

ISSN 0045-544X

THE CANADIAN THEOSOPHIST

VOL. 60, NO. 6

TORONTO, JAN.-FEB. 1980

Price 50 Cents

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document



JOHN B.S. COATS

July 8, 1906 — December 26, 1979

JOHN B. S. COATS

John B.S. Coats, President of The Theosophical Society, died of a heart attack, at Adyar, on December 26, 1979.

Born in Scotland in 1906, Mr. Coats first met Theosophy in Vienna and joined the Society in 1932. From that time on he was an active worker for the Society, and travelled extensively to Theosophical centres around the world.

For a short period at the beginning of World War II he served in the British Army, but was invalided out in 1940 as the result of an accident. He became General Secretary of The Theosophical Society in England in 1941, a position he held until 1946.

In 1959 he was elected Chairman of the European Federation of National Theosophical Societies and served in this capacity for nine years. While Chairman, he played a leading role in organizing the World Theosophical Congress in Salzburg in 1966.

In 1973 he was elected President of The Theosophical Society, the sixth holder of this Office since the Society was formed in 1875. The highlight of his term as President was the Society's Centenary, and in addition to being actively involved in their organization he presided over both of the

international celebrations of the 100th Anniversary — the World Congress in New York City, and the Centenary Convention held at Adyar, in November and December, 1975 respectively.

Long before he became President, John Coats was well known in almost every country where the Theosophical Society is organized. He was an indefatigable traveller, and except during wartime hardly a year passed that he did not set foot on two or three continents. In these travels he was always in demand as a lecturer on T.S. platforms. He visited Canada on a number of occasions, the last time, except for a very brief private visit in 1976, was in 1973 just prior to the Presidential Election.

A compassionate individual, Mr. Coats lent his tireless energies to a number of good causes. In the immediate postwar years, he and his wife, Betsan, were active workers in Wings of Friendship, an organization that provided assistance to refugees.

His other interests included the Liberal Catholic Church, in which he served as a Bishop, and in organizations for Young Theosophists.

Theosophists should be more awake than others to the facts, the opportunities and the dangers that surround them. Our study of Theosophy should permeate our minds with a knowledge of the Law, so that despite the menacing appearance of the world situation we remain calm, with a clear vision of how to behave in those circumstances that life brings to our door. At the same time, compassionate understanding demands of us more than a purely objective stand: there is work to be done, and service to our brothers in misery and pain. Although the glorious depths and heights of the Ageless Wisdom may not readily appeal to vast neighbourhoods of men, to whom it is at all times our duty to make that Wisdom available, Theosophy is not destined only for the few. It will be our work in the coming century to find new ways and means of expanding the circumference of Theosophical endeavour to include a great many more of those who are in need of some surer anchor in the midst of life's intensifying storm.

— John B.S. Coats, from his opening remarks to the Centenary Congress, New York, November 15, 1975.

STANDARDS

The cashier at the supermarket places your vegetables on the scale, enters the unit price on the register, and within a second the price, the weight and the multiplication thereof is printed on the cash register tape. Another marvel of modern technology, you may think, the ultimate sophistication of a process that has been going on daily since time immemorial.

Whether the process was performed laboriously, as in the past, with a primitive balance and mental calculations; or with the help of the latest technology, it has always been dependent upon standards: at least a standard of weight, and also a standard of the value of money. In the case of the more recent electronic scales, these in turn are also dependent upon scores of standards of measurement or of quality: standards of electricity and of electrical components; and standards for all the metals and plastics used in their manufacture.

Without doubt, our modern way of life would be impossible without these standards, and we come to rely on them, perhaps unconsciously. When we buy a pound of apples, we want to be confident that it is going to be a pound in weight and not an ounce less. We want to know too that a pound is the same pound, a kilogram the same kilogram, whether we shop in Kimberley, British Columbia, or Kentville, Nova Scotia. On what do we base our confidence? Simply on the knowledge that a standard has been agreed on, and that as far as commercial transactions are concerned what represents that standard is subject to occasional inspection by a recognized authority.

In the last half-century we have come to extend our reliance on standards, demanding them for quality of merchandise as well as for measurement. This is particularly so where safety is a factor, and certainly most of us would think twice before purchasing an electrical appliance, say, without being sure that it conforms to

specific standards established by a competent body and proven by spot-checking and testing.

When it comes to less tangible things, however, most people seem less concerned about what is acceptable. If it is necessary for us to determine our own standards for anything, and to check them ourselves, it means an effort on our part and, human nature being what it is, we try to postpone making that effort — perhaps even to ignore the requirement altogether. Worse, when we lazily accept another's word for it.

This is relatively unimportant in many of our activities. For example, we can accept or reject a critic's opinion of an orchestral concert or a theatrical performance, and perhaps base our decision on it whether or not to attend. Again, we generally make subjective judgments regarding politicians and political issues. Such matters probably have little lasting or significant effect on us in the larger perspective. But in others it is surely important that our understanding is developed, and our decisions based, on a standard that can be relied on. This is true for all things spiritual, or when it comes to developing a philosophy for ourselves.

Students of Theosophy are fortunate that they have a reliable standard, not only in connection with their studies, but also ultimately on which to make decisions regarding living the Theosophic life. The writings of H.P. Blavatsky and her teachers provide us with the original and most clearly stated doctrine of the Ancient Wisdom which we call Theosophy, and this is the standard. Of course, these teachings are not to be accepted without question; indeed, they must not be. The injunction of an earlier teacher to "Prove all things; hold fast that which is good" still applies, and is a worthy motto for all aspiring Theosophists.

Unfortunately, there is a growing tendency to allow a Theosophic label to be tied to any teaching that purports to be occult. In all too many instances it is obvious that

this permissiveness is without reference to any standard; indeed, it is probably in complete ignorance of the standard. This is surely wrong: we would be justifiably angered at any governmental authority that permitted a "seal of approval," on any appliance which does not conform to approved safety specifications — why take the lazy way out where Theosophy is concerned?

At least for the present, as we have said, the presentation of Theosophy by H.P. Blavatsky represents the standard for Theosophy, *and there can be only one standard*. But during this century, some have paraphrased the original teaching and even called it by other names; others have produced writings, often voluminous, and arbitrarily called them Theosophy; still others have intimated or stated that

theirs is an extension to the original Theosophical teachings, and claim to be in communication with the same authority as Madame Blavatsky's. Only by applying the standard can any of these be properly judged as to their Theosophical content.

This is not to say there is nothing worthy in anything that has been published since Blavatsky. Certainly, many writers have made important contributions and have been very helpful with their ideas and explanations. But let us not call anything and everything "Theosophy" until we are quite confident as to the real meaning of that term; and until by careful comparison with our standard we have determined for ourselves — never mind what others say! — whether or not a particular teaching is worthy of the name.

T.G.D.

RELIGIONS AND NEW AGE CONSCIOUSNESS

VIVIDUS

All religions point to the existence of a Power, an Energy, a Force which is incomprehensible merely by the senses; which is in us and all around; which knows everything; which is always in harmony, ever peaceful, ever strong and ever blissful. Though human senses fail, through stillness, meditation and concentrated contemplation, perhaps suddenly or after an intensively prolonged period a flash brightens the horizon of consciousness. You "know" something. You "feel" happy, and cry out in sheer joy, "Here it is!" Some religions term this as contact with one's inner self, which again is in contact with the all-pervading, all-intelligent, all-powerful and all-blissful Cosmic Self. It is invisible to the naked eye, yet visible to

something of oneself; it cannot be described, only experienced.

Can you imagine to how many throughout the whole universe this invisible Power should be effecting contact all at the same time, day and night, shedding light and lustre? If only in this one aspect alone, this Power is so powerful as to be incomprehensible, can you imagine its total strength, happiness, purity, charity, love, ferocity? Can you imagine what will happen to you if any of these aspects affect you without yourself rising equal to that Power? How small, weak, imperfect, inharmonious, full of impurities such as selfishness, hatred, anger, and pride all of us are? All religions try to teach us how to rise equal to the Power, to have realization

of It. All external practices and all knowledge of metaphysical principles formulated in all religions converge on this central theme of preparing us to know, feel and be this Power.

