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## BEYOND THE "BIG BANG"

L. GORDON PLUMMER

What was the "Big Bang"? When did it happen? Where did it happen? Why did it happen? Did it really happen at all?

It appears that the majority of cosmologists accept the "Big Bang" theory in order to account for the origin of the universe. As in the cases of all scientific theories and hypotheses, this one has undergone some changes since it was first presented to us, and this is good, because there are still some puzzling aspects of the whole idea.

In discussing a subject of this nature, we are bound to engage in a certain amount of speculation. There is no harm in this provided that our ideas are based upon careful thinking. It is probable that speculation is a part of scientific investigation, and since scientists do not lay claim to a monopoly on creative thinking, let us engage in a little of our own, carrying the present ideas a few steps further into the realm of metaphysical and theosophical thought.

Briefly, the "Big Bang" theory holds that there was originally a ball or sphere of protomatter. This is believed to have been matter in a state of extreme — virtually infinite — density. So far as I know, there is no matter in this state existing now, the closest approach to it being the condition of

a certain type of star that has gone into complete gravitational collapse and become a so-called "Black Hole". But thereby hangs another tale, as the saying goes.

According to many cosmologists, this ball of protomatter exploded with inconceivable violence. We are told that during the first half-hour — as we reckon time — the major part of creation had been accomplished in terms of the formation of hydrogen which was to form the structure of the galaxies-to-be, and all the stars and nebulae of which they would be composed.

Hydrogen is considered to be the building block, the basic material which combined under conditions of great heat and pressure to form all the chemical elements found in nature. Spectroscopic analysis of the galaxies and the more distant quasars as we now see them seems to confirm the expansion of the universe which is continuing at an ever faster rate, resulting from that first explosion. The farther away an astronomical object is, the faster it appears to be moving away from us. It is estimated that the "Big Bang" occurred some 10,000,000,000 years ago.

It is at this point that there is some difference of opinion. Some scientists believe that this expansion will continue forever;

others hold that in time the expansion will cease, then reverse itself, and an implosion will occur until eventually all of the matter in the universe is once more condensed into one ball of protomatter, which will then undergo a slow "heat death".

A variation of this idea is that the ball of protomatter could explode again, and that if this is so, it might have been a recurrent event, from which we get the idea of a pulsating universe. It is possible that a growing number of astronomers are coming to this idea, and we as Theosophical students welcome this as an approach to the concept of the "inbreathing and the outbreathing" as presented by H.P. Blavatsky.

We are now ready to analyse the subject by noting first of all that, supposing the "Big Bang" was an actual event, it was no ordinary explosion. We observe that all explosions hurl materials outward with the greatest velocity at the point of explosion, and that the velocity increases with distance. It becomes apparent that if this increased velocity is a fact, other causes must be at work. We would have to engage in a discussion of relativity and the curvature of space to account for this.

An illustration that is frequently used is that of a toy balloon on which one has made a number of dots over its entire surface. As the balloon is inflated, the surface expands and the dots become more widely separated. If we were to imagine ourselves located upon any one of the spots, we would see the interesting effect of increasing distances between the dots proceeding at a rate which increases with distance. Since we see the balloon from the outside, we observe that the rate of expansion is constant over the entire surface of the balloon.

A very important factor in these studies is the concept of "frames of reference". An example with which we are all familiar is brought about by perspective. Imagine two friends standing 100 feet apart. Each sees the other as being smaller than he really is because of the distance. Actually, neither has changed his height, but we have two

frames of reference, represented in the positions of the two people. So in our illustration of the balloon, one frame of reference would be the surface, whereon the dots appear to recede from one another at increasing velocities as the distance increases, when viewed from any one of the spots. The other frame of reference is a point outside the balloon, from which the entire balloon is seen to expand, but with no change in relative velocities. A third frame of reference would be inside the balloon. This is the most important position to take for the following reason:

The surface of the balloon is two-dimensional, yet the force which causes it to expand is produced from within the balloon, or in the three-dimensional volume. If one were confined in his consciousness to the surface, one would be unable to conceive of the volume within which the energy is produced which causes the expansion of one's universe. This observer would understand the saying that the universe is like a circle with its centre everywhere and its circumference nowhere.

Now, let us raise the entire picture one step higher and think of our universe as a three-dimensional space which has its centre everywhere and its circumference nowhere. The energy which caused the apparent expansion originated in a "dimension" higher than our environment, or, as some call it, the "fourth dimension". This is not the best term to use, however, because in Einstein's view, Time is a fourth dimension in the space-time continuum. This is a term that will strike terror in the mind of the novice, and space will not allow more than a brief statement that the rate of flow of time will vary with velocity as it will in a strong gravitational field.

We can draw from this the conclusion that just as the receding of the dots on the balloon is a real phenomenon from the standpoint of one on its surface, but is unreal when viewed from a different frame of reference, such as inside the balloon, so we are justified in accepting the

phenomenon of the receding galaxies when viewed from our frame of reference, as may be proven by the use of the spectroscope. We might well discover that this would not be true at all if viewed from another frame of reference.

We cannot get outside our frame of reference, but, abandoning the term "fourth dimension" and moving forward into the Theosophical concept of many planes of consciousness, it is more than likely that could we view our universe from any one of these, the entire picture would change for us. We would see things as they really are, not as they seem. We would then understand something of the doctrine of Maya, or illusion. This doctrine does not hold that things do not exist. Rather, it states that while we are in the universe, things appear to be real, and must be accepted as such, but that from the standpoint of another universe or plane of consciousness, we might discern the reality that stands behind the outward seeming.

This idea does not run counter to modern scientific thought. One has only to read a book such as *Relativity and Cosmology* by Kaufman to see that he, as a leading thinker, demonstrates the need to accept the concept of the existences of other universes.

So we arrive at the interesting thought that before the "Big Bang" there was no such thing as "where", nor was there any such thing as "when". Time might be reckoned as having existed since the occurrence, so that we may say that it happened about ten billion years ago, more or less. But before that, "Time was not, for it lay asleep in the bosom of Duration" to quote the words in the Stanzas of Dzyan.

Theosophy takes up where science leaves off. The scientific view is purely mechanistic. All of the energies and forces at work are automatic and function on the physical level. Theosophy sees life as the fundamental cause of all there is. We say with confidence that the causes which brought our universe into being originated not only on a plane superior to this physical

plane, but they go back through several planes of consciousness, and that the beginning of the universe was the descent of living entities from higher planes billions upon billions of years before the first hint of physical manifestation had occurred. Eventually they did reach that level which we call the physical, and the great drama of universal life began. When the final curtain falls, it will mean the withdrawal of the vital energies into the higher planes, through an ascending ladder of life, a process that will take billions of years. Thus, we have the "outbreathing" and the "inbreathing" again — a concept from the Stanzas of Dzyan.

The same thing is repeated on a smaller scale throughout Nature. The reincarnating ego has begun its descent from the higher planes of existence long before the conception and the formation of the human body, which ends in the birth of the child. Similarly, after death the entity has many adventures in the higher planes before it is ready to make another descent into physical life.

It is clear that all of the potentialities of the human-to-be are in the first living cell, and that in a sense the grown individual "expanded" from the initial germ of life. So, if we can view the universe from another frame of reference, all that was destined to unfold in that cosmos, from the great galaxies to every atom of which these are composed, was potentially within the ball of protomatter that has been postulated by modern science. From the vantage point of a higher plane of consciousness, the expansion might appear to be a process of growth rather than as an explosion.

