaphysical circulation in the ether which flows in currents of love and hate, greed or altruism, among the living and in the after-life states of human and subhuman creatures in both the visible and invisible planes of being. The narrator is

being shown (by a wise seer) a magic screen on which is projected this inner flow and interchange between beings. "The old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red in others, did not always run to his fellows, but seemed to be absorbed elsewhere. Then . . . all the other students faded from the space, their place taken by some ferocious beasts that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real ferocious, murderous mind.

"He killed a man on the way, in secret. He is a murderer at heart," said my guide, "This is the truth . . . Those atoms fly from all of us at every instant. They seek their appropriate center; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

"Then the ugly picture faded out and a holy man took his place. From him the stream of atoms, full of his virtues, his hopes, aspirations, and the impression of his knowledge and power, flowed out to other Sages, to disciples, to the good in every land. They even fell upon the unjust and the ferocious, and then thoughts of virtue, of peace, of harmony grew up where those streams flowed. The picture faded, the cloudy screen vibrated and rolled away.

(Continued on page 67)

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the deaths of two members of long standing, Mrs. Gertrude Harriet Henry of Vancouver Lodge, and Mr. Alexander Mackie of Toronto Lodge. Mrs. Henry passed away in her 98th year on May 29 within a few days of her next birthday; Mr. Mackie died suddenly on May 17th at the age of 87. Both these members maintained an active interest in Theosophy, but their advanced years did not allow them to attend Lodge meetings, although Mr. Mackie was at the dinner and party to celebrate the 75th anniversary of Toronto Lodge. Our sincere sympathy is sent to Mr. Mackie's daughter, Mrs. Marion McGowan, and to the relatives of Mrs. Henry.

Another member whose sudden death on April 8 brought much sorrow to members of Vancouver Lodge was Miss Edna Mary Thomas. Her mother had passed away just three weeks earlier. Miss Thomas seemed to be very tired but otherwise in good health and her unexpected death was a shock to her many friends.

\* \* \*

A reminder about the Annual Dues. Our fiscal year commences on July 1 and all dues become payable then. Members of Lodges should pay their fees to the Secretary or Treasurer of their Lodge who will remit to headquarters; members not attached to Lodges (members-at-large) should remit their dues direct to this office. The Sectional dues for Lodge members is \$3.50, and for members-at-large, \$5.00 per annum.

\* \* \*

I have much pleasure in welcoming six new members into the fellowship of the Society, who joined through Toronto Lodge. They are, the Venerable Ananda Bodhi, who has been conducting a class on Buddhism in Toronto Lodge, Mr. Antony J. Olbrecht, Mr. M. Barry Goulden, Mr. Andre D. Adams, Mr. W. Lesueur, and Mr. F. V. De Kuyper.

\* \* \*

In the last issue, reference was made to the long delay in receiving copies of Vol. 1 of *H. P. Blavatsky, Collected Writings* which had been shipped to us by Mr. Boris de Zirkoff on March 15. These finally came early in June and copies have been sent out to the Canadian Universities which requested sets of all the Blavatsky writings for their libraries; copies have also been donated to the National Library, Ottawa; the Reference Library, Toronto, and the New Age Library in Vancouver. Mr. de Zirkoff, who has laboured for many years on the Herculean task of collecting and publishing everything written by Madame Blavatsky, is now busy on Vols. 2 and 3 of this series. Copies of these will also be donated by the Section to these Libraries.

Copies of Vol. 1 may be purchased through the Lodges or from the Book Steward, Toronto Theosophical Society.

\* \* \*

The Adyar News-Letter announces an increase in the subscription price of *The Theosophist* to \$4.50 per annum effective October 1, 1966.

Renewal of present subscriptions or registration of new ones will be accepted at the current rate of \$4.00 per annum for a maximum period of three years if received before September 30, 1966.

\* \* \*

*The American Theosophist*, June 1966, carries an interesting article by Miss Helen V. Zahara on The Kern Foundation, a trust set up under the will of the late Herbert A. Kern. The Theosophical Society in America will benefit through this Foundation, but the allocation of funds for specific purposes is in the discretion of the Trustees of the Foundation and any suggestions for uses must be approved by them. The purpose of Mr. Kern in creating this trust was the spiritual enlightenment of his fellow men "by exposing as many persons as is reasonably possible to the Theosophical philosophy."

