

# THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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## THE COMPARATIVE STUDY OF THEOSOPHY

In a previous article with the same title which appeared in the June issue a short quotation from H.P.B.'s writings was included in which the following words occur; "... those great Teachers whose philosophy alone can bind the whole of humanity into one Brotherhood"; emphasis was placed upon the words "whose philosophy *alone*."

Here is another quotation from her writings containing the same thought and also indicating the preliminary requirements necessary for those who would seek to know that philosophy; "I can only show the way to those whose eyes are open to truth, whose souls are full of altruism, charity and love for the whole creation, and who think of themselves last. I am ready to answer the call of any good Theosophist *who works for Theosophy on the lines traced by the Masters;*" (italics ours).

It is not likely that any members of the Society would deny that the work of the Theosophical Movement should proceed along 'the lines traced by the Masters; whose philosophy *alone* 'can bring about realization of the Brotherhood of all men; nor would they dispute

the statement that the primal expression of that philosophy is to be found in Isis Unveiled, The Secret Doctrine, The Key to Theosophy, The Voice of the Silence and the other writings of H.P.B. and in the letters from the Masters. For the sake of brevity these writings will be hereafter referred to as 'The Secret Doctrine literature'. Any attempt to argue that in accepting this position, the Society is denying its essential neutrality, setting up H.P.B. and the Masters as the sole and only sources and authorities, and establishing the Secret Doctrine literature as a "Bible" of the Society, fails completely because of the universality of the teachings. The Secret Doctrine literature is like the ocean 'the central point towards which all the smaller streams under Heaven converge' as Lao-Tze said. It gains its power because its substance is not unique and different; it indicates one central philosophy lying behind the outer words of religion and systems of philosophy; it points to an inner sameness in the teachings of mystics, sages and seers; it is 'a nosegay of culled flowers' and H.P.B.'s genius supplied

the all important 'string that ties them.'

When therefore it is said of those who revere and study the Secret Doctrine literature, that they constitute 'a Secret Doctrine sect', it is apparent that there has been a complete failure to understand the attitude of Secret Doctrine students. These students regard the Secret Doctrine literature as source books; they are mines to be worked' from which each student must extract for himself the precious ore of wisdom. 'Wisdom cannot be passed from one having it to another not having it'. The verbal Doctrine is not something which must be accepted and believed; within the words and behind the form of the words, the universal Secret Doctrine exists—the student's task is to find it. To my limited knowledge no real teacher has ever said that this was an easy task or that it involved only an intellectual study of the words.

Mr. Creed's article on 'Progressive Revelation' (July issue) dealt with the fallacy of the outer application of that doctrine. There is of course an inner 'progressive revelation' which occurs within the sincere student. His understanding of occult teachings grows with his inner progress and his interpretation of the actual words of the Secret Doctrine literature changes as he moves forward. This fact is the basis for one of the classical stories of India concerning a man and a demon who sought wisdom. The Teacher told them that what they sought was within themselves 'Thou art That'. Both went away satisfied with their interpretation namely, "Thou the personality art all that there is". The demon never bothered about it again and continued to act like a demon all his life; the man, after acting for awhile on his false understanding, returned to the teacher with doubts; he again received the same answer but went away with a new interpretation. Finally his own 'progressive revelation' which involved the discarding of various

partial interpretations, brought him to complete understanding of the teacher's words. The teacher did not change the teaching; he did not soften it to meet the early needs of his disciple; he confirmed the student's doubts and reiterated the original teaching.

The Secret Doctrine Literature does not gain its authority because it was written by H.P.B. and the Masters—it becomes an 'authority' for its students because it does not fail them; they can go to the Doctrine with problems, ask intelligent questions and receive satisfying answers. If the enquirer doubts the truth of the answer he receives, then, if he has any experience of the process by which crumbs of wisdom are gathered, he re-examines his own problem. He may put it away in a corner of the mind, waiting for the synthesizing flash of understanding which he knows from previous experience will come in due course. He does not say "The Doctrine is wrong on this point, *my* experience has proven it so". He waits patiently yet ardently until his own 'progressive revelation' enables him to understand.

The above, I think, sets out the attitude of a number of Secret Doctrine students. However, when they attempt to read some of the later literature of the Society, they are dismayed to find that this attitude of enquiry and examination is not encouraged and that statements are made which are contrary to the original teachings. The right of every member to disagree with those teachings and to reject them entirely cannot be questioned—within the Society there are no authorities which must be accepted, no articles of belief, no creeds or dogmas. But when a Theosophical writer says, ". . . whenever my Brother Leadbeater or myself have come across anything which seemed to conflict with anything she (Madam Blavatsky) had written, we examined our observation with minute care and tested our own 'discoveries' by her state-

ments", then the student of the Secret Doctrine literature will naturally enough likewise question the "discoveries" of such a writer especially if he finds that the "discoveries" are contrary to the Doctrine.

Here is an example. In the Doctrine it is written (I, 295-7) "The whole Kosmos is guided, controlled and animated by an almost endless series of Hierarchies of Sentient Beings . . . . For each of these Beings either *was* or prepares to become a man, if not in the present, then in a past or a coming cycle . . . From the highest Archangel (Dhyān Chohan) down to the last conscious 'Builder' (the inferior class of Spiritual Entities), all such are *men*, having lives æons ago, in other Manvantaras, on this or other spheres; so the inferior, semi-intelligent, and non-intelligent Elementals—are all future men."

