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HELENA PETROVNA BLAVATSKY

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H.P.B. AND THE ORIGINAL TEACHINGS

A review based on a talk given at Tekels Park

REX DUTTA

We are pleased to introduce our readers to Rex Dutta, who will be visiting several Canadian Lodges in early June. The following notes for a talk he gave last year seem particularly appropriate for this White Lotus Day issue. Eds.

The *Collected Writings of H. P. Blavatsky*, edited by Boris de Zirkoff, clearly demonstrate the staggering quantity of her literary output, unfalteringly year by continuing year, always consistent in its main tenets, unhesitatingly proclaimed as teachings, enumerated, emphasized and expounded utterly without fear or scruple, ignoring enemies and attacks, ever seeking to state TRUTH; ten magnificent volumes, each of some 575 pages, and two more yet to come.

Even at that level, it is an achievement unequalled by anyone else in the T.S.

The Preparation

Beyond volume, sustained effort and achieved results, is—quality. Again utterly unequalled by any other Theosophist. Let us consider the facts: With no one else in the entire Theosophical Movement, not H. S. Olcott nor literally any one else since, did the Masters take so much care and time in selection and training. Overwhelming is the evidence, even badly stated:

(a) the Masters searched for a hundred years before selecting H.P.B.; one hundred years, several generations, with the choice of the entire planet; a search conducted by Masters with genuine spiritual insight, to whom clairvoyance is commonplace. In itself that is unique.

(b) When chosen in 1851 she already had powers far beyond those of any other Theosophist: she could apport articles from distant places. Who else can do that? The totality of her powers, in fruition, amply justify her greatness and are clearly enumerated by G. A. Barborka in the Blavatsky Lecture given at our Convention in 1970, and available in booklet form as *H. P. Blavatsky—the light bringer*.

(c) Her training lasted twenty four continuous years before she founded the T.S. in 1875. Who else had this? In 1851 she was given the choice of a normal comfortable life as a famous musician and as a born aristocrat, or of slander, enmity, hate and treachery—in order to help you and me. No glory, no prestige, no power. For seven years she travelled, a woman alone, guru-testing; chelas, say the Mahatmas, are left to their own devices when on probation. For yet a second span of another seven years she so continues; visiting, alone, people and places that might have deterred regiments of armed soldiers—crossing the Rockies, islands of the Pacific, deep in the almost-unknown hinterland of Asia, in forest, mountain and desert. Then in 1865 came her famous illness of 21 days, in a virgin forest, on a flowing river; much symbology and much interest in the manner of her 'sudden' recovery, and at the way her eyes never dimmed though her body thinned as she scarcely ate or drank. Of this illness she herself commented that there was an abyss of difference between the H.P.B. of before and after. A third period of seven years, now of continuous direct training from the Masters, in and out of Tibet; yet another three years after more tests, and she emerges in 1875 as a Mediator. Those who try and dismiss H.P.B. as a medium, please note the difference. As a mediator, phenomena never but never, occurred unless, until and for so long as she wished it; control was perfect, was positive and *not* 'passive receptivity'. Knowledge balanced, and controlled, developed faculty.

(d) Proofs of her knowledge she gave.

Who else had heard of, let alone could spell out, the *Stanzas of Dyzan*? Who else, since, has understood them? Have you read the *Transactions of the Blavatsky Lodge*, page 298-406 of volume X? Who else evinces such deep living occult power and quality?

(e) She lived the life to prove her truth: she was born rich, she died poor; all her money she gave to the cause; she helped build Adyar, and when the T.S. deserted her and banished her from there (literally) she yet agreed to sign away any rights to it, lest her heirs claim it after her death. She had no bed of her own, let alone protected quarters surrounded by adoring disciples, providing special food, rich clothing and soothing amenities. Do you know anyone else who actually gave up a first class ticket to travel steerage—to help a stranger?

(f) She died, as you would expect of a true servant of the Masters, working to the last and then quietly slipping away. A quiet peaceful death is *earned* they say.

What then was the Theosophy propounded by this woman, head and shoulders above all others in selection, training, knowledge, faculty and practice?

The Standard

It was theosophy of a standard so high that even in H.P.B.'s lifetime the T.S. could not reach it, let alone maintain it. Volume X, page 154, October 14, 1888: "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 (her capitals) devised by the *real* founders of the T.S. . . ." Again on page 198 in December 1888: "Ready to lay down our life any day for THEOSOPHY—that great cause of the Universal Brotherhood for which we live and breathe—and willing to shield, if need be, every true theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual loosening and undermining

of the original system by the sophistry of many of its highest officers".

Manas

It would seem that for the past seventy years there has been a tendency in the T.S. to play down intellect or book study, and to start emphasizing intuition and *Buddhi* at the slightest excuse. It comes as a shock, therefore, to find in the collected writings, that is in the Original Teachings, that *Manas* seems to be the fulcrum on which all hinges. The Proem of *The Secret Doctrine* does not even mention the word 'love'; consistently, it stresses 'ideation' or 'thought'. Again on page 175 (original ed. of the S.D.): "The Monad emerges from its state of spiritual and intellectual unconsciousness; and skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets directly into the plane of Mentality. But there is no plane in the whole universe with a wider margin or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every 'form', from the 'mineral' monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD."

Apparently, *Manas* is the key for this—the fifth?—*manvantara* Volume X, page 325: "Mahat—the great *Manvantaric* (her italics) principle of Intelligence."

Mahatma

Did you know how H.P.B. defines a Mahatma? Whole *Manas*! Volume VI, pages 239-41:

"*Manas, the pure man*" (her italics), which is it seems, the real 'thing' that reincarnates . . . "until there arrives a time when its *whole Manas* (her italics), being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA . . . And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight (her italics). He must so elevate his *Manas* (her italics) that

its perception will be clear and all mists created by *Maya* must be dispelled . . .

“‘Blind faith’ is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief which is the real meaning of the word ‘faith’. This belief should at the same time be accompanied by *knowledge* (her italics), i.e. experience for ‘true *knowledge* brings with it faith’. Faith is the perception of the *Manas* (the fifth principle) while knowledge, in the true sense of the term, is the capacity of the Intellect, that is spiritual perception.”

Further, it comes as a second shock to realize that few of us have done much to develop *Manas* as yet. How many are the Mahatmas at present? It seems that humanity develops one principle per round: in this the fourth round, we are seeking to develop the *Kama* one, of desire, and will have to complete the fifth round before we have whole *manas*—that is some 16 more sub-root-races of this round, plus another 49 sub-root-races of the next round, before we can truly start talking about *Buddhi*, with meaning!

Small wonder that the preface of *The Key to Theosophy* states: “To the mentally lazy or obtuse, Theosophy must remain a riddle”. Yet even with hard work it will be many many lives, many many sub-root-races over many many millions of years before we have whole *Manas*.

Chelas

Our Society has been plagued by self-styled *chelas*, accepted pupils, initiates; we even tried to make a future *Manu* and a *Bodhisattva* out of two worthies. Consider Volume VII, page 246, December 1886:—“During the eleven years of the existence of the Theosophical Society I (that is H.P.B.) have known, out of seventy-two regularly accepted *chelas* on probation, and of the hundreds of lay candidates—only three who have not hitherto failed, and only one who had a full success”. Only one! and

as a “mere” *chela*. Let alone an initiate or an *arhat*.

The standards of H.P.B.’s Theosophy were indeed high. We have to grow towards them; not drag them down to us. In what way have we (almost inevitably) tended to degrade the Eternal Truth down to our tiny level? How about God, science and discrimination?

Another great myth we have spread around for the past seventy years is that things have changed since H.P.B.’s day, her remarks on religion and science are out of date. Are they?