It is worth thinking about.

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The universal tendency of everything is to complete a cycle of manifestation, returning eventually to the point from which it originally started .

— Claude Falls Wright,  
*Modern Theosophy*

# TENDER OF THE FLAME

JOAN SUTCLIFFE

Amidst the romantic waterways and canals of the old city of Venice there is an historical stone bridge, called by the Italians "il ponte di sospiri" (the bridge of sighs). So called it is because those who once crossed its fateful track entered a prison whose door closed fast behind, to be opened never again, and they sighed for the touch of the free air now limited and almost lost. Venetians will tell you that a sensitive person, who might pass by gondola on a moonlit night beneath its arch, can sometimes hear the sobs of thousands of prisoners embedded intensely in the stonework, and he who has once experienced the sound of suffering cannot greet the morning's sunrise without a sigh for those whose hearts it would not strike with hope.

In *The Voice of the Silence* we read: "This Earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO by the delusion called 'Great Heresy'."

For him who would seek the Path to Wisdom there appear many, many false turnings, luring lanes which promise deceptive glories, but which in truth are merely well trodden bridges to imprisonment. A way may be looked at and explored for a knowledge of its wayside flowers, but it is so easy to wander too far inland, and if sight of the main highway is lost, then one's intelligence of direction is almost imperceptibly surrendered, and one becomes caught in the prison of mistaking the means for the end. What are some of these dangerous sideroads? They are many, and they are varied, such as: the practice of lower forms of yoga, exercises in pranayama, instant enlightenment courses, premature stimulation of the chakras, experiments with hypnotism and so-called mind-expansion drugs, and others — all brightly advertised signposts, which

offer the illusory gold of exciting extrasensory experiences, personal development, unearned knowledge, but which in reality lead to the trap of psychism. As the cool, scented breeze from the upper woodlands cannot penetrate the density of concrete walls, the fresh breath of spiritual insight cannot pervade the dank confinement of the psychic atmosphere, and the free soul is caught for a while, even an incarnation, in a prison of unbalanced judgment, impaired moral sense.

There are lesser prison walls, like the study of the "occult arts", such as popular astrology and such subjects. These are interesting side issues and possibly a helpful key to the esoteric wisdom, but if pursued for the purpose of personal intellectual development alone, without the understanding and application of the basic principles of Theosophy, they become as shackles to the Soul, deterring it from the Path of the true *Gnosis*.

How, then, does one distinguish between occultism and the "occult arts"? It is necessary to discern the duality in man, the inner spiritual essence and the outer personal "creation." Olden day legends and myths tell of mysterious towers overlooking the lands of early times. Modern interpreters have offered them as prosaic symbols, such as prisons, but occult writers, like W.Q. Judge, have described the ancient tower as the home of sacred fires, to be kept eternally burning. The tending of the flames was the care of a series of guardians, passing on the trust from one to the other, for, as long as the kindling glowed within the tower, the link with divine watchers was secured and the land would remain protected from enemies and destruction. Perhaps it might be suggested that the tower is like the body and the desires and astral sensations, in fact the personality; and the internal fire is

like the motion within the atom, the spiritual spark in all matter, in fact the Monad. One might see the twofold possibility of the outer vehicle, either as a prison or a container of the living fire.

What is it that sets the direction? It is Manas, entering the tower with the fuel of knowledge and experience to feed the flame, and draw out the fire of Atma-Buddhi. First awakened by advanced beings from a previous Manvantara, mind, like the chain of keepers, through incarnation after incarnation hands down its sacred watch. With each earthly life mind collects its logs of wood, which are its particular struggles and achievements, searchings and study, mistakes and learning, without which the spiritual man cannot manifest on earth. They must be submitted to the fire of spirit. If only piled in fancy stacks in the personality to delight the ego of the collector, knowledge and development are heavy weights, devoid of purpose, for it is in the consumption of the flame that they become transmuted into finer substances, as wood is changed into heat and light to warm and benefit humanity.

It is the qualities of spirit which are the burning power within the flame. Intuition is one of them. Mind is the tender; intuition is the burning, which will transform the permanent truth in knowledge into living wisdom, while the psychic dross will drop away from the candidate as the ashes left in the grate.

Spiritual teachers urge in the would-be-disciple of the esoteric philosophy the cultivation of intuition. The way is through the mind. As it is the wind which blows oxygen into the flame to make the fire spread, so it is the higher Manas striving to

the upper air which will blow the fire of intuition.

A mystical element pertains to the tower, for the sacred fire is not easily discernible from the outside. In the story by W.Q. Judge, the attention of the neophyte guardian is attracted out of the window to the hills, to outer nature, and under his lack of concern the smouldering embers are extinguished, and an ominous presentiment befalls. Perhaps this is seen many times today in the selfish devotee who would seek to arouse the heart chakra on the personality level, without knowledge of the true nature of the inner fire. The lower pole of love is excited, and spiritual altruism is mistaken for merely feeding the bodies of our children, indulging their lower appetites, giving them their own way, endowing our companions with meaningless words of praise, and deriving comfort from doing "good". This kind of emotionalism is as wood soaked in water and could not be subject to burning in the flame; first it must be exposed to the wind of mind to be dried out; then it can be worked on by the fire of spirit.

Mind is the link between the spiritual and the material, and as such is dual in nature. Lower mind is the neophyte drawn to the window and the view outside. It functions as a reasoning organ, and for a long period in the evolution of man it has merely served as an image-maker for the lower principles, thus rooting ever deeper the physical and psychical desires; by the lower mind, wisdom would be interpreted in terms satisfying to the personal self. Noble ideals, such as Brotherhood, are mistranslated to appease transitory whims, like taking what is not lawfully due or as an excuse for not standing up to a moral issue. Knowledge is seen as a personal possession, to be bought and sold or just to wallow in, and the true principles of occult science are reshaped to bolster intellectual pride and serve the selfish desire for power.

Higher mind is the faithful tender aspiring to keep alight the inner fire,

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realizing it is the inner spiritual heart in his friend, in his family, in humanity, which is to be awakened and drawn out. The essential is not just feeding the body, but striving to feed the inner fire with wisdom. As fire is one on its own plane, so is the Monad one with the Universal Oversoul, and as it is the individual spark which keeps the fire manifest on the physical, so it is the task of the individual student to keep alive the Ancient Wisdom with an eye to the whole of humanity.

It is his approach to study which directs the burning power in the flame. The esoteric teachings of *The Secret Doctrine* are as the sacred fire, of which the tower walls are the religions, the philosophical systems, the mystic writings of the ages, and he who would open the door to study its pages becomes the tender to whom is handed over the trust by those who gave us its wisdom. His duty is to tend the fire. He must be willing to sacrifice to the flame his prefixed ideas, predetermined outlook, predilections in judgment, his concrete thoughts and personal feelings: all are as soaked wood, which make the tower a prison.

“‘Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation,” says *The Voice of the Silence*.

He must seek the spiritual essence of the Wisdom. As the true artist's eye is not deluded by the outer impression of the painting, but discerns the light and shade, the symbolism of color, the secret meaning of form, so he must become sensitive to what is deeply hidden in the teachings. It means interpreting the fine colors that paint the horizons, on the receding borders of his imaginings, in language that will stir even the vision of the blind, and transposing the evading harmonies that strain the inner ear into pictures that will even sound a melody on deaf ears. It is the transformation of knowledge into living wisdom in his daily life which brings alive the fire of his own spirit to merge with the fire of Theosophy, and thus be a warmth to the world. Every effort to understand is an

explosive force like lightning, and every energy devoted to living the precepts is the friction as of flint against stone, which manifests a spark from the invisible fire, which might renew a dwindling ember or kindle a new flame.