In contrast to that teaching we find this is *The Hidden Side of Things* by C. W. Leadbeater: "The nature spirits constitute an evolution apart, quite distinct at this stage from that of humanity . . . The nature-spirits, for example, neither have been nor ever will be members of a humanity such as ours."

In *First Principles of Theosophy* by Mr. C. Jinarajadasa we find this, "There are several parallel streams of evolving life, each mostly independent of the others in its development. Two of these streams are those of Humanity and of a parallel stream called the evolution of Devas or Angels . . . Only one of the six streams leads into humanity; the other five pass into the parallel evolution of the Devas."

Now it may be argued that this is a relatively unimportant contradiction and that insofar as the ethical development of the individual is concerned and his usefulness in working for the Universal Brotherhood of Humanity, it does not matter whether or not he believes that the 'Devas' belong to an order of

evolution which will never become Man. However the implications arising out of these two sets of teachings are important and the ethical attitude is definitely involved in the problem. The Secret Doctrine Literature regards all beings from the atom to the cosmic hierarchies as links in one great chain or being, the lesser entities slowly climbing to the human stage which is the testing ground in self-consciousness, the more developed beings beyond mankind gradually expanding their consciousness to embrace fields of experience far in advance of the human—but all funneling through the gateway of man.

To introduce into this scheme orders of beings which will never become human, is to discard a basic premise of the Doctrine and to open out a way which can proceed only in a different direction than 'on the lines traced by the Masters'. It is leading toward rites and ceremonies designed to evoke nature-spirits and devas—to a deva-worship within the Society. It is transferring the centre of devotion from the one Master of our being, the Lord seated deep in the heart, to numerous outside gods, devas, nature spirits, despite the warning in the Bhagavad Gita, "Those who worship the gods, go to the gods, but My devotees come unto Me."

We have no desire to interfere with the right of all persons to worship at whatsoever shrine they will. Two contrasting teachings are given above; each reader must choose for himself or herself. No one should choose the Secret Doctrine teaching merely because it was written by H.P.B. and the Masters, nor should he accept Mr. Leadbeater merely because of his alleged trained clairvoyance. To travel the Theosophical path requires, among other things, a mind ever ready to exercise independent judgment in all problems which confront it, refusing to be coerced into or from a belief by any exterior authority whatsoever.

## TIME, THE DELUDER

Time is usually personified as an old man with wings, carrying a scythe in one hand and an hourglass in the other—not a particularly welcome guest; nevertheless we are continually obliged to entertain him. When we are experiencing the greatest happiness that it is possible to enjoy in this world, the question is incessantly lurking in the back of our minds;—how long will it last? We say that we have had a good or a hard time: we may gain or lose or kill time. When we are in a transport of delight old Father Time takes to his wings and simply flies like one of the latest model aircraft, but when we are suffering unspeakable anguish or excruciating pain, a few seconds may seem like an eternity. Dictionaries and encyclopedias speak of two kinds of time,—absolute and relative. Absolute time is considered without relation to bodies or their motion; it is unbounded, continuous, homogeneous, unchangeable and divisible without end. It would appear that great mathematicians like Einstein and Bertrand Russell are concerned, primarily with relative time, but the definition of it by the celebrated Clerk Maxwell somewhat resembles that of the Secret Doctrine: according to him, “The idea of time is the recognition of an order of sequence in our states of consciousness. The S.D. says (I-68) “Time is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration.” It is a mere coincidence I suppose but still true that both Maxwell and Madame Blavatsky were both born in 1831. With the ancients particularly the Greeks, Cronus or Saturn, the father of the gods represented endless duration, which completely transcended time or space, and Cronus with his scythe cut down those immense periods of time

that to the finite mind seem endless, but which are nevertheless limited in Eternity.

Our states of consciousness from which we apparently derive our idea of relative time—“times” might be better—are numberless. Could either Professor Einstein or Lord Russell, their profound knowledge of mathematics notwithstanding, tell us the number of grains of sand in an acre of sea-shore; or if several grains of sand were placed on the palm of the hand of either one of them, could they give us much information regarding their innate nature and essence? I doubt very much if any scientist could tell us when time began, or when it will end. Cronus will always be to the materialist, the great enigma, in spite of the fact that many people look upon some of our savants as relatively omniscient, and roll their eyes heavenward when their names are merely mentioned. Suppose we were to compare the universe to a great clock: when the earth revolves once upon its axis we call it a day, and when it makes a complete revolution in its orbit around the star called the sun, we call it a year, but the stars in the heavens are as numberless as the particles of sand on the shores of the ocean. Astrophysicists can give us plenty of information about the mechanism of this clock, and how it is gradually running down, but unless they turn to metaphysics, especially that of the Ancient Wisdom, they are at a loss to tell us how it got wound up in the first place, or how it came into existence. The esoteric doctrine teaches that the one infinite and unknown essence, which is either in an active or passive state, has never had a beginning, and likewise will never have an end. Periods of manifestation, called by various names in theosophical literature, such

as mahakalpas or mahamanvantaras, are followed by periods of complete quiescence, and are called mahapralayas. Periods of activity are again divided and subdivided into manvantaras, minor manvantaras, rounds, root-races, sub-races, etc. The theosophical student can acquire much valuable knowledge regarding the various means of measuring time in different parts of the world by reading and studying the chapter in the first volume of the S.D. entitled "The Zodiac and Its Antiquity" as well as the one in Vol: II which deals with "The Chronology of the Brahmins."

