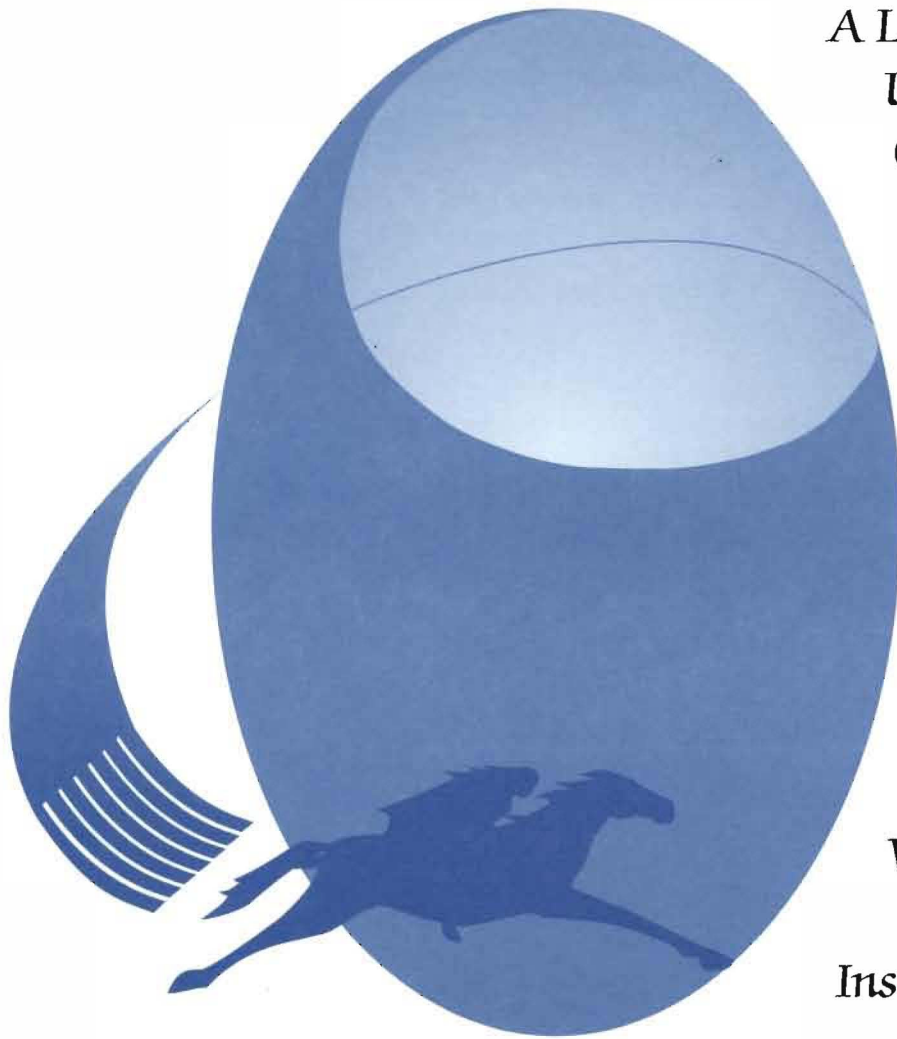


FOHAT

Volume VII, Number 4

Winter 2003



*A Look at Cosmology
Using Good Old
Common Sense*

*What is Happening
in the World
of Vivisection*

*Fifty Years of
Anthroposophy
in Canada*

*Mendacity:
What to Believe
in a World of
Institutionalized Lies*

A Vehicle for the Ancient Wisdom Tradition

This magazine is an invitation for followers of all traditions to enter into a dialogue whose goal is Truth and whose means is Universal Brotherhood.

Recent Events from the News

Human Evolution and the Vedas: From the November/December 2003 issue of *Atlantis Rising* magazine, Michael A. Cremonesi comments on his new book, *Human Devolution: A Vedic Alternative to Darwin's Theory*. The most striking aspect about Cremonesi's Vedic approach is that he seems to agree that for the development of Man, a hierarchy of spirit beings are needed to explain it. Another interesting tidbit is that Cremonesi mentions two British scientists who would be familiar to readers of *The Secret Doctrine*: Sir Alfred Russel Wallace and Sir William Crookes.

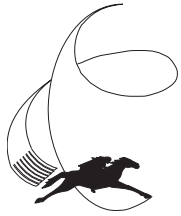
A Look at Kali Yuga Prophecies: The latest issue, November-December 2003, of *Nexus* magazine takes a look at some prophecies coming out of ancient India concerning the Kali Yuga. These prophecies are a little disconcerting, for after only 5000 years of the Age of Kali, the prophecies are sounding a lot like modern social commentary. One of the prophecies makes a comment on our modern democratic practice of choosing leaders by popular vote. We are told, "Nowadays, men without proper training by culture and tradition are promoted to exalted posts by the votes of the people who are themselves fallen in the rules and regulations of life" *Srimad Bhagavatam* 1.16.22. A few public officials lacking in proper training today might come to mind.

Yellowstone and the Supervolcano Threat: Again from the November/December 2003 issue of *Atlantis Rising* magazine, an article titled "The Supervolcano Threat" looks at some disturbing trends concerning volcanos and what the implications might be. Author John Kettler paraphrases an interview from the radio show "Coast to Coast A.M." with researcher Larry Park. Park indicates that "if the Yellowstone supervolcano goes, it would be a 'continental bomb' which would lay waste to everything (cover all in volcanic ash) in a 600 mile radius around the park and would have huge impact on global climate."

Telephone Telepathy: In the June 2003 issue of *The Journal of Parapsychology*, Rupert Sheldrake and Pamela Smart bring us an article titled "Videotaped Experiments on Telephone Telepathy" wherein they look at the ability of people to pick up on the identity of four potential callers. Given a one in four chance of getting the correct caller, a 25% success rate in these trials would be expected. What Sheldrake and Smart found is that subjects averaged a 40% success rate in identifying callers. What is even more interesting is that subjects were able to identify familiar callers at a rate of 53% as compared to 25% when the callers were strangers. To read more see Rupert Sheldrake's webpage at www.sheldrake.org.

Philippine Water Witches in Demand: Ignoring scientific means, Philippine farmers are turning to the time honored practice of dowsing in order to find water in what is becoming drier and drier times. Dowsers have experienced a resurgence in popularity as water becomes more difficult to find. In the article "Dry Spell Awakens Water Witches from the Graves", by Michael A. Bengwayan from IslamOnline.net, we are told that "in this country where water wars are being fought between tribes over vanishing water holes due to fast diminishing forests, farmers are asking [for] help from the most unlikely sources — witches." For more see www.islam-online.net/English/Science/2003/11/article04.shtml.

Watch Out for the Elves: In Iceland, Reykjavik resident Magnus Skarphedinsson, headmaster of the Icelandic Elf School — a 4 hour study course and bus tour — claims that the Icelandic elf and fairy tradition is still strong enough that road crews will detour around alleged elf and fairy grounds rather than risk the wrath of these astral denizens. For more see www.phenomenamagazine.com/0/News_2.asp.



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Contents

Editorial 76

Letters to the Editor 77

Big Bang, Black Holes, and Common Sense 78
by David Pratt

An Anthroposophical Genius in Twelve Fields
and a Challenge to Canadian Theosophists 82
by John Robert Colombo

Vivisection Continues 84
by LiùYuè

Mendacity: Citizens on a Hot Tin Roof 87
by Robert Bruce MacDonald

The Theosophical Parrot 92
by Dara Eklund

Book Review 93
Secret Doctrine Questions and Answers
by Geoffrey A. Barborka

Holiday Greetings



Return of the Sun

If one begins to think back on the recorded history of Mankind, looking at all the wars and suffering endured over the last three thousand years, one cannot help but wonder if war, disaster, hunger, and disease are not simply humanity's lot. It would be sad to think that this was the case, and from a theosophical point of view it would be erroneous to think along such defeatist lines. Three thousand years is not a long time in the history of Mankind, and the theosophist might better ask why things have been so unsettled over this last little while.