The cultivation of the virtues of spirit, such as intuition, moral responsibility, compassion, unselfishness, discrimination, discipline, etc., are the manifesting force of the flame, which do the work of transmutation, and which set the prisoner free. In the true schools of occultism there is a golden rule that each step forward in mental learning be accompanied by three in character perfection. The practice of popular forms of yoga, without the spiritual discipline of Raja-Yoga, is as the overfed body that takes not into account the proper rules of diet, nor releases its energy in work. Indulgence in studies of magic without moral responsibility is a step in the direction of the Atlantean sorcerers who wrought destruction on their splendid continent. The natural urge to progress devoid of an unselfish nature leads to the dangerous shortcuts of drugs and surrender of integrity to a stronger will. The protection of the unawakened mind is its insensitivity to unspoken influences, but as the trained musician is perceptive to delicacies of tone that elude the hearing of the untrained, so the explorer of wisdom is a prey to a more subtle variety of mental illusion and psychic temptations. The finer the weave of the cloth the more water it will soak up, and it needs discrimination and compassion to squeeze out the waters of the astral.

There is a very beautiful fairy story by Hans Anderson called “The Snow Queen” which might demonstrate the difference between the imprisoned soul and the awakened spirit. In this particular tale, the presence of the dark forces, illusion, selfishness, doubt, hate, temptation, are represented by a broken glass, just as the evil qualities are a broken reflection of their opposite pole of virtue, and the splinters of this glass enter the hearts of the

innocent, distorting the vision and freezing the kind nature. The little boy and girl in the story symbolize the Intellect and the Spiritual virtues, which become separated when a splinter of the glass pierces the boy's heart and seals it off from contact with others. He is carried off to the ice palace of the Snow Queen, where he becomes involved in a world of reasoning and intellectualizing: but he is a prisoner, because the magic word that would give him freedom and command, he cannot discover, for its meaning transcends the capacity of mind without the light of Buddhi. The little girl is the pilgrim-soul guided by the Heart Doctrine, who sets out with selfless motive to rescue her beloved companion. There are many trials and tribulations on the way: there is a garden of illusion where time is wasted, but the discriminating faculty finally breaks through the Maya of a wrong turning, and clear vision recognizes the mistake. She is captured by robbers, but their role is

transmuted and they are made to serve the noble cause. There is an understanding with the lower kingdoms of nature, and their help plays an invaluable part in the accomplishment of the quest. By the reindeer she is carried to the grim regions of the remote north, perhaps symbolical of the spiritual home of man. The final stage of the journey, however, must be undertaken alone, without the animal vehicle and devoid of the material covering of shoes. Here she is attacked by all the weird psychic creatures of occult allegories, but purity of purpose is a protective shield from which all fall back. It is the warm tears of compassion that melt the ice in the boy's heart and spell out the secret word. Then heart and intellect are rejoined, and they walk out of the ice palace together and the sun warms them. They make the journey back to the world, where they discover that the old places are the same, but that they have reached adulthood.

— *Theosophia*, Summer, 1978.

## COMPASSION

MONTAGUE A. MACHELL

*"Father, forgive them: for they know not what they do."*

— Luke XXIII, 34.

"They know not what they do". To adequately appreciate and accept the fact that perhaps fifty per cent of the sins of the world are the fruit of ignorance, justifies a change of approach on the part of the reformer, from condemnation to understanding. Compassion *begins* with understanding. Its power springs from a loving heart that has glimpsed all the beauty, proportion and rationality in life with which the unenlightened individual is unacquainted. Compassion seeks to feed the starved personality with such manifested love and fellowship as the deluded one has missed. To chastise a vacuum is utter futility; to fill that vacuum

with motivations of love, of faith, of hope and aspiration, is to replace ignorance with a degree of intelligence. That intelligence is always more than mere head-learning. It represents a lifetime of applied compassion that has set free in the reformer the springs of love and sympathy.

One has but to stand still and cast an eye to right or left, to come upon dearth, agony and hopelessness that cry out for succour — the succour of an understanding compassion. He who would help humanity must sweeten all his days and nights with contrivings for filling the vacua of despair in human hearts. "'Tis love that makes the world go round." To live entirely for the

love of one's fellows is the norm of Compassion. It literally maintains the circulation of the life-blood of the spirit. It is more than a "science". It is a state of consciousness illumined by heart-light kindled by long years of self-forgetfulness; in that state desire for "things" or "power" is replaced by a clear-minded sharing of the mysteries of spiritual unfoldment in the hearts of one's fellows. It obeys the injunction in *The Voice of the Silence*: "Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun."

The task of redeeming the human race might be more efficaciously carried on were we to replace the term "reformation" with "replenishment", meaning thereby the restoration of as yet undiscovered love, beauty and harmony in the heart of him we would help. To dispense these treasures, we must have consciously stored them in our heart of hearts. "Feeding the hungry" is likely to reveal itself as a more mysterious and comprehensive program than we had ever imagined it to be. "Man may not live by bread alone". To be able to give effectively, we must have become that which we would give. The vital exchange is of spirit with spirit, which only a spiritual love and understanding can achieve.

He whose "knowing" has been consistently bitter and painful can be justifiably un-knowing of what he does. The short-sighted program of rewarding evil with evil can only be changed by a sublime understanding on the part of another of the suffering that has nourished this tragic unwisdom. A staunch, virile love of mankind is required to fill the vacuum of despair; the magic in the gift bestowed is in the love with which it is wrapped. Human dearth asks for human repletion; the monetary or material gift is never capable of filling the void completely.

It is hardly possible to exaggerate the gap that separates the Haves from the Have-nots, nor the undreamed difference in point of view of each. It is a relatively simple and natural matter to take affluence

for granted in one's own life; grinding poverty can *never* be taken entirely for granted, nor the hopelessness of finding relief. While a congeniality and fellowship can be a precious leaven of the first, mistrust, jealousy, and, too often, hatred, are nurtured in the second. The aristocracy of the spirit, easily cultivated amidst affluence, is most highly honored in the unceasing compassion it begets for the Have-nots. With this should go an uninterrupted sense of responsibility for their destitution, physical, mental and emotional, which reminds the true believer that "To live to benefit mankind is the first step". Our riches are never wholly ours; we enjoy them only as a part of the property of an entire humanity.

This being the case, it is our obligation to imbue our Compassion with an enduring, sturdy quality worthy of the task it is required to perform — entirely free from sanctimonious martyrdom or egotistical condescension. Giving to the poor is, actually, restoring what was loaned to us to those more in need of it than we are. If balance and justice rule the world (as they do), all we are empowered to give, the recipient is entitled to. Does not this realization lend to Compassion the quality of an unclouded vision of a world of Law, wherein each of us is obligated to the One Life, which all share? *The Voice of the Silence* reminds us: "Compassion is no attribute. It is the Law of LAWS — eternal Harmony."