There are some teachers, who for a consideration purport to give us advice pertaining to matters of health, wealth and prosperity, and one of the principles that they emphasize is that we should not live in dreams of the future, as our youngsters are prone to do, or in memories of the past, as is the propensity of our oldsters, but in the present. But what after all, is the present but the imaginary line which separates the past from the future? In my opinion, the admonition given in *Light on the Path*, i.e., that we should live neither in the present nor in the future but in the eternal, is much more cogent and philosophical. There have always been great sages, who have such control over the lower nature, (including the lower mind, or what theosophical students frequently call lower manas) that they can almost completely ignore the activities of the physical brain, mind and memory, and the bombardment of the senses; this state of profound contemplation or ecstasy is called in the East, Samadhi, and during that state, when the individual soul of the adept becomes merged with the oversoul, or atma-buddhi, the initiate becomes relatively omniscient and the past, the present and the future become as one.

Nirvana or pralaya, a period of total inactivity, which follows one of those periods of activity, is entirely without

motion, and for that reason there could not very well be any such thing as time, because time would appear to be the effort that we make with our finite minds to measure motion in space. If there were only empty space, or what some might call the abyss of nothingness, what would there be to serve as a basis of measurement? In the *Mahatma Letters* we are given to understand that even in Devachan, there are no time-pieces to frustrate the happiness of the devachanee. In another excerpt it says; "Of all sentient and conscious beings on earth, man is the only animal that takes any cognizance of time, although it makes him neither happier nor wiser."

Regarding the barriers and obstacles that prevent the disciple from passing through the gates of gold that lead to final liberation, in the comments on *Light on the Path* it says,—“In the far spaces of time all will pass those gates. But I am one who wish that time the great deluder were not so overmasterful”.

E. J. Norman.

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## THE THREE TRUTHS

The soul of man is immortal, and its future is the future of a thing whose growth and splendour 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 law-giver, 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.

## THE MYSTERY OF KABALISM

According to the ancient oral tradition of the Hebrews, a sacred word exists. This word must not be uttered, therefore the Hebrews pronounce the word "Adanoi", translated into English, Jehovah.

The first mention in the Old Testament of the word is found in the second chapter of Genesis. The divinity and powers attributed to this word are real and limitless; it holds the "key" that opens the "mystery gate", revealing the secrets of ancient wisdom. The word formed of four Hebrew letters or symbols, Yod, Hé, Vau, and Hé; a number being attributed to each letter of the alphabet.

Yod, the first of the four letters of the word, is the tenth letter of the alphabet, its numerical value is TEN, it is shaped like a comma (,), representing the principle or origin of all things. All the other letters of the alphabet are produced by different combinations of the letter (,) Yod.

The synthetic study of nature had led the ancients to conclude that one law only existed and ruled all natural productions.

This law, the basis of analogy, placed the Unity-principle at the origin of all things, and regarded them as the reflection at various degrees of this Unity-principle. Thus the (,) Yod, which alone forms all other letters and therefore all the words and phrases of the alphabet, was justly used as the image and representation of this Unity-principle, of which the profane had no knowledge; the first three letters of this mysterious word, Yod=10, Hé=5, Vau=6, total 21; or 2+1=3, the Divine Trinity. The fourth and final letter Hé, is the letter or symbol of transition. The numerical value of the Yod being 10, and the number of letters in the word being 4 and by permutation 4=10.

Thus  $4+3+2+1=10$ .

In "Isis Unveiled" (II, 298.) It is written,

"To grasp the real and primitive sense of the term IAO (Yod, Hé, Vau) and the reason of its becoming the designation for the most mysterious of all deities, we must search for its origin in the figurative phraseology of all the primitive people. We must first of all go to the most ancient sources for our information. In one of the Books of Hermes, for instance, we find him saying that the number TEN is the mother of the soul, and that the *life* and *light* are therein united. For 'the number 1 (one) is born from spirit, and the number 10 (TEN) from Matter'; 'the unity has made the TEN, the TEN the unity'."

I. B. O.

## REVIEWS

*The Mysteries of the Spiritual Ascent* by Edward Gall is a little book on Christian esotericism. A portion of the Introduction is well worth quoting: "A mystery is not the same thing as a secret. A secret is something for which there is a perfectly clear and rational explanation—an explanation which we could quite well communicate if we chose to do so, but which for some reason or another we have refrained from communicating. But a Mystery is something which we could not communicate in this way, even if we would; something of which the understanding depends on the power of individual response. A Mystery in this sense, may be shouted from the house-tops and a man will hear nothing; it may be staring him in the face and he may yet miss it utterly."

Under the sub-heading of 'The Lesser Mysteries, or the Mysteries of Mary' and 'The Greater Mysteries' which are the mysteries of the Christ, the author discusses the inner significance of the major incidents in the Gospel story.

This is not a mystic book in the sense that *The Cloud of Unknowing* is — rather it is a book about mysticism. Enquirers who are moving away from orthodoxy may find in it a door to an esoteric interpretation of the Christian symbolism. It is noted that the author in quoting Mark 15, 34, uses the King James translation, and not that given by H.P.B. "My God, my God, how hast Thou glorified me."

Published by the Theosophical Publishing House (London). Price 3/6, thirty-eight pages, paper covered.