What fundamentally has changed about God? The “God is dead” and other such movements have “improved” the image (or killed it) but to the Christians, Moslems, and so on there is a “someone” or at best “something” to which to pray. Even if the prayer, too, has been modified. According to H.P.B. this is diametrically against Theosophy—the very concept of someone/thing outside to whom/which you pray. According to her, over some 6,000 pages of the *Collected Writings*, over some 1,450 pages of *The Secret Doctrine*, there is nothing without, there is no need for a priest or other intermediary, all is within. Even in her day, continued pathetic or downright dishonest twists and wriggles to degrade the ever unknowable PRINCIPLE which has no attribute like Love/Hate, and which has no direct connection with the finite, down to a HE, or even an ITNESS.

In *The Key to Theosophy* (chapter V headed The Fundamental Teachings of Theosophy) she wrote:

“Enquirer: Do you believe in God?”

Theosophist: That depends what you mean by the term.

Enquirer: I mean the God of the Christians, the Father of Jesus, and the Creator, the Biblical God of Moses, in short.

Theosophist: In such a God we do not believe.”

Note too, she goes on to spell out the question of belief in prayer, even to the

Absolute Principle. She believed in Yoga, that is in internal will—command, man's mastery over himself—not the begging from something outside.

And Science? It still looks at matter from the outside, the lowest of the seven grades of matter at that. Science still denies to all matter and to all energy, a living consciousness. Where is the scientist who talks of Mr Electricity or Mr Gravity. Only the superficial theories have changed; it is still without-in only. "Proof" is still sought from the particular to the universal (that is without-in) instead of the Theosophical "As above, so below", that is from the universal to the particular. See Volume X page 349: "In occultism it is always best to proceed from universals to particulars".

Discrimination is perhaps the final point now to be focused from the original teachings. Motive has to be selfless, genuinely and deeply, so that our lopsided wanderings and efforts have a chance to straighten as our petty conditionings are shed, and we grow to Theosophy, that is true Brotherhood. Oneness being the goal, but in full consciousness. Humility comes into discrimination of course; as shown by Volume X, page 129, speaking of the Mahatma Letters: "We have been asked by a correspondent why he should not be free to suspect some of the so-called 'precipitated' letters as being forgeries, giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem, from the contents and style to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of

applying this untrained judgement in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false." Then follows a brief description of how the precipitation is done via a chela: "For all that the recipient of an 'occult' letter can possibly know, and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate *one single fraudulent line in his name* (her italics) would wink at an unlimited repetition of the deception." And this leads directly to the following. "All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together*". (her italics)

Strange as it may now seem to some of us, H.P.B. was not afraid to speak of the Teachings, definite Teachings-of-Theosophy. She freely uses words like 'pivotal doctrine', fundamental dogma, and pre-fixes her three fundamental propositions of *The Secret Doctrine*, giving to each in turn the three words "establishes, affirms, and teaches". Her introduction to *The Secret Doctrine* speaks of its "FACTS (her capitals)—you will never be able to make away with these, you can only ignore them, and no more".

REX DUTTA'S VISIT

Author of *Flying Saucer Viewpoint* and *Flying Saucer Message*, Rex Dutta will visit Canada in June to give public lectures as follows:

June 8	Montreal
June 11 and 14	Toronto
June 12	Hamilton
June 16	Vancouver

Mr. Dutta is a keen student of *The Secret Doctrine*, and it is hoped he will be able to conduct students' classes in each of the above centres. For further details, please consult Lodge Secretaries.

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THE LOON AND I

FLEET BERRY

The early morning rays of the sun were tinting the still surface of the lagoon. There was no sound but the gentle breathing of nature till a loon splashed down. The ripples caught the reflection of the pines changing them into waves of colour. The loon, as soon as he sensed that there was no disharmony, concentrated on the watery world below. Quietly he sank and soon came up with a fish crosswise in his beak. With head under water, he worked the struggling fish around until he could swallow it head first. Then he pushed his bill into the oil glands at the base of his tail and took a sip of water. After several repetitions he floated peacefully while he digested his meal.

For some time, I had been searching for a way of explaining the seven principles of man to children. Now Nature had supplied the key. Many youngsters are receptive to ideas from the Ancient Wisdom. However, first impressions stick so they must be true. The comparison with the layers of an onion is too crude and misleading for a child—it does not give any idea of interpenetration. Each principle seems distinct. Children, even as young as five years, if ready at all, easily comprehend Theosophical ideas. One boy of five with very terrible nightmares, cured them after understanding something of the astral world.

For me, the loon opened a door. At first, the lagoon was simply a two-dimensional sheet of water. The loon dived and the water became a very complex three-dimensional world.

Many plants and animals lived in it. There were several kinds of fish of many sizes, three kinds of turtles, beavers, muskrats, water snakes, frogs, crayfish and clams. There were the tiny animals, like fairy shrimps and daphnia. Also there were the invisible algae, so numerous that they turn the water a yellowish brown. Larger

algae look like big lumps of jelly on underwater twigs. At the bottom, which is alive with many other tiny forms of life, the muck generates gases. To add to the complexity of the water there are many dissolved minerals and the water is made of two gases.

The loon sank into this watery world unconscious of the great variety of cell life that makes up this world of consciousness around him. He did not think of the forces influencing this complex world: sun warming and lighting it; wind aerating it and stirring up currents; gravity sending the night-cooled surface water to the bottom; the loon itself making new currents and sound waves with its beating wings and webbed feet.

All this a child grasps eagerly. It is a short step from the water world to man. Man too is apparently simple but actually very complicated, composed of many kinds of cells each with its own life and suitable degree of consciousness. These are influenced by many internal forces or currents as well as by external ones. The child can grasp that we are physical and the cells alive with life force. We have strong emotional currents. Mind directs—but without the wind and the sun the lagoon would stagnate, and life die. Or as in Lake Erie, be polluted and die. So he can understand that man needs something greater than cell life and brain, an unseen spirit. So he sees the need for an inner spiritual Self making life possible.

The watery world, like man (body, soul and spirit), functions as a whole. If one part is inadequate, eventually the whole suffers. If certain nutrients are missing or over supplied some forms of life sicken, are deformed or die. This poisons the whole. If our bodies, emotions and minds are not properly fed, sickness follows. Sickness is not a burden to be borne but a fault to be

corrected. Ignorance replaced by knowledge. It is so easy to escape responsibility by blaming heredity, karma or what you will.

The two worlds of the loon, air and water, remind me of the two main divisions of man, spiritual and material. Higher and Lower, inner and outer. Science has examined the loon's watery sphere. There is little that is not known because it is so obvious. So it is with our outer selves. The loon's basic world is a wet one. He can lift himself for comparatively short periods only, into the air. Water is his home.

We, too, are at home in the physical world only. What a difference it must make to a man when he feels that the spiritual world is his real home.

The loon suggested other analogies. The watery world, when each little centre of consciousness is healthy and in harmony with its neighbours, is self-sustaining. But upset the balance by introducing too much of one kind of life (chemical, plant or animal) and sickness, death and decay set in. This not only poisons the watery world but also the airy world above.

In our bodies, if nutrition is faulty, the whole organism is thrown out of harmony with the same results as in the lake or river. There is, possibly, no one with perfect health except the Adepts. Yet in sickness, we do not seek the basic cause but doctor the results. Most of us consider sickness as an affliction to be borne and feel more or less sorry for ourselves. If we took this attitude towards dying Lake Erie, it would surely die. Instead if we think of sickness as discord and correct the mistakes that we have made through selfishness, laziness or ignorance, then we grow healthy and useful. These remarks apply also to the mental level. In India, a common belief is that an unhealthy mind produces a sick body.

The loon is more conscious of the lake than of the air. Even we do not think much of the dependence of the material upon the spiritual. Yet cut off light, heat and

air (the upper triad) and all life in the water would disappear. Drive a wedge between the upper triad and the lower quaternary as in hypnotism or with drugs and damage is done to the personal self. While much can be done on the physical level to make life healthy, it is the spiritual forces that are the mainspring.