That "Harmony" may be read as synonymous with Wholeness, wherein the many are merged into the ONE in which we all inhere. Universality is nothing more than an *applied* recognition of the Brotherhood of all mankind. We belong to each other, and share each other's destiny. We become a "brother" in that moment when we perfectly merge our individual life in the life of all, a miracle made possible alone by genuine *impersonality*. It is of more importance to the race that you and I lose ME in Mankind, than that either of us run for high office where we shall continue



to be riddled with delusions and limitations of our personality — less “free” than ever! In our small, inconspicuous niche let us “merge the Ocean in the drop, the drop

within the Ocean”, and a beginning will have been made; Compassion will have become related to Common Sense!

## KARMA AND REINCARNATION

ALBERT E. S. SMYTHE

The doctrines of Karma and Reincarnation have a remarkable psychological effect, once they are understood, on minds working under the influence of the crystallized dogmas and creeds of the last few centuries. These have lost the life-giving power which once vitalized them, and their spirit has to be translated into new conceptions of thought, the old truths into new language. Foreordination and predestination, election and damnation, and other medieval expressions of the laws of life as they were understood, represented truth to their authors, but no longer do so to minds which reason in terms of modern science and experience. The mis-translation of the Christian and Jewish Scriptures has added considerably to this difficulty.

In the doctrines of Karma and Reincarnation the world returns once more to a recognition of the old truths of Eternal Justice and Immortal Being, which were, after all, what the ancient church dogmas and creeds sought to convey.

Detaching these ideas from the encrustations of theology and sacerdotal ecclesiasticism, they at once set a man free from the bondage of mental slavery and the fear of priestly condemnation which has done so much in every age to keep back the progress of the race.

“You shall know the Truth, and the Truth shall set you free,” is a remarkable statement of fact, which has been perverted into the practice that “you shall believe the creeds and they shall keep you in ignorance.”

To do justice to the ancient formularies it

must be evident to the thinking mind that the language in which they are couched is the speech of metaphor, of symbol, of parable. When the creed declares that on the third day Christ “rose from the dead, ascended into Heaven, and sitteth at the right hand of God the Father Almighty, whence He shall come at the last day to judge both the quick and the dead,” we are given what was a representation of the beliefs of the time accorded to the knowledge of the period.

We know now that resurrection is not what it had come to be understood to be, but that it is re-embodiment, and that it occurs every time a child is born. This continual resurrection of the human race, so exquisitely and poetically described in the Ninetieth Psalm, which tells us that one day is as a thousand years, and a thousand years as one day, is the mode and process of the evolution of the whole human family. Every generation fills its measure of effort, and its successes and failures are duly embodied in their succeeding lives on earth, in which “every man is rewarded according to his work.” The parable of the talents is another expression of the same truth, forgotten since the Second Council of Constantinople, in A.D. 553.

“Thou turnest man to dust, and sayest, Return, ye children of men,” sets forth the same law in unforgettable phrase. And in the Second Commandment, obscured by the translators, there is a beautiful illustration of the Eternal Mercy, the evanescent character of evil and the persistence of goodness.

“I, the Lord, am a jealous God, and visit

the sins of the Fathers (spiritual egos or individualities) upon the children (human personalities) unto the third and fourth incarnation, but show mercy unto the thousandth (incarnation) of them that love me and keep my commandments."

The creed, in speaking of Christ rising from the dead, confuses the development of spiritual consciousness in the pneumatic or noetic or spiritual body, of which St. Paul speaks, with the rebirth into a new physical body which follows the post mortem period of rest in the heaven world. The physical body does not and cannot go to heaven, as St. Paul carefully declares. "Now this I say to you, flesh and blood cannot inherit the Kingdom of God." Yet the churches persist in asserting that it must, while obscuring the great truth that we must develop a spiritual body as the vehicle of a higher order of consciousness by a life of virtue and self-control. "Love, joy, peace, long-suffering or patience, gentleness, goodness, faith, meekness, temperance or self-control; against such there is no law." The law, here, is that which St. Paul elsewhere designates, the law of Moses, the *lex talionis*, the law of cause and effect, or Karma. When a man lives the spiritual life and practices the virtues of the spirit he creates no new Karma, or, as St. Paul phrases it, he is no longer under the law.

The resurrection of the Christ is a spiritual mystery, taught in all the ancient religions in their mysteries, and formed the most sacred teaching in their temples. It was only made known to the elect, those who had prepared themselves for the highest life by the purest aspirations. Paul teaches it in his epistles, which were mystery letters sent to those who had been orally instructed. He strove, as he says, so that the Christ might be born in his pupils, and in one passage he expressed his fears that he himself might be a castaway. Those who had not attained to this "resurrection of life" were compelled to reincarnate again, and had thus such further opportunities as they required in repeated births on earth to attain that

status. In each age or generation there are but few who attain to this "resurrection of life". "Many are called but few are chosen." "Narrow is the way and straight the gate, and few there be that enter in thereat." Those who fail reincarnate again, and proceed in this evolution from the point where they left off in their last lives, losing nothing they had gained, and relieved of the burden of the memory of their past failures and misdoings, though strengthened in character by the efforts which they had made.

The instructions of the great teachers of religion, such as those of Jesus in the Gospels, of Buddha in his discourses, of Krishna in the Bhagavad Gita, the Golden Verses of Pythagoras, the Divine Pymander of Hermes, and numerous others, were intended for those who desired to enter upon this supreme effort to reach the Christ consciousness. For the rest, they were taught in parables and given such ethical advice as they were capable of adopting: "other heights in other lives", as Robert Browning puts it.

When a man reaches this state of the Christ or Nirvanic consciousness he has conquered death in the sense that there is no longer any break in the memories of his past. The grave can have no terrors for him because he now possesses a body which is "raised in power, immortal, spiritual." He does not need to incarnate again, but has, in the metaphor of the past, "ascended into heaven and sitteth on the right hand of the Father". Had this been written in our democratic days another image than a throne and a king's son would have been chosen as a symbol of power; the Prime Minister in England or the Secretary of State in the United States having more authority than the son of any king today.

But to the people of the past the metaphor conveyed the idea of law and power and authority. In these days of scientific investigation we know that the great powers and laws of Nature are not lodged in persons, but exist in the cosmic being of things.

(Continued on page 62)

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the deaths of two of our older members.

Mrs. Helena M. Gosden died in hospital on May 1, aged 89 years. She joined the Society in 1917, and was a member of the Vancouver Lodge until she moved away from the city several years ago and became a member-at-large. Born with a severe physical handicap, Mrs. Gosden nevertheless pursued an active teaching career, and until illness forced her into hospital a few years ago, was unsparing in her energies on behalf of Theosophical activities. She was extremely interested in Flying Saucers, and it was thanks to her generosity that Mr. Rex Dutta, well-known Flying Saucer expert and student of Theosophy, of London, England, made a lecture-tour in Canada in 1972.

On June 4, Frank P. Boucher died in hospital in Victoria. He was 95 years old. Frank was blessed with a wonderfully happy disposition, and threw himself heart and soul into all his activities, not least of which was the T.S. He joined the Victoria Lodge in 1969; however, he had previously been a member of the former Besant Lodge. In his later years, he turned his hand to writing and several of his articles appeared in this magazine. He also wrote and published a small booklet of reminiscences entitled *A Flashback to Youth*. At the funeral, a Theosophical memorial was delivered by Jody Andrews, whose appreciation of Frank appears elsewhere in this issue.

Our sympathies are extended to the relatives and friends of these devoted members.