I was glad to note from *Theosophists: Reunite!*, May 1966, that the Trustees had

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wiped out a deficit of nearly \$1,400.00 incurred by Mr. F. Pierce Spinks in the past six years in publishing this magazine. Mr. Spinks has devoted himself to a cause which he and many other members of the Society feel is of prime importance to the Move-

ment, namely the reconciliation and reuniting of all Theosophists. Mr. Spinks still has some copies of his book, *Theosophists: Re-unite!*, and a complimentary copy will be sent to persons donating \$2.00 or more toward the expenses of carrying on the magazine. Address, 1508 Notre Dame Ave., Belmont, Calif. 94002. —D.W.B.

## LETTERS TO THE EDITORS

*The Editors*

*The Canadian Theosophist*

*The Canadian Theosophist* can justly be said to have rendered a signal service to the best interests of the Theosophical Society through its fair and impartial treatment of the controversy arising from the recent developments in the Theosophical Society in the United States. The numerous articles and letters published in your fine magazine in this connection since a year ago represent an important contribution to the analysis of the ills that beset the worldwide Theosophical Society. It is highly important that such an analysis, or diagnosis, be periodically undertaken in any organization, and inasmuch as your magazine is the only one in the English speaking lands to be open to such a free exchange of views, readers in the United States turned to your pages for information.

It goes without saying that *The Canadian Theosophist* cannot be expected to continue to fill its pages with material related to this subject. In view of this I would like to call the attention of your readers to a new publication sponsored by The National Committee for Progressive Theosophy, U.S.A. This bulletin, entitled, *The Progressive Theosophist*, will be issued quarterly, and intends to specialize in information relating to the needed reforms in the Theosophical Society. Besides this bulletin, a number of specialized studies will be published by the Committee in pamphlet form.

Information and sample literature are available by writing to: National Committee for Progressive Theosophy, c/o Dr. S. A. Hoeller, 4758 Melrose Ave., Hollywood, Calif. 90029.

Let us go forward into the noble battle for a purified, ennobled Theosophical Society!

Stephan A. Hoeller  
Chairman, National Committee P.T.  
Editor, "The Progressive Theosophist"

☆ ☆ ☆

*The Editors,  
The Canadian Theosophist*

The remarks of Mr. R. A. Smith (*The Canadian Theosophist*, May - June, 1966) are mere criticism without constructive value, and it is easy to see that they are lacking of any serious basis.

First of all, *International Abstracts of Biological Science* (England) were edited in 1954. At this time I had not yet established the fact of biological transmutations; my first writings were published in 1959 and it was only in 1960 that periodicals began to speak of them, either by texts signed by myself or by various articles of scientific writers who have become acquainted with my works.

On the other hand, it is known that *Biological Abstracts* (U.S.A.) up to 1966 are far from conveying complete information. But according to Mr. Smith, that which is not mentioned in this document does not exist! This reminds us of the Middle Ages: all of which was not mentioned in the Bible did not exist, and it was sacrilegious to think the contrary! This amounts to holding *Biological Abstracts* in great reverence or, in other words, to have a very simple view of the real situation.

It is indeed childish to believe that there are documents taking into account everything that is published — it has been pointed out that 3,500,000 scientific articles were published in the year 1965 alone.

A recent article in the American review

*Scientific Research* informs us that in 1965, 900,000 'important' documents were published. That means judged 'important' by those responsible for listing articles in reviews—and not in all the reviews. One knows that this work is entrusted to very subaltern employees, often young beginners, who choose those articles which are easy to classify under certain simple headings.

It is premised that in 1970 the number will be 1,500,000 of which, for the U.S.A. only: physics 50,000, biology 250,000, chemistry 300,000, etc.

It is thus impossible to account for all that is 'important' from an international viewpoint, or even on a national scale; and if Mr. Smith desires to express an opinion about my works, he should first of all study them, because to speak of that which one does not know has no scientific value at all. He can find the details in my own books or in various writings on medicine, dietetics, agriculture. The facts of biological transmutation are taught in agricultural and other schools.

The systematic deniers, who always oppose principles to facts, cannot prevent facts from existing and truth from progressing. As it has been said by Teilhard de Chardin: "It suffices for truth to appear only once in an individual mind, and nothing will ever hinder it to become evident for everybody."

C. L. Kervran

(*This correspondence is now closed—Eds.*)

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## MONTREAL LODGE

At the White Lotus Day meeting excerpts from the *Bhagavad-Gita*, *The Light of Asia* and *The Voice of the Silence* were read by members of the Executive. Some of the highlights of H.P.B.'s life and work were also discussed. Tea was served and the members enjoyed a very pleasant afternoon.

The Lodge is looking forward to a visit by Mr. Cyril Benton of Connecticut in the latter part of June.

—M. H.