The theosophist might come up with the answer that we have recently moved into the Kali Yuga, the age of darkness. In fact we are only about five thousand years into a cycle that is to last 432,000 years. That being the case, maybe humanity should brace itself for more of the same and perhaps for even darker times. It might be the case that there are darker times to come, however, it would be wrong to see Mankind at the top of a slope that is going to lead steadily down into darkness. Although we are just beginning our Kali Yuga, humanity has also made it halfway through its rounds, so from here on in we will be pulling ourselves out of the mire of materialism that we have fallen into.

Humanity has seven rounds to complete, and we are currently just over halfway through the fourth. For three and a half rounds we have been descending into Matter from Spirit. We have arrived, no doubt, dazed and confused. We have begun, or are about to begin, the ascent back to Spirit. Beginnings are always difficult and no doubt the next 432,000 years or so will be difficult. However, we do not start new journeys without a reason. Usually there is an inspiration that sets us on our way, a sense of mission that sees us through all of the dark times that are to come. With the individual and his personal journey, that inspiration or sense of mission may be more or less defined. The inspiration for a Race of Man may be more difficult to identify.

Theosophy tells us that we are now into the 5th subrace of the 5th Root Race. This might be significant. Perhaps with the 4th Root Race it was with the 4th subrace that their apex was reached, and with the 7th Root Race it will be with the 7th subrace that it culminates as it prepares for Pralaya. It would seem to make sense that humanity would be peaking as it headed into Pralaya so that any and all occult preparations could be made for that journey and for

Man's eventual return to that globe. If that is the case then what have we been enduring these last few thousand years? How does all of this strife relate to our journey?

Perhaps we should not be looking at the last few thousand years but rather the last five thousand. Approximately ten thousand years ago, Plato tells us that the last remnants of the 4th Root Race were held at bay in a Global War by the Greek civilization of that time. At about the same time some sort of catastrophe destroyed the last stronghold of a once great Race as the island of Poseidon sank beneath the ocean. Not only was Atlantis destroyed, but it seems that most of humanity was plunged into a darkness that we have been struggling to escape ever since. If a Major Pralaya could be compared to a total eclipse of the Sun, it might be that humanity is going through a partial eclipse, or what Blavatsky might call an obscuration. During this obscuration we could be going through a recapitulation, much in the same way that an embryo recapitulates through all the kingdoms (mineral, plant, animal, and finally man) before being born into the world. In the same way that the embryo passes through all of the forms that it has evolved through, now in rapid succession, perhaps since recovering after the fall of the degraded remnants of Atlantis, Mankind has been going through all the lessons it has learned over several hundred thousand years. If that were the case then there would be rapid rises and falls, much strife, famine, and war all telescoped into a short period of time. Looked at in that light, then Mankind may not have been born to suffer one disaster after another. Then again, maybe we should expect more.

As many of us realize, December 21st, 2012 is the end of the Mayan Long Count calendar. On that day, the Winter Solstice, the Sun will rise at the exact centre of the equator of the Milky Way. For this to occur on the Winter Solstice is exceedingly rare. The Mayan Long Count lasts 13 baktuns or 5125.36 years. For the end of a long count and an alignment of the Sun with the galactic center to coincide is almost unheard of. We know that Poseidon sank about 11,500 years ago. This is almost two Long Count cycles, with the last Long Count cycle coinciding almost exactly with the beginning of the Kali Yuga and possibly a European obscuration. It has been said by more than a few commentators that many souls from the time of Atlantis are now being reborn. Also, there is a transference underway, perhaps

almost complete, where the fifth subrace will be responsible for knowledge handed to it from the fourth subrace guardians. The wars that have been fought on European soil and have been exported to other parts of the world from Europe, are part of a process, perhaps all culminating at this time.

It would seem that during the last messianic cycle, Europe has been undergoing an expiration of air from its lungs, prior to an inspiration of air to follow. With this expiration, there has been much death and disease all over the world, much of it originating from Europe. With inspiration to follow, Europe is poised to come into its own as a true beneficent force in the

world. As it seems China is poised for an outbreak at the dawning of the new messianic cycle of Aquarius, the world is going to need a strong stabilizing force as a sizable percentage of the world's population undergoes its own recapitulation. However, as the Winter Solstice of 2012 is in perfect alignment with the galactic equator, let's hope we can take that to mean that regardless of what Europe lacks in people and resources, it will be sufficiently compensated for in terms of inspired wisdom and strength coming directly from the core of our galaxy. As this subrace has to help carry humanity through the Kali Yuga, there is reason to hope that its capacities will be up to this formidable duty.



Letters to the Editor:

Sirhan Revisited

In your excellent article, "The Sirhan Affair Revisited" [Vol. VII, No. 2, Summer 2003] you remark:

It turned out that the actual author of the *Manual [for Revolutionaries]* was a 19th century Russian anarchist, also named Blavatsky, though no relation to H.P.B.

This must be a typographical error as Iverson L. Harris in his marvelous book *Mme Blavatsky Defended*, Point Loma Publications, 1971, page 36, asserts:

CONCERNING THE SO-CALLED "MANUAL FOR REVOLUTIONARIES" RECENTLY MENTIONED ON CERTAIN TELEVISION PROGRAMS AND IN MAGAZINES.

The individual responsible for this is the Russian Anarchist Mikhail Alexandrovich Bakunin (1814 - 1876) . . . there existed a short-lived collaboration between Bakunin . . . and Nechayev. . . . They published together a number of booklets . . . one (Catechism of a Revolutionary).

Pacific Rim TS
Nanaimo, BC, Canada

Judge Issue

The special Judge issue of FOHAT was excellent, such a lot of enlightening information, and a wonderful tribute to the great soul who was Judge.

Joan Sutcliffe
Toronto, Ontario, Canada

I have just finished reading your [Fall] 2003 issue of FOHAT from cover to cover. It greatly supplemented my otherwise rather scant knowledge of Judge. It brought home strongly what those of us who aspire to Theosophy ought to be trying to do.

It also set me thinking about Point Loma and [Katherine] Tingley about whom I know nearly nothing, but I felt that she did not do much to commemorate Judge at Point Loma, and later Purucker completely eclipsed him, at least in terms of literary output.

Somewhat similarly Annie Besant did little to keep the memory of H.P.B. alive and substituted the Liberal Catholic Church and her brand of Masonry for Theosophy in the Adyar Society.

However, your FOHAT does something to put us back on the proper rails and keep us there.

Geoffrey Farthing
Fetcham, Surrey, England

I have read the second installment of ["What Killed William Q. Judge?"], and I find it very informative and convincing. Judge certainly gave himself to the movement.

R. Tripp, Jr.
Concord, Vermont

Correction

It has been brought to the Editor's attention that in the article "Swinging With the Motion of the Spheres" (*Fohat* VII:3, 58, 68) a letter said to have been sent to W.Q. Judge was actually sent to Elliott B. Page. See *Canadian Theosophist* XVII:5, 134.

Big Bang, Black Holes, and Common Sense

David Pratt

[Reprinted with permission from David Pratt's webpage <http://ourworld.compuserve.com/homepages/dp5/bang.htm>]

How big is the universe? How far does space extend? Common sense tells us that the universe must be infinite, for it is impossible to imagine an absolute boundary somewhere with no space beyond it. And since nothing can come from nothing, boundless space — which in theosophy means infinite consciousness-substance — must always have existed.

The standard big-bang theory — the most popular scientific theory of the origin of the universe — tells a very different story. It claims that in the beginning — just 8 to 15 billion years ago — there was absolutely *nothing*, no matter, no energy, no consciousness, not even any space. And out of this nothingness the universe suddenly popped into being as a result of a “random fluctuation”. After originating as an infinitesimal point, of infinite density and temperature, space has supposedly been stretching like elastic ever since.