Certainly progress is being made, and higher and higher evolvment of all life is taking place. Science and technology are not anti-religion; nor are politics, economics, architecture, music, the arts, etc. — the myriad branches into which knowledge has sprouted and continues to sprout — anti-religion. What is in all these has been hinted at in the religions in a form suited to the context of the psycho-socio-economic atmosphere of a particular place and time so that the people could understand. Even today when the invisible Power works through invisible Masters to contact the grossest human levels, the condition of the world though very much different from the past, is nowhere near the ideal.

In ages gone by, and particularly in the previous age centering approximately 2,500 years ago, extraordinary souls in several areas of the world then inaccessible to each other, would disappear into solitary confinement for intense meditation, suffering privations if necessary, and after years of austerities and concentrated contemplation realize enlightenment. Each in his own way would then be prepared to answer all questions, and launch himself as a Teacher, wandering from place to place, trying to heal the woes of the suffering, be they intellectual, emotional, spiritual, temporal, even physical. He was prepared to cure all sorts. He was Moses, Jesus, Zoroaster, Buddha, Mahavira, Krishna, Confucius, Pythagoras, Mohammed. Only an individual, a few highly devoted followers, and tremendous geographical

barriers! The message remained confined, or at the most spread over a small portion of the total land area of the world; and certainly the world then was not as extensive as it is today.

What is the position now?

The planet Earth appears at present fully opened up, with all continents accessible to mankind as a whole. In the past, even the existence of some was unknown. People of all races and colors now live, and have settled for life, in all countries of the world on a scale never known before. Fruits of technology, industry and science are becoming available to mankind in an unprecedented manner. A tremor of unhappiness and disaster in any corner of the world shakes up the whole of humanity. Never did so many rulers hold so many discussions together to try to solve the problems facing human society. There never was such an interchange of religious thought: East and West freely trying to understand and assimilate each other's ideals. Christian Pope visiting the East, and so many religious teachers from India, China, East Indies and Japan coming to the West for permanent establishment of Centres. If reincarnation is acceptable, the present phenomenon of numberless people from East and West intermarrying and settling down for life in countries other than those of their birth and normal life, to gain experiences for the souls' further journeys on the Path of Final Liberation from the cycle of birth and death appears extremely fascinating. In the world of the occult, such a mass migration of souls from one area to another, as has commenced from the 19th century, was never known before.

The science of Astrology tells us that the earth moves through a 25,920 year sidereal precession of equinoxes, which causes the equinoctial points to move backwards through the constellations, creating ages of 2,160 years in length. The world previously moved from Aries to Pisces, when the great age of enlightenment passed over the world and such teachers as those named above were born. (A span of 500 years on either

THE CANADIAN THEOSOPHIST

2307 Sovereign Crescent S.W.

Calgary, Alberta T3C 2M3

Return Postage Guaranteed

Second Class Mail Registration No. 0784

side may be considered as a reasonable margin.) At present, the world is once again balancing on the brink between the passing Piscean era and the infant Aquarian age, signifying once again the certainty of a great spiritual, moral and physical change.

There are already visible powerful centres of a New Age consciousness dotted at various points in this wide world. There are quite a few enlightened persons, groups and organizations in various places who are thinking and ceaselessly working for the establishment of universal fraternity. It is as if that Power behind all life in the universe has activated Itself to entrench in as many points as possible with a view to brightening up the planet Earth without delay.

Yet all this is only a first step in the onward march of humanity, as is evident from the magnitude of problems we face: racism, nationalism, unequal distribution of world resources, environmental pollution, food production and uneven population. You and I do not know the pace with which changes should take place, or with which these problems should be solved. We are in a hurry because we are unable to understand the implications of the whole process where millions of living beings are concerned. We can only develop an unflinchable faith in that Power-beyond-Power to work in its own inimitable, unexplainable way, while appreciating with awe and fervour what has already been accomplished, and is being accomplished.

The words of L. Gordon Plummer, astronomer-theosophist, are here appropriate, and I quote from his article, "Are There Limits to Striving", in *The Canadian Theosophist*, Jan.-Feb. 1978:

"As we are in our present state of inner development, we could not tolerate the full force of the spiritual energy that we would inevitably feel were we to come too close to the real heart of the work that is being accomplished. Such close proximity

might well disrupt our psychological natures, and none of the Teachers would allow this to happen. If it seems that we are kept at a distance, regardless of our aspirations, we may rest assured that it is for our own protection.

"However, let us not think that we have been abandoned. Far from it. Each one receives all the light that he can safely use . . . in the final analysis, it is all a matter of growth. This comes about in its own time, and is fostered by our own dedication to the high principles that have been so amply given to us."

THE H.P.B. LIBRARY

c/o M. FREEMAN
SITE NO. 19, COMP. NO. 2, R.R. 1,
VERNON, B.C. V1T 6L4

Comprehensive literature of the Theosophical Movement lent by mail. Catalog on request. The library also publishes the following:

The Voice of the Silence (Peking Edition)

Works by Alice Leighton Cleather:

H.P. Blavatsky — A Great Betrayal

H.P. Blavatsky — Her Life and Work for Humanity

H.P. Blavatsky — As I Knew Her

Buddhism — The Science of Life (Basil Crump co-author)

Eight "H.P.B. Pamphlets", including early articles from *Lucifer*.

Write for price list.

THE WAY TO THE MYSTERIES

L. GORDON PLUMMER

6. THE CONTINUANCE OF LIFE — INNER ROUNDS

Now we are going to explore some of the deeper implications of the teachings about the after-death states as briefly outlined in the previous chapter. We are now discussing the first Jewel of Wisdom, Re-embodiment. It was explained that our use of the word Reincarnation instances only one method of re-embodiment, that which involves the coming into bodies of flesh. The term *re-embodiment* allows us a much wider view into the many types of vehicles — one hesitates to say bodies — that an entity may assume, and these will reflect the degree of evolution represented by the quality of consciousness of the entity itself, requiring it to assume the form that best suits its needs.

We may further regard the teaching of Re-embodiment as a certain aspect, albeit the most important, of a general operation of Nature which we might call *The Continuance of Life*. This emphasizes the thought that whereas there are periods of activity and rest, there is never any cessation of life itself. Applying this to the concept of Re-embodiment, the teaching takes on a wider significance, for all of the conditions and states of consciousness between any two periods of activity *on this plane* are marked by activity on other planes which to us may be quite invisible and intangible, and therefore from our viewpoint, unmanifested.

Let us now consider some of the ways in which the Continuance of Life is maintained in this manifested world, our Earth.

(a) *Palingenesis*. This is the passing on of life from parent to offspring. Nature is prolific, and we see most vividly the process of palingenesis in any plant or tree which may produce many millions of seeds during its lifetime. Then there are many forms of animal life, particularly among

the sea creatures, that lay thousands of eggs at one time, most of the brood serving as food. This is also Nature's way, one of the more objectionable aspects of Nature — from our viewpoint only. If we see the struggle for existence and the need for the creatures of the wild to prey upon one another in its right context, we can then open our eyes to the part that Compassion plays in the universal scheme. This larger context comes into focus after we have gained some understanding of the hierarchical structure of the universe, a subject to be dealt with in the third Jewel of Wisdom.

(b) *Metamorphosis*. This is the change of the body from one form to another during the life of the creature to which this is natural. The most obvious example of metamorphosis is to be found in the insect world. First, there is the egg, then the larva or grub. After a period in which the grub spends its entire life cycle in eating, it undergoes a change. It is said to pupate. In the case of butterflies and moths this state is known as the chrysalis, which is usually within a cocoon. It rests awhile in dormancy in this condition, and finally the fully formed insect breaks through the cocoon and the hardened outer skin of the chrysalis, emerging as an adult insect seeking a mate, lays its eggs and dies shortly afterwards. Thus the cycle repeats itself indefinitely.