\* \* \*

Notices of the Annual Meeting of The Theosophical Society in Canada have been sent to members. It will be held in Room 225, Hotel Vancouver, Vancouver, British Columbia, starting at 4 p.m., Saturday,

July 29, 1978. A "get-together" of members is also planned and it will be held in the same location, same day, starting at 7 p.m.

We are delighted that the Society's International Secretary, Dr. Jean Raymond, has been able to accept our invitation to attend and participate in the evening program. She is planning to spend her vacation in the U.S., and will generously cut it short in order to be with us in Vancouver. She has also kindly agreed to stop over in Toronto and Montreal en route to Chicago from whence she will fly to Madras to return to her duties at the Headquarters in Adyar.

\* \* \*

The T.S. in Canada is sponsoring a Fall lecture tour of Canadian centres by L. Gordon Plummer, of San Diego, California. Mr. Plummer was born at the Headquarters of the Point Loma Theosophical Society, and was educated at the famous Raja Yoga School there.

A keen student of Theosophy, and with many years' experience as a class leader and lecturer, Mr. Plummer is highly regarded for his presentations of the Ancient Wisdom. In addition to his Theosophical interests, he is very knowledgeable of astronomy, and for many years has conducted guided tours at the site of the 200' Hale Telescope and the Astronomical Museum at Mount Palomar.

Mr. Plummer is the author of three books: *From Atom to Cosmos*, *Star Habits and Orbits*, and *Mathematics of the Cosmic Mind*. The latter is published by T.P.H., Wheaton. One of his articles appeared in the January, 1978, issue of the C.T., and another will be found in this issue.

I am sure that our members and subscribers who live in and near the main centres will look forward to seeing and hearing Mr. Plummer this Fall. Please contact the Lodge Secretaries for details.

\* \* \*

THE ORGAN OF THE THEOSOPHICAL SOCIETY

## THE CANADIAN THEOSOPHIST

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

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

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

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

#### RANNIE PUBLICATIONS LIMITED

Beamsville, Ontario

A slight alteration in travel plans for a recent business trip enabled me to spend a happy Sunday in late Spring with several members and their friends in the beautiful Annapolis Valley region of Nova Scotia. They are attempting to establish a co-operative community which, if not in name will certainly be Theosophical in purpose.

It was a day that will long be treasured in my memory. Manny Avila met me in Halifax and drove me to the group's farm

in the Valley, where we met the other members.

After a delicious lunch we sat beneath the trees and spent most of the afternoon chatting about the Theosophical Society and related matters. I left this stimulating centre reluctantly when Mary and Michael Williams-McMahon drove me back to Halifax, but am happy to have made this link.

\* \* \*

The Spring issue of *Theosophia* contains articles by Fleet Berry, Mollie Griffith and Joan Sutcliffe, all members of the T.S. in Canada. In due course we hope to reprint all of them, and the first, "Tender of the Flame", by Joan, will be found in this issue.

*Theosophia*, edited by Boris de Zirkoff, is published every three months. The annual subscription is \$3. For a sample copy, write 634 South Gramercy Place, No. 301, Los Angeles, California, 90005, U.S.A.

\* \* \*

We have received an announcement of a forthcoming publication of a Monograph by Jessie L. Beattie. It is compiled from letters of the eminent Canadian literary critic, William Deacon, to the author from 1935 to 1968. Mr. Deacon was formerly a member of the T.S.

Further details will be sent on request.

\* \* \*

It gives me much pleasure to welcome the following new members into the fellowship of the Society:

*Edmonton Lodge*: Pervin J. Mistry, Ernest E. Pelletier, Rogella A. Pelletier.

*Member-at-large*: Howard G. Coward.

*Victoria Lodge*: Gordon E. Limbrick, Jean Surkes, Steve Surkes.

I was delighted with the news that two personal friends and former members of Toronto Lodge have rejoined: Fritz Stallmach and Ruby Welbourne.

T.G.D.

## CALGARY LODGE

Calgary Lodge held its Annual Meeting on April 27, 1978. The following Officers were elected:

President	Stan Elliott
Secretary-Treasurer	Laetitia van Hees
Librarian	Jean Ross

The theme for our meditation during the last ten meetings has centred around Virtues. For this we have drawn on Buddhist, Platonic and Christian sources. Our study of *The Secret Doctrine* continues.

Our classes will continue until the end of June and will resume in September.

Laetitia van Hees  
Secretary-Treasurer

\* \* \*

We finished our "year" on a high note. Thanks to the kind hospitality of Laetitia and Hank van Hees, a group of members of the Lotus and Calgary Lodges and their families and friends spent a memorable "Midsummer" weekend at "Hazy Hills" the van Hees' farm in beautiful Water Valley about sixty miles north-west of the city. This friendly get-together marked the end of the regular ten-month session of weekly meetings for both Lodges.

Needless to say, Theosophical topics dominated the informal and spontaneous discussions in groups small and large throughout the weekend. Some business was discussed: we began our joint planning for the visit to Calgary by Mr. and Mrs. L. Gordon Plummer in early Fall.

Among the many diversions of the weekend was a playlet — an adaptation of a scene from Shakespeare's *A Midsummer Night's Dream*. The children present participated, and also entertained the adults with a puppet show devised on short notice.

It was a happy weekend, and a good way to welcome Summer.

Doris Davy

## TORONTO LODGE

At the Annual Meeting, held on May 16, 1978, the following Officers and Directors were elected for the ensuing year:

President	Fleetwood B. Berry
Vice-President	Stanford L. Treloar
Secretary	Joan Sutcliffe
Treasurer	Philip C. Miller

Directors: Vera Berry, George Lowrie, Emma Obodiac, Amelia Saumur, Wolfgang Schmitt, Barbara Treloar.

With one exception, this is the same slate as for last year. Because of pressure from other commitments, Elizabeth Wilson, asked to be excused. Our appreciative thanks go to her for the energetic and responsible part she has played in the work of the Lodge. In her place we welcome George Lowrie to the Board. He has often given his services to the Lodge, in the care of our building.

The Lodge will be closed for Library, Programs and Classes during July and August. The Travelling Library will remain open.

Joan Sutcliffe  
Secretary

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## VICTORIA LODGE

The Annual Meeting of Victoria Lodge was held at Windsor Park Pavilion on June 20, 1978. The following officers were elected:

President	Dorita Gilmour
Vice-President	David Makins
Secretary	Dorothy Armstrong
Treasurer	Margaret Thurston
Librarian	Ruby Bellchambers
Social Convener	Rose Sadler
Assistant Secretary	Mollie Yorke

Reports on the year's activities were received. The outgoing President, Mrs. Dorothy Armstrong, thanked the members, and especially the Executive Committee for their support and co-operation. She felt

it had been a worthwhile year, with members working enthusiastically and harmoniously in a spirit of brotherhood.

Dorothy Armstrong  
Secretary

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### FRANK P. BOUCHER

Members of Victoria Lodge feel deeply the loss of a fine fellow of such cheerful, positive and optimistic attitude as Frank Boucher. During the last year or so, his body has restricted him from working for the T.S., which meant so much for him, but he did not suffer.

Frank was a most dedicated Theosophist. He had a deep understanding of the great truths of Theosophy, and was able to give talks and write articles in such a way as to make it real for people. But especially he had a close empathy with young folks — even in his late years he could communicate well with the young, and they were able to respond to him.

Finally, Frank had a delightful sense of humour, which never failed him, even through difficult times.

It is difficult to say goodbye to such a gentle, yet strong and loveable person as Frank Boucher.

Jody Andrews.