Light, heat and air penetrate, in varying degrees, all the life and states of consciousness in the water and stimulate growth. So with us. The strength and degree of penetration of our spiritual power into our material being determines the health and the vitality of the latter. The higher must inspire the lower.

Once I saw an engineer from Corning Glass shatter a vase by sounding a tuning fork with the same rate of vibration as the vase. We know of mediums becoming sick physically and mentally when finer forces are used for coarser purposes, their vibrations lowered to the lesser level. Perhaps we can even find examples within ourselves. "Let not thy mind become the playground of the senses". Instead we need to use our finer powers to lift ourselves and others to greater understanding and higher states of consciousness. When the loon is attacked by a turtle beneath, he seeks safety in the air above.

Perhaps by purifying our physical consciousness, by helping the spiritual forces to act upon it, we can become airborne, and know that we are God. If we could be clear channels through which life could flow to others, perhaps we could fly home.

Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature.

—*Light on the Path*

THE SIGNIFICANCE OF THE MONAD DIVINE? — OR HUMAN?

ELSIE BENJAMIN

(Concluded from page 7)

RELATING THE MONAD TO THE VARIOUS KINGDOMS

While we must not confuse the dividing of Man into his Seven Principles, with the division of Monadic Rays: Divine, Spiritual, Human, Vital-Astral, etc., it is important to be able to correlate them, as H.P.B. does in this revealing paragraph, dealing both with the various kingdoms through which the Monad travels, and the various aspects or Rays of the Monad in these kingdoms:

“In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the ‘Individual Monads’ of men, so the Mineral Monad—being at the opposite point of the circle—is also One—and from it proceed the countless physical atoms. . . .

“Otherwise how could one account for and explain mathematically the evolutionary and spiral progress of the Four Kingdoms? The ‘Monad’ is the combination of the last two ‘principles’ in man, the 6th and the 7th, and, properly speaking, the term ‘human monad’ applies only to the dual soul (Atma Buddhi), not to its highest vivifying Principle, Atma, alone. But since the Spiritual Soul, if divorced from the latter (Atma) could have no existence, no being, it has thus been called. . . . Now the Monadic, or rather Cosmic, Essence (if such a term be permitted) in the mineral, vegetable, and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva Kingdom, yet differs in the scale of progression. It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the

lower Kingdoms, and after an incalculable series of transformations flowering into a human being. . . . Instead of saying a ‘Mineral Monad,’ the more correct phraseology . . . would of course have been to call it ‘the Monad manifesting in that form of Prakriti called the Mineral Kingdom. . . .’

“. . . the Occultists (while applying the term to the whole Kosmos) distinguish the progressive stages of the evolution of the concrete from the abstract by terms of which the ‘Mineral, Vegetable, Animal, (etc.) Monad’ are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The ‘Monadic Essence’ begins to imperceptibly differentiate towards individual consciousness in the Vegetable Kingdom. As the Monads are uncompounded things, . . . it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence. . . .

“. . . Thus it may be wrong on strictly metaphysical lines to call Atma-Buddhi a MONAD, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit, and *vice versa*; and since the Universe and the Deity which informs it are unthinkable apart from each other; so in the case of Atma-Buddhi.”—*The Secret Doctrine*, I, 177-9 or. ed.; I, 200-2 3rd ed.; I, 230-1 6 vol. ed.

CONSCIOUSNESS HOLDS THE KEY

We can think of this journey of the Monadic Essence through the various King-

doms, from its divine source, and then working up from the lower to the higher and back to its divine source, as the various foci of consciousness, monadic consciousness suited to each realm or kingdom that it is passing through.

“The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every ‘form,’ from the ‘mineral’ monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.”—*The Secret Doctrine*, I, 175 or. ed., I, 198 3rd ed., I, 228 6 vol. ed.

“The same difficulty of language is met with in describing the ‘stages’ through which the Monad passes. Metaphysically speaking, it is of course an absurdity to talk of the ‘development’ of a Monad, or to say that *it* becomes ‘Man.’ But any attempt to preserve metaphysical accuracy of language in the use of such a tongue as the English would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane*, and may be com-

pared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the ‘plank,’ be drifted away to another incarnation by the unresting current of evolution.”—*Ibid*, I, 174 fn., I, 197 3rd ed., I, 227-8 6 vol. ed.

LOST SOULS

In the last sentence above (and also S.D. I, 265), H.P.B. refers to the doctrine of lost souls, those who have irrevocably, for this Manvantara, broken their link with their Divine Monad, descended into the “lunar path” or Eighth Sphere, or Planet of Death, and have to start their whole evolutionary journey over again. In the Eighth Sphere or Planet of Death (not to be confused with the Avichi, which broadly speaking is akin to the Christian hell), the lost souls are:

“ground over and over in Nature’s laboratory, and are finally dissipated into their component psycho-astral elements or life-atoms. The Eighth Sphere or Planet of Death is an actual globe; it is also of course a state or condition of being”—G. de Purucker, *Occult Glossary*.

Note that a Lost Soul is not the same as a soulless being!

THE ENSOULING OF MAN

Yes, with the mention of lost souls, we should warn that SOULLESS people are not lost souls. A good description of soulless people, which H.P.B. said we “elbow at every turn on the streets”, is found in G. de Purucker’s *Wind of the Spirit* p. 93. He is discussing “The Ensouling of Man” (this is somewhat abbreviated):

“Soulless people are not wicked. They are just drifting, sleeping unawakened. They live more or less in the four lower principles of the constitution The vast majority of mankind are soulless in

the technical sense that we understand. The soul is there but they won't live in it; they won't make it themselves. They prefer to live in the animal . . . the grasping, acquisitive, selfish, appetitive, indulgent, part of us, running after this and running after that, without stability of character, in other words without soul."

But—and this is the crux of the matter: We aren't evolved enough to live in our Divine Monad, only rarely are most of us able to reach up towards the Spiritual Monad; but our task in this Fifth Root Race (and later more fully in the Fifth Round—we are now in the Fourth), is to live in the *Human Monad*, the Manasic Monad. We live so much in the four lower principles, represented by the Animal-Astral-Physical Monad, but let Dr. de Purucker continue:

"These four lower principles are the *human animal*. Being a *human animal* it is superior to the *beast-animal*, because throughout the former there is an instinct of humanity. Nevertheless this *human animal*, when the man lives as a man, should be ensouled by the humanity of the man. When a man lives solely in his four lower principles he is less than a true man. He merely vegetates. He exists. He has no chance for immortality, none whatsoever, because there is nothing immortal in the four lower principles of us. But the *human Monad*, the vehicle of the *Spiritual Monad*, or to put it otherwise, the *Human Soul*, the vehicle of the *Spiritual Soul*, has a great chance for conscious immortality. . . .

"When a man lives in his *Human Monad* the four lower principles are ensouled. He is a full man then. . . .

"So then, ensouling means living those things which we intuitively and instinctively sense belong to the better part of us. That is all there is to it: living in the *Human Soul* instead of in the *human animal soul*: to speak technically, living in the *Buddhi-Manas* instead of in the *Kama-Manas*. . . .

"We shall be fully human, fully ensouled, in the Fifth Round. At the present time we can be so by effort and aspiration. . . .

"Set about ensouling yourself with the soul which is *yourself*. . . . The path is the same for all men, yet distinctive for each individual. Find it".

THE MONAD'S JOURNEY THROUGH THE KINGDOMS: VERSUS THE VARIOUS MONADS MANIFESTING IN THE COMPLETE SEPTENARY MAN.