However, if there was no space and no matter or energy before the hypothetical big bang, there was obviously *nothing* to undergo a “fluctuation” and *nowhere* for it to occur! But big bangers have long since abandoned ordinary rules of logic and have created a fantasy world of their own, based on advanced mathematical acrobatics. Some big bangers claim that space curves round upon itself so that it is finite and yet has no boundaries. They believe that the universe will at some point in the future start to contract, and end its life in a “big crunch” in which it annihilates itself, leaving “literally nothing”.¹ Other big bangers claim that although space popped into existence a finite period ago and expands at a finite pace, it somehow became infinite — and yet even though it is infinite it still manages to keep on expanding!² It is amazing that such half-baked ideas have managed to be passed off as “science”. But as George Orwell once said, “There are some ideas so wrong that only a very intelligent person could believe them.”

When confronted with any scientific theory, it is important to distinguish between *facts* on the one hand and *assumptions* and *interpretations* on the other. It is also necessary to examine opposing points of view. But scientists who challenge the reigning

theories often encounter major obstacles in trying to make their voices heard, with the result that the public may be completely unaware that alternative ideas exist.

In a recent article listing the top 30 problems with the big bang, astronomer Tom Van Flandern points out that the theory is constantly undergoing ad hoc adjustments in order to accommodate new, unexpected discoveries.

Perhaps never in the history of science has so much quality evidence accumulated against a model so widely accepted within a field. Even the most basic elements of the theory — the expansion of the universe and the fireball remnant radiation — remain interpretations with credible alternative explanations.³

Plasma physicist Wal Thornhill puts it more bluntly: “Forget the glossy astronomy books and magazines — the Big Bang is pure fiction.”⁴

The main piece of evidence for the big bang and an expanding universe is the *redshift*. This refers to the fact that light from distant galaxies shows a shift towards longer (redder) wavelengths, which indicates that it is losing energy. Big bangers interpret this to mean that space is expanding and all galaxies are flying apart at immense speed. But not everybody agrees.

G. de Purucker rejected the theory of an expanding universe or expanding space as “little short of being a scientific pipe-dream or fairy-tale”, and suggested that the redshift might be caused by light losing energy during its long voyage through the ether of space.⁵ This is known as the tired-light theory, and it is supported by several scientists, including Tom Van Flandern and Paul LaViolette, who have shown that it fits the data far better than the expanding-universe hypothesis.⁶ Furthermore, if redshifts were caused mainly by velocity they ought to show a continuous range of values, but instead they show *periodicities*, being multiples of certain basic units.⁷ Most big bangers have studiously ignored this puzzle. The entire edifice of the big-bang theory is therefore built on a single unwarranted assumption — that galaxy redshifts are primarily caused by recession velocities.

Mainstream astronomers believe that because quasars normally have very high redshifts, they must be situated near the edge of the observable universe, and are rushing away from us at velocities approaching the speed of light. If they were really as far away as their redshifts imply, some quasars would be radiating a thousand times more energy than an entire galaxy, even though they are only as big as our solar system. This has led to the belief that they must be powered by monstrous “black holes”.

The reasoning behind these conclusions is flawed. Not only is the redshift not a reliable measure of velocity; it is not a reliable measure of distance either, for there is abundant evidence that galaxies at the same distance can have *vastly different* redshifts. A galaxy’s redshift appears to depend partly on its *age*, for active, low-redshift galaxies are sometimes surrounded by high-redshift galaxies (often quasars) that have apparently been ejected from them; pairs of these embryo-galaxies often line up on either side of the parent galaxy and are connected to it by luminous bridges or jets of matter. The redshifts of galaxies and stars appear to decrease as they get older.⁸

Orthodox cosmologists have systematically tried to ignore, dismiss, ridicule, and suppress this evidence. Astronomer Halton Arp has played a key role in bringing these findings to light. Like other opponents of the big bang, he has encountered great difficulties getting articles published in mainstream journals, and his requests for time on ground-based and space telescopes are frequently rejected. The big bang has clearly become an article of faith for a great many scientists. Interestingly, it was first proposed by a Belgian priest, Georges Lemaître, in 1927, and in 1951 it even received the blessing of Pope Pius XII!



In their book *A Different Approach to Cosmology*, Fred Hoyle, Geoffrey Burbidge and Jayant Narlikar use the above photo to illustrate the conformist approach to standard big-bang cosmology. “We have resisted the temptation to name some of the leading geese,” they say.

If space is infinite, then it obviously cannot expand, for common sense tells us that infinitude cannot get any bigger; “infinite extension admits of no enlarge-

ment,” as H.P. Blavatsky puts it. Some writers have drawn superficial parallels between the “expansion” of space and the “outbreathing” of Brahmâ (the creative force behind the manifestation of a planet, star, etc.), as described in Hindu philosophy. But Blavatsky explains that “expansion from within without” does not refer to an increase in size but to a change of condition — “the development of limitless subjectivity into as limitless objectivity”. In other words, outbreathing and inbreathing, or expansion or contraction, can refer to the unfoldment of the One (the spiritual summit of a world-system) into the many (the lower, material realms), and the subsequent reabsorption of the many into the One, in a never-ending cycle, or cosmic heartbeat, of evolution and involution.⁹

G. de Purucker says that a nebula may grow in size while it is forming, partly as a result of the energies pouring into it from inner realms and partly through the accretion of physical matter. But once a galaxy or group of galaxies, for example, has attained its full growth, its structure and form remain relatively stable for the rest of its active lifespan. He adds that all things, including stars and galaxies, undergo rhythmic expansions and contractions, analogous to the human heartbeat, but that this has nothing to do with the theory that the entire universe is expanding — which is “entirely unacceptable”, “purely imaginary”, and “all wrong”.¹⁰

To solve various problems with the big-bang model, theorists decided in the early 1980s that during the first ten-million-trillion-trillionth of a second after the initial explosion, “spacetime” underwent a period of hyper-rapid “inflation”, in which it expanded a trillion trillion trillion trillion (10^{48}) times faster than the speed of light, growing from a minuscule point to a volume several hundred million light-years in diameter. Then it somehow braked abruptly to a more leisurely rate of expansion. Clearly, no one can deny that big bangers have very fertile imaginations! All the different versions of inflation theory make one testable prediction — that protons should eventually decay. But all experiments to date have failed to detect any such decay. It doesn’t seem to matter — the big-bang bandwagon trundles on.

It is important to realize that no one has ever measured *any* expansion of space. There is no evidence whatsoever that atoms, galaxies, or galaxy clusters have got larger over time. Big bangers therefore claim that space must be expanding *between* galaxy clusters and superclusters — where it is conveniently beyond experimental investigation.

According to a recent estimate, the big-bang universe is 13.7 billion years old. Yet other scientists say that the oldest stars in our galaxy are 16 to 20 billion years

old! According to theosophy, the universe as a whole is *eternal*, without beginning and without end, and within it planets, stars, galaxies, etc. undergo recurring cycles of birth, evolution, and death. The current major evolutionary cycle involving our own solar system — the present “age of Brahmâ” as the Hindus call it — has been in progress for *over 155 trillion years*, during which time there have been numerous planetary and solar reembodiments on many different planes.¹¹

Black holes are all the rage in orthodox cosmology. Supermassive black holes are believed to dwell at the centre of many galaxies, and when sufficiently massive stars die, they supposedly undergo gravitational collapse and implode into black holes. Astronomer Fred Hoyle described the black-hole mania, along with big-bang cosmology in general, as “a form of religious fundamentalism”.