(c) *Metempsychosis*. We now consider the monads which inhabit the bodies. In many respects this will prove to be a most satisfying doctrine, because it means literally "ensouling after ensouling". This teaching does not limit the process of ensouling to this Earth alone. It leads us into the grander aspects of the teaching of re-embodiment, for the process of ensouling

carries the entity through other planes of consciousness wherein it may pass a time in new environments, taking unto itself vehicles appropriate to these other conditions, and which may not properly be called bodies at all.

Now we must touch very briefly once more on the concept of the Globe Chains. So much has been written about this that we should not spend much time or space here other than to reiterate that the Earth is a living entity. Just as a human being has his outer seaming — his physical body, which stands as a symbol for the real man, a seven-principled being with ranges of consciousness from the physical-astral upwards to the spiritual and the divine; all of these states of consciousness comprising his very fascinating and complex constitution — so it is with the Earth as a planet.

We should consider this physical world as merely a symbol of the real planet, and we find that all of the inner and higher elements that go to form its planetary constitution are actually worlds, all linked together by karmic bonds. We call them Globes. These are indeed worlds, with their own denizens. In the long cycles of the Rounds and the Races we, as the human Life-wave, along with the Life-waves comprising the other kingdoms of Nature, make our passage through these Globes, spending long periods of time on each one of them. Since these journeyings of the Monads start, or let us say enter, the Globe Chain at the highest level, and gradually make their way downwards to the Globe we live on, we call this the Downward Arc; and the passage through the planes of consciousness is marked by their stay in Globes A, B, C and D. The return is called the Upward Arc, through Globes E, F and G.

We learn that in the life of the Earth Chain, as this is called, there are seven such Rounds. These comprise the *Inner Rounds*, in contradistinction to the *Outer Rounds*, which are the passage of the Monads through other Planetary Chains

which form a group known as the Seven Sacred Planets. More on this later.

Now we must achieve a further understanding of just what it is that makes the Inner Rounds of the Earth Chain. In this, the chief actor at the present time is the Reincarnating Ego. This is because the human Life-wave is functioning on Globe D, where we are using bodies of flesh. But we must go back further to the source. The Mind-born Son of the Spiritual Monad is the Earth Chain Monad, which is frequently called the Re-embodiment Monad as well. This in its turn has seven Mind-born Sons, or Rays, one for each of the Globes of the Chain. Since the Life-wave is in its Fourth Round and on Globe D, that Ray from the Chain Monad now experiencing its destiny on the Earth, Globe D (the Ray belonging to this Globe) is the dominant one. All the other Rays belonging to the other Globes are therefore recessive.

When the human Life-wave has completed its seventh Root Race on Globe D, it will move on to Globe E, and the Ray from the Chain Monad which has its natural home on Globe E will be the dominant one, and our present Reincarnating Ego will then become recessive within the bosom of the Chain Monad. The Globe E Ray will then go through the seven Root Races in its own appropriate manner, with the type of embodiment suited to Globe E conditions. Thus it will be a Re-embodiment Ego, in contradistinction to the Globe D Reincarnating Ego, and when its time comes it will give way to the Ray whose home is on Globe F, and so on. The Reincarnating Ego will become the dominant one once more when the human Life-wave as a whole makes the Round for the fifth time and, descending along the Downward Arc, finally reaches Globe D again.

As always, this account is an oversimplification, and necessarily so, because the full picture is to be unfolded gradually as we grow in understanding. At this time, an outline is sufficient, and our intuitions may later fill in some of the details. It is important to say before we leave the Inner

Rounds that Nature provides for periods of rest for the Monads, and between Earth Chain Rounds there is a rest time known as an *Obscuration*. This is said to be comparatively short, only about one tenth the duration of a Round. Similarly, at the conclusion of the Seventh Round, there is a longer period of rest known as a *Pralaya*. During this immense period of time, lasting billions of years, the Earth itself prepares for a new embodiment as a Planetary Chain. Meanwhile, the Monads have greater adventures in store.

We have thus set the stage for a glimpse into the mysteries of the after-death states. Now the word "death" carries with it unfortunate connotations. It is true that the process of dying is often fraught with disease and pain, and that the body itself goes into dissolution once the vitalizing spirit has left. And we have explained in the previous chapter that the after-death experiences will depend largely upon the life just lived, and that the individual who has woven into his character much that will lead to a richly rewarding spiritual experience after death is fortunate indeed. Conversely, one who has spent his life with the sole motivation of getting ahead of his fellow man and in the gratifying of his appetites, will have built little that will go to make his Devachanic rest what it could be. Once he has broken the bonds which hold him to the Earth in the state known as the *Kama Loka*, he will pass into a dreamless state, devoid of pain and memory of suffering, but barren otherwise, and will soon return to embodied existence for which he longs.

It is better in presenting these teachings to dwell on the positive aspects of human life, and the explanations which follow concern the vast number of people who live with high ideals, and who find their greatest joy in working for the ultimate good of mankind. For such as these, there are adventures galore, and we shall here enumerate two principles which will help clarify the teachings.

(1) Sleep is an imperfect death; death is a

perfect sleep. We may expand this principle in this manner: sleep is a rehearsal of the processes of death, i.e., in the sense that in sleep the Reincarnating Ego passes quickly, in fact fleetingly, through the experiences that it will undergo after death. These experiences in sleep are not recorded in our memory, and it is generally the inconsequential dreams that we bring back with us. It is nonetheless important, if we want a quiet, refreshing sleep, to raise our thoughts toward the highest that is within us, just before falling asleep.

(2) In death, we run through very quickly the same processes that are followed by the Life-wave as a whole during the course of the Rounds and Races.

We may likewise expand this as follows. In the course of the Rounds and Races, the Re-embodiment Monad spends a period lasting many millions of years on each of the Globes, experiencing seven Root Races on each of them. This is because it acts as a member of a large group of Re-embodiment Monads which we call a Life-wave. In death, the Re-embodiment Monad acts as a single entity, and as such it does not depart from the pattern of life followed by the Life-wave, but following the laws of its own life, it pursues a course based in principle on the behaviour of the Life-wave as a whole. Therefore, what happens may be summed up in the following manner.

Just as there is a gestation period for the Reincarnating Ego, a time of preparation for the life-to-be, while the infant body is being formed, so there is a gestation period for the Re-embodiment Monad, preparing it for the final release of death. This gestation period takes the form of releasing all of the life-atoms that belong to it. Since these life-atoms are of many kinds, derived as they are from all of the levels or planes of consciousness, the Earth Chain Monad must pass through these planes, which means it must ascend along the Globes of the Upward Arc. As it does so, the Ray belonging to each Globe makes a short sojourn upon it, not a full embodiment as it has just experienced on Globe D but a brief

stop for the purpose of shedding the life-atoms that belong there. The seven-fold constitution of the human being was composed of these life-atoms of many kinds, and these are all children of the Monad itself, and belong to it. Nevertheless, they are not capable of going to those high places where the Monad is destined to stay for a time, so they remain behind.

In the meantime, the Reincarnating Ego, having absorbed the best of the character of the man who has just left his body, rests in the Devachanic state. It has been absorbed into the Chain Monad which in its own turn is in the process of becoming absorbed into the bosom of the Spiritual Monad. It can succeed in this only after it has divested itself of the garments it had worn during life. This is why it is necessary to shed these life-atoms of so many kinds as it passes along the Globes of the Upward Arc. At the conclusion of this process, the Earth Chain Monad is free, and it wings its way into the spaces of SPACE, soundly sleeping within the bosom of the Spiritual Monad, for, as we have said, the Chain Monad is the Mind-born son of the Spiritual Monad. Its adventures thereafter will be taken up in the following chapter. First, it

7. THE CONTINUANCE OF LIFE — OUTER ROUNDS

In the last chapter we learned that an Inner Round consists of a passage of the human Life-wave once through the Globes of the Earth Chain, proceeding along the Downward Arc through Globes A, B, C and D, and then pursuing the Upward Arc through Globes E, F and G. A long time is spent on each of the Globes, which we found to be divided into seven great epochs known as Root Races. As a Life wave, we are now making the journey around for the fourth time, and are at present on Globe D, experiencing the Fifth Root Race.

We went on with the story of a human being as an individual, explaining that essentially he is a monad belonging to the Earth Chain as a whole, and that a certain aspect of the Chain Monad — or we may think of it as a Ray — becomes a Rein-

is necessary to explain one more process.