# KINGDOM OF THE FLESH

CYRIL BENTON

*"And the Word was made flesh, and dwelt among us, and we beheld His glory, as of the only begotten of the Father, full of grace and truth."* John 1:14

Man's physical body is the temple of the soul. Of the seven principles that make up the constitution of man, it is number one—the grossest. As man requires a diving suit to explore the bottom of the ocean, so the naked soul of man requires a fleshly suit to explore and operate on the surface of the earth. The soul looks out through the portholes of the body, the eyes, to see and record the sensations that pass before him. The physical body, equipped with all manner of sense gadgets is the diving suit of the soul in action. Worn out by constant use, over a period of time, the soul of man is ever making new ones, returning to the work of his own salvation in a new fleshly suit, this is known as the "Cycle of Necessity", and under the cosmic Law of Compensation, this cycle is applicable to all sentient life in the throes of earthly manifestation.

The fleshly body itself, although wonderfully and fearfully built, is merely an outer casing for the delicate astral instruments which permit the soul to sense the impressions, and experience material contact through the senses of hearing, seeing, smelling, tasting and touching. These senses are of the Astral-Etheric realm, built into man's fleshly body of the soul, which has acquired these powers of body-building over billions of years of experience. Study the phenomenon of hypnotism, wherein an operator can interpose his "will" between the subject and his senses to literally freeze the invisible astral body of his subject. Those who have witnessed these demonstrations will realize then that these instruments of the soul have their roots in something much finer than the fleshly casing that covers them. Therefore, the outside Will of an-

other person interposed between the power of seeing and hearing, or any other of the senses, and their objects, proves to us that these centers of sensation are not part and parcel of the molecules that make up man's physical body. These senses lie much deeper than the flesh and give us further concrete proof of the existence of the soul in man.

Man's fleshly body is built up of countless hosts of molecules grouped into cells during their normal existence, to become units of consciousness in their own right. These molecules or units of energy, which the Ancients called "Fiery Lives, derive their existence from the homogeneous matter that abounds beyond our physical realm. Their center of energy is in the one great common source of all matter, the Sun, whether visible or invisible.

Immersed deep in the material flesh, we are so concerned with our present problems that we rarely analyze the natural process of our building and the control we have upon the physical plane. The soul, as an experienced body builder, takes these units of light, heat, electricity and vital-force, or Fiery Lives, of the cosmos and constructs these units of consciousness to create these flesh and blood bodies so necessary to our operation in this phase of our evolution. So adept are we as body-builders, that we have become almost unconscious of the great powers we have already earned; for the soul of man is an alchemist in his own earned right. Our fleshly bodies are built out of the experience of the past and we build into them all the vital energies we have earned under the cosmic law. Thus, some of us construct a fleshly body to stand the wear and tear of a hundred years of physical life; whereas, others are able to

construct a body of only 40 year's duration before it succumbs to a ravaging disease. Body building has become the art of the animal soul. Its duress is in accordance with its earned and unearned merit under the immutable Law of Compensation.

The human body is the synthesis of all man's strivings over billions of years in evolution in every kingdom of nature. It contains actually, or potentially, all states of consciousness; all modes of action or motion; and all conditions of matter in the universe.

Purity and control are the keynotes to all the latent powers in man's fleshly body. That man can do greater works from within himself, will eventually be discovered. One by one, all mechanical gadgets and machinery will prove useless as he discovers that these same powers and accomplishments are all embodied within him.

Birth and death is a short cycle—no more, no less. Man, returning to earth-life periodically, regathers his fiery-lives, the innumerable entities that have been associated with him in one fleshly form after another. In each life, man's days are numbered; the experience of one life becoming the very foundations upon which the next is constructed. The energy of these fiery-lives passes downward through the various conditions of the Astro-Etheric realm into molecular substance, clothing themselves in the various forms of graded matter, until at length they reach the physical plane and re-birth becomes an accomplished fact in the flesh of man. Man as an embodied soul stands in the same relation to these lower entities as greater advanced hosts of God-like beings do to him; for all sentient life is linked together from realm to realm, be it visible or invisible.

The fleshly body of man no wise differs from that of the animals. The great difference, of course, is in the final shape of the structure; and the evolutionary standing of the soul in man, endowed with conscious mind, to the soul dwelling in the animal, not so endowed. The animals are next in

line to start toward human manifestation, but this is many millions of years away; for the relative distance in evolution between the soul of man and that of the animal is equal to one whole octave apart. Man, with the aid of conscious mind-force, is taking his first steps in the art of becoming a "human-being"; whereas, the animals of the field are still group controlled, and cannot make this step during the remainder of this earth's manifestation. The animals of the earth will become the "humans" on the next planet which is now in the making. Our present mankind, as a "Host" will then become their overshadowing Gods. Here we have the link system again under the cosmic law of evolution. Man, in his present state, is a complete microcosm, an exact copy of the macrocosm: "As above, so below".