## FROM THE LIGHT

### ON THE PATH

As the Eyes are the windows of the soul, so are the ears its gateways or doors. Through them comes knowledge of the confusion of the world. The great ones who have conquered life, who have become more than disciples, stand at peace and undisturbed amid the vibration and kaleidoscopic movement of humanity. They hold within themselves a certain knowledge, as well as a perfect peace; and thus they are not roused or excited by fragments of information which are brought to their ears by the changing voices of those around them.

\* \* \*

Learn to look intelligently into the hearts of men. From an absolutely impersonal point of view, otherwise your sight is coloured. Therefore impersonality must first be understood. Intelligence is impartial; no man is your enemy; no man is your friend. All alike are your teachers. Your enemy becomes a mystery that must be solved, even though it take ages; for man must be understood. Your friend becomes a part of yourself, an extension of yourself, a riddle hard to read. Only one thing is more difficult to know—your own heart. Not until the bonds of personality are loosed can that profound mystery of self begin to be seen. Not

till you stand aside from it, will it in any way reveal itself to your understanding. Then, and not until then, can you grasp and guide it. Then, and not till then, can you use all its powers, and devote them to a worthy service.

\* \* \*

The Occultist who has withdrawn into his own citadel has found his strength; immediately he becomes aware of the demands of duty upon him. He does not obtain his strength by his own right, but because he is part of the whole; and as soon as he is safe from the vibration of life and can stand unshaken, the outer world cries out to him to come and labour in it. So with the heart. When it no longer wishes to take, it is called upon to give abundantly.

\* \* \*

The 'power to wound' includes much that men value, not only in themselves but in others. The instinct of self-defence and self-preservation is part of it; the idea that one has any right or rights, either as a citizen, or man, or individual, the pleasant consciousness of self-respect and virtue. The demand of the Neophyte remains unheard until the voice in which it is uttered has lost the power to wound.

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OFFICERS OF THE T. S. IN CANADA  
GENERAL EXECUTIVE

Dudley W. Barr, 18 Rowanwood Ave., Toronto, Ont.  
 N. W. J. Haydon, 564 Pape Ave., Toronto, Ont.  
 Miss M. Hindsley, 745 Bloor St. W., Toronto, Ont.  
 George I. Kinman, 46 Rawlinson Ave., Toronto, Ont.  
 Peter Sinclair, 4941 Wellington St., Verdun, Quebec.  
 Washington E. Wilks, 925 Georgia St. W., Vancouver, B.C.  
 Emory P. Wood, 12207 Stony Plain Road, Edmonton, Alta.

## GENERAL SECRETARY

Lt.-Col. E. L. Thomson, D.S.O., 52 Isabella St., Toronto, Ont.  
 To whom all payments should be made, and all official  
 communications addressed.

## EDITORIAL BOARD, CANADIAN THEOSOPHIST

All Letters to the Editor, Articles and Reports for Publication  
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## OFFICE NOTES

Isolated students and those unable to have access to Theosophical literature should avail themselves of the Travelling Library conducted by the Toronto Theosophical Society. There are no charges except for postage on the volumes loaned. For particulars write to the Travelling Librarian, 52 Isabella Street, Toronto, Ont.

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In December 1947 we re-printed an article from *The Path*, Australia, entitled *The Man with the X-ray Eyes* which gave an eye-witness account by Francis Hillson of his observations of the remarkable yogic powers possessed by a 31-year old Indian, Kuda Bux. Included among these powers was the power of seeing perfectly even though

the eyes were tightly blindfolded. According to a recent newspaper report, Kuda Bux is now visiting Canada and Canadians may therefore have the opportunity of witnessing for themselves his manifestations of some of the little known 'powers latent in man'.

\* \* \*

The hopes of thousands that a way out of the high cost of living had been discovered, were blasted recently when the the young Chinese girl, Yang Mei who gained wide publicity through her claim not to have eaten for nine years, was exposed as a secret pantry-plunderer. A similar story is told in Mr. Ernest Wood's book *Is This Theosophy?* Mr. Wood exposed an Indian woman who had attained a reputation for saintliness based upon her alleged ability to live without eating. The exposure was not popular and the fact that Mr. Wood received an over-dose of arsenic in his food the day after was hardly a coincidence. In *The Autobiography of a Yogi* another account is given of an elderly Indian woman who claimed to exist without food. The story does not tell of any attempts to subject her to a strict and prolonged examination.

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*The Exile of the Soul* articles are attracting considerable attention among members and non-members. We regret as much as some of our readers do the necessity of breaking some of the chapters into two installments. *The Theological Problem* which is concluded this month is one of the longest.

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Two enquiries have been received for information relative to *The Urga Manuscript* a collection of documents which are apparently under the control of 'The Pearson Trust of Canada'. The Manuscript is said to have been given to a Major Gregory Pearson by the Panchen Lama of Tibet and contains new and valuable information concerning 'the manifestation by humans of those powers generally considered to be occult



or astral' according to an article in the July issue of *The Modern Mystic and Monthly Science Review*. Enquiries are being made but up to the present no further information is on hand other than that contained in the above article.

## NOTES AND COMMENTS

BY THE GENERAL SECRETARY

Members who have not paid their dues for 1948/9 should note that their names will be removed from the Mailing List and they will receive no more magazines after the September issue unless payment of dues is made.