On the one hand, we have the picture of the *Divine Monad* sending down its rays into first the lowest of the kingdoms of Nature, working its way upwards through the various Kingdoms, on each one forming a focus of Consciousness appropriate to that Kingdom, until it returns to its divine source, enriched by all its experiences on the various planes. On the other hand, we have the picture of the *Monad* as it is related to us humans, to each one of us, focusing its human consciousness in our lives here on earth; but at the same time never separated from its higher foci of consciousness, the *Spiritual* and the *Divine*, and this is described in some detail in Dr. de Purucker's writings, particularly in his *Esoteric Tradition*, dealing with the wonderful Doctrine of the Peregrinations of the *Monad* through the spheres, or the Circulations of the *Cosmos*, and touched upon by H.P.B. in both *Isis Unveiled* and *The Secret Doctrine*. Dr. de Purucker writes:

". . . the monadic element in the human constitution: the *Monad*, any *Monad*, just because it is a Force or Energy of Spirit-Essence—which is equivalent to saying a *Spiritual Entity* of a consciousness-center—from the very fact that it is what it is, is never resting, never in repose—at least during the long term of the *Cosmic Manvantara*. Withdrawal of one Ray of the *Monad* from physical incarnation (as with us humans after death) affects the *Monad* not at all. The *Monad* is a *Spiritual Life*, in

(Continued on page 37)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death in Montreal in early April of Mrs. Edith Goossens. She had been a member of Montreal Lodge since 1929, although age and infirmity had necessarily reduced her active participation in recent years.

* * *

The death in England on January 17 of Mrs. Esme Wynne-Tyson brought an end to a remarkable career of service. A writer of note, she also edited *World Forum*, 1961-1970, and several of her articles had appeared in these pages in earlier years. Among her published works were *The Philosophy of Compassion*, *The Dialectics of Diotima* and *Mithras—The Fellow in the Cap*, a new edition of which is being published this year.

* * *

The 24th Session of the School of the Wisdom will be opened by Mr. N. Sri Ram, International President, on Monday, Oct. 16, 1972. There will be two terms, separated by the International Convention (December 26-31). Mr. Geoffrey Hodson will be Director of Studies.

Applications for admission to the School must be accompanied by a letter of recommendation from the General Secretary. If any members are interested, will they please get in touch with me?

* * *

I should like to take this opportunity of reminding members-at-large that their dues (\$5.00) are payable by June 30 and should be sent to the General Secretary at Box 5051, Postal Station "A", Toronto 1, Ont. (Other members pay through their Lodge Secretaries.)

* * *

Details of Rex Dutta's June visit to Canadian Lodges appear elsewhere in this issue. Because our branches are small and scattered it is usually difficult to arrange national tours by prominent students, and it should not be forgotten that this one was made

possible by a generous donation by one of our members.

My wife and I had the pleasure of meeting Mr. Dutta in England last summer, and we are looking forward to renewing our friendly contact with him. I hope as many members as possible will take advantage of the opportunity to attend his public lectures and students' classes while he is in Canada.

* * *

Janet Treloar, who joined the Society recently, is a fourth-generation Theosophist. I believe she is the first and only one in Canada, and there are probably few throughout our international organization.

Her parents, Barbara and Stan, and grandfather Fred Treloar have all long been active members of Toronto Lodge. Janet's great-grandfather was Jos. Stanford, the eminent architect who designed the hall which Toronto Lodge members added to their 52 Isabella Street property in the 'twenties.

Thus the Society has been well served by one family for seventy years. We look to Janet to carry on the family tradition.

* * *

I am pleased to make a preliminary announcement regarding plans for the 1972 North American Theosophical Students' Conference. It will be held at "Olcott", headquarters of the T.S. in America at Wheaton, Illinois, on the weekend of Oct. 7-9. (This is the Canadian Thanksgiving and U.S. Columbus Day weekend.)

Theme of this year's conference is "The Roots of Theosophy" around which a research-type program will be planned taking advantage of the resources of the Olcott library.

Look for more details in the next issue, but in the meanwhile, start planning now for another memorable NATSC.

* * *

The General Executive of The Theosophical Society in Canada met at 12 MacPherson Avenue, Toronto, on Sunday, April 9. The General Secretary was in the Chair

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All letters to the Editors, articles and reports for publication should be addressed to the Editors, Box 5051, Postal Station "A", Toronto 1, Ont.

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

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

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

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with the following members present: Messrs. L. A. Dadswell, G. F. Gardiner, W. C. Schmitt and C. Weaver.

Business was mainly of a routine nature. It was reported that the Post Office had conducted an audit of the Society's records to check our qualification for second-class mailing privileges for *The Canadian Theosophist*; the result was satisfactory and the auditor had remarked on the exceptional quality of the record-keeping, for which we are grateful to the Section Treasurer, Ralph Webb.

The Executive confirmed that the Section would again co-sponsor the North American Theosophical Students' Conference, to be held this year at American T.S. headquarters in Wheaton the weekend of Oct. 7-9.

Bound copies of Volumes 51 and 52 of the magazine had been received from the bindery and would be distributed as usual to Canadian university libraries.

* * *

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

Toronto Lodge. Barry J. Barclay, Dale Barclay, Glenna M. Barclay, Lea Barclay, Harold L. Burrows, Theodora Edwards, William Edwards, John F. Matthews, Paula Neilson, Janet Treloar.

Vancouver Lodge. Anja H. Kotiranta.

—T.G.D.

MONTREAL LODGE

The members of Montreal Lodge meet every Tuesday evening at 7 p.m. for meditation and continued study of *The Secret Doctrine*. The public meeting follows at 8.15 p.m.

The Lodge has been fortunate in having some interesting speakers during the season and is looking forward to the forthcoming visit of Mr. Rex Dutta.

Mrs. Edith Goossens, a long time member of the Lodge, passed on recently and we send her on her journey with love and gratitude for the work she did for the Lodge in the past.

Viola P. Law,
Secretary

VANCOUVER LODGE

The Annual Meeting of the Vancouver Lodge was held on April 12 when the following officers were elected:

President Mrs. Doreen Chatwin
Vice-President Mrs. Marian Thompson
Secretary-Treasurer Mrs. Anne Whalen
Librarian Miss Judith Myrtle

Miss Myrtle has already been working on the relabelling and repairing of some 500 books in the Library and an Assistant Librarian, Mrs. Nina Freeman, has been appointed to help finish this project.

The Lodge received some 150 Theosophical books from the estate of the late Mrs. Hannah Buchanan and these have been kept intact and are known as the "Buchanan Library" in her memory.

TORONTO LODGE

Week-night classes and the Sunday *Secret Doctrine* class continue at the Lodge. On Sunday, March 19, Mrs. Mireille Zupa of Buffalo Lodge was the guest speaker and members of Toronto Lodge conducted other Sunday meetings.

On April 17 and 18 Dr. Masaharu Taniguchi, founder of the Seicho-No-Ie Movement, gave two public lectures. On both occasions the auditorium was well filled.

Mr. Rex Dutta will give public lectures on *Flying Saucers* at the Lodge on June 11 and 14 and will also conduct a members' *Secret Doctrine* class.

THEOSOPHICAL SUMMER CAMPS

Several Theosophical Summer Camps in the United States have announced their programs for the summer months and members wishing full information on the various camps should write as follows:

Ozark Theosophical Camp and Education Center, Sulphur Springs, Arkansas: Mrs. Irene Lockhart, 1708 Shelby, Springdale, Arkansas 72764, U.S.A.

Far Horizons Theosophical Camp, Sierra Nevada Mountains, California: Miss Bim Lecklider, Box WW, Kings Canyon National Park, California 93633, U.S.A.

Pumpkin Hollow Farm, Craryville, New York: Mrs. Marie Gouffe, Pumpkin Hollow Farm, RFD 1, Box 135, Craryville, New York 12521, U.S.A.