In recent years, what might be called a black-hole establishment has arisen, composed of individuals who talk to each other in positive language, as if black holes were as certain of existence as tomorrow’s sunrise. Yet there is not a scintilla of observational evidence to support their position. What there certainly is evidence of are highly condensed aggregates of matter producing very strong gravitational fields. There is a great volume of evidence of violent activity associated with such aggregates, but the evidence is all of outbursts, never of the continuous infalling motion that would lead to the formation of a black hole.¹²

By definition, no one has ever seen a black hole; they are *theoretical* entities. The basic idea behind a black hole — that gravity can become *infinite* and compress a large volume of matter to an *infinitesimal* point (or “singularity”) — is irrational and illogical; nothing finite can ever become infinitely large or small, for these are mathematical abstractions. The concept of black holes is derived from the mathematical manipulations of general relativity theory, which “explains” gravity as a warping or distortion of space around material bodies — an idea that De Purucker, like many scientists, dismisses as a “mathematical pipe-dream”.¹³ Some scientists argue that electrostatic forces would prevent stars from undergoing any significant gravitational collapse. There is even good reason to question the fundamental assumption that gravity is proportional to inert mass.¹⁴

Theorists say that nothing that penetrates the outer boundary, or “event horizon”, of a black hole can ever escape — not even light. And they assign some curious properties to the event horizon: it is simultaneously stationary and yet flying outwards at the speed of light! And within the event horizon, “spacetime” supposedly becomes so “distorted” that space becomes time and time becomes space!¹⁵ Hoyle’s description of big-bang theorizing as a “fruit-

less churning of mathematical symbols” seems very appropriate here, and it’s easy to see why some scientists dismiss black holes as pure science fiction.

A damaging blow was dealt to the black-hole theory by a study published in 1995, based on Hubble Space Telescope observations of 15 quasars. Eleven of them were found to have no surrounding material that could fall into any hypothesized black holes, yet they were somehow producing intense radio emissions.¹⁶ More recent observations have continued to cause embarrassment to the black-hole establishment. Galaxies M87 and NGC 6605 are emitting jets of material and are supposed to have supermassive black holes at their centres. The jets were thought to be fed by a doughnut-shaped dust cloud around the M87 black hole and an accretion disc of attracted matter around the NGC 6605 black hole — but no trace of either can be found.¹⁷

Significantly, matter is nearly always seen *moving away* from galactic nuclei, instead of towards them as the black-hole theory requires. This is also true of our own galaxy, and the radiation coming from its centre does not match that expected to come from a black hole. Several scientists have concluded that the centres of active galaxies are regions of *matter creation* rather than matter destruction. In this connection, both Arp and Hoyle quote Sir James Jeans, who in the late 1920s suggested that “the centers of the nebulae [galaxies] are of the nature of ‘singular points,’ at which matter is poured into our universe from some other, and entirely extraneous, spatial dimension”.

G. de Purucker, too, quotes this statement and says that it would be more accurate to speak of other “worlds” or “planes” rather than another “dimension”; after all, if this extra “dimension” is more than just a blank abstraction it would itself have to have three dimensions. He compares the concept of “singular points” to the theosophical concept of “laya centres”, or “dissolving centres”. These are “channels” through which energy-substances pass from one plane to a higher or lower plane — a graphic way of referring to the processes of materialization and etherealization. A laya centre is sometimes described as the relatively homogeneous state of matter corresponding to the highest degree of one plane and the lowest degree of the plane above. Every point of space is in a sense a laya centre. Additionally, every entity — every atom, every seed, every human being, and every celestial body — has a laya centre at its core, for every physical form is animated from within outwards.¹⁸

The nucleus of our own galaxy is relatively quiescent at present compared with certain other spiral galaxies; about one in six are currently passing through an active, explosive phase. At the same time, galactic

nuclei exert a strong attraction on surrounding matter. However, the idea that matter can disappear from our plane by being sucked into a “cosmic plug-hole” and crushed to an infinitesimal point is not a serious proposition! It is worth noting that, according to theosophy, the originally ethereal globe of a newly-formed planet, for example, condenses and contracts during the first half of its life-cycle, and then re-etherializes during the second half as its cohesive and attractive forces *weaken*.¹⁹ And when Brahmā “contracts” and withdraws its vitalizing energies, planets and stars die and disintegrate and their matter becomes *scattered* and *dispersed*; stars end their lives in an *explosion*, not an *implosion*.²⁰

Other key ingredients of the big-bang universe are “dark matter” and “dark energy”. Big bangers used to claim that up to 99% of the mass of the universe was composed of dark matter. There are undoubtedly “dark”, nonluminous concentrations of ordinary physical matter in our universe, but the vast majority of dark matter is said to consist of exotic, never-detected physical particles which, unlike all other known physical matter, neither emit nor absorb light. This theory was partly based on the apparently excessive speed of certain galactic motions, but this observational evidence is founded on several questionable assumptions (including the redshift-equals-velocity myth). However, the main reason for postulating the existence of so much dark matter was *purely theoretical* — the big bang would not work without it, and most dark matter had to have unusual properties otherwise it would upset other aspects of the big-bang model. The existence of exotic dark matter therefore “rests on belief and not on any hard evidence”; it was literally *invented*.²¹

In 1998 it was found that remote supernovae, or exploding stars, were dimmer than expected. Big bangers interpreted this to mean that, contrary to all previous predictions, the expansion of the universe is accelerating, and that space will therefore expand for ever until all stars burn out and all life becomes extinct. To “explain” the alleged accelerated expansion, big bangers created “dark energy” or “quintessence” — a repulsive force present everywhere in space. The latest guess is that about 73% of the mass of the universe consists of dark energy, 23% of dark matter, and the rest of ordinary matter.²² Since infinite space cannot expand in the first place, the alleged accelerating expansion of space is just another myth based on false assumptions and faulty reasoning. Given that dark matter and dark energy were conjured up to salvage the big bang, they obviously have nothing to do with the inner realms spoken of in the occult tradition.

It has been suggested that dark energy may be explained by the “extra dimensions” postulated by

some theoretical physicists. The theories in question are good examples of how grotesque pure mathematical speculation can become. For instance, superstring theory — for which there isn’t a shred of experimental or observational evidence — claims that all matter and force particles, and even space and time as well, arise from vibrating *one-dimensional* “strings”, a billion-trillion-trillionth of a centimetre long (which is claimed to be the smallest size possible in nature) but with *zero* thickness. And they are said to inhabit a *ten-dimensional* universe in which the six extra spatial dimensions have undergone “spontaneous compactification” so that they are now curled up so small that they’re undetectable! And according to the latest craze — M-theory — the universe has *eleven* dimensions and is inhabited by objects with up to *nine* dimensions!

But just because equations can be written for wild ideas doesn’t mean that those ideas are correct. As Blavatsky once said, “popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness”.²³

In 2001 two astrophysicists proposed a new, more streamlined expanding-universe model, known as the cyclic universe, as they were dissatisfied with the constant efforts to patch over the serious flaws in the standard model. Although they rightly abandon the idea that the universe had an absolute beginning, they try to explain its supposed expansion in terms of string theory and M-theory. They argue that our universe consists of two infinitely large parallel sheets, or “branes”, which lie close together in an inaccessible, unobservable, and finite *fifth dimension*. One of the branes consists of ordinary matter, while the other may consist of dark matter. The branes are currently moving apart in the fifth dimension, causing infinite space to expand. After a few trillion years, the fifth dimension will begin to contract, and space will cease to expand, but *will not contract*. A “crunch” will occur as the branes collide and the fifth dimension vanishes. But it will immediately reappear, and the branes will “rebound” in a new “bang”, causing infinite space to undergo a new cycle of expansion.²⁴

That this *arbitrary nonsense* is being taken very seriously underlines the dire straits in which orthodox cosmology finds itself. (Predictably, the theory has even been claimed to show “convergence” with theosophy!²⁵) The new model is said to demonstrate the extent to which we need to “jettison common sense concepts” in order to make progress in cosmology. Mainstream scientists simply have so much riding on the expanding-universe model — in terms of careers, funding, and prestige — that they are