\* \* \* \*

My hopes of going to the American Convention in Chicago materialized and very glad I was of being able to be present. I can state unequivocally that the presence of the Canadian General Secretary at this gathering was very much appreciated. I had an extremely warm welcome and the friendship begun at Olcott last year was enhanced to a degree that exceeded my expectations. The rapprochement between the two sections is now cemented to a point where the utmost cordiality and brotherly sentiments can go a long way towards making mutual co-operation workable for the good of the Cause. The greetings I conveyed from the Canadian Society were heartily appreciated and I was overwhelmed with congratulations and good wishes, not only from the Staff but the many delegates present. They recognized that the presence of the Canadian General Secretary there showed a definite effort to bring about those sentiments of friendliness and brotherhood that are so desirable between units of the Society. The Convention itself was an unqualified success and I could not fail to be struck by the enthusiasm that prevailed among all, from the indefatigable staff and delegates down to the casual visitors who

came to the public lectures. Here I felt was a living force that I can liken to a spearhead in the New World spreading the Cause for which we stand and as I remarked in my address at the opening, "Theosophy in America has a great future and it is up to each one of us to shoulder our responsibilities for the great work that Theosophy has to do". Mr. Perkins, happily recovering from his accident but still on crutches, presided, ably seconded by his charming wife who stepped into the breach as occasion demanded. Besides meeting Rukmini Devi and her brother Mr. Sri Ram with both of whom I had delightful conversations I met people from all over the world, including a lady from South Africa who knew all the places I knew so well years ago. Many old friends were there and I met many new ones, my only regret being that time was too short to cultivate them as I would have liked to have done. Rukmini Devi may visit Canada next year and if so we indeed will have a beautiful, sincere and clever exponent of the teachings. Mr. Sri Ram, a man of great culture, we are to have with us this Fall and I can promise all those fortunate enough to meet and hear him a most instructive and delightful session. Altogether my visit to this convention was not only a great pleasure personally but I feel convinced was of great moment to the Society at large.

E. L. T.

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*Prayer of Socrates:* "O Beloved Pan and all ye other gods of this place, grant to me that I may be made beautiful in my soul within, and that all my external possessions be in harmony with my inner man. May I consider the wise man rich, and may I have such wealth as only the self-restrained man can bear to endure.—*The Phaedrus*."

# THE EARTH'S EVOLUTION AND REVOLUTION

BY A. C. FELLOWS

(The following article was written about seven years ago by the late Mr. A. C. Fellows, then Secretary of Toronto Lodge. Mr. Fellows' sudden death on September 17th, 1943 removed from our ranks a comrade of the Way who was loved and respected by all who knew him. This paper was sent in recently by a member who received it from Mr. Fellows.)

The paper was prepared for a discussion group and in it Mr. Fellows presents a theory based upon his interpretation of certain passages from the Secret Doctrine and from the writing of T. Subba Row.—Editor.)

In the Third edition of the Secret Doctrine, on page 73, vol. ii, a table giving the four Yugas and other cycles will be found. The first cycle given is: "360 days of mortals makes a year". This has always appeared to me as a blind since the Earth's year has for many hundreds of years exceeded 360 days, and at present is 365 days and 6 hours.

If, however, we substitute for 360 *days 360 degrees*, then a vast field of speculation opens before us, for the Earth's year, however long or short when measured in *Time*, has always been 360 degrees in *Circular* measurement. Whether the Earth changes its orbit to a larger or smaller one, or whether the revolutions of the Earth are accelerated or retarded the 360 degrees still remains as its fixed orbital measurement. Thus, if we take the Earth's orbit as a standard unit of a year of 12 months, the planet Mars which has a larger orbit than the Earth, being further from the Sun, has a year of 15 months, likewise Mercury being near the Sun and having a small orbit

has a year of about 5 months, yet all three have an orbit of 360 degrees in circular measurement, in spite of the great difference in *time* taken to complete their respective orbits round the Sun. From this it appears that the time measurement can vary greatly in accordance with the motions of the planets at any given period, or by a change in their orbits, but the circular measurement in all cases remains fixed. The variability of the orbits of the planets is recognized both in the Secret Doctrine and by Astronomers.

In the S.D., Marttanda (the Vedic name for our Sun) is more than once referred to, as attempting to devour the smaller of his brethren (planets); the larger ones being too far away, and so out of his reach, laughed at him. This refers to the planets Mars, Earth, Venus and Mercury who, as their orbits were nearer the Sun, were in danger of being drawn into it by attraction. They were, we are told, moved further away. Mention is made in the S.D., of a planet in the earlier Races disappearing into the Sun, in other words nearing the completion of its evolution, and Astronomers have long suspected the presence of a planet so near the Sun that it cannot be seen, so causing the otherwise unaccountable "pull" on the planet Mercury. Thus planets can enlarge or decrease the size of their orbits.

The Tables given on page 73, vol. ii, can therefore be read in terms of circular measurement instead of that of *Time*. It has been said that there is no such thing as a straight line, since everything tends to move in a curve. *Time* as we know it is based largely on motion, if not entirely so, and if it is true that motion tends to follow a curve,

circular motion would be the basis of Time, and therefore as the cause of time, would be a more accurate measurement to follow.