Camp Indralaya, Orcas Island, Washington: Mrs. Dorothy Abbenhouse, 6553 - 44th Avenue N.E., Seattle, Washington 98115, U.S.A.

THE SIGNIFICANCE OF THE MONAD

(Continued from page 34)

movement always, and the movement is not only continuous but is of the very substance of Cosmic Intelligence."—*The Esoteric Tradition*, II, 856.

Dr. de Purucker explains further:

"The Divine Monad has a range of action and consciousness over the entire galaxy, which includes our own solar world; the Spiritual Monad over our solar system; the Human Monad throughout our planetary chain; and the Animal-Astral on our globe, producing the mere-earth-man. . . . I call your attention to what is really a very wonderful thought: the intermediate nature cannot manifest itself unless it be born from its Father in Heaven, the Divine Monad, and coincidentally find for itself imbediments growing up from the planes beneath and expanding to receive it. A strange paradox—meeting its own child born from itself, but itself growing upwards towards the Divine. If the man loses connexion with the upper and is attracted downwards, then the converse of what I said takes place, and he begins to shrink to a point and vanishes." (Again a reference to a lost soul.)—*Studies in Occult Philosophy*, 111-2.

Thus it is when we die and the Spiritual Monad is relatively freed from its attachment to the Human Monad (which during the devachan is "asleep in the bosom of the Spiritual Monad"), that the latter has its fuller chance for its own evolutionary journey throughout the Solar System and particularly through the Seven Sacred Planets. But that is another story.

NO NEW SOUL OR MONAD
"CREATED" FOR EACH
INCOMING ENTITY

We touch briefly on the vexed question about increases in population, whether a new soul is created for each birth, etc., H.P.B. states:

“Questions with regard to *Karma* and *re-births* are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited, to which they are answered in the affirmative. For, however countless in our conceptions the number of incarnating monads, . . . still, there must be a limit . . . No fresh Monads have incarnated since the middle point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can re-incarnate before a period of many centuries has elapsed . . .”—*The Secret Doctrine*, II, 302-303 or. ed.; II, 316-7 3rd ed., III, 304 6-vol. ed.

Towards the end of her life, H.P.B. had the opportunity of giving deeper teachings

to an advanced body of students in London. In one of her talks she stressed:

“Come to the S.D., without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead TOWARDS the Truth. See in study a means of exercising and developing the mind never touched by other studies. Observe the following rules: (We quote the first one only)

“. . . let the mind hold fast, as the basis of its ideation to the following ideas: the FUNDAMENTAL UNITY OF ALL EXISTENCE. This unity is a thing altogether different from the common notion of unity . . . The teaching is that existence is ONE THING, not any collection of things linked together. Fundamentally there is ONE BEING. This BEING has two aspects, positive and negative. The positive is Spirit or CONSCIOUSNESS. The negative is SUBSTANCE, the subject of consciousness . . .”.

This advice we must adhere to when making our study of the Monad!

THE NEW REFORMATION

ALVIN BOYD KUHN

(Concluded from page 15)

The Christian believer, in endeavoring to implement his salvation through the intermediary offices of Jesus of Nazareth, is only succeeding in deluding himself with the substitution of a fictitious experience for a real one. It is only fair to say that something goes with this effort, to the degree of its sincerity and intensity; it is not entirely fruitless, as an earnest psychological exercise. Jung has conceded to the Roman Catholic Church a certain degree of efficacy in the exploitation of its symbols and ceremonies even though their power is not understood or rationalized by the people. The emblems and the drama inherently carry a psychic dynamism that is potent in

the realm of sentiment and feeling. It is this influence that enables the hierarchy of the institution to hold both its more intelligent and its ignorant clientele in docility and obedience. And that rulership has staked everything for its perpetuation on the lavish display of these symbols and insignia of holiness. One has to wonder whether the whole tremendous organization would not collapse at once if it was forbidden to use any but secular clothing in its rites and parades. It relies almost entirely on the subtle power of symbols to substantiate its claims to divine authority. The human mind knows too well the ordinary humanity of the priestly personality

under the vestments; the symbolic power of his robes alone invests him with sanctity in the eyes of the parishioners. The Church goes so far as to declare that the intrinsic moral-spiritual character of the officiant has nothing to do with the efficacy of the ritual; the symbols and the form of the rite themselves release the dynamic.

But let us go with Jung a bit deeper into this matter. If it is granted that a certain measure of spiritual catharsis, of soul uplift, is exercised over the worshippers even in default of any clear intellectual comprehension of the meaning of the symbols, must one not ask how much more psychically powerful for the exaltation of the spirit would they be if they were at the same time intellectually comprehended? Certainly it can not be argued that the salutary force of rites and symbols is the stronger for *not* being fully and keenly grasped by the mind. Surely the understanding of these things would doubly enhance the psychic precipitate in the area of feeling.

The crux of the whole debate lurks in this very angle of thought, because if those who go blindly through the forms of worship had the full understanding of the truth which the symbols and rites adumbrate, the cathartic dynamism of the procedure would be brought home to the worshippers themselves with a tenfold greater efficacy. For it would be known that the currents of psychic force which their worship generate, which now in their ignorance are sent out in the vague direction of this Jesus personage, would instead be directed inward and centered upon the only actual Christ entity that a human *can* contact, the infant Christ who is first laid in the swaddling bands of mortal flesh within the body and mind of the worshipper himself, and then must be reared and educated by his incarnate experience. Jung condenses the gist of this whole argument in his statement in his *Modern Man in Search of a Soul*. If it be granted that the Christian system does exert a highly beneficial influence through the effort of its votaries to imitate Jesus as the divine

model of our perfectability, Jung still makes it clear that if the psychic currents of the worship are projected away from the self and outward toward the Galilean as object and recipient of the effusion, the result is still disastrous in spite of all. It sends away and dissipates into thin air, so to say, the force of reverence for a sacred object that ought instead to be kept at home. For that sacred object is neither in remote summits of the cosmos nor in the long past history of Palestine. It is within the self of each son of man. What he means to say is that the best imitation of Christ must ever fall short of the dynamic of worship of the deity that abides on the home hearth. And the psychologist tells us why this is so:

The *Imitatio Christi* will forever have this disadvantage; we worship a man as a divine model, embodying the perfect meaning of life, and then out of sheer imitation we forget to make real the profound meaning present in ourselves.

If I accept the fact that a god is absolute and beyond all human experience, he leaves me cold. I do not affect him, nor does he affect me. But if I know, on the other hand, that God is a mighty power within my own soul, at once I *must* concern myself with him.

No stream of afflated feelings poured out upon a distant object of adoration can ever match in benignant efficacy for the worshipper the salutary force of a full devotion to the potential of divine life implanted germinally in the corpus of the individual himself. This is the long and the short of all this discussion.

Of course, where the requisite intelligence, character and resolute consecration of will power are not present in the individual, the worship proffered and encouraged by the Church is outwardly more popular than that concern with the Christ within the self that Jung urges upon us. It conduces to some detached moments of psychic exhilaration of a Sabbath, in aesthetically stimulating surroundings that exalt the emotions, if they do not enlighten the intellect.

It is a pleasant, even delectable exercise of the emotional and devotional strains of aesthetic uplift. It salves the moral conscience, offers a momentary escape from the week's secular anxieties, comforts the soul. It has its due and proper place in the life of religion, and if it were revitalized by the true intellectual understanding of the forces in play, it could elevate wonderfully the cultural level of society. It is an accessory to true devotion, a needed healing balm for souls. The feelings need to be exalted. But the tragedy is that it relapses all too quickly and completely into empty formalism for the reason that Jung asserts: it takes the spiritual force away from the only object that can utilize it and wastes it on the desert air of a fictional objective.