... continued on page 94

An Anthroposophical Genius in Twelve Fields and a Challenge to Canadian Theosophists

John Robert Colombo

Rudolf Steiner (1861-1925) has been called a genius in twelve fields. That statement may sound ridiculous yet there is a great deal of truth in it. Throughout his life Steiner was approached by groups of people who asked that he share his thoughts and insights with them. In doing so, he enriched the lives of people working in a remarkable number of fields, including the following which he established or influenced: education (Waldorf), medicinals (Weleda), art therapy (Ascura), special education (Camphill), architecture (Goetheanum), kinesthetics (Eurythmics), farming (Bio-dynamics), mural art (Izaura), religion (Christian Community), traditional thought (Anthroposophy), esoteric thought (School of Spiritual Science), and mystery dramas (four plays culminating in "The Soul's Awakening"). If I thought longer and were more knowledgeable, I might be able to identify more fields of innovation and revelation. Some of these fields have yet to be developed (like the proposed program on reform known as the Three-fold Social Order) or are known only in select circles (Ita Wegman Clinic for medicine, Iscador for cancer research).

Simplifying things somewhat, Steiner wrote seven books, which are regarded as "foundational," and delivered 365 or so cycles of talks and lectures. Some of his work remains unpublished in German, and by no means are all of the German texts available in English translation. In short, Steiner was a remarkably gifted man who established the Theosophical Society in Germany and then, like a number of other national or lodge leaders, parted company with Annie Besant over a number of issues including the espousal of J. Krishnamurti.

Wisdom traditions are ageless and hence dateless, but the social organizations that embody such traditions may be dated, at least those that have appeared in modern times. The Theosophical Society was founded in New York City 1875, and hence it is thirty-eight years older than the original Anthroposophical Society which was formed in Berlin in 1913. The Toronto Theosophical Society was founded in 1891, and hence is sixty-two years older than the Anthroposophical Society in Canada which was formed in Toronto in 1953. Yet the Anthroposophists have done something that the Theosophists have yet to do.

The remarkable thing that they have done is produce a popular history of their movement in the form of a coil-bound book, 112 pages in length. In an informal, almost impressionistic manner, it offers readers an account of the formation and development of the society in this country. The text which consists of reminiscences of national and local members is titled *Learning/Listening/Doing: The Anthroposophical Society in Canada 1953 to 2003*. The title page offers further information: "Compiled for the Anthroposophical Society in Canada on the Occasion of Its Fiftieth Anniversary by Alexandra Barbara Günther."

The author is a Toronto librarian who now serves the Society's Toronto headquarters as its administrator/librarian. Her publication is a considerable contribution to the cause of uncommon thought in Canada. Copies of *Learning/Listening/Doing* may be purchased for \$8.00 plus \$2.50 postage and handling: Anthroposophical Society in Canada, P.O. Box 38162, 550 Eglinton Avenue W., Toronto, Ont. M5N 3A8.

I urge Theosophists to read this publication and to undertake a similar effort. Of course, any publication by the T.S. would have to be longer than the A.S.'s 112 pages, having more years and personalities to cover, but I find it doubtful that the T.S. publication would be more revealing of the geology, geography, and spiritual topography of this country than the A.S.'s. Theosophy has something to say about the "sacred imperishable land" in the vicinity of the North Pole. Anthroposophy has a great deal to offer about the genius of place and the situation of the continent as a whole.

I am responding to this publication as a cultural nationalist (who is keyboarding this review on Canada Day, the old Dominion Day, July 1, 2003), as well as someone who is interested in research into the supernatural, the psychical, the paranormal, and the occult. I have always kept a "weather-eye" open for insightful passages about Canada (notably the Arctic, North Pole, Niagara Falls, etc.) to add to my compilations of quotations. *The Secret Doctrine* has yielded a number of quotable insights; so has *All and Everything*. In this regard, the writings of Rudolf Steiner have long been a frustration to me. I have read a number of his books and lectures, but have yet to discover in their pages any references to Can-

ada! He does refer to America, but he never visited North America (at least physically) and it seems he never uttered the words "Dominion of Canada." Yet he did hold views about the incarnation of Ahriman in the first days of the third millennium on the West Coast (where West meets East; perhaps this is British Columbia), and his disciples hold that the emerging "Vidar-Being" is the characteristic spirit of Canada.

In my eyes, *Learning/Listening/Doing* is as much about the country as it is about Anthroposophy. The contents are divided into sections: "This Country" which looks at the spirit of the land; "At the Beginning" which records the early work; "Personal Accounts" which has autobiographical interest; "Focus on Three Regions" which studies Vancouver, Montreal, and the Maritimes; "Learning to Work Together" which discusses ideals and localities; and "The Nakoda Conference" which describes the three-day meeting held on the Stoney Indian Reserve in Alberta. A foreword, introduction, epilogue, chronology, and some black-and-white illustrations round out the publication. Its production standards are more or less adequate to the task.

I will draw attention to the insights that appear in the first section "This Country." Of major importance is the essay "North America under a Light Sky" written over thirty years ago by Marjorie Spock, a commentator new to me, who visualizes the earth as "an ocean bed beneath this sea of sparkle" that is the sky. The Russian earth absorbs the light; the ground in Canada and the United States "rather reflects it back again from an impermeable surface beneath which forces of darkness are at play." The North American continent, unlike the other continents, looks as if it "were pinned down only in the north while swinging free elsewhere." There is a reason for this. "Considering North America as an etheric organism, this impression is not totally unfounded." The so-called "life ether reigns unmodified over a firmly anchored, permanently frozen realm that sprawls across the Arctic circle." In the North the observer senses "there is more water than solid group in the scene before one." The effect? "These watery surfaces act as a mirror for the light, heightening it to the point where it can seem a palpable golden element between earth and sky." Then there is the "big woods" with its rich vegetable and animal life. "Few human beings call the forest home." Finally, "Red Indians and Eskimos who live in the forest and on the tundra are conservationists by deepest instinct, and left to their care the North would remain very much as nature made it."

The writer's insights continue to range from the grasslands of the plains and prairies to fields of corn and then to cotton. "Perhaps nothing so exemplifies the difference between Northerners and Southerners

as their relation to the black man." Across the continent "opposites of every kind impinge on one another, timewise and spacewise." Regions are described season by season. "A change as far-reaching as the physical continent is taking place in North America today as the higher life of a new morality struggles to be born." The writer concludes, "It gives the air of America today an atmosphere of teeming promise like the coming of spring after a long winter of the spirit."

I am only skimming the surface of Ms. Spock's meditation on the continent and its effects on consciousness. Even so I will devote less time and space to the other two major contributions. "North of the Border; An Essay in Two Parts" was written more than twenty years ago by Philip Thatcher of Vancouver. He sees Canada as "a whole country, and not simply an extension of its southern neighbour." He begins with geography and finds westward expansion to be less characteristic of Canada than it was of the United States. He quotes our finest poets — F.R. Scott, Al Purdy, E.J. Pratt, Earle Birney, Douglas LePan — and refers to powerful landscape paintings by A.Y. Jackson, J.E.H. MacDonald, Lawren Harris, and Emily Carr that "reveal what lives hidden in the elements of earth, water, and light." The writer is especially appreciative of locale: "If I face southward from my home in North Vancouver, I stand within a metropolis of well-over a million people; if I face northward, I stand at the edge of forest, mountains, and waters that stretch to the Arctic Ocean, through which I could conceivably travel without ever meeting another human being." Even today there are more unnamed than named lakes. As for insights into the elemental and natural worlds, Nature awaits "Man redeemed" in Wagner's Parsifal "to make that seeing possible for them."