The life-atoms which are released upon the various higher planes of consciousness do precisely as the physical and astral life-atoms do upon the death of the physical body. These remain on Globe D, having adventures of their own according to their nature. They are taken up by all of the forms of life that we have here, either in the air that is breathed or in the food. This is the real meaning of the term *Transmigration*. Some misconceptions of this doctrine have led people into thinking that the soul of a human may pass into the body of an animal. Such an idea has never been held in the minds of students who take their study seriously, for it goes contrary to Nature. However, the *life-atoms* do indeed pass from entity to entity, as is happening all the time, even while we are living here in the flesh. It might be said that while the majority of our life-atoms are involved in the building and maintenance of our bodies, we have many even now that are visiting other living beings on this Earth, be they human, animal or plant. Similarly, we all have many life-atoms that are visitors, we might say, in our own bodies. This is nothing to be feared: it is just a part of Nature's own processes.

carinating Ego and as such it embodies itself here on Globe D. Similarly, there are Rays for all of the other Globes, and these are to be thought of as *Re-embodiment* *Egos*, since there are no bodies of flesh on any other of the Globes of the Earth Chain. Since the Life-wave functions here in the course of the Rounds and Races, this Reincarnating Ego is dominant, and the Rays belonging to the other Globes are recessive. As the Chain Monad passes through the other Globes, these recessive Rays do undergo a kind of minor and brief embodiment on each of them, whether on the Upward Arc as the processes of death become more complete, or on the Globes of the Downward Arc, which process is the beginning of the preparation for the

(Continued on page 139)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

As we were going to press, the news of the death of President John Coats reached us by telegram from Adyar. The obituary on page 122 was necessarily hastily put together, and we apologize for its inadequacies.

In saying our silent farewells to John, we each will call up memories of our association with him. I shall remember him best for his sincere attempts to involve all the major Theosophical organizations in the celebrations of the Society's Centenary. For that worthy and selfless effort he is owed a debt of gratitude by all of us.

* * *

I regret to report the death in Toronto on November 16, 1979, of Miss Mildred Warwick. She had been a member of Toronto Lodge since 1942.

News has also been received of the death in Vancouver on December 11 of Mrs. Flora A. Warden. She was in her 93rd year. Mrs. Warden joined the Society in 1952 as a member of Vancouver Lodge; however, her interest in Theosophy was first sparked many years before, when she resided in Winnipeg. At her special request, a Theosophical service was conducted by Mrs. Doreen Chatwin on December 18.

To the families and friends of these two members we extend our sincere sympathy.

* * *

Two well known names recently passed from the Theosophical scene. We learned but lately of the deaths of Dr. Henry Smith on September 10, and of Mr. F. Pierce Spinks on October 17, 1979.

Older readers of *The Canadian Theosophist* will remember Henry Smith, a

former President of The Theosophical Society in America, whose article entitled "The Shadow and the Flame" in the Jan.-Feb 1966 issue was partly instrumental in stirring up a lively discussion on "The T.S. and the E.S." which occupied many of this magazine's pages during the following two years.

Mr. Spinks wrote *Theosophists, Reunite!* in 1958 and thereafter wrote and published a periodical with the same title. His was an independent and energetic, but apparently ineffective campaign to bring together the various organizations within the modern Theosophical Movement.

* * *

H.P. Blavatsky to the American Conventions is a handsome new edition of what has been familiar to us for many years as "Five Messages from H.P. Blavatsky to American Theosophists". Published in 1979 by the Theosophical University Press at \$3.95 (U.S.) (soft cover), it includes a thoughtful foreword by Grace Knoche, and a useful 22-page Historical Perspective by Kirby van Mater, the Archivist of The Theosophical Society (Pasadena).

These letters deserve the careful examination of all students of Theosophy. They are not just ordinary greetings to conventions, but contain valuable observations on the role of the Theosophical Society, and some thought-provoking statements on the duties of Theosophists. Except for certain references which are now historical and mostly forgotten, Madame Blavatsky's remarks are so apropos that they might have been written today.

* * *

It gives me much pleasure to welcome the following new members into the fellowship of The Theosophical Society.

Hermes Lodge. William G. Babb.
Member-at-large. Kenneth Ward.

Toronto Lodge. Clyde R. Carty, Donna M. Carty.

THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Second Class Mail Registration Number 0764

Return Postage Guaranteed

Subscription: THREE DOLLARS A YEAR



OFFICERS OF THE T.S. IN CANADA

General Secretary

TED G. DAVY

2307 Sovereign Crescent S.W., Calgary, Alta. T3C 2M3

GENERAL EXECUTIVE

FLEET B. BERRY, 86 Gornley Ave., Toronto, Ont. M4V 1Z1

DORITA GILMOUR, 3355 Uplands Road, Victoria, B.C. V8R 6B8

SALLY LAKIN, 30 Arkell St., Hamilton, Ont. L8S 1N4

JUDITH MYRTLE, 3388 Parker St., Vancouver, B.C. V5K 2V9

WOLFGANG C. SCHMITT, 50 Quebec Ave., Apt. 502, Toronto, Ont. M6P 2T6

JOAN SUTCLIFFE, 284 Ellis Avenue, Toronto, Ont. M6S 2X2

EMORY P. WOOD, Treasurer, 9360 - 56th St., Edmonton, Alta. T6C 3E7

SMION G. POSTMA, Assistant Treasurer, 3322 - 112 C Street, Edmonton, Alta. T6J 3W8

EDITORIAL BOARD, CANADIAN THEOSOPHIST

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

HOME STUDY COURSE

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

Further information may be obtained by writing HOME STUDY, P.O. Box 1912, Victoria, B.C. V8W 2Y3.

NOTICE OF ELECTION

Nominations for the office of General Secretary (President) and seven Directors of The Theosophical Society in Canada should be made during March and forwarded to the General Secretary for receipt by April 1, 1980.

The officers of each Lodge are asked to have this matter brought before their Lodge and then have the nominations sent promptly to the General Secretary at 2307 Sovereign Cres. S.W., Calgary, Alberta, T3C 2M3.

According to the By-Laws, nominations must be made through a Lodge and the consent of the persons nominated should be obtained.

The election of the General Secretary and the Directors will be for a three-year term.

— Ted G. Davy
General Secretary

MONTREAL LODGE

Ending a year of rich, purposeful activity Members of the Montreal Lodge welcomed our many friends, relatives and enquirers to a Christmas 'get-together'. Miss Jean Low, President and Mr. Fred Griffiths extended a very special welcome back to Mrs. Aileen Blackburn.

For this occasion an excerpt from "The Christmas Story" written by Mr. Geoffrey. A. Barborka was chosen., This praiseworthy narration of the Christ story was read by Mrs. Viola P. Law with clarity and simplicity of interpretation giving a more penetrating insight and profounder understanding to the meaning behind the familiar story — the Descent of the Prince of Glory to our lowly sphere and that precious, complete and perfect law — the Law of Laws, Compassion.

Viola kindly and indeed most courageously in such cold and un-

predictable weather travelled from Ottawa to be with us on this occasion and it is always such a joy to have her with us.

Abundant and most appetizing refreshments artistically presented in the Christmas theme was as always superbly and graciously provided by Miss Jean Low and Mrs. Phoebe Stone.

Elizabeth M. Smith
Secretary.

CALGARY LODGE

The Lodge has continued with its regular Tuesday night study group. Two projects were also presented on "Evolution Through Karma" and "Days and Nights of Knowledge" by Stan Elliott.

Our final meeting for 1979 was held on December 18 when we discussed a number of the Christmas symbols and their lost meanings and listened to Christmas music. A short social period with refreshments followed.

The first meeting of 1980 was held on January 8 and we are continuing with our Secret Doctrine study and individual projects.

Doris Davy

T.S. PUBLICATIONS SERVICE IN WESTERN CANADA

Members and readers in Western Canada requiring literature of the Theosophical Movement are invited to write for a list giving titles and prices to:

Box 2983, Station "A"
Edmonton, Alberta.
T5J 2G6

Kindness is the power which unites things otherwise incompatible. — A.E.