All the while the devotee is pouring out his affection and adoration upon the imagined figure of the distant Jesus, he is losing precious time that should be, and must be, devoted to the interests of the child-Christ that may still be slumbering in the manger-cradle of the worshipper himself. This task, this supreme obligation of all worship is far less delightful than the Sabbath adoration of Jesus in the comfortable pews. It demands attention to the unattractive situations within our own lives, it means that we grapple with the stubborn addictions of the animal instincts in play in our daily life; instead of cuddling the dear Jesus babe in the arms of our endearment, we have to take this Christ-child within our own keeping, guide his infant footsteps into proper paths, help him check the passions of the body he is learning to govern, give his still small voice a chance to be heard amid the raucous hubbub of the lower interests of the day, and in all things help him to bring the whole life under his beneficent rulership. This involves the heart and mind and the feelings in a grim struggle and strenuous conflict, so much less relaxing than the worship of Jesus.

Many people are terrified when they are told that the only Christ that can answer their prayers is cradled in their own con-

sciousness. They are so little aware of his presence that they can count on little aid from him. If *that* is the only God they can look to for help in time of trouble and anguish, they despair. For they have not known of the presence of this entity residing at the very heart of their own being, have never knowingly sought his assistance, have never cultivated his acquaintance and consequently have never elicited a response from him. He is a fragment of the God power, but until he is awakened to self-consciousness, exercised in the art of handling the contingencies of his experience, and his divine faculties brought to their splendid potential by trial and error as much as by success and happiness, he is pictured in the ancient texts as the undeveloped child ("infant" itself means "speechless"), dumb and silent, still bound in the wrappings of infancy, led unprotesting to the altar for sacrifice on behalf of humanity.

How infinitely happier and less stained with cruel savagery might have been the history of Western man over twenty centuries if this Christian faith, instead of forcing its bewildered millions of followers to their knees before the factitious image of this alleged sole incarnation of divinity, had taught all to know of the celestial child who had come from the Father and taken residence deep within the heart of their own nature. How tawdry, banal human life could have been enobled, brightened, beautified, yes and glorified if, as in the Mysteries and other profound and sincere cults of the religious life cherished by more enlightened man of old, Christianity had focused its zeal upon the principles of the arcane science of the divinity that lies asleep in all men. For with that form of religious devotionism goes sanity and balance born of self-revelation, and self-study; goes compassion for the brother born of one's own stressful experience; goes charity, good-will and true love. Tragically with the worship of an entified Christ of history goes, as history itself proves, partisanship, factional strife, discord, hatred of the bro-

ther, bigotry, persecution and slaughter that sickens the heart. Since the worship of this man-God in Judea was the essence and consummation of the whole religious aspiration, there was no need to cultivate the Christ within the heart and mind. Therefore there was felt no compulsive obliga-

tion, as Jung analyses it, to restrain the beast that stands snarling at the portals of the divine child's nursery room of man's nature. Can any educated person deny that the annals of Christian history prove the truth of this analysis?

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. Is there any relationship between Prana, Animal Magnetism and the Astral Light?

Answer. The best way of clarifying the difference between Prana and Animal Magnetism is to give the definitions of the two terms. First of all it may be pointed out that there could be a relationship between the *original* meaning of the Latin word *anima* and prana (but not "animal"), because one of the meanings of the Latin *anima* signified "vital principle" just as one of the meanings of Prana means the life principle. Even the primary meaning of the Latin *animal* means a living being and its secondary meaning had the same significance as the present English word. When coupled with the word "magnetism" it had a specific meaning as indicated in a 1936 unabridged dictionary; therein Animal Magnetism is defined as the term by which Mesmer (1733-1815) the proponent and exemplifier of the phenomenon, designated mesmerism, now called hypnotism under its more scientific development. But a 1966 dictionary defines animal magnetism differently, thus: (1) mesmerism; (2) magnetic personal qualities; (3) sensualism. None of these are applicable to prana.

In regard to magnetism, which may be

regarded as a form of electricity, every body, great or small, is surrounded by a magnetic or electrical field. In *Isis Unveiled* it was stated in this manner:

"The earth is a magnetic body; in fact, as some scientists have found, it is one vast magnet, as Paracelsus affirmed some 300 years ago. It is charged with one form of electricity—let us call it positive—which it evolves continuously by spontaneous action, in its interior or centre of motion. Human bodies, in common with all other forms of matter, are charged with the opposite form of electricity—negative." (I, p. xxiii)

"Electricity and magnetism were unquestionably used in the production of some of the prodigies (the so-called miracles); but now, the same as then, they are put in requisition by every sensitive, who is made to use *unconsciously* these powers by the peculiar nature of his or her organization, which serves as a conductor for some of these imponderable fluids, as yet so imperfectly known to science. . . .

"The thaumaturgists of all periods, schools, and countries, produced their wonders, because they were perfectly familiar with the imponderable—in their effects—but otherwise perfectly tangible

waves of the astral light. They controlled the currents by guiding them with their will-power. The wonders were both of physical and psychological character; the former embracing effects produced upon material objects, the latter the mental phenomena of Mesmer and his successors." (I, 128-9)

As explained in the passages quoted from *Isis Unveiled* there is a relationship between animal magnetism and the astral light; but this does not include Prana.

Prana is usually defined as one of the seven principles composing the constitution of man, specifically the life principle or the principle of vitality, without which the physical body could not exist. However, in reality Prana is an individualized or personalized aspect of the universal principle of vitality which is named Jiva. As explained by H. P. Blavatsky:

"Jiva becomes Prana only when the child is born and begins to breathe. It is the breath of life." (S.D. V, 518 6-vol. ed.; III, 545 3rd ed.)

Continuing the idea that Prana is a personalized aspect of Jiva, H. P. Blavatsky gave an illuminating description:

"As an example, a sponge may be immersed in an ocean. The water in the sponge's interior may be compared to Prana; outside is Jiva. Prana is the motor-principle in life. . . . Take out the sponge from the water, and it becomes dry, thus symbolizing death. Every principle is a differentiation of Jiva, but the life-motion in each is Prana, the 'breath of life.' Kama depends on Prana, without which there would be no Kama. Prana wakes the Kamic germs to life; it makes all desires vital and living." (S.D. V, 523 6-vol. ed.; III, 550 3rd ed.)

"At the death of a living being, Prana re-becomes Jiva." (S.D. V, 471 6-vol. ed.; III, 493 3rd ed.)

Question. Will you please explain the cosmos in relation to the universe and Space? Are they synonymous?

Answer. Since the dictionary definition

of synonymous is equivalent, or similar in meaning, therefore the three terms are not synonymous. The correct term to use in connection with a cosmos and a universe is that they are analogous. Originally the Greek word *kosmos* signified, order, good order, and in this sense the word is applied to a world, a universe. So as to make a distinction between an "orderly world" and an "orderly universe," H. P. Blavatsky in *The Secret Doctrine* adopted this method of designating a difference: *cosmos* is applied to a world or even a solar system; *kosmos* is applicable to a universe. Just as there are a great many solar systems in a universe, there are innumerable universes in Space. With regard to Space, this definition is supplied:

"What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?" asks the esoteric Senzar Catechism. And the answer made is—SPACE." (S.D. I, 9; I, 75 6-vol. ed.; I, 38 3rd ed.)

Question. When a planetary pralaya comes, do the globes of the planetary chain enter the condition of pralaya in the sequence of the planes—that is to say does the globe on the lowest cosmic plane enter the condition of pralaya the first, followed by the globes on the plane above it, and so on sequentially?