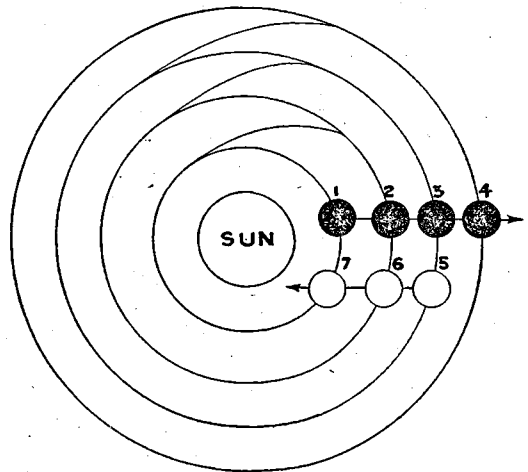
A Theory

For the purpose of this paper, I will put forward a theory, that according to a planet's position in relation to the Sun, so can its status be judged, the nearer it is to the Sun, the greater the Spiritual progress, the further it is from the Sun, the greater its materiality; and see what can be said in favour of such a theory.

To do so, we must take into consideration two well known Forces in Nature, Centrifugal Force which acts away or throws out from the centre and which corresponds to the Law of Repulsion, and which may also term terrestrial or material attraction, and the Centripetal Force, which draws inwards towards the centre, corresponding to the Law of Attraction and which we may term Solar or Spiritual attraction.

We read in the S.D. I-273 and 279 that in the first Round the Earth was composed of Fire Mist, and towards the end of the Round, Fire as we know it today was produced. It is within the bounds of reason to say that the condition of the Earth in its earliest period was due to its orbit being very near to the Sun. In the Second Round the Globe became Gaseous or Airy, due we can suppose to the Centrifugal force causing the Earth to spiral away from the Sun and so producing the second element Air. In the Third Round the earth reached the watery stage having been forced still further away from the Sun, the gases condensing into water and so producing the third element. In the Fourth Round the centrifugal force had caused the Earth to spiral so far away from the Sun that from the watery state it became solid, thus creating the fourth element Earth. In these four Rounds we find the Globe starting as Fire Mist

and ending by becoming a dense body, since Fire has always been symbolical of Spirit and dense matter its opposite pole, by analogy, we can see that when the earth is near the Sun, a spiritual state exists, this state gradually being lost as the Earth moves farther away. This analogy is borne out in the S.D., if we take into consideration the condition of Humanity in this Round. The first Race was highly spiritual, the three following races gradually losing that state and sinking further and further into materiality, for as stated, the Lunar Pitris forced on material evolution at the expense of the spiritual, and this was the condition of the fourth Race when it reached the stage of gross materiality. The conditions of each Round are rapidly reproduced in each of the following ones, the first Race of this Round would reproduce the conditions of the First Round and the 2nd and 3rd Races the conditions of the 2nd and 3rd Rounds.



I have drawn a diagram which shows the 4 main orbits of the Earth, there being of course a large number of spirals between each of these main ones and connecting them, the Black Globes represent the orbits when spiralling away from the Sun, and the White ones spiralling back again to the Sun. The

numbers, 1, 2, 3, and 4 are the orbits that spiral outwards and 5, 6 and 7 the ones that spiral inwards. It is interesting to note, that it was in the Third Race that Man received the spark of mind, and the third Race has a correspondence to the Third Round. I consider that the first glimmering of Mind, appears in the first instance in that which we call Instinct, which acts subconsciously, without the power of reason, which is a faculty of Manas, and I think it quite possible that Instinct was developed in the animal in the Third Round and thus would have a correspondence with the Fifth Round, which is Manasic and which will be seen from the diagram to occupy the same space as the Third but instead of spiralling out is spiralling inwards, when this Round is reached, we are told that Humanity will be ready for the full reception of the Manasaputras, and will definitely function in Higher Manas.

This diagram would also show man's journey, his involution into Matter by the figures 1 to 4, and his evolution out of it as shown by figures 5 to 7. Man as a spiritual entity, has a great deal to contend with in acquiring all the innumerable experiences that have to be obtained in his passage through Matter of varying stages of development from fine to gross. He starts from his Spiritual Home, which is matter in its finest form, and therefore Spirit, leaving it to descend, plane by plane, into Matter of ever increasing density, until he reaches the very bottom of the Pit. The experiences to be gone through are therefore very difficult either to understand or benefit from, since the Matter with which he has to work with are entirely foreign to his original nature; but his ascent out of matter will be easier for him than was his descent, since he will be passing through increasingly finer matter through which he went in his descent. He will therefore at the various stages remember his former passage

at these stages and so be able to more quickly adapt himself to them, than he could on his descent when all was new and unknown to him. Thus stage by stage will he gradually remember his former states and original nature, which had become lost and forgotten in his descent.

Up to the Fourth Round, the Earth had, by spiralling outwards, proceeded on its Path of out-going. During the Fourth Round we are told that Spirit and Matter were brought to a state of Equilibrium, the Centrifugal force which till now had been in operation was now counteracted by the Centripetal force, which later force thereafter becomes the dominating one, causing the Earth to spiral inwards on its Path of Return to the Sun.

Mr. Gorn Old, who was a pupil of Madame Blavatsky's, and a well known author on Astrological and occult subjects, writing under the name of Spherical, in discussing the question of the Sidereal Year, stated that there were two possible theories to account for it, one, that the polar axis of the Earth travels round the polar axis of the Ecliptic, the time taken to complete the circle, being the length of the Sidereal year. This theory is fairly well known; the second theory he puts forward is that the Earth is spiralling nearer to the Sun, thus causing the other Heavenly bodies to be viewed from a different position: Of these two theories I am inclined to accept the second one, as being more in line with the occult teaching of the spiralling away from, or to the Sun, which Subba Row states is a branch of the Great Universal Law known to the Ancient Mystics.