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.

KROTONA SCHOOL OF THEOSOPHY

In its 1980 Winter Program, the Krotona Institute, School of Theosophy, announces that Miss Joy Mills will assume the post of Director of the School on March 1. Starting February 13, she will also conduct a twice-weekly series on "The Modern Search for the Holy Grail".

Other courses offered January through March are:

"Theosophy Through the Ages" — Dr. Frederick Werth.

"The Path of Peace" — Felix Layton.

"Exploring Astrological Energies" — Vera Bressler.

"Realm of Living Ethics" — Joseph Ross.

For further details, write:

Krotona Institute, School of Theosophy
46 Krotona Hill
Ojai, California, 93023
U.S.A.

Glad am I that wherever and whenever I listen intently I can hear the looms of Nature weaving Beauty and Music. But some of the most beautiful things are learned otherwise — by hazard, in the Way of Pain, or at the Gate of Sorrow.

— Fiona MacLeod

THEOSOPHY'S BASIC MESSAGE

A. TYRO

In the message known as Theosophy, brought to the Western world in 1875 by H.P. Blavatsky, there are offered for our examination three basic and related ideas or concepts concerning Man's nature and destiny. These deal with Man's essential nature, the continuity of life, and the laws which govern the unfolding of his life and destiny.

From the first of these concepts, which deals with the essential nature of Man, the idea of universality is introduced. This states that in the final analysis there is but One Life in the universe; it embraces all life and in it all life participates. This idea is fundamental because it is on the concept of universality that the spirituality of our essential nature is based. If we accept that there cannot be other than *One Life*, "in which we live and have our being", it follows therefore that Man, a self conscious entity, is, in his essential nature, akin to that One Life and this endows him also with the capability of living in harmony with it.

To bring home to the Western world in a practical and scientific way the vital importance of realizing that Man in essence is a spiritual being, and all which that implies, is the main burden of the Theosophical teaching. Actually, there is little in these teachings that cannot be found in the scriptures and philosophies of the past. They are certainly not lacking in the teachings of Jesus when sought for with a free mind.

Why then, it may be asked, has mankind come to embrace so much in his life that is far from being in accord with these teachings? Perhaps the answer is that Man is a very complex being, and has many sides to his nature.

The answer to the question why Man is what he is, and does what he does, despite all that has been expounded on the subject,

is still far from being found. Apparently this is something we must each discover for ourself: it cannot be transmitted to another as it involves our whole purpose for living.

In the ordinary walk of life comparatively few people have any conception of the vast amount of profound and lofty literature which existed prior to the Christian era, and which goes back for thousands of years. In connection with these ancient teachings, in which Theosophy is deeply rooted, H.P. Blavatsky remarks in *The Secret Doctrine*: "I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them." (I, xlvi).

But even in this great work the basic questions remain unanswered to the literal reader. We all seek to become wise, but can wisdom be acquired in the realm of intellect alone? No matter to what heights our thoughts may rise, if they are based on the desire for personal satisfaction they can never be free. To see clearly, to perceive Truth, or reality, the thinking principle must be unfettered by personal ends. Surely it is obvious that we cannot contact our essential nature directly with a mind cluttered with personal desires. On the other hand, it would seem that our lives are not uninfluenced by our finer part, because there is so much in human life that is fine and noble that cannot possibly be accounted for by our mundane nature alone.

Those of us who are not without concern for these deeper questions regarding our life and purpose will have little difficulty in discerning the duality of interests in their life. In contemplating this fact must come the realization that the interests of their finer part have their roots in their essential nature. The interests of our higher nature, in order to be free, cannot be other than impersonal.

The importance of appreciating these ideas regarding the spirituality of our essential nature cannot be over-emphasized. It is the realization that our true interest lies in the finer part of our nature that gives us the incentive to withdraw our energies from the indulgence of our lower nature.

In our finer moments, the "Light" from our essential nature is reflected in our consciousness. In such moments all doubts vanish regarding our true nature. From the aspirations born from this experience develop the power to master those energies which dominate so much of our life. This Light is always available when we are willing to pay the price. To see clearly, to perceive "Truth" cannot be revealed to a mind pre-occupied with personal ends.

As previously mentioned, Man is a very complex being, and so far we have been considering that part of our make-up that is impersonal — that part which stands behind all our activities without actually participating in them. The self we now feel ourselves to be is best described as its shadow embodied in a physical organism.

Man's job is to transmute the raw energies of his physical nature, which reflect the world of matter, so that they become his obedient servants in his pursuit of his Divine destiny. This is indeed a formidable job if undertaken self consciously. Here, Theosophy can be of great assistance to us. Its study presents ideas and concepts regarding our own nature and of the universe to be examined in the light of as free a mind as we can muster as to their reasonableness, in comparison with all other teachings and experience. They are not to be just blindly accepted. To the degree that we are able to submit to the rigors and discipline which these ideas demand of us we will come to know their validity through first hand experience.

It is important to realize the vast difference between knowledge attained in this way and that gained through intellectual processes. Knowledge acquired in this highly individual way provides stepping

stones from which we can advance with certainty and conviction. In line with this is the necessity to assimilate more positively those events which vitally affect our lives, because no matter how deeply our intellectual ruminations may go they will not bring about that confrontation of interests which evoke those energies without which we can learn nothing of permanent value from life.

It is only when the elements of our personal nature are made to confront our impersonal interests or values that we are living in any real way, that the material is provided for assimilation by that other part of our nature in which our truly human interests lie. Obviously, as most of us are now constituted, to adopt such an attitude towards life makes great demands upon us. It is therefore one which must be approached intelligently, for we can only start from where we are. As H.P.B. wisely concludes, "The present is the child of the past, the future begotten of the present . . . that thou art ever begetting but thyself."

The discovery that we have within ourselves the power to illuminate our minds does not come easily. Verifying the validity of our ideas and concepts in this individual way, as the teaching suggests, will bring home to us that knowledge attained in this way can only be truly conveyed by the manner in which we conduct our lives, as experience will show!

Putting our values and concepts to the test in this vital way will inevitably cause much to arise within ourselves to oppose it. In this clash of interests lies the whole drama of human life. It is here that the forces of spirit and matter meet, and it is from the self conscious assimilation of the results of such confrontations that we grow in stature and knowledge.

What is important in this context is to realize that whatever the outcome, whether harmonious or discordant with the laws of life, a new element is brought into our lives. Something is added to extend our contact with Life. It is the boldness with which we

conduct our lives in order to establish conditions to bring the two poles of our nature into confrontation that constitutes real living. It takes courage to live as *real* men and women, just as it takes courage to "stop" and evaluate where we stand in the scale of human values. But wherever this may be, we can always start anew from where we are, and begin to sacrifice some of those things we do that make us less than human, in order to become more human. To realize from this that we have the power within us lies the whole key to our regeneration.

The realization that comes to us, notwithstanding the strong inclinations of our personal desires, that we have the power to direct our lives towards interests of a more impersonal nature also goes to strengthen those feelings we have that life has a meaning and purpose for us, extending beyond the period of one short life.

In general, religious and philosophical teachings infer that Man's ultimate destiny lies in his perfection. To give some tangible meaning to this ideal, Theosophy offers for our examination an exposition based on ancient Eastern teachings which sees Man as an evolving entity. Man emerged from that great mystery which stands behind all life as a pure spiritual entity, but not yet self conscious. It is "a spark on the One Life", which, to gain self consciousness is destined to be immured in and evolve through a physical organism by participating in life at all levels of existence from the material to the most spiritual, acquiring "... individuality, first by natural impulse, and then by self-induced and self-devised efforts" (S.D. I, 17), eventually returning to the source of being a fully self conscious "centre of consciousness".

Such a pilgrimage as this, for "Self" knowledge, establishes for us the importance of realizing that we must stand alone in our endeavour, as any assistance beyond directional guidance would abort our purpose. Self knowledge cannot possibly be obtained vicariously.