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### CHANGING YOUR ADDRESS?

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

## THE KROTONA INSTITUTE SCHOOL OF THEOSOPHY

The Fall, 1978, program of the Krotona Institute School of Theosophy opens on Saturday, September 16. As usual, a wide variety of courses is offered.

International Vice-President Joy Mills will give the opening lecture and also lead two of the courses, each of nine sessions. One is "Cosmic Processes and Contemporary Thought", subtitled "Studies in *The Secret Doctrine*", the other is entitled "The Human Journey: Quest for Self-Transformation" — with *The Secret Doctrine* again providing the starting point.

Other topics covered in sessions of various durations include "Exploring Theosophy in Depth: Visually and Creatively", by James S. Perkins, former International Vice-President; "Occult Keys for Living", by Mattie Louise Gephardt; "Kirlian Photography and Healing", by Thelma Moss; "Reincarnation in Christianity", by Geddes McGregor (author of a new Quest Book of that title); "Levels of Consciousness", by Oliver Greene; and "Interpreting Your Astrological Mandala", by Jane Evans.

Further details may be obtained from The Krotona Institute School of Theosophy, P.O. Box 966, Ojai, California 93023, U.S.A.

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### KARMA AND REINCARNATION

*(Continued from page 58)*

Space, duration, motion, are a trinity which embrace all manifested nature. These are the foundation of all physical conceptions of the Divine life and will, which are metaphysical. All law that manifests phenomenally has a noumenal or spiritual or metaphysical basis, so that the laws of one plane of consciousness have their parallel on other planes and on the physical plane. This was what Drummond was

seeking to express in his "Natural Law in the Spiritual World". We know this by the inner knowledges the Greeks called *pistis*, which we translate faith, but this has nothing to do with believing. We either know, or we do not know.

The great Law which expresses itself in Motion on the physical plane of manifestation, appears as a law of causation on other planes. Every effect is the result of a cause and every cause has its due effect. This is true of our moral or immoral actions as well as of our physical ones, of our thoughts as well as of our bodily actions. We recognize this to some extent when we speak of Providence as the source of events. This law of Providence or of action and reaction, is called Karma in the East. It is spoken of as judgment in the New Testament, and Jesus said that not one jot or tittle of it could pass away till all be fulfilled. There has been a great misconception in the West about this immutable law, many thinking that a prayer or a ceremony could abrogate it, and that this was forgiveness or pardon. The evildoer may be pardoned, but the result of his ill-doing goes on in spite of this. The divine principle in every man, his real self or Ego, is the agent of this law and leads every man to the destiny which he has himself prepared. There is no possible escape or evasion of the evil result of any action, but neither is there any possible failure to bring the good results of a wise or benevolent action to him who has performed it. The law, like the sun, shines alike on the just and the unjust. The results may not come to pass for a long time, but they will surely come, and at the time when it is wisest and best. The Infinite Wisdom is allied with the Infinite Power and the Infinite Love in this way. And "Love is the fulfilling of the Law".

Those who prefer to think of these three principles as Persons may do so, but should not forget that a Person, a Persona, is but a Mask. "God is a being without body, parts or passions," says the first article of the Church of England. "God is spirit," said

Jesus to the woman at the well. St. John tells us that God is love, and God is Light. These are impersonal conceptions, and we cannot materialize them without doing injury, as indeed we have done, to any social system that rests upon them.

The result of a true understanding of the law of Karma, the law of God working in a man's own mind and heart, to his own edification or destruction, as he himself wills by his own acts or efforts, is to set him free for ever from all the superstitions that grow up in religious systems, all the chicanery and falsehood of priests and priestcraft, all the formalism and deceit of ceremonial and ritualistic practice. But more and more it binds him to the highest ideals and purest morals of conduct and aspiration, for he soon learns that on every plane of his being the law judges him according to his acts and intentions, so that if he desires good for himself he must do good to all men, and if he would have the universe favor him, then he must ally himself with it and work for its truth and justice with all his heart and mind and soul and strength. The four worlds will then be his and, like Paul, he will be caught up to the third heaven and enter into the joy of his Lord and Master.

The doctrine of Karma is a doctrine of joy and gladness, as well as of peace and love. It is simple, also, and children have no difficulty in understanding it. It is written in their hearts and operates in their lives. It gives them self-reliance, for they soon learn that there is none other to fight for them than the divine power within. It gives them humility, for they learn, too, that they are servants of the infinite universe, and that their puny powers are as nothing unless they co-operate with the one Life of which they are a manifestation. They learn, also, that life means action and not sloth, and that only by self-devised and self-directed effort can they progress, and that to wait for the help of others is merely to stagnate and die. The principle of life involves growth, and without growth there is only death. Those who have striven to

advance find themselves ahead of their fellows, and those who are behind in the race learn that they have only themselves to thank. Rigid justice rules the world, and we have duly rendered to us whatever we have worked for of good or ill. Each life on earth gives us opportunity to rise to higher levels. We widen our circle of friends in every incarnation and we lose none of all that we have loved, till the whole earth is covered with our kindred and comrades. It is thus the great law of brotherhood.

The very evil that we may have wrought becomes a means of our strength and our benevolence, for we can only remove the effects of our ill-deeds by effort and strain, and we cannot bring our powers to bear on such work without good-will and understanding. The perfect wisdom thus revealed to every man in the course of his own self-redemption gradually lifts his consciousness to the highest levels of the Divine Selfhood.

Madam Blavatsky's definition of Karma, given in the glossary to "*The Key to Theosophy*", is not to be overlooked. It may, perhaps, be more intelligible to the reader familiar with Christian teaching after the foregoing. It is, at any rate, the doctrine which will, if anything can, transform the world.

Karma, she says, is "Physically, action; Metaphysically, the LAW OF RETRIBUTION; the Law of Cause and Effect or Ethical Causation. It is Nemesis only in the sense of bad Karma. It is the eleventh *Nidana* in the concatenation of causes and effects in orthodox Buddhism; yet it is the power that controls all things, the resultant of moral action, the metaphysical Samskara, or the moral effect of an act committed for the attainment of something which gratifies a personal desire. There is the Karma of merit and the Karma of demerit. Karma neither punishes nor rewards; it is simply the one Universal Law which guides unerringly and, so to say, blindly, all other

laws productive of certain effects along the grooves of their respective causations. When Buddhism teaches that 'Karma is that moral Kernel (of any being) which alone survives death and continues in transmigration,' or reincarnation, it simply means that there remains nought after each personality, but the causes produced by it, causes which are undying, i.e. which cannot be eliminated from the Universe until replaced by their legitimate effects, and, so to speak, wiped out by them. And such causes, unless compensated during the life of the person who produced them with adequate effects, will follow the reincarnated Ego and reach it in its subsequent incarnations until a full harmony between effects and causes is fully re-established. No 'personality' — a mere bundle of material atoms and instinctual and mental characteristics — can, of course, continue as such in the world of pure spirit. Only that which is immortal in its very nature and divine in its essence, namely, the Ego, can exist forever. And as it is that Ego which chooses the personality it will inform after each Devachan, and which receives through these personalities the effects of the Karmic causes produced, it is, therefore, the Ego, that *Self*, which is the 'moral Kernel' referred to, and embodied Karma itself, that 'which alone survives death'."

—*The Canadian Theosophist*, May, 1925.