Answer. In order to clarify the question so that there will be no misunderstanding of the answer, let us enumerate the position of the seven globes of the planetary chain in connection with the planes, as presented in *The Secret Doctrine*. Globes A and G are situated on the 4th cosmic plane (counting downwards); Globes B and F are positioned on the 5th cosmic plane; Globes C and E are described as being on the 6th cosmic plane; whereas Globe D (our Earth) is alone stationed on the 7th cosmic plane. Globe D enters the state of pralaya as the fourth globe in the sequence, for as *The Secret Doctrine* explains it, each globe follows "one after the other" beginning with Globe A. Here

is the quotation, using the Lunar Chain to describe the process of the globes entering into the state of pralaya:

“... in the Seventh Round on the Lunar chain, when Class 7, the last, quits Globe A, that Globe, instead of falling asleep, as it had done in previous Rounds, begins to die (to go into its planetary pralaya); and in dying it transfers successively, its ‘principles,’ or life-elements and energy, etc., one after the other to a new ‘laya-center,’ which commences the formation of Globe A of the Earth Chain. A similar process takes place for each of the Globes of the ‘lunar chain’ one after the other, each forming a fresh Globe of the ‘earth-chain.’ Our Moon was the fourth Globe of the series, and was on the same plane of perception as our Earth.” (S.D. I, 172; I, 225 6-vol. ed.; I, 195-6 3rd ed.)

Question. Sloka 27 of Stanza VII reads: “The Third Race became the Vahan of the Lords of Wisdom. It created ‘Sons of Will and Yoga;’ by Kriyasakti it created them, the Holy Fathers, Ancestors of the Arhats.” Please explain Kriyasakti; and who are the Sons of Will and Yoga.

Answer. Kriyasakti (or Kriyashakti) is usually regarded as a super-natural force or power, although the literal meaning of the Sanskrit compound is “the power of action:” (*kriya*, derived from the verbal root *kri*, to do, to make; *sakti*, power). On this term H. P. Blavatsky wrote:

“*Kriyasakti*—the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally, if one’s attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of Itchasakti (Will-power) and Kriyasakti.” (S.D. II, 173; III, 179 6-vol. ed.; II, 182 3rd ed.)

Again Kriyasakti is referred to as:

“that mysterious and divine power latent in the will of every man, and which, if not called to life, quickened and developed by Yogi-training, remains dormant in 999,999 men out of a million, and gets atrophied. (*Ibid.*)

In explanation of sloka 27, H. P. Blavatsky wrote:

“The Third Race had thus created the so-called Sons of Will and Yoga, or the ‘ancestors’ (the *spiritual* forefathers) of all the subsequent and present Arhats, or Mahatmas, in a truly *immaculate* way. They were indeed *created*, not *begotten*, as were their brethren of the Fourth Race.” (*Ibid.*)

The Sons of Will and Yoga—the immaculate progeny of the Androgynous Third Race—were later called the Sons of the Fire-mist—as in this passage:

“In the first or earlier portion of the existence of this third race, while it was yet in its state of purity, the ‘Sons of Wisdom,’ who, as will be seen, incarnated in this Third Race, produced by *Kriyasakti* a progeny called the ‘Sons of Ad’ or ‘of the Fire-Mist,’ the ‘Sons of Will and Yoga.’ They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the ‘Initiator,’ and after him a group of semi-divine and semi-human beings. ‘*Set apart*’ in Archaic genesis for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, ‘Munis and Rishis from previous Manvantaras’—to form the nursery for future human adepts, on this earth and during the present cycle. These ‘Sons of Will and Yoga’ born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.” (S.D. I, 207; I, 255-6 6-vol. ed.; I, 228 3rd ed.)

Question. Did H. P. Blavatsky mention the time-period when the Aquarian Age begins?

Answer. In view of the fact that the time-period for the beginning of the Aquarian Age is dependent upon when the Age of Pisces ends, as well as when it begins, it is a simple matter to calculate the date of the beginning of the Aquarian Age, even though there is no reference to the exact date for the beginning of the Age of Aquarius. The following passage gives the beginning of the Age of Pisces, as well as the Age which preceded the Piscean Age, namely the Age of Aries, or the Ram.

“There are several remarkable cycles that come to a close at the end of this century (i.e. the 19th). First, the 5,000 years of the Kaliyuga cycle; again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with *Pisces* (Ichthys or ‘Fish-man’ *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*. When it enters, in a few years, the sign of *Aquarius*, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.” (Quoted from the article “The Esoteric Character of the Gospels,” *Lucifer*, Nov. 1887; reprinted in *H. P. Blavatsky Collected Writings*, VIII, 174)

Since 2155 years is the time-period for the duration of each of the cycles of the Age of Aries and Pisces, and as the Piscean Age began in 255 B.C., the date of the beginning of the Aquarian Age is 1900 A.D.

Question. Quoting *The Secret Doctrine*: “There are ‘Cycles of matter’ and there are ‘Cycles of Spiritual evolution.’” (I, 638; II, 362 6-vol. ed.; I, 699 3rd ed.) And “We have concerned ourself with the ancient records of the nations, with the doctrine of chronological and psychic cycles.” (II, 794; IV, 362 6-vol. ed.; II, 839, 3rd ed.) Apart from the great involutory and

evolutionary periods, are there other cycles which could be termed “psychic” or “spiritual”? If so, what are the background causes which can be said to distinguish these from the so-called physical cycles?

Answer. H. P. Blavatsky explained that there were cycles within cycles, “wheels within wheels” in this manner:

“As our planet revolves once every year around the sun, and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

“The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.

“Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. . . .

“The Grand Cycle includes the progress of mankind from the appearance of primordial man of ethereal form. It runs through the inner cycles of his (man’s) progressive evolution from the ethereal down to the semi-ethereal and purely physical: down to the redemption of man from his *coat of skin* and matter, after which it continues running its course downward and then upward again, to meet at the culmination of a Round, when the manvantaric ‘Serpent swallows its tail’ and seven minor cycles are passed. These are the great Racial Cycles

which affect equally all the nations and tribes included in that special Race; but there are minor and national as well as tribal cycles within those, which run independently of each other. They are called in the Eastern esotericism the *Karmic cycles*." (S.D. I, 641-2; II, 366-7 6-vol. ed.; I, 703-4 3rd ed.)

BOOK REVIEWS

The Opening of the Wisdom-Eye, by His Holiness Tenzin Gyatsho, the XIVth Dalai Lama of Tibet. A Quest book reprint. Published 1972 by The Theosophical Publishing House, Wheaton, Ill., U.S.A. With photographs. xv + 178 pp. Price \$6.95.

With the invasion of Tibet by the Chinese and the consequent exodus of thousands of Tibetans to various parts of the globe, a new facet of Buddhism—erroneously called Lamaism—became better known to the World. New fields of knowledge were opened but these turned out at times fertile grounds for misinterpretation and distortion. His Holiness the Dalai Lama became aware of the strange ideas that were taking hold of many minds, and in order to prevent further growth and dissemination of wrong Buddhistic beliefs and also to point out the right Path as taught by the Lord Buddha, he brought out *The Opening of the Wisdom-Eye*.

This book was originally written in Tibetan and then translated into English by the joint efforts of three Buddhist scholars: Thubten Kalzang Rimpoche from Tibet, Bhikkhu Nagasena from India and Bhikkhu Khantipalo from England. As the original work was written in many places "very tersely" the translators felt the need to add notes at the end, as well as to incorporate a number of explanatory portions and amplifications in the body of the book. But notwithstanding that the final translation was checked by Ven. Rato Rimpoche and Mr. Gyatsho Tshering of the Council of H.H. the Dalai Lama one cannot help wondering whether after passing through

so many different minds the original work did not suffer.

If one considers the copious literature that pertains to the Buddhadharma and its intricate and detailed technicalities—not to speak of its distinct esoteric aspect only recently recognized as such in the Tibetan Vajrayana—it is not surprising that His Holiness had to limit his book merely to little more than a general outline. This may prove satisfactory to the majority of readers, but if one wishes to go beyond the general structure further serious study is required, and in the specific case of Vajrayana, a *competent* teacher becomes indispensable.