Leaving geography underfoot, Thatcher considers the march of history and sees the people of this country as evolving their own identity by working their way through their "identity crisis" to the realization that "national identity" hinges on "being willing to look beyond its borders and concerns to the world at large." He finds the emptiness of the land akin to the openness of the spirit. "Canadians have an opportunity to listen closely to their silences, to search out what their land endlessly repeats, to let its mountains, lakes, and rivers come singing into their hearts, and to discern those signs and emblems capable of speaking to a people whose identity is characterized more by possibility than by content." He finds in a poem by LePan a reference to "golden-haired Archangels" which leads him dramatically to Steiner's musings on "Folk Souls" and the need for "Folk Spirits, who, in the hierarchy of higher Beings, belong to the Archangels."

. . . continued on page 95

Vivisection Continues

LiùYuè

In May 2002 the U.S. Congress amended the Animal Welfare Act, suspending the protection and animal rights of rats, mice and birds. This amendment to the Farm Bill was apparently done for budgetary purposes. Outraged antivivisection and animal rights groups have taken action to have this delegislated. *Discover* magazine portrays a laboratory rat clenching a frightened yellow bird close to its breast, as both helplessly await their gruesome fate while imprisoned in a flask positioned over a flaming burner.¹ Why are anti-vivisection attempts unsuccessful?

The word vivisection is derived from the latin 'vivus' meaning alive and 'sectionis' meaning a cutting, i.e., dissection of a living animal for the purpose of experimentation. This man-inflicted pain and suffering upon animals continues on a global scale, and there is no end in sight. History reveals a faded trail of opposition to this practice, which has led to nowhere. Those involved in biomedical research, in numerous areas of education, and testing of products, all claim that animal experimentation is necessary. Existing hard-working antivivisection organizations are protesting, writing letters, gaining public support, demanding slaughter regulations and legislative hearings, and engaging in civil litigation with a view to abolish vivisection altogether. In spite of it all, the carnage continues without interruption. **Why?**

The obvious answer is that animal research has become a multi-billion dollar industry.² Additionally, the ongoing battle between vivisectionists and antivivisectionists is now so ridiculously complicated that it is mind-boggling. Dual forces emerge from all four corners of the world. As we will see later in the article, dark and egocentric persons and groups, mimicking care and goodness, cleverly manipulate people's minds, hence, vivisection remains strong and flourishes. Crows adorned in peacock feathers closely ally themselves with evasive packs of wolves guarding their wounded and bleeding prey. On the opposite side are unselfish and genuine animal nurturers and protectors, the scarred but fearless heroes braving defamation and attack, relentlessly fighting for victory over this crime in the name of science. In the middle is the majority of humanity, the clueless laissez-faires — and that includes most of us. We are ignoring a great injustice.

From extreme supporters of vivisection to extreme opponents, five different groups appear to have evolved: 1. vivisectionists, 2. pro-vivisectionists, 3. pseudo-antivivisectionists, 4. antivivisectionists, 5.

pro-antivivisectionists. The concurrent result is a very confused and easily misled public. (Subsequently, in the remainder of this article, Groups 1 to 5 are occasionally referred to numerically, in an attempt to reduce some confusion while trying to convey a very complicated scenario.)

The vivisectionists (Group 1) seem to go about their jobs openly without being too caught up in anything. They help keep the industry going. Like it or not, they are there to earn a living and are comparable to labourers in a slaughterhouse. They close their mind to the existence of the other four groups.

The pro-vivisectionists (Group 2) and the pseudo-antivivisectionists (Group 3), work together and seem to be the real power behind the movement. Their hidden motive is to promote vivisection and to delay and/or prevent abolishment. Their roles seem slightly different, as will be discussed later. Both earning generous amounts of blood-soaked money, it is profitable for them to appease or repress an angry antivivisection population. To reveal their concealed agendas, one must cut through the thick jungle of delay strategies. One tactic is setting clinical standards with strict regulations for laboratory animal research.³ This sharp tool called the three Rs — refinement, reduction and replacement — is implemented by Group 2 and reinforced by Group 3. Refinement goals minimize the degree of torture inflicted upon an animal victim and demand better techniques and instrumentation. Supposedly decreasing further invasiveness, the second R — reduction — reduces the number of animals experimented upon. Unfortunately, under this R the same animal is instead often harmed repeatedly. The last R — replacement — uses alternative methods as a means for research. In other words, through the sophistry of three Rs, Groups 2 and 3 convince antivivisectionists and the public that these established restrictions and ethical guidelines are a compassionate and acceptable approach, there-by supposedly eliminating the need to stop animal research.

An example of the deficiency of such policies relates to the ensuring of proper handling of animals. In one application, approved conduct consists of testing on one animal to the point of death, rendering it useless for the collection of further essential data. Another example is the monitoring of blood pressure and heart rate while pain is induced; behavioral signs of acute pain are thereby recognized and acknowledged. Are enforced policies supposed to justify such actions and render animal torture acceptable?

Scientific laboratories have adopted these indicators from veterinarians who apply these guidelines in their work of helping ailing animals. (Ironically their education included vivisection.)

Another duping device is to fund and/or infiltrate authentic antivivisection groups. This seems to be the fraudulent antivivisectionists' major role, that is, to falsely pose as actual antivivisectionists (Group 4). Once pseudo-antivivisectionists (groomed for the task) secretly but successfully influence and infiltrate an effective and threatening 4-Group by eventually gaining its confidence, they take control. The imposter, closely allied with wealthy organizations or industries, offers enticing grants, salaries, publicity, administration and expense accounts to Group 4. Whenever vivisection supporters are attacking the antivivisectionists, Group 3 even comes to their defense, but if truth be told, it is a charade.

Yet another powerful and effective weapon to combat the abolition movement is the media. Pro-vivisection promotion and propaganda has amplified public acceptance that biomedical animal research is a valid foundation for human health. The forceful message states it is necessary and lawful to experiment on living animals to alleviate human suffering. We believe this to be true, and are nearly all convinced that animals are a necessary component for continued medical advancement, as we believe that it saves human lives and controls epidemics. We easily accept that more time is required in the name of this advancement, and that it is unrealistic and impossible to discontinue the use of animals in research. We thereby justify vivisection and idly watch animal sacrifice for what we accept is the good of man. That says a lot about the state of humanity. Many antivivisectionists also agree that animal research results in progress for treating the human family, although the efficacy of animal research is a controversial debate among them. Because of pages and pages of pro-vivisection literature outlining the benefits and advancement in helping humans, abolishment simmers on the back burner.

The antivivisectionists (Group 4) believe that someday they will reach the goal of stopping vivisection altogether. Successful headway through painstaking efforts to protect animals has resulted in vivisection becoming a major public issue. In spite of advancements, this voice is not powerful enough.⁴ In the meantime, they seem to accept too many compromises and delaying tactics offered by the pro-vivisectionists and pseudo-antivivisectionists as described above. Most antivivisectionists accept the three Rs, which tighten the reins on the vivisectionists who otherwise abuse and torture the poor beasts unrestrictedly. Group 4 tries to ensure adherence to regulations, although in the end, it depends on the

moral value of each individual vivisectionist, and whether or not he chooses to bother with policies. Through public financial support (and sometimes through secret funding from Groups 2 and 3), antivivisectionists expose the outrageous, savage and barbaric acts and vivid gore of vivisection via literature, posters, glossy pamphlets, books, and stickers.

People donating their hard-earned money to support antivivisection should do some homework, as they could unknowingly be donating to a 3-Group, because they simply cannot tell the difference. Claiming to represent animal welfare, the word is not always the deed. The donor and the "donatee" might not have mutual goals. How can anyone recognize such base politics going on behind the scenes? Sadly, this direct blow (by design) takes credence away from authentic antivivisection groups.