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Better than the life of a hundred years of the man who perceiveth not the deathless state is the short life of a single day of the man who senses the deathless state. Him I call a true Teacher who knows the mystery of death and rebirth of all beings, who is happy within himself and enlightened.

—*The Dhammapada*



# SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

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

**Question.** In the third Stanza of Dzyan (Anthropogenesis), it is related that the Lords of the Moon "went each on his allotted land: seven of them each on his lot". Are actual physical lots or zones meant here? If so, is it known approximately where they were in the Globe (bearing in mind that the continental pattern would have been much different from that of today)?

**Answer.** Yes, indeed, for it is related in sloka 14: that "the Seven Hosts, the 'Will-born Lords'," (who are the Lunar Pitris) "separate men from themselves, each on his own zone." It is true that the continental pattern was totally different from the present continental systems. In fact the first continent was described by a Commentary in this manner:

*"In the first beginnings of (human) life, the only dry land was on the Right end of the sphere, where it (the globe) is motionless'." ("The two poles are called the right and left ends of our globe — the right being the North Pole — or the head and feet of the earth. Every beneficent (astral and cosmic) action comes from the North, every lethal influence from the South Pole..... The more one approaches the poles the less rotation is felt; at the poles proper, the diurnal revolution is quite neutralized. Thence the expression that the sphere is 'motionless'.")*

*"The whole earth was one vast watery desert, and the waters were tepid..... There man was born on the seven zones of the immortal, the indestructible of the Manvantara." ("It*

is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap (forming the first continent), is the only one which prevails during the whole Manvantara of our 'Round'. All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.") (S.D. II, 400; III, 399 6-vol. ed.; II, 418 3rd ed.)

"If, then, the teaching is understood correctly, the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage to the few arctic travellers who perceived it.*" (S.D. II, 401; III, 400 6-vol. ed.; II, 419 3rd ed.)

In further explanation regarding the zones. Sloka 13 specified that there were seven Lords of the Moon, and that each one went to his own zone. Just as each one of the seven Lords was affiliated with one of the seven Sacred Planets, so were each one of the seven zones of the first continent under the regency of each one of the seven Sacred Planets. Here is the enumeration of the seven Sacred Planets. (1) The Sun — substituting for a planet; (2) Jupiter; (3) Venus; (4) Saturn; (5) Mercury; (6) Mars; (7) the Moon — substituting for a planet.

**Question.** As the first continent is stated to have capped over the whole North Pole and remains so to this day, do we have any idea where in fact each of these seven zones might be in relation to our present continental pattern. (a) I have heard it stated that there are seven centres of power at

various places on the Globe. (b) Would these be the original seven zones? (c)

*Answer.* Responding to (a): No, because the first continental system had become separated from the lands of the second continental system.

“The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throes of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been four. (The first occurred when what is now the North Pole was separated from the later Continents.)” (S.D. II, 138; III, 6-vol. ed.; II, 146 3rd ed.)

In the *Puranas* the Earth is indeed divided into seven zones. “The ‘Earth that floats’ on the Universal Ocean (of Space), which Brahma divides in the *Puranas* into seven zones, is *Prithivi*, the world divided into seven *principles*; a cosmic division looking metaphysical enough, but, in reality, *physical* in its occult effects. Many *Kalpas* later, our Earth is mentioned, and, in its turn, is divided into seven zones on that same law of analogy that guided ancient philosophers. After which one finds on it seven continents, seven isles, seven oceans, seven seas and rivers, seven mountains, and seven climates.” (S.D. II, 616; IV, 188 6-vol. ed.; II, 652 3rd ed.)

Responding to (b). There is indeed a passage which refers to “Centres of Force” on the Earth in this manner:

“It may be shown that, as the ethereal forms of the first Men are first projected on seven zones by seven *Dhyān-Chohanīc centres of Force*, so there are centres of creative power for every *ROOT* or parent species of the host of forms of vegetable and animal

life. This is, again, no ‘special creation’, nor is there any ‘Design’, except in the general ‘ground-plan’ worked out by the universal law.” (S.D. II, 732; IV, 301 6-vol. ed.; II, 773 3rd ed.)

Responding to (c): No, indeed. Because by referring to Stanza X, sloka 38 (Anthropogenesis) which reads:

“Thus two by two, on the seven zones, the Third Race gave birth to the Fourth Race men.” (S.D. II, 227; III, 230 6-vol. ed.; II, 237 3rd ed.)

This signifies that each one of the seven zones was occupied by the respective member affiliated with that particular zone, on the third continental system.

*Question.* What is the difference between Parabrahman and Paramatman?

*Answer.* Parabrahman — literally beyond Brahma; hence the Boundless All; Absoluteness. The Omnipresent, Eternal, Boundless and Immutable Principle. As Brahma is defined as the Supreme Hierarch of a system (be that system a cosmos or a universe), the philosophical import of the term Parabrahman implies that which is beyond the Supreme Hierarch (for *para* signifies “beyond”). The “beyond” is not that which is finite, nor does it refer to “other universes”, inasmuch as each “other universe” has its Kosmic Hierarch — which is termed Brahma.

Paramatman: *parama* — primordial, supreme; *atman* — the self, the spirit; hence the Supreme Self or Supreme Spirit of the Universe; regarded as the source of Atman. In *The Secret Doctrine* the term “Over-Soul” is used as an equivalent for Paramatman; to quote:

“The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root.” (S.D. I, 17; I, 82 6-vol. ed.; I, 45 3rd ed.)

Quotations now follow indicating the use of the two terms.

“Parabrahm (the One Reality, the Absolute) is the field of Absolute

Consciousness, i.e., that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol." (S.D. I, 15; I, 80 6-vol. ed.; I. 43 3rd ed.)

"And when he realizes perfectly that all things whatsoever in nature are comprehended in the ONE, he attains to the Supreme Spirit (Paramatman)." (Bhagavad-Gita ch. xiii, sl. 30)

"The Ocean of Life is, according to a term of the Vedanta philosophy — if I mistake not — the 'One Life', Paramatma, when the transcendental supreme Soul is meant". (H.P. Blavatsky Collected Writings, X, 369).

Question. What is the relationship between Mulaprakriti and Parabrahman, if any?

Answer. "Parabrahmam is an unconditioned and absolute reality, and Mulaprakriti is a sort of veil thrown over it." (S.D. I, 10 fn.; I, 76 6-vol. ed.; I, 29 3rd ed.)

Then there is this passage in the H.P. Blavatsky Collected Writings:

"if we turn to the Hindu cosmogonies, we find that Parabrahm is not even mentioned therein, but only Mulaprakriti. The latter is, so to speak, the lining or aspect of Parabrahm in the invisible universe. Mulaprakriti means the Root of Nature or Matter. But Parabrahm cannot be called the 'Root', for it is the absolute *Rootless Root* of all. Therefore, we must begin with Mulaprakriti, or the Veil of this unknowable." (X, 303).