Superficially, a life lived according to this teaching is not one that will find ready acceptance as it would seem to cut deeply into the way in which we are accustomed to live. But we cannot really know this until we have tried what lies on the other side of life. It takes great courage and fortitude to break the spell that our present way of life has over us.

But once we have begun to open our minds and to think about things, if we are honest with ourselves we will eventually find that it becomes just as difficult to deny the impulses from our finer part as it does to accept them. However, the knowledge of spiritual powers which follows is a far step from breaking the strong separative attitude toward life we have built up during the growth of our individual centre of consciousness.

At this point we encounter the great paradox of human life. On the one hand we have to become a strong individual centre of consciousness (with all its accretion of discordant and separative elements), and on the other we have to awaken in ourselves the cognizance of the spiritual powers of our essential nature which alone can transmute the discordant elements in our life.

Also, it is important here to try and grasp the deep implications of the interactions of these two phases or aspects of life, because they are equally essential for the accomplishment of the purpose for which we have our being. Life would be meaningless if either were absent.

It is not easy to unravel the mystery of human life, and while Theosophy does offer us philosophy whereby we can discover for ourselves the answer to most of life's problems, it makes it very clear that this can only be accomplished through our own efforts.

This teaching appeals to the strong, the virile, who do not shirk facing the responsibilities of their life and who sense that there is far more to life than the common round that most of us end in living.

“It is significant that all great religions have their historic origin in persons who represented in their life a truth which was not cosmic and unmoral but human and good . . .

“Whatever might be their doctrines of God or some dogmas that they borrowed from their own time and tradition, their life and teaching had a

deeper implication of a being who is the infinite in Man, the Father, the Friend, the Lover, whose service must be realized through serving all mankind. For the God in man depends upon men’s service and men’s love for his own love’s fulfillment.”

— Rabindranath Tagore, *The Religion of Man*.

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. Were all the planets in our solar system first comets and then suns?

Answer. “They were not suns in our, or their present solar systems, but comets in space. All began life as wanderers over the face of the infinite Kosmos. They detached themselves from the common storehouse of already prepared material, the Milky Way (which is nothing more or less than the quite developed world-stuff, all the rest in space being the crude material, as yet invisible to us); then, starting on their long journey they first settled in life where conditions were prepared for them by Fohat, and gradually became suns. Then each sun, when its Pralaya arrived, was resolved into millions and millions of fragments. Each of these fragments moved to and fro in space collecting fresh materials, as it rolled on, like an avalanche, until it came to a stop through the laws of attraction and repulsion, and became a planet in our own, as in other systems, beyond our telescopes. The sun’s fragments will become just such

planets after the Solar pralaya. It was a comet once upon a time, in the beginning of Brahma’s Age. Then it came to its present position, whence it will burst asunder, and its atoms will be whirled into space for aeons and aeons like all other comets and meteors, until each, guided by Karma, is caught in the vortex of the two forces, and fixed in some higher and better system.

“Thus the Sun will live in his children as a portion of the parents lives in their offspring. When that day comes, the semblance or reflection of the Sun which we see, will first fall off like a veil from the face of the true Sun. No mortal will see it, for no mortal eye could bear its radiance. Were this veil once removed for even a second, all the planets of its system would be instantaneously reduced to ashes, as the sixty thousand of King Sagara’s Sons were destroyed by a glance of Kapila’s eye.”

(*H.P. Blavatsky Collected Writings*, X, 402-3).

The statement that suns experience the cometary stage is also made in *The Secret Doctrine* in this manner:

“The assertion that all the worlds (Stars, planets, etc.) — as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles, of a just deceased sidereal body — become first comets, and then Suns to cool down to inhabitable worlds, is a teaching as old as the Rishis.” (S.D. I, 203; I, 251 6-vol. ed.; I, 224 3rd ed.)

Then too, one of the dramatical passages in *The Secret Doctrine* is the narration that tells how the celestial bodies are ushered into existence.

“The birth of the celestial bodies in Space is compared to a crowd or multitude of ‘pilgrims’ at the festival of the ‘Fires’. Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which every ascetic begins whirling his stick around his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A *laya*-centre is lighted and awakened into life by the fires of another ‘pilgrim’, after which the new ‘centre’ rushes into space and becomes a comet. It is only after losing its velocity, and hence its fiery tail, that the ‘Fiery Dragon’ settles down into quiet and steady life as a regular respectable citizen of the sidereal family. Therefore it is said: —

“Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of Cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre

that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn; many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns. Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.” (I, 203-4; I, 252 6-vol. ed.; I, 224-5 3rd ed.).

The question arises: if all spheres were once comets and suns, why is it that some spheres become planets, while others remain as suns? The clue is to be found in one of the phrases which was quoted: “informed by the freed principles of a just deceased sidereal body”. When a system enters the *Pralaya* (the state of absolute rest), all matter becomes homogeneous and the higher principles of a system — whether that system be a sun or a planet — are transferred from the deceased body to a *laya* centre, there to remain as *Skandhas* (to use the technical term). The *Skandhas* of a sun will bring forth a sun, just as the *Skandhas* of a planet will produce a planet, for the *Skandhas* are not of a single plane, but pertain to the seven planes of being. When awakened into life by *Fohat*, the higher principles that had belonged to a former sun, become linked with a “world germ” and commence the process of aggregation and formation of a new centre, as well as setting in motion the potencies which will eventually manifest as a new sun. In the same way, the higher principles of a deceased planet are transferred to a *laya* centre. When awakened by *Fohat* they become linked with a “world germ” setting in motion the potencies which will eventually in the coming into being of a planet — after passing through the cometary stage.

Following the law of analogy, the same process occurs in the death of a human being. After passing through the

preliminary after-death state, the higher principles of a human being are indrawn into that which is akin to a laya centre, namely the Hiranyagarbha (literally a "golden egg", equivalent to the Auric Egg) wherein the Skandhas likewise abide. When the time period for rebirth arrives, the higher principles which had belonged to a former person (a deceased person), become linked with a "human germ" . . . and in due time an infant is born.

"Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets)'." (Commentary on the Book of Dzyan) S.D. I, 201; 1,250 6-vol. ed.; I, 223, 3rd ed.).

They are called "Wanderers" because the Comets have not settled down into a regular orbit around a sun. During the course of their wanderings they seek to bring into their own orbit, and so into their "body", their former "life-atoms", which became liberated when they entered the Pralaya.

The Way to the Mysteries

(Continued from page 130)

physical birth to take place on Globe D whereon the process of Reincarnation is accomplished.

We shall follow a similar approach in taking up the teachings concerning the Outer Rounds. An Outer Round consists of one passage of the Spiritual Monad through all seven of the Planetary Chains known as the Sacred Planets. While doing so, it passes through great epochs on each of the Planetary Chains. These epochs are the seven Rounds.

Just as the Earth Chain Monad issues from itself seven Rays, one for each Globe of the Chain, so it is that the Spiritual Monad issues forth from itself seven Rays. These are the Chain Monads which belong to the seven Sacred Planets. Thus, the

Earth Chain Monad is but one of the Rays belonging to the Spiritual Monad.

Furthermore, just as at the present time the Ray from the Chain Monad which belongs to Globe D is the primary or dominant Ray, so it is that the Ray from the Spiritual Monad which belongs to the Earth Chain is the dominant one. The Rays belonging to the other Planetary Chains, being recessive, will awaken in due course when the Seven Rounds on the Earth Chain have been completed. Then the Spiritual Monad moves on to another Planetary Chain, and the Ray belonging to that Chain will become dominant during the entire cycle of the seven Rounds and the Earth Chain Monad will become recessive.

Consider the implications of this teaching. Right now, while we are experiencing life here on Globe D, we belong to a marvellous galaxy of monads. Not only is our immediate parent, the Earth Chain Monad, the parent of six other Re-embodying monads, all belonging to our Earth Chain, but this Chain Monad is but one of seven such, belonging to the seven Sacred Planets. So now consider that each of these Planetary Monads has its own family of children Rays which will become Re-embodying Egos on their own Globes during the age-long process of the Outer Rounds.

If we may use a rather homely analogy, we might think of the Spiritual Monad as our grandfather, and one of its Rays, the Earth Chain Monad, as our father. The other Chain Monads would be in a relationship to us similar to that of uncle, and their offspring, seven Rays belonging to each of them, as our cousins. One big happy family, we might say!