When the fleshly body becomes uninhabitable, the soul leaves. Freeing itself from the physical cells, it steps out into its astral form, the invisible body of Saint Paul. However, this is only the escape body, and is not any more lasting than the physical; it is, of course, built of a finer-graded matter. Within this body lurks danger for the soul of man; for it is within this encasement that the real fight of death is fought. The bona-fide occult schools teach of the horror of death within the astral, and how to avoid it. The scriptures warn us too, "beware of the second death". It is here the immortality of the soul is at stake; for it must clear this boundary of the astral (Kama-loka) and all earthly desires it may have become enmeshed in. At this critical point, it must step across the threshold, free from the principles of the lower quaternary, to reach its repose or state of bliss. This is accomplished with the aid of the overshadowing Higher-Self, in an ethereal body of a much higher order than the astral. This bliss is the famed state of "Devachan" in which the soul of man rests and digests its past experiences of good deeds and thoughts. Here in this state, nothing can touch the soul to mar its happiness. The trek of the

soul is a shuttling back and forth between the physical state, the astral or Kama-loka, and the higher Etheric or Devachanic state.

The death of the body is brought about by the withdrawal of the fiery-lives. Disintegration is caused by the microbes that live upon it, we resist their attacks during life through the fiery-lives of the cells and organs. But of course, there comes a time when we can no longer stand the strain, the life-force from the Vital-Pranic realm sweeps in; and like one drowning in the ocean, man is overwhelmed and succumbs from the waves of too much life-force. Man ends his physical cycle only to start afresh in a new one some twelve to fifteen hundred years hence, the average time allotted between incarnations for the vast majority of our human family in their present state of evolution.

Millions of years ago, the "Sin of the mindless" was committed, men mated with huge female animals and from this act the anthropoid ape of today is descended. There is no animal ancestor on earth today that man can point to as his ancestor. We did descend from an ape-like ancestor but that ancestor was an astral one.

As the earth solidified from the fire-mist stage, so did man, but the true model of him and all the missing links are in the astro-etheric realm—not the physical. The first attempts of man to construct a physical flesh body on earth resulted in failure; although he was helped by various orders of entities in these attempts. Not until he became endowed with conscious mind-force from those who now overshadow him was he able to construct a workable model, as we know it today. We are now on two feet instead of four, by virtue of that divine ray of Manas, mind, projected into each one of us by the Manasic Gods.

That man is a septenary being in more ways than one is self-evident. Even an examination of the flesh yields a seven-fold system; for the body of man has seven tissues, seven layers of skin, seven divisions of the eye, brain, nervous system, ear, and

even the blood goes through seven distinct processes in clotting. Man has seven ductless, or endocrine, glands of primary importance to his future estate; and in many other ways, man's fleshly body shows evidences of a septenary nature.

No man can reach the gates of salvation with an imperfect body or one that has become marred by circumcision or surgical tampering. The karma of disease, injury or accident must be entirely eliminated before one can become a fit candidate for the mysteries. You cannot gain "liberation" in an after death state; all attempts must be made this side of death. Man must first conquer the physical before any other states of matter can be entirely subjected; that is the reason for man's continual re-birth in flesh and blood bodies; all rectification of good or evil, in thought or deed, must be adjusted in the physical earth-life where the deed was committed.

The soul of man is here to conquer the material flesh, with the help of conscious mind-force, that divine ray of Manas. We can win. The first step is to purify one's fleshly body with a vegetarian diet; then certain Yoga exercises become necessary. These have to do at first with the simple forms of physical culture and breathing. From here on, one needs an experienced instructor; and finally, through the agency of a greater teacher, an exponent of Raja Yoga, a Master of the Wisdom. Only along this line can one take the final step and become "the conqueror on the white horse" of Revelations—for it is no more and no less than your own physical flesh and blood body, with the soul astride it, the conqueror of this Kingdom of the Flesh.

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The more thou dost advance, the more thy feet pitfalls will meet. The path that leadeth on, is lighted by one fire—the light of daring, burning in the heart. The more one dares, the more he shall obtain.

—*The Voice of the Silence*



# SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

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

*Question.* Please clarify the difference between Prana and Animal Magnetism.

*Answer.* There is indeed a difference between Prana and Animal Magnetism, as may be pointed out by defining each term from the standpoint of *The Secret Doctrine*—under numbers (1) and (2) below.