#### Karma from Past Ages

Many students have wondered why Man, who first appeared on this Globe as a Spiritual entity, should have been compelled to pass through all stages of Matter, until the grossest stage is

reached. He is compelled to go down to the very bottom of the Pit, before he can start to ascend. We are told that it is due to Karma brought over from previous Manvantaras. Being a Karmic condition, there is no choice, and so he is placed as an inhabitant on this Globe of ours, and the Forces of Nature do the rest. The Centrifugal force carrying away the Earth from the Sun, causes the Globe to pass through all the various stages of matter, until the grossest is reached. Here, as stated, an equilibrium is brought about, the centripetal force counteracting the centrifugal one, and from then onwards becomes the ruling force, starting the Globe on its return journey. If Man is forced to pass through all the stages of Matter, with all the stages of Matter, with all the suffering and misery it entails, and is helpless in opposing it, there is some comfort in the knowledge that another force in Nature will carry him back again out of Matter to his original Spiritual state, for, quoting from the S.D. (ii-465) "The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed Mind. On the Law of parallel History and Races, the majority of future Mankind will be composed of glorious Adepts; Humanity is the Child of Cyclic Destiny, and not one of its units can escape its unconscious mission, or get rid of the burden of its co-operative work with Nature. Thus will Mankind, race after race, perform its appointed Cyclic Pilgrimage".

#### Mercury and Venus

The two planets Mercury and Venus, are, we are told, both in their Seventh Round and therefore drawing near to the end of their evolution, both are very near to the Sun, far nearer than the Earth is, which is only in its Fourth Round. Is it a mere coincidence, that these planets which are far advanced in

their evolution, should *both* be very near to the Sun? I hardly think so. Mention has already been made of another planet, whose orbit was so near the Sun that it was said to have disappeared into it.

Spirit and Matter we are told, are one and the same thing. This is rather difficult to understand. Both always exist and are therefore Eternal. The two are generally regarded as the exact opposites of each other. That which we call Matter, is Spirit manifesting at the farthest point from its source, which we call its opposite Pole. In the beginning of a Manvantara, the Divine, manifests as Spirit, which is pure and Homogeneous, and for want of a better term consists of only one Thing. In manifesting it descends from plane to plane, and at each stage of its descent it becomes impure and more heterogeneous, as it differentiates. It first differentiates as Fire, then as Air, then Water and finally as Earth. At each stage it loses some of its pristine purity, the further away it manifests from its source, the less it possesses of its original Nature. When it has differentiated down to the element Earth, it has reached its lowest point, and comes to a state of rest or a state of equilibrium, for at this point it travels neither downwards or upwards. Then the turning point is reached and it starts to ascend and at each stage of ascent becomes less heterogeneous, regaining at each step, some of the original nature it had lost. In plainer language, so-called Matter passes through finer and finer stages until it arrives at its source, which is Spirit.

(To Be Continued)

# THE EXILE OF THE SOUL

BY ROY MITCHELL

(Continued from Page 95.)

## VI. THE THEOLOGICAL PROBLEM

By putting fragments together and comparing one with another we discover the original formula to have been something like this:

That from an Absolute Divinity, an Unmanifest, have emerged wave upon wave of beings, no less divine than their ineffable source but limited by their conceptions of themselves. That in long process of ages they have proceeded through experience to more and more extended consciousness, presenting in the aggregate the picture of a great army of journeying souls stretched out along a road, none less divine than any other, but differentiated by their consciousness of divinity. That not only do they advance but they are bound by the law of their being to preserve the unity of the whole by transmitting, each to the orders below it; in a kind of cosmic link-motion, the spiritual forces received from the orders of beings beyond. That, being each a first cause in his own right, they have the same free will that inheres in the great First Cause, and can manifest it in the measure that they have realized divinity. That in the chain, however it came about, a race, identified with this earth before the thinking Egos touched it, broke down, and whether by the exercise of its own will or by the failure of the will of the regents who guided it, became distorted. That another race beyond these—our own—whose duty it was to transmit higher powers to the lower race, refused to accept responsibility for the misshapen creatures, or to enter into them. That at last under cosmic law the higher race was compelled to do so, was drawn down into the sphere of earth, where its individuals dwell now, embodying them-

selves as rarely as cosmic law will permit, in the misshapen bodies of the beings they have to redeem. That by their rebellion they have lost a great measure of the powers they first brought to earth, and instead of being the Unity they once were, are a scattered and terrified host. That if they take thought and renew their lost powers they can return to that comparatively high wisdom from which they fell. That if they do not they must inevitably be drawn down into the creatures they despise. That from time to time one of the unwilling becomes willing, performs his task, returns to the Unity with his brothers—the God of which he is a part—and knowing the truth pledges himself to work for the restoration of it among his exiled brethren here upon earth. That such liberated ones work without ceasing, relying upon each other for support, and creating a unified body of doctrine which they renew from century to century as the activities of theology vitiate it. That the liberated one stands in the relation of exemplar and friend to the rest of mankind, and that it is the Ego who is, himself, the redeemer and potential Son of the Unity or God he has forgotten. That the original sin which taints us all refers therefore to the refusal and that it is carried from incarnation to incarnation by each Ego and not from father to child by generation.

At first glance it seems as fantastic a formula, perhaps, as the other. It has this difference, however, that it is capable of proof by phenomena on all planes. It is the key to comparative religion and it agrees with the findings of philosophy and the sciences as far as they have gone. Often, as I have shown, it solves what they cannot.

Let us see now how the theologians vitiated the age-old formula—in what desires they let it reflect itself.