Now we may understand that just as the Re-embodying Egos for the various Globes of the Earth Chain are withdrawn into the bosom of the Chain Monad except for the one which is active (ourselves on Globe D), so it is that the various Planetary Chain Monads are withdrawn at the present time into the bosom of the Spiritual Monad, with the exception of the Earth

Chain Monad, since our cosmic destiny has led us here in the process of the Outer Rounds. Nevertheless, in our highest parts all these "recessive" Monads and their children are an important part of our make-up. Did we not say in a previous chapter that if we marvel at the wonderful complexity of the physical body, we may well reflect that it is marvellous only because the inner man is far more complex and wonderful? Think of what it means when we affirm that in each one of us there is not only the Earth element, there are likewise the elements of all of the other Sacred Planets. That is *why* they are sacred to us. And this is the heart of the mystical esoteric Astrology, completely forgotten in the modern world. All of this gives us a new light on the "Planetary influences".

Now we are prepared to take up the study of the adventures of the Spiritual Monad after the death of the physical man.

Let us remember that sleep is an imperfect death, and that death is an imperfect experiencing of the process of the Rounds and Races. By the same token, the Rounds and Races may be thought of as an imperfect preview of the greater experiences of the Outer Rounds. But for the Human Monad there is more than a quick running through the Globes of the Earth Chain, as must now be explained.

There is likewise a quick running through the seven Sacred Planets on the part of the Spiritual Monad. All of this occurs briefly during the span of years that the Reincarnating Ego is enjoying the bliss of the Devachan. After the Earth Chain Monad has been drawn into the bosom of the Spiritual Monad, the latter wings its way through the spaces of SPACE of the Solar System, and visits one by one, the seven Sacred Planets. As it stops briefly on each one of them, it emits the appropriate Chain Monad which then runs quickly through the Globes of the Sacred Planet being visited.

It should be borne in mind that we have here a pattern similar to that which we have studied in relation to the passage

through the Globes of the Earth Chain. All of the Re-embodiment Egos belonging to our Earth Globes that are recessive, pass through these Globes for the briefest kind of embodiment, and so it is on the after-death Outer Rounds of the Spiritual Monad. All of the Chain Monads — other than the one belonging to the Earth Chain — are recessive, and while they do indeed follow the same pattern and issue forth their own children Monads for the Globes of whatever Chain is being visited at any one step of the Outer Round, none of these Monads make complete embodiments. However, all of this is necessary and important to the growth of the entire human being. When we use the expression "Entire human being", this is meant to include everything from the lowest to the highest level of his constitution.

All of this which has been described as the teachings of the Ancient Wisdom concerning the after-death states may well sound utterly fantastic, and by many it would be set down as being mere speculation. This would be the case if we were not to take a few moments to explain the reason for all of these experiences. So three questions come to mind:

What is the reason for the Rounds and Races?

What is the reason for the Outer Rounds?

What is the reason for the after-death adventures?

It is better to state at once that no complete answer can be given because we have not yet grown to the capability of understanding it. Were the entire truth given to us now it would be largely meaningless, but we have even now enough capability of understanding a few key ideas. First and most important is the fact that we must come to realize that each and every one of the multitudinous monads which make up our inner and outer constitution are beings in their own right, each with a karmic destiny of its own, yet all of them linked by inseparable karmic bonds, so that they form one complex entity. Being

conscious as we are right here on Earth, it is difficult for us to conceive of any kind of consciousness that is not exactly like ours. So it is better to give an analogy that might be helpful.

Take the make-up of an army from the point of a Private. He is absorbed in his training and the various activities of his life-style. The General is so far above him that he has no real concept concerning his highest officers. Between the General and himself there is a hierarchy of officers, each a human being in his own right, with his own responsibilities, and the Private is only distantly connected with them. His immediate superior is his Sergeant — of whom no doubt he is very much aware! Now, if we can come back to this illustration every time that we find it difficult to understand that the Chain Monad is an entity in its own right, with a consciousness of its own, as is the Spiritual Monad an entity with a vastly greater scope of consciousness embracing the entire Solar System; and that its cosmic parent, the Divine Monad, is indeed a God with its own identity as a living being with a cosmic range of consciousness, we may come to see that verily we are children of the stars, cosmic Life-atoms, as it were.

Once we have gained this concept, the meaning of the Rounds and the Races, both Inner and Outer, falls within our reach. All of these adventures are steps in the evolutionary growth of these monads. The final result is that step by step we all climb an evolutionary ladder, each one aspiring toward the state of consciousness of a monad higher than itself. A closer examination of this belongs to our study of the Fifth Jewel of Wisdom, Evolution, and there are some surprises in store.

BOOK REVIEW

Visions of Time, Experiments in Psychic Archeology, by David E. Jones. Published 1979 by The Theosophical Publishing House, Wheaton, Illinois, U.S.A. A Quest Book. x + 404 pp. Price \$7.50 (U.S.) soft cover.

The science of archeology has developed a painstaking methodology which among other essential qualities requires much patience and persistence. Perhaps partly because of this the field tends to be ultra conservative and dogmatic, which unfortunately inhibits its contribution to our knowledge of the past. Stonehenge is a good example of the counter productivity of the archeological establishment: after a hundred or more years' work on Stonehenge, it finally took experts from two other disciplines to show to the world that this was much more than just a Stone Age monument; and that far from being built by a caveman like society, its ruins indicate that its builders possessed a sophisticated knowledge of mathematics and engineering.

With such an establishment attitude, it is doubly refreshing that at least one American archeologist has had the courage to put his professional credibility on the line by researching the possibility of extra-sensory perceptions being used to increase our understanding of ancient cultures, perhaps even to indicate likely productive sites for excavation. He is David Jones, and his experiments with a number of sensitive individuals, described by him as psychics, are recorded in this book. What he reports is challenging and impressive. It is to be hoped that many more such experiments will be forthcoming.

Dr. Jones deserves much credit for his daring. He is to be commended also for conducting his pioneering experiments with due precautions to protect their scientific validity. Thus, while he will undoubtedly be criticized by his peers, they will have no cause to dismiss his work out of hand for not being of a scientific nature.

Using artifacts whose origins were nearly always unknown to him — many of them unfamiliar to him even in a general way — so as to avoid his own thoughts being picked up, Jones tape-recorded the "impressions" received by four volunteer psychics. To enhance the credibility of the experiments, ten other persons with no

claim of extra-sensory sensitivities served as a control group, and their impressions were also taken down. The contrast between the "hits" and "misses" of the two groups warrants serious reflection: where psychometry produced amazingly accurate descriptions of communities and individuals represented by the artifacts, the guesses of the other ten were remarkable for being one hundred per cent incorrect.

Parenthetically, from the point of view of a layman it does not seem at all surprising that psychometry and other psychical powers should be useful tools to help "dig" into the past. For example, the well known discovery of the Edgar Chapel, at Glastonbury in England in the early 1900s, as a result of a "psychological experiment" clearly indicates the value to archeology of what can be learned from other than the strictly physical plane. That discovery was recorded by F. Bligh Bond, who directed the excavations at Glastonbury, in his book, *The Gate of Remem-*

brance. One also recalls with gratitude the stimulating work of the maverick British archeologist Tom Lethbridge, who himself utilized dowsing and the pendulum in his researches. He wrote: "I never expected my archeological theories to be accepted. For years they were treated with contempt; but it is always surprising to me how many were accepted after a lapse of time . . . Yes, archeological study is a good background for parapsychology." (From *A Step in the Dark*.)

Dr. Jones, therefore, joins the few others of his profession who have broken away from the bonds and shackles of conventional archeology, and it can only be hoped that unlike them he will be more successful in encouraging fellow professionals to take a less hidebound approach to their work. His *Visions of Time* is a valuable contribution to the type of investigatory activity called for by the Third Object of the Theosophical Society.