(1) *Prana.* In the first place, Prana may be classified by means of two major aspects, rather than sub-divisions: (a) Cosmic Prana—which, strictly speaking, should be termed Jiva—which, in turn, is an aspect of the One Life, also termed the One Life Force in *The Secret Doctrine*. This may be equated to Cosmic Vitality, which suffuses every living thing that is “impregnated” with Atman. As *The Secret Doctrine* has it: “every atom being said to contain in itself creative energy of the divine breath.” (S.D. I, 12 or ed.; I, 40 3rd ed.; I, 77 6 vol. ed.) Here “creative energy” may be equated to Prana and “divine breath” to Atman. Some Sanskritists hold that Atman is derived from a verbal root, *an*, meaning to breathe. The second aspect (b) is Individualized Prana, which is present in the human sevenfold constitution as the life-principle. Therefore, Prana may be regarded as the individualized aspect of Jiva, during man’s life on earth.

To cite *The Secret Doctrine*:

“Prana is the Breath of Life . . . At the death of a living being, Prana re-becomes Jiva. Prana on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the *ONE LIFE*, of Jiva, the synonym of the Absolute and Unknowable Deity. Prana is not absolute life,

or Jiva, but its aspect in a world of delusion.” (S.D. III, 493 3rd ed.; V, 471 6 vol. ed.)

Thus, in *The Secret Doctrine* Prana is most often used in connection with the seven principles of the human constitution, but oftentimes in its cosmical aspect.

An analysis of the word *prana* should next be considered. It is derived from a Sanskrit verbal root *an*, meaning to breathe, to blow, to live; the prefix *pra* is a preposition which means before. Therefore this rendering is permissible: that which is before breathing, or living, i.e., the One Life. In ancient Sanskrit writings, Prana is used in a technical sense and is often translated into English by the words “vital airs” or “vital winds”; however, in connection with the physical body of man a more appropriate rendition would be “vital currents” or “vital fluids,” because five pranas are enumerated: (1) Apana (literally *apa*, away; *an*, to breathe), the vital current which takes care of eliminating waste products which are produced within the physical body. (2) Samana (lit. *sam*, together; and *an*, to breathe), the vital current which takes care of the assimilation of materials taken into the body by means of food and drink. (3) Vyana (*vi*, apart and *a*, towards and *an*), the vital breath or current which governs the circulations taking place within the body itself in conjunction with separating and disintegrating processes as well as supplying resistance to the destructive forces constantly at work within the body, likewise maintaining the bodily shape. (4) Prana (*pra*, before, and *an*), the vital current associated with inhalation of air and its consequent

purification, as well as expiration, in which internal "gaseous" compounds are exhaled.

(5) *Udana* (*ud*, up and *an*), the vital current which takes care of bodily currents which flow upwards to the higher centers of the body situated in the brain. Furthermore, there are, in fact, seven pranas in all; but the two higher pranas are not designated in exoteric literature: they are associated with the two highest principles of the seven-fold constitution of man.

(2) *Animal Magnetism*. In connection with the definition of this term, attention is called to the fact that the word "animal" is used in its original Latin meaning and not in the sense usually associated with the word in common speech. To explain this statement: in its original Latin form of *anima*, the word signifies air, breath, and then its secondary meaning "soul"; hence an organized sentient, living being. Thus the familiar term "Anima Mundi," literally rendered Soul of the World, is often equated to the Astral Light. Please note that the same Sanskrit verbal root *an*, to breathe, is present in the Latin word: *anima* — breath. However, in common speech "animal" usually signifies a four-footed creature, even though the dictionary definition conveys this interesting factor; any living organism typically capable of moving about but not of making its own food by photosynthesis (which is the function of the plant kingdom); thereby distinguishing a creature from a plant.

Here is the dictionary definition of Animal Magnetism: the term by which Mesmer (1733-1815), the proponent and exemplifier of the phenomenon designated mesmerism, now called hypnotism under its more scientific development. (This aspect of the subject need not be pursued further.)

So if the question is asked whether there is a connection between Prana and Animal Magnetism, the answer may be given: Yes, there is a connection in a certain aspect; specifically that aspect which was given in the definition connected with the fourth

prana (enumerated above), namely, the exhalational aspect of Prana. A citation from H. P. Blavatsky is appropriate:

"While official science calls it (Animal Magnetism) a 'supposed' agent, and utterly rejects its actuality, the teeming millions of antiquity and of the now living Asiatic nations, Occultists, Theosophists, Spiritualists, and Mystics of every kind and description proclaim it as a well established fact. Animal magnetism, is a *fluid*, an emanation. Some people can emit it for curative purposes through their eyes and the tips of their fingers, while the rest of all creatures, mankind, animals and even every inanimate object, emanate it either as an aura, or a varying light, and that whether consciously or not. When acted upon by contact with a patient or by the will of a human operator, it is called 'mesmerism.' " (*Theos. Gloss.* 199)

With regard to the above statement that animals emit this 'magnetic fluid,' the writer can testify to the fact of having seen a rattlesnake demonstrate the ability of utilizing its 'animal magnetism' upon its intended victim by making it immobile.