The topics dealt with in this work are presented very clearly, methodically, and logically, first in an outline form with major divisions and classifications and then amplified with brief explanations supported at times by analogies and examples. The first chapter is dedicated to a short "history of the advancement of Buddhadharma in Tibet," and the rest to various key subjects as Rebirth and Karma, Absolute and Relative Truth, the several Buddhist Paths or Vehicles, the Bodies and Virtues of a Buddha, the *Skandhas* and Elements of Existence, etc. However, according to His Holiness the whole Buddhadharma can be summarized under the headings of Supreme Virtue, Supreme *Samadhi* and Supreme Wisdom since all the topics discussed in the *Tripitaka*—the three main great divisions of Lord Buddha's Teaching—fall under one or another of these headings. Moreover, by fully understanding and practicing these threefold aspects one may enter the Path towards deliverance from the rounds of births which are the cause of human suffering. —Elinor Roos

☆ ☆ ☆

Kabbalistic Aphorisms by James Sturzaker. Published by The Theosophical Publishing House Ltd., London, England. x + 118 pp. Price £1.50.

Mr. Sturzaker, Editor of *Neon* and a member of the North London Lodge, is to

be congratulated for his handling of two abstruse subjects: Kabbalah and Tarot. He feels that the two systems have much in common and in this refreshing work he has endeavoured to show that "The Mystical Kabbalah is a glyph or symbol system which consists of the Tree of Life and the twenty-two Major Arcana of the Tarot cards or, to give the cards their correct name, the Book of Thoth."

In Book I of the text, each aspect of the Tree of Life is considered in a separate section in the form of numbered aphorisms. Each aphorism is simply and concisely stated and the reader will be pleased at the result: an outline of fundamental occult truths touching on the inter-relationship between man and the universe. The author has been careful to include for each of the Ten Sephiroth its primary qualities, its relationship to the Four Kabbalistic Worlds, its corresponding archangel, chakra, symbols, color, gems, plants, animals, drug, perfumes, magical weapons and location on the body of the Heavenly Man or Adam Kadmon. A somewhat similar scheme is also employed in Book II of the text in the description of the twenty-two Major Arcana of the Tarot.

It seems likely that occult students will welcome the inspiring and timely message of this little book and will share Mr. Sturzaker's conviction that "The Tree, including the paths of the twenty-two major arcana, is the ultimate in occult and ancient wisdom."
—Richard Sattelberg

☆ ☆ ☆

Golden Precepts by G. de Purucker. Published 1971 by Point Loma Publications, Inc., Pacific Beach, P.O. Box 9966, San Diego, California 92109. 3rd Edition, revised and edited. x + 170 pp. Price \$5.00 Hardcover, \$3.00 Paper.

The sub title—A Guide to Enlightened Living—added by the present editors explains best the nature of this book and the reason that a new edition of the work, originally published in 1931 is so worthwhile. For today's student, as for yesterday's, it

has a practical purpose, for in addition to giving knowledge the Golden Precepts indicate a pattern of thinking, and therefore living, which is in accordance with the Universal Law of nature, that of Harmony.

This small volume contains the essential core of the esoteric teachings cherished since archaic times, and passed down through the ages in pure form, as expressed in the introductory words of the teacher to the disciple—Thus I have heard.

The quest of every soul being the atonement with the infinite, the writer urges again and again that the search must be inwards, for the heart of man's being is the heart of the Universe, and separateness is an illusion; the highest aspiration is to live not for oneself but unto all things. The laws are self forgetfulness, impersonal love, compassion, intelligence, and as in the cosmic, correspondingly so in the human. The cultivation of such high thoughts and attitudes are mental exercises in preparation for the awakening of spirit and the growth of conscious understanding, wherein can develop the energies and faculties latent within.

From every page Truth is intuitively recognized, and speaks in beautiful passages, which as a source for meditation could lead the earnest seeker far on that inward pilgrimage. Each word is perfectly chosen and generates a power ennobling to the atmosphere of thought, reminiscent of the mystical word of the old Mysteries.

This book is dedicated to all students of the Ancient Wisdom who yearn to know something of the life that Chelas of the Ancient Wisdom lead, and as a companion to the serious aspirant it is a jewel.

—Joan Sutcliffe

☆ ☆ ☆

Wind of the Spirit, by G. de Purucker. Published 1971 by Point Loma Publications, Inc., Pacific Beach P.O. Box 9966, San Diego, Calif. 92109. xii + 282 pp. Paper cover. Price \$3.25.

This is a re-edited version of the volume which originally appeared in 1944. It is a

collection of about a hundred short pieces, mostly transcriptions of extemporaneous answers by Dr. de Purucker to audience questions at public lectures.

Wind of the Spirit has happily withstood the test of time. The opinions expressed are those of one who was probably the most erudite Theosophical student of this century; they seem remarkably fresh and pertinent. For my taste, the selection makes satisfying reading.

The subject matter ranges over a broad spectrum but emphasis is on the practical aspects of daily living. Indeed, the compilers have added the apt titular description, ". . . related primarily to Human Life and Human Problems."

Again and again thoughts fly from these pages that are startlingly relevant to the here-and-now. Among the items are veritable gems like "An Attitude of Balance and Vision", "Why Not Laugh At Yourself?" and "A Note of Cheer for the Future", but all are well worth reading and reflecting on. The pieces are so short—a few pages at most—that each can be read in a matter of minutes.

Reviewing the original edition of this work in the pages of *The Canadian Theosophist* (Vol. 26, No. 1), A. E. S. Smythe wrote: ". . . there are . . . many articles which would prove to be convincing testimony to the truth of Theosophy for enquirers. And what better commendation can one give such a volume as this which should be in every Theosophical Lodge's library?" To which conclusion, I heartily subscribe.

The publishers are to be thanked for this new edition of *Wind of the Spirit*. Another generation of Theosophical students will now be able to profit from its wisdom-filled pages.

—Ted G. Davy

☆ ☆ ☆

Not From The Apes, by Bjorn Kurtén. Published 1972 by Pantheon Books, a division of Random House, New York. viii + 183 pages. Price \$6.95.

One of the main propositions of this book

is that "Man did not descend from the apes. It would be more correct to say that apes and monkeys descended from early ancestors of man." This remarkable statement by a world famous scientist recalls to mind one found in H. P. Blavatsky's *The Secret Doctrine*: "There were no apes before man."

While not all scientists agree with this thesis, there has been a trend in recent years to soft-pedal the concept that man's direct ancestor was the ape. Prof. Kurten is an eminent palaeontologist, and his views will give added strength to the new direction of thinking on the subject of evolution.

From the fossil record, *Not From The Apes* traces man from his earliest beginnings (according to evidence so far obtained). It is a fascinating history. Recent books on man have tended to dwell on the more sensational of his animal characteristics, but this one deals with the subject seriously and in good taste. It has the added virtue of being written in language that is intelligible to a layman.

The age of man, according to Dr. Kurten, is in the region of 35 million years, a figure considerably higher than that accepted by most of his scientific colleagues. Currently, their estimates range from 5-10 million to 20 million years. Considering that when *The Secret Doctrine* was written, evolutionists thought of mankind's life-span in terms of a few hundred thousand years only, compared with the 18 millions suggested by H. P. Blavatsky, these figures are quite significant.

Students of Theosophy will appreciate this book, which provides valuable source materials for their studies. —Ted G. Davy

ANNUAL PICNIC

The Annual Picnic of Toronto, Hamilton and Buffalo Lodges will be held Saturday, June 10, at Niagara Falls. A bus will leave 12 MacPherson Avenue at 9.30 a.m. Tickets \$4.00 (children half price) obtainable from Alan Sutcliffe, tel. 762-6748 or from Toronto Lodge Library.

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