Their first destructive step was when they desired that their God should be more important and all-inclusive than the gods of their rival religions. They expanded the phrase "the God" in the books they had inherited. "The God" was evidently what the Eastern religious teachers called Atma. It is our Unity or Oversoul and functions in a realm immediately superior to mind. Between it and the First Cause are vast ranges of consciousness which will be beyond our ken for untold ages. As soon as the theologians of those early years said "Our God is the All-God" they started at once a series of destructive contradictions, and they had to give attributes to an Absolute Unmanifest who cannot have attributes.

The next distortion arising out of their desires was when they made their teacher Jesus the one and unique Son of their Absolute God. This required that they wipe out all traces of previous teachers who were also Sons of "the God". It required also that they destroy the symbolic and exemplary relation of Jesus to all Egos and have it in the special and historical relation of the pseudo-deity Jesus to all mankind. It was Sanchoniathon who said of the Egyptians that "they corrupted their mysteries by cosmical and historical affections," which is precisely what these early Christians did. They made "the God" cosmic in his scope, and the Son who was the symbol of each Ego they reduced to a historical incident.

When you have told one lie you must either acknowledge it or tell another. No falsehood ever stood alone. In order to validate their cosmic Father and His unique Son they had to wipe out also that which had been explicit in early Christianity, as it is in all religions at the beginning, the doctrine of the re-birth of the soul. If the Omnipotent

Creator after a long interval begets His one and only Son, it is essential for a belief in it that the souls who are to be saved shall come only once to earth. If they have come many times before and are to come again and again thereafter as a means of working out their own destiny, the one and only appearance of the Saviour must be only a trifling incident in their lives. Furthermore if you admit the principle of coming again and again, the first thing you know you will have the necessary idea of a Saviour coming again and again, which of course plays the mischief with the unique redeemer idea. People will shop around and go where they like the theology best. It also arouses the suspicion that the pagan redeemers whose cults surrounded early Christianity might have been similarly Sons of God. Buddha might have been a redeemer, and Krishna, and Dionysos, and Attis, and Hercules, and Horus, and Baldur. So, abolishing reincarnation from their formula, the early Christian theologians had to fall back upon the alternative of souls begetting souls by sex or of God creating souls to order.

Another distortion of the ancient truth must necessarily follow. If the soul has not lived before, it cannot have shared in an offence that alienated it from the God. Therefore the very evident state of alienation that exists must have been inherited in some obscure way or must arise out of God's annoyance at the behaviour of Adam and Eve.

The old universal saying is that the soul alone is responsible. What it has sown, that also must it reap. The degraded formula says, "By a special act of clemency on God's part, the soul may sow a great evil and reap a great good, or may sow a little good but for lack of having taken part in God's clemency, may reap a great evil." Exact justice thus becomes a farce. When the Church Fathers had extracted the last comic

element out of it in this form, their Latin successors developed new comic values by remitting evil themselves. Then they spun out the doctrine to permit of the issue of coupons that would remit sins even before they were committed.

It is easy, therefore, to see how men who take such a doctrine and by falsifying the idea of "the God" so necessary to its usefulness, by removing the idea that each soul is a redeemer of a fallen being, by vesting the redemptive power in one personage, by throwing away the necessary idea of the pre-existence of the soul, and by making justice the whim of deity, must come out with a monstrous caricature of the old idea.

They have had hundreds of chances to amend. They had a choice between Plato who knew it and Aristotle who did not. They wiped out the Platonists and clung to Aristotle. Origen knew and taught it and they put him under anathema. In 1400 it was a punishable offence on the part of Pico della Mirandola even to offer to debate whether Origen was in hell. Paul knew the old tradition and for centuries the Latin theologians would willingly have left him out of the New Testament. They laboured to supplant him with their favourite Peter through whom they had exclusive salesrights on salvation. The Mithraists knew it and the Holy fathers crushed them. The Manicheans knew it and a hundred thousand were put to death with torture. Basilides knew it and his books were burned. The Cathars and Albigenses knew it and were mercilessly destroyed even though the south of France had to be devastated. The troubadours knew it and paid with their lives. Lully knew it and was locked up as mad. Dante knew it and was an exile all his life. Roger Bacon knew it and was kept under lock and key. Bruno knew it and was burned to death.

Since the Renaissance the burnings have been less frequent. The bigots

have been forced to use persecutions of a lesser sort, obscurantism, tampering with books, and fulminations from their pulpits.

There has never been but one heresy—the effort to restore the old doctrine of the exile of the soul and to restate the means by which each man must find his way back into the wisdom of the God.

*(To Be Continued.)*

## THE GLAD RELEASE

Five verses from "The Dialogue of an Egyptian with his Soul", translated by James H. Breasted.

Death is before me today  
Like the recovery of a sick man,  
Like going forth into a garden after  
sickness.

Death is before me today  
Like the odour of lotus flowers,  
Like sitting on banks of flowing waters.

Death is before me today  
Like the course of a freset,  
Like the return of a man from the war-  
galley to his home.

Death is before me today  
Like the clearing of the sky,  
Like a man going whither he knows not.

Death is before me today  
As a man longs to see his house,  
After he has spent many years in  
captivity.

\* \* \* \*

*Death is before me today  
Like a physician with healing ointment,  
For a man weary with shield and sword  
work.*

*Death is before me today  
O Friend. Your hand in this darkness,  
Welcome . . . . .*

N. W. J. H.