*Question.* Is there any relationship between Prana and/or Animal Magnetism and the Astral Light?

*Answer.* Yes. But this question does not enable one to give as clear an exposition as the former query for the following reason. The term 'Astral Light' is used in such a generalizing manner that it would be necessary to designate which aspect of the Astral Light is applicable. Just as Akasa is used by the Mahatmas to cover a wide range, extending over seven cosmic planes, so also may the term 'Astral Light' be so employed. However, there is a relationship which may be designated: it occurs when the "animal magnetism" (to use the common term) is transmitted from one person, who acts as the transmitter of the fluid, to another: it is carried by means of the astral currents present within the lower reaches of the As-

tral Light. The 'fluid' is transmitted even when there is no physical contact between operator and patient.

Here is an example illustrating the use of Akasa in connection with the human constitution, therefore bearing upon the theme under consideration. The passages cited from a letter written in French by the Master Hilarion to Col. Olcott:

"le Col. pourrait se rendre pour quelques jours à Colombo—mais *seulement pour quelques jours*—pour les encourager et les remplir de son *Akasa personnel*—ce qui ne pourrait que leur faire du bien."

In translation: "the Colonel could go to Colombo for a few days—but *only for a few days*—to encourage them and to recharge them with his *personal Akasa*—which could not fail to be beneficial to them." (*H. P. Blavatsky Collected Writings*, V, 132)

We humans are "bathed with," or "enveloped in" Cosmic Prana—or Jiva—whether we realize it or not. Similarly we are in contact with the Astral Light, although the vast majority of humans are not aware of it, because at present our "senses" are not sensitized to the vibrations of the Astral Light. Furthermore, we are apt to think of Cosmic Prana and the Astral Light—which in its lower reaches may even be called Cosmic Linga-sarira—as being situated in blocks one on top of another, because of listing the seven Cosmic Principles diagrammatically—comparable to the seven principles of the human constitution. As a matter of fact these cosmic "vitalities" (to use the word in its first dictionary definition of vital forces) interpenetrate all the seven Cosmic Principles; just as they permeate even the physical plane and world on which we reside.

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### BOOK WANTED

Miss Nellie Potter, Book Steward of the Toronto Lodge, has received an inquiry for a copy of *The Superphysical*, by Arthur W. Osborne.

Can anyone help? Please get in touch with Miss Potter at 52 Isabella Street, Toronto 5, Ontario.

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### ANNUAL PICNIC

A happy gathering of members and friends left Toronto Lodge, 52 Isabella Street, at 9.30 a.m. on Saturday, June 11th, to travel by chartered bus to Niagara Falls for the Annual Picnic. There they were joined by members from Hamilton and other Southern Ontario centres.

The weather again this year was perfect and after lunch in a delightful setting overlooking the Falls the afternoon was spent talking with friends or viewing the many lovely spectacles in the area.

The bus left for Toronto at 6.30 p.m. via a different route to that taken in the morning and so afforded an opportunity of viewing as much as possible of the beautiful scenery of the Niagara Peninsula.

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### THE CARELESS DISCIPLE

(Continued from page 58)

We were again in the lonely cave. Faint footfalls echoed round the walls, and soft whispers as of peace and hope trembled through the air."

"Once a man, always a man" is an ancient saying. The seed cannot re-enter its shell, nor the earth retrace its path in the sky. However if many incarnations are pursued in great wickedness, the works can be lost, and the evolutionary cycle wasted. The man himself, the soul or ego can no more incarnate into lower forms than the blood flow backward through the heart. It is not necessary to drop to another kingdom of nature to suffer punishment (bad karma.) The exquisite justice in Nature is far beyond man's inventive imagination; the most abused beast can neither sin nor suffer as does the cruel man. The handicaps men are born to: blindness, paralysis, the

crippling poverty of environment, lonely, loveless lives—are these not far worse than life in the instinctual animal form? The bird, beast and insect is born, lives and dies without mental agony or longing, such as comes to every man. It is as impossible for a spiritual soul to enter an animal body as it is for a giraffe to recite Shelley.