Ted G. Davy

— INDEX —

THE CANADIAN THEOSOPHIST, VOL. 60

A.E. (George W. Russell)	81	Chari, V.K.	20, 91, 114
All Thoughts, All Creeds (Poem)	58	Christmas	118
Annual Report	85, 88	Coats, John B.S.	9, 122
Armstrong, D. A.	43, 63, 109, 116	Davy, Doris	38, 110, 132
Astral Intoxication	73	Davy, Ted G.	2, 11, 35, 44, 45, 59, 69, 83, 84, 87, 93, 107, 115, 123, 131, 132, 141.
Barborka, Geoffrey A.	19, 41, 67, 90, 112, 137	Freeman, Michael	101
Barr, Dudley W.	118	Gift of Theosophy, The	39
Be A Lamp Unto Yourself	28	Gilmour, Dorita	22, 49, 64
Blavatsky, Helena P. (portrait)	25	Griffith, Mollie	16, 39
Brotherhood, Why?	75		
Calgary Lodge	12, 38, 60, 110, 133		
Capital Punishment, Theosophy and	65		

H.P.B. — A Lion-Hearted Colleague Passes	26	Jivanmuktiviveka of Vidyaranya	20
Hermes Lodge	36, 60, 108	Mathematics Useful for Understanding Plato	92
Imprisoned Splendour, The	18	Questions on Occultism	21
Inner Journey, The	99	Reflexive Universe, The	101
Jainism	52	Samnyasa Upanishads, The	91
Judge, William Quan (portrait)	1	Science of Criticism in India, The	114
Judge, W.Q.	2, 26, 65, 73	Selected Studies in The Secret Doctrine	44
LeGros, George Cardinal	22	Theosophical Gleanings	43
Limbrick, Gordon	99	Theosophist, The, Vol. I	87, 97, 98
Living the Higher Life	2	Theosophy: The Path of the Mystic	69
Machell, Montague A.	18	Visions of Time	141
Madame Blavatsky Defended	63	Wisdom of the Heart, The	69
Master of Compassion, The (poem)	47	Zohar (Bereshith-Genesis)	45
Montreal Lodge	13, 37, 61, 87, 108, 132	Secret Doctrine Question and Answer Section	19, 41, 67, 90, 112, 137
Mysteries, The Way to the	6, 31, 55, 78, 104, 127	Shadow and the Light, The	49
Mystic Night, The	81	Sharp, Eva V.	108
New Age Consciousness, Religions and	124	Smith, Elizabeth M.	13, 37, 61, 87, 108, 133
Notes and Comments	11, 35, 59, 83, 107, 131	Squires, Phyllis	37, 60
Obituaries:		Stages of Growth, The	16
Alho, Lauri	11	Standards	123
Coats, John B. S.	121, 122, 131	Sutcliffe, Joan	13, 28, 37, 62, 68, 77, 109
Deitch, Olga L.	59	Tennyson, Alfred	58
Harris, Iverson L.	11	Theosophic Life in Writings of W.Q. Judge	2
Hodson, Hazel	107	Theosophy and Capital Punishment	65
Morden, Florence A.	83	Theosophy's Basic Message	134
Smith, Henry	131	Theosophy, The Gift of	39
Spinks, F. Pierce	131	Theosophy, Vedanta and	77
Warden, Flora A.	131	The Theosophist Centenary	87
Warwick, Mildred	131	Toronto Lodge	13, 37, 62, 109
Wilson, Philip	83	Tyro, A.	75, 134
Page, Elliott B	47	Vancouver Lodge	62
Plummer, L. Gordon	6, 31, 55, 78, 104, 127	van Hees, Laetitia	12, 60
Psalm 23 Thoughts	116	Vedanta and Theosophy	77
Presidential Address	9	Victoria Lodge	63, 109
Religions and New Age Consciousness	124	Vividus	52, 124
Reviews:		Voice, The (poem)	22, 46
Four Sacred Seasons, The	68	Way to the Mysteries, The	6, 31, 55, 78, 104, 127
Human Journey, The	115	Whelan, Anne	62
Jainism	115	Why Brotherhood?	75

LODGE DIRECTORY

CALGARY, LODGE:

President, Mr. Stanley S. Elliott, Secretary, Mrs. Laetitia van Hees, Box 14, Water Valley, Alta. T0M 2E0 (Phone (403) 637-2414.)

EDMONTON LODGE:

President, Mr. E.P. Wood; Sec.-Treas., Mr. Simon Postma, 3322 - 112 C Street; Lodge Room, 9360 86th Street, Edmonton. (Phone HO 65391).

HAMILTON LODGE:

President, Mrs. C.P. Lakin, 30 Arkell St., Hamilton, Ont. L8S 1N4. Lodge Rooms: 54 James St. North, Room 2, Hamilton, Ont. L8R 2K1.

KITCHENER LODGE:

President, Mr. John Oberlechner, 249 Bedford Rd. Kitchener. Secretary, Mr. Ken S. Guse, 139 Dalewood Dve. Kitchener, Ont. N2A 1G3.

MONTREAL LODGE:

President, Miss Jean Low. Secretary, Mrs. Elizabeth M. Smith, 66 Sweet Briar Drive, Beaconsfield, Quebec H9W 5M5.

ST. THOMAS LODGE:

President, Mr. Wm. W. Orchard; Secretary, Mrs. Jane Orchard, 183 Centennial Ave., St. Thomas.

TORONTO LODGE:

President Mr. Fleetwood B. Berry, 86 Gormley Ave., Toronto, Ont. M4V 1Z1. Secretary, Mrs. Joan Sutcliffe. Lodge Rooms, 12 MacPherson Avenue, Toronto, Ont. M5R 1W8.

VANCOUVER LODGE:

President, Mrs. Anne Whalen. Sec.-Treas. Mrs. Pearl Mussell. Lodge Rooms, Room 413, Dominion Building, 207 West Hastings St., Vancouver, V6B 1H7.

HERMES LODGE, VANCOUVER:

President, Mrs. Kasandra Carlsen, Secretary, Mrs. Eva V. Sharp, Lodge Rooms, 2050 Cypress Street, Vancouver, B.C. V6J 3M1. (Phone 738-2944).

NORTH VANCOUVER LODGE:

President, Mrs. Helen Tomlin. Secretary, Mr. W.A. McLean, 3401 Norwood Avenue, North Vancouver, B.C. V7N 3P4. (Phone 987-5071).

ORPHEUS LODGE, VANCOUVER:

President, Mrs. Lillian Hooper (Phone 922-4790). Secretary, L.C. Hanson. Lodge Rooms, 804 Dominion Building, 207 West Hastings St., Vancouver, V6B 1H7

VICTORIA LODGE:

President, Mrs. Dorita Gilmour (Phone 598-6239). Secretary, Mrs. Dorothy Armstrong (Phone 384-9019).

ATMA VIDYA LODGE, VICTORIA

President, Mrs. Philip H. Wilson, c/o 215 Newcastle Avenue, Nanaimo, B.C. V9S 4H8.

BLAVATSKY INSTITUTE PUBLICATIONS

BOX 5051, POSTAL STATION "A"
TORONTO, ONTARIO M5W 1N4

MODERN THEOSOPHY
by Claude Falls Wright
Cloth \$1.75

THE EXILE OF THE SOUL
by Roy Mitchell, a key to the understanding of occult psychology. Cloth \$1.50. Paper \$1.00.

THROUGH TEMPLE DOORS
Studies in Occult Masonry
by Roy Mitchell, an Occult interpretation of Masonic symbolism. Paper \$1.00.

THEOSOPHY IN ACTION
by Roy Mitchell, a re-examination of Theosophical ideas, and their practical application in the work. Cloth \$1.50. Paper \$1.00.

THEOSOPHIC STUDY
by Roy Mitchell, a book of practical guidance in methods of study. Paper \$1.00.

COURSE IN PUBLIC SPEAKING
by Roy Mitchell. Especially written for Theosophical students. \$3.00.

THE USE OF THE SECRET DOCTRINE
by Roy Mitchell. 10c.

THEOSOPHY, AN ATTITUDE TOWARD LIFE
by Dudley W. Barr. 50c.

THE WISDOM OF CONFUCIUS
by Iverson L. Harris. 25c.