"At the commencement of a great Manvantara, Parabrahm manifests as Mulaprakriti and then as the Logos. This Logos is equivalent to the 'Unconscious Universal Mind', etc., of Western Pantheists. It constitutes the Basis of the SUBJECT — side of manifested Being, and is the source of all manifestations of individual consciousness. Mulaprakriti or Primordial Cosmic Substance, is the foundation of the OBJECT-side of things — the basis

of all objective evolution and Cosmogogenesis. Force, then, does not emerge with Primordial Substance from Parabrahmic Latency. It is the *transformation into energy of the supra-conscious thought of the Logos*, infused, so to speak, into the objectivation of the latter out of potential latency in the One Reality. Hence spring the wondrous laws of matter: hence the 'primal impress' so vainly discussed by Bishop Temple. Force thus is *not synchronous with the first objectivation of Mulaprakriti*. But, as, apart from it, the latter is absolutely and necessarily inert — a mere *abstraction* — it is unnecessary to weave too fine a cobweb of subtleties as to the order of succession of the Cosmic Ultimates. Force *succeeds* Mulaprakriti; but, *minus* Force, Mulaprakriti is for all practical intents and purposes non-existent." (S.D. II, 24-25; III, 37-8 6-vol. ed., II, 27-8 3rd ed.).

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### THE THREE TRUTHS

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

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

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

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

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

*Idyll of the White Lotus*

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## BOOK REVIEWS

*California Utopia: Point Loma: 1897-1942*, by Emmett A. Greenwalt. Extensively revised edition of that originally published in 1955 with the title *The Point Loma Community in California: 1897-1942, A Theosophical Experiment*. Published 1978 by Point Loma Publications, Inc., P.O. Box 9966, San Diego, California, 92109. xvii + 244 pp. 16 plates. Extensive bibliography and index. Price \$9.95. (cloth); \$5.95 (soft cover).

The Preface by Iverson L. Harris gives a comprehensive summary of Dr. Greenwalt's objective, scholarly approach to his subject and to the attitudes of the two leaders, Katherine Tingley and Gottfried de Purucker. Mrs. Tingley built a strong body, or form, and Dr. de Purucker infused it with Spirit. The result was a whole which has had, and still has, a great and beneficial influence upon the Theosophical Movement.

H.P. Blavatsky said that any force automatically induces an equally strong and opposite force to maintain harmony. As the teaching of the Master's messenger, H.P.B., degenerated after her withdrawal, a new force arose, Point Loma. Naturally, it had a strong ethical bias as shown by the strict rules of personal conduct that were enforced to develop self-discipline through service in a rigid organization. This is fairly described by Dr. Greenwalt, as he shows how a barren point was transformed

into a model garden. Generous quantities of fresh fruits and vegetables maintained healthy bodies; and the Raja Yoga School, theatre, printing press and University provided for the development of keen minds and spiritual qualities.

Throughout all was the idea of selfless service, which later manifested as the Soul under de Purucker's guidance. In a comparatively short period a powerful force built up in the West to counteract the degenerative psychic and materialistic developments on the other side of the world.

Inevitably, when quick action is necessary in an emergency, there is not time to polish all the details, and some mistakes were made. Anyone looking for flaws (a negative approach) in the Point Loma organization can find them. Dr. Greenwalt does not ignore them, but treats them justly, recognizing the overall goodness. Katherine Tingley's strengths were also her weaknesses. Her autocratic methods produced results in the Theosophical emergency that could not have been accomplished otherwise, but even the repercussions were valuable Theosophically. Individual dissidents left to become powerful centres carrying on the work elsewhere, and one such move eventually resulted in the formation of the United Lodge of Theosophists, which preserved the ideals and original writings of H.P.B. The glass domes and the wooden buildings have decayed, but the Theosophical inspiration lives on in the work of the many devoted people that Katherine Tingley and Gottfried de Purucker gathered at the Point.

It may be that *California Utopia* will be an inspiration to others as it is to me, clearing away many misconceptions. The objective, yet compassionate, portrayal of a great effort at a time when even H.P.B.'s Teachers said the Theosophical Society had failed in its purpose could give a valuable insight into this phase of the Theosophical Movement. "By their fruits shall ye know them."

— Fleet B. Berry

*Exploring the Great Beyond*, by Geoffrey Farthing. A Quest Book, published 1978 by The Theosophical Publishing House, Wheaton, Illinois, U.S.A. xii + 214 pp. Soft cover. Price \$4.25.

This must have been a difficult book to write. Even the narrowest definition of "the Great Beyond" encompasses a field so vast that it cannot begin to be understood totally except at a level of consciousness that is remote from most of us. Its exploration therefore calls for daring, determination — and much careful advance preparation. Even the most skillful of guides runs the risk of going too far. To Mr. Farthing's credit, he has gone just far enough, and the result is a book that is both readable and extremely informative.

Part at least of the achievement is thanks to other writers, especially H.P. Blavatsky. She is quoted extensively, not only from her major works, but also and frequently from articles and other sources. Incidentally, the pertinent material thus cited serves to emphasize the value of the Blavatsky *Collected Writings* series.

Mr. Farthing approaches his task by first looking briefly at the field of psychic phenomena. Serious students need have no qualms about this: the author is well aware that these originate only at the entrance to the "Beyond" — usually a murky, unkempt entrance at that. Setting the scene for a Theosophic focus on his subject, he recalls the history of Madame Blavatsky's and Col. H.S. Olcott's involvement with the sensational mediumistic activities at the Eddy farm in Vermont before even the Theosophical Society had been founded. This leads naturally to a discussion of the essential differences between the self-controlled powers possessed by Blavatsky and the manifestation of energies through mostly unconscious channels during the seances.

Again, with logical progression, this in turn provides an opportunity to answer some of the many questions prompted by these strange events. In this, the original teachings of Theosophy assist in the

exploration of those depths of man and nature which are "beyond" the ken of most.

Here the reader will find some first-rate expositions of the principal concepts of Theosophy, liberally supplemented with apposite quotations. The chapters on "Universal Law", "The Astral Light" and "Elementals" are excellent. Similarly, the treatment of "Death and After" is simple and effective as might be expected from the author of that valuable little book, *When We Die . . .*

"The Great Beyond" is saved for the final chapter. All that has appeared before it is there described as "the lesser beyond". Further explorations are up to the individual, but at least to that point the reader has had the benefit of an expert explorer and guide.

— Ted G. Davy

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Anything will aid you in your spiritual growth that will take you away from your animal-self, that will cause you to forget your personal being and take you out into the great breadth of Nature and give you thoughts of compassionate, impersonal service. What comfort, what hope, what solace, what peace, in forgetting oneself!

Anything that takes you away from yourself with its small circle of personal limitations, selfish ideas and idiosyncracies, egoistic thoughts and emotions, into impersonal service, into tending something, mothering something if you like, in self-forgetful work for others, greatly helps you spiritually. Tending a tree, tending a flower, looking after the interests of some human being, busy with your book, with your writing, with your machine, with your tools, whatever it may be: anything that will cause you to forget the personal self helps you in spiritual growth and self-forgetfulness. What reward comes to the man or woman who does this!

G. de Purucker, *Golden Precepts*

## On a Great Circle

One summer morn as if in dream, I lay  
Stretched 'neath the sky, and saw the early day  
Spreading her spell, and longed to know  
Who gave the light, who bent the bow  
To shoot each ray that circled in,  
Where did the mystery begin —  
Of circles, spheres; why does the earth  
Return again to a rebirth?  
These questions circled like the light  
And grew with concentrated might.

The sun shone out and I encircled lay,  
In dreams maybe — to that I cannot say;  
This only, 'tis enough to know,  
I sped to Him who bent the bow,  
On a great circle, and at last  
Found future, present, and the past  
Forming the bow. Upon the ground  
Stretched 'neath the sky, myself I found.  
I held the bow, and rays of light  
Sped on according to my might.

H. L. Sibley

# THE THEOSOPHICAL MOVEMENT

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

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

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

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

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

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