The eminent psychologist Erich Fromm sums up in his book *The Heart of Man*:

Evilness is a specifically human phenomenon. It is the attempt to regress to the pre-human state, and to eliminate that which is specifically human: reason, love, freedom . . . he can never be satisfied with evilness as a solution. The animal cannot be evil; it acts according to its built-in drives . . . Evilness is the attempt to transcend the realm of the human to the realm of the inhuman, yet it is profoundly human because man cannot become an animal . . . *Evil is man's loss of himself in the tragic attempt to escape the burden of his humanity . . .*

There is lesser evil, according to the lesser degree of regression. There is lack of love, lack of reason, lack of interest, lack of courage. Man is inclined to regress *and* to move forward . . . he is inclined to good *and* to evil. If both inclinations are still in some balance he is free to choose, provided that he can make use of awareness and that he can make an effort . . . If, however, his heart has hardened to such a degree that there is no longer a balance of inclinations he is no longer free to choose . . . Man is responsible up to the point where he is free to choose for his own action . . . Man's heart can harden; it can become inhuman, yet never non-human. It always remains man's heart . . . the never-ending task of having to make choices. We must choose the means together with the aims. We must not rely on anyone's saving us, but be very aware of the fact that wrong choices make us incapable of saving ourselves. Indeed we must become aware in order to choose the good

—but no awareness will help us if we have lost the capacity to be moved by the distress of another human being, by the friendly gaze of another person, by the song of a bird, by the greenness of grass. If man becomes indifferent to life there is no longer any hope that he can choose the good . . . The Buddha recognized the cause of human suffering—greed. He confronts man with the choice between the alternative of retaining his greed, suffering, and remaining chained to the wheel of rebirth, or of renouncing greed and thus ending suffering and rebirth. Man can choose between these two real possibilities: there is no other possibility available to him.

Thus in each instant, choice by choice, we build our salvation. As the Sadhu's Book puts it: "Reflect, O disciple, that thou hast only a moment in which to mould for good or evil the fleeting atoms that thou castest off each instant."

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## 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 have 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*

## BOOK REVIEWS

*The Meaning of Life in Five Great Religions*, edited by John A. Irving and R. C. Chalmers. Published 1965 by The Ryerson Press, Toronto. 165 pp. Price \$3.50.

It is gratifying to be able to report another Canadian publication which falls more or less under the category of comparative religion. In this book, five major faiths, Hinduism, Buddhism, Judaism, Christianity and Islam are discussed by individual scholars. The very fact that they have been given this equal opportunity to express their own views for comparison is not to be taken lightly even in these days.

The meaning of life should certainly be discoverable in the world's religions, but as they are generally interpreted, the meaning frequently gets distorted, and the authors of these articles seem hindered by the distortions. Sometimes the theme becomes inverted and then there is a tendency to write on the meaning of religion in life rather than the meaning of life in religion.

If I noticed one common feature of these articles it was the rather narrow view of *life*. No contributor attempted to define it; seldom did any conception seem to transcend the physical. I missed the feeling of unity, of continuity, of purpose in life. For example, I have long been under the impression that the doctrines of karma and reincarnation were important factors in the religions of Buddhism and Hinduism, but this is not apparent here.

This book should not be criticized, however for falling short of its intent. The difficulty of such an undertaking is only too apparent, and the attempt alone is commendable. At least *The Meaning of Life in Five Great Religions* provides an opportunity for the expression of a variety of religious opinions and this is all to the good.

The article on Islam perhaps comes closest to achieving the principle aim, and has the added virtue of being a well-written piece. A useful and thoughtful introduction

is not matched by the summing-up essay but the book as a whole gives a feeling of balance.  
—T.G.D.

☆ ☆ ☆

*Seven Great Religions*, by Annie Besant. Published 1966 by the Theosophical Publishing House, Adyar, India. xiv + 274 pp. Price Rupees 8.40 (cloth), 5.90 (wrapper).

This is a reprint of *Four Great Religions*, which first appeared in 1897, together with three lectures which were given in 1901. The religions included are Hinduism, Zoroastrianism, Jainism, Buddhism, Christianity, Islam and Sikhism.

The value of a book like this is the presentation of a number of faiths by a student sympathetic to all and with a minimum bias towards any one of them. Complete objectivity being anyway impossible, a standard approach such as this is most desirable.

I felt that Hinduism comes off least best in this series, but this may be because it was the predominant faith of the audience, and the lecturer could afford to speak on a more knowledgeable level. The other talks are not as heavy-going, and have more general appeal.