The pro-antivivisectionists (Group 5) seem to be the real threat to vivisection and this group appears to be the main target for destruction by Groups 2 and 3. The one and only aim of Group 5 is total abolishment. Claiming to see clearly through the cover-ups, brainwashing, and controlled public information, Group 5 connects the vivisection establishment to an international conspiracy. Accepting no slippery words, compromises, enticements, remuneration nor lies, it growls at Group 4 for being too gullible and passive towards profit-oriented ethical words and policies. Can anyone license and regulate a wrong? What does the word "humane" have to do with any vivisection application? Those working within Group 5 say that Group 4 members refuse to see the truth about some of the organizations they have supported for a long time, and what they are really doing is supporting vivisection. Not being against medical progress, the pro-antivivisectionists claim to have proof that animal research brings more danger than benefit to human health. Alleging that truth of medically unsound and unreliable results is concealed in a fortress of secrecy, they state the public is cleverly kept in the dark.

By word or deed, Groups 2 and 3 discredit effective pro-antivivisection individuals, thereby exposing their own plot. Frequently blacklisted for jobs, pro-antivivisectionists are threatened or physically attacked.⁵ They are made to appear as lunatics, extremists, or eccentrics standing in the way of human progress.

Alas, what has all of this to do with Theosophy? Theosophists, in general, hold a strong although inactive position on animal abuse and vivisection. Theosophists treat it with contempt and call it a moral delinquency. Their view is that we are the caretakers and protectors of the animal kingdom, which is not on Earth solely for the benefit of man-

kind. They see legislation to vivisection as a licensing of professional torturers. Written by a theosophist in 1883, the following sums up the theosophical view:

The manhood in this English nation protests, and will not protest in vain, against the attempt which is now being made upon national morality by formulating into a legal principle the axiom that might is right. . . .

Vivisection useful? Cowardice useful? Deliberate devilry useful? Sir, we who are men will not buy knowledge at the cost of our manhood, we will not sell for so pitiful a mess of pottage the divine birthright of humanity. As to our physical health that is not called in question for no one who has been medically educated will seriously assert that the science of healing is in any way related or indebted to the practice of physiological torture. . . .

Here is an evil so base and so hideous that it has excited a national agitation, and the law, in order to satisfy the conscience of the country, restricts the perpetration of the offence to certain licensees! Why not treat burglary, arson, fraud, &c., in a similar manner? Either the practice is right or it is wrong.⁶

We are still selling our divine birthright 120 years later.

H.P. Blavatsky refers to the days when people actually believed that animals were not capable of feeling pain. She touches upon the twisted idea that people felt free to do as they pleased with the animal kingdom. This is still true today. She writes that the meaning of verses in the Bible were ill-digested and disfigured, resulting in the belief that

God [gave] *dual* Adam — “dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (i, 28); hence — as the Christian understands it — power of life and death over every animal on the globe.⁷

She points to the real source of the problem:


Is Christianity or even the Christian layman to be blamed for it? Neither. It is the pernicious system

of theology, long centuries of theocracy, and the ferocious, ever-increasing selfishness in the Western civilized countries. What *can* we do?⁸

The following passage is taken from a prominent theosophical publication of its time, *The Theosophist*:

Where one such experiment is made in the interests of humanity, a thousand of the same kind are daily made and repeated to satisfy over and over again the curiosity of some gaping imbecile future knight of the *pill bag*.⁹

In other words, as if one experiment on an animal in the name of treating a disease were not enough, needless others occur simply for satisfaction.

Animal vivisection is accepted and continues due to the prolonged and indiscriminate mental momentum that has seized the human mind. Nothing less than reversing this conviction in the mind of the masses will abolish vivisection. What arrogance holds us that we agree to constant slaughter for what we assume is our benefit? We are not even certain about the efficacy of animal research in treating diseases. Besides, do diseases actually originate on the physical plane? One interesting point made in Theosophy is that vivisection is very materialistic and goes against the spiritual side of man's nature. Some theosophical literature suggests that diseases are the external effect of interior spiritual causes.¹⁰ He who seeks the origin and cause of disease in solely the physical and material will never find or resolve it. Its source and substance is “equally the necessary cause of the evolution which has produced humanity, whose distinctive appanage is the *moral nature*.”¹¹ Could deep insight, spiritual knowledge, spiritual perception, and spiritual power from within be necessary to treat diseases effectively? Our cold-hearted, merciless and cruel assault on animal life clearly does not measure up to our supposed innate divine nature and destiny. 

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10. In *The Life of Paracelsus* (trans. by Franz Hartmann), Paracelsus describes the view that the terrestrial and astral parts of man are intimately connected. Physicians must acquaint themselves with the influences of both. “Man's diseases do not originate in himself; they originate from the influences which act upon him and enter his constitution. The astral influences are invisible, but they act upon man, unless he knows how to protect himself against them” (2nd ed., p.175).
11. O. Pembridge, “Vivisection,” *The Theosophist*, Vol.6, No.8, May 1885, p.184.

Mendacity: Citizens on a Hot Tin Roof

Robert Bruce MacDonald

Do you remember those old Western movies where the wise Native elder accuses the brash soldier of speaking with a forked tongue? The soldier was accused of saying one thing and meaning something quite different. How do we determine when someone is telling us the truth or when someone is lying to us? In the above case it was not as if the Native elder caught the soldier in some sort of logical contradiction, but rather he was somehow able to determine that the soldier did not believe wholeheartedly the message that he was conveying. The heart is the key to sorting through lies. Blavatsky points out that:

There are three principal centres in the Body of Man: the Heart, the Head, and the Navel; the Heart . . . is the centre of the Spiritual Consciousness; the Head is the centre of the Psychic Consciousness; and the Navel is the centre of the Kâmic Consciousness. Any two of these may be positive and negative to each other, according to the relative predominance of the Principles and therefore of their organ for manifestation on this plane. The meaning of the words positive and negative in this relation is the same as is attached to them in electrical science. The current flows from the positive to the negative, or the impression is made by the positive on the negative. (CW XII, 695)

If it is agreed that Truth lies in the Spiritual Consciousness and it is the destiny of Man to bring these two other centres of consciousness in harmony with the Spiritual, then the Heart becomes the important organ for Truth. Blavatsky goes on to write:

For instance: the aura of the Pineal Gland vibrates during the activity of the Consciousness in the Brain, and shows the play of the seven colors. This septenary disturbance and play of light around the Pineal Gland are reflected in the Heart, or rather in the aura of the Heart, which is negative to the brain in the ordinary man. This aura then vibrates and illumines the seven brains of the Heart, as that of the Pineal Gland illumines the seven centres in the Brain. If the Heart could, in its turn, become positive and impress the Brain, the spiritual Consciousness would reach the lower Consciousness. (CW XII, 695-6)

As there are few capable of performing the latter feat, for our purposes we would be interested in the brain impressing on the heart. To this end G. de Purucker points out the following:

Socrates used to say to those around him that his daimon, his inner monitor, never told him what to

do, but always what not to do. This daimon was the 'voice' of the higher ego, which in great men is often very strong in its energy; and in some hypersensitive constitutions may be heard as a 'voice.' (Fountain-Source, 13)

In an attendant footnote he further explains:

There is an interesting reason why these intimations rarely are of a positive type, being almost invariably urgings to pause, to reflect, or to *not* do thus and so. When a man is in a state of indecision, his mind makes pictures which are transmitted by sympathetic vibration into the inner consciousness; and because the inner consciousness has this contact with the brain-mind, if the pictured action be wrong, the answer comes back, No. (Fountain-Source, 13fn)

By posing to ourselves the dilemma, should I believe this person or not, and waiting quietly as the question is projected onto our heart, we will be able to feel and in some cases hear if the answer is No. This is one way of divining whether we are being fed the truth or not, and regardless of what method we are using, we should be seeking guidance from our Logos as it alone divines the Truth. Some find it helpful to use a pendulum or some other similar means to question the Logos. Whatever method you use, the point is that you are turning your attention to your Higher Self in order to get answers, and the more that you do this (for the right reasons) the more closely will you become allied with that Higher Self.

Most of us do not listen to our Higher Self; we let our Head and the Psychic consciousness guide us. Our Psychic consciousness is a repository of our beliefs, some true and others not true. We sometimes find ourselves accepting things for the wrong reasons. In modern experimental psychology, William F. Whisenant points out that there is something called the "Rosenthal effect." Researcher Robert Rosenthal found that "the presence and expectations of the experimenter systematically affected the outcome of the study in behavioral research with both animals and humans" (*Psychological Kinesiology*, 27). Whisenant goes on to explain that:

An example of the Rosenthal effect with human subjects was demonstrated in a series of studies in which a group of experimenters was asked to gather data from subjects who rated photographs of people on a scale ranging from "extreme failure" to "extreme success." The experimenters were told that based on previous research they could expect

ratings in a certain direction. Half of the experimenters were told that the ratings would be negative and half were told the ratings would be positive. The experimenters conducted their data gathering by reading the instructions to the subjects and making no other verbal comments. They were encouraged to discuss the study with no one and were given extra pay if they did a good job conducting the study. Results showed that those experimenters who expected the subjects to give negative ratings got them and those experimenters who expected positive ratings elicited positive ratings from the subjects (Rosenthal, 1976).

Somehow in the absence of spoken and even intentional nonverbal messages the experimenters communicated to the subjects the intended outcome of the study. And the subjects accommodated. (*Psychological Kinesiology*, 27-28)

We see here a couple of things happening. First of all, there was an uncritical acceptance by the experimenters of the authority figure conducting the study. It did not enter into the minds of the experimenters that they might be misled. How many authority figures are there in society feeding people's minds with who knows what? The experimenters were undoubtedly well educated with some level of sophistication and yet these aspects of brain consciousness did not help them at all. Secondly, it seems apparent that the expectations of the experimenter were easily transferred to the mind of the subject who probably held no expectations as to what the outcome of the experiment might be. If we are to look above at Blavatsky's words regarding centres of consciousness, we can see by analogy what is happening. As the subject comes into the test area and meets the experimenter, a sympathy is created between the two; after all they have to work together. With respect to the outcome of the experiment, the experimenter would have expectations which would put his state of consciousness in a positive state with respect to the subject. The aura of the experimenter would impress upon the aura of the subject certain expectations which the subject would then adopt and project back to the experimenter in terms of results. The implications that follow from the above two methods of transferring beliefs are really quite scary. Before we explore these implications, let's first look at some other ways of guiding people's beliefs.

Recently in Miami there was a round of talks on Free Trade in the Americas. Judith Moriarty points out that for something of such unparalleled importance, we were certainly being kept in the dark. Moriarty writes:

Free Trade of the Americas Talks going on in Miami — many protestors; but for the most part the majority of Americans haven't got a clue as to what's ado or how these talks will drastically alter and affect their lives in job security and environmental impacts. The hepatitis outbreak in Penn-

sylvania, due to imported scallions contaminated [sic], is but one small example. In fact most Americans have no idea that approximately 70% of our fruits and vegetables are now imported.

In the meantime we are subjected to hours of debate on gay marriages, Michael Jackson's newest perversions, the ongoing Laci Peterson trial, Rush Limbaugh and his dope taking Epiphany (others have their Epiphany in jail), a sports star's dilemma in getting those needed points for his basketball team between hearings on the accusations of rape, and a brief look at B&B doing their thing in England, spending millions upon millions of the taxpayers monies. . . .

Why would we have any informative debate or discussion on the two new global commercial agreements of unprecedented scope and power that are currently being negotiated in Florida? These agreements, the World Trade Organization's General Agreement on Trade and Services (GATS) and the Free Trade Area of the Americas (FTAA) are most assuredly going to result in the "privatization and deregulation" of many essential services. All politics is local — lest we forget. Your water-waste-electric-local government, is all part of this malignant scheme to bring about our new Global Plantation.

Water. Well wouldn't you know at this very moment a foreign entity is quietly and with not much fanfare or hello, political attentions, making inroads in the U.S. to privatize the North East's water. Yes — folks while we were hanging on the edge of our seats with the "if the glove don't fit you must acquit" murder debacle of a young mother and the pizza delivery with the works, in the saga of the intern at the White House, who went above and beyond her duties in the Oral Office, the big money boys have been busy. They have now decided along with the world's timber-minerals-gas-oil-etc. that the water now belongs to them. Gulp. (www.rense.com/general44/glass.htm)

Moriarty goes on to point out one of the consequences of these types of deals:

The FTAA (Free Trade Area of the Americas), member nations can sue governments directly for cash compensation in secret, closed-door trade tribunals operating under the auspices of the United Nations and the World Bank for future lost profits if a city (like Claremont-NH) decides to reverse a privatization. A subsidiary of Bechtel (pigs now privatizing Iraqi water) is suing the city of Cochabamba, Bolivia for \$25million because the city took back its water system in response to citizens' outcries of rate hikes of 400%! (www.rense.com/general44/glass.htm)

Again, what is happening? It seems that news organizations are more interested in entertaining the public with scandalous stories of Michael Jackson and others than reporting to people those things that will affect them directly. People's attention is being diverted. However it is not only being diverted, the

media is simply not reporting some things. Joan Veon in an article titled, "A Done Deal: Free Trade Areas of the Americas", wrote the following:

I remember the morning in 1994 well. I was having a cup of coffee and reading *The Washington Times* when my eyes saw a very small obscure article that said Jack Kemp wanted a common currency for all of the countries of the Western Hemisphere. I gasped and said, "What!!!" The article vaguely referenced the historic summit in Miami called the Free Trade Areas of the Americas which called for the integration of all of the countries of this hemisphere.

After a couple of phone calls and obtaining a few documents, I realized that the Clinton Administration was putting together a regional free trade zone that would not only expand NAFTA but would basically look like the European Union. In 1998 I went down to Santiago, Chile where I covered the second FTAA meeting. There the Clinton Administration handed out a report called, "Words into Deeds" which explained that every cabinet level secretary had been meeting with his or her counterparts from the other 33 countries of this hemisphere since 1994. Furthermore, "Words into Deeds" was an explanation of how the integration between the 34 countries would take place by 2005.

The closing ceremony constituted the signing of a document by the presidents and prime ministers which affirmed the new integrated arrangement between our countries. Shivers went through my body as I realized this was a new "Hemispheric Constitution." Returning home, I had a plane change in Miami and purchased all of the English speaking newspapers I could. Guess what? Not one of them reported what the FTAA was or what it would do and how it would change all of the political, economic, social and environmental dynamics between all of the developed countries (US and Canada) and the other lesser developed countries. Furthermore, it covered up the real agenda by discussing what Bush has now obtained, "trade promotion authority" whereby the president could bypass Congress (given to him by Congress) and make any trade agreement that would benefit the U.S. economically without additional Congressional affirmation. (www.newswithviews.com/Veon/joan5.htm)

Veon could find no real coverage of the Chilean conference in any English language newspaper. How can it be that no newspaper would feel that a new "Hemispheric Constitution" being made in Chile was important news? We seem to have a homogeneous press that diverts attention, ignores important stories, and according to the home page of plasma physicist James McCanney, they print lies. In the late 1990s a huge comet, Hale-Bopp, was moving through our solar system. At the time the newspapers all around the world told us about this crazy cult called Heavens Gate whose members committed

suicide so that they could ascend to this comet for some special purpose. The story sounds unbelievable and according to McCanney, it is unbelievable. He describes things differently:

Heavens Gate - was NOT a cult but was a group of 39 or more very highly talented programmers who were NOT suicidal. They were building the most sophisticated firewall and encryption software on the