By all accounts Mrs. Besant must have been one of the outstanding orators of her age, which produced many. Such is the power of the human voice, however, that seldom does a written lecture convey the quality of the delivered version. In this respect, *Seven Great Religions* likewise fails what were no doubt inspiring lectures. The information is all there, but only now and again does a single phrase stir up feelings as by the spoken word. I would guess that Mrs. Besant had the audience in the palm of her hand in such instances as:

"Let every man in his own faith teach the ignorant to love and not to hate. Let him lay stress on the points that unite us, and not on the points that separate us. Let every man in his daily life speak never a word of harshness for any faith, but words of love to all." p. 101.

Had these talks been originally written as essays, they might have gained something in construction, but would have missed the swinging phrases which are permissible on the platform. The style still gets the message across, however, and all in all *Seven Great Religions* is a useful introduction to the major faiths of the world. —T.G.D.

☆ ☆ ☆

*H. P. Blavatsky Collected Writings, Volume I, 1874-1878.* Compiled by Boris de Zirkoff. Published 1966 by The Theosophical Publishing House, Adyar, India and The Theosophical Press, Wheaton, Ill., U.S.A. lxxx + 570 pp. Price \$6.50.

"We cannot speak too highly of the enterprise and devotion that has produced this volume and we trust it will be widely supported . . ."

So wrote the reviewer of *The Complete Works of H. P. Blavatsky, Volume I* in the April, 1933 issue of *The Canadian Theosophist*. One cannot but echo his words now, 33 years later, with ten volumes already published and a long-awaited new edition of the first again available.

The *Collected Writings, Volume I* (the title was changed when the series was continued after World War 2) is more than just a new edition as a quick comparison with its predecessor readily shows. It is practically a new book. In addition to a number of items not previously included, a wealth of factual information, including excerpts of notations in H.P.B.'s personal scrapbook, supplements the text. Students should be indebted to Mr. Boris de Zirkoff's research which has provided so much interesting and necessary background material for this book.

This volume commences with the first known of Madame Blavatsky's published writings. The prose, even in her third (?) language, is vigorous and sparkling from the earliest items. She wrote with a flair for turning an entertaining phrase such as would be the envy of an experienced pro-

fessional writer. It is not at all difficult to recapture the excitement of that era from these pages and one is struck with admiration over the outstanding talents of the author.

But there was purpose along with the excitement, and H.P.B.'s initial efforts to educate the serious spiritualists of the day in some eastern theories concerning the phenomena which were their main interest should suggest the intentions behind the founding of the modern Theosophical Movement.

There is an unquestionable air of *authority* in these writings. It is obvious that H. P. Blavatsky had a mission, and that she was well trained and capable of seeing it through. Her confidence in her teachers is evident on every page and from the beginning there is no doubt of her extraordinary knowledge of the occult.

For this volume the compiler has prepared a General Outline of Madame Blavatsky's life prior to her public work. While necessarily brief and to the point, in the absence of a reliable full biography this interesting document is a useful introduction to the brilliant personality who entered the limelight in 1874. As in other volumes the chronological survey is a helpful guide.

There are more than 100 pages of bibliography and index in this volume, which also contains a large number of photographs and other illustrations. Again we must express our gratitude for these features of the series. As usual the index is comprehensive. Among the biographies of the leading characters in the important first years of the Theosophical Movement are included those of Abner Doubleday, William Quan Judge, Eliphas Levi, C. C. Massey, H. S. Olcott and Alexander Wilder.

Of all the volumes in the *Collected Writings of H. P. Blavatsky*, this is of special importance considering the years covered. It is fascinating as straight reading; as resource material for the student of Theosophy it is invaluable. —T.G.D.

## OTHER RECENT PUBLICATIONS

*Occult or Exact Science?*. Articles by H. P. Blavatsky. Published 1966 by The Theosophy Company. 48 pp. Price 35 cents.

*Theosophy and H.P.B.* Articles by H. P. Blavatsky. Published 1966 by The Theosophy Company. 48 pp. Price 35 cents.

Two useful additions to this series. *Occult or Exact Science* contains the article by that name and "The Negators of Science". *Theosophy and H.P.B.* contains "What of Phenomena?", "Our Three Objects", "Philosophers and Philosophicules", "The Tidal Wave", "Why I do not return to India", "She Being Dead Yet Speaketh".

These booklets are very reasonably priced,

and should appeal especially to newcomers.

The General Publishing Co. Ltd., representatives of Dover Publications Inc., New York, have announced the availability of the following reprints which are of interest to students of religions.

*Astrology and Religion Among the Greeks and Romans*, by Franz V. Cumont. (\$1.35).

*The Mysteries of Mithra*, by Franz V. Cumont. (\$1.85).

*The Oriental Religions in Roman Paganism*, by Franz V. Cumont. (\$2.00).

*A Record of Buddhistic Kingdoms*, by James Legge. (\$2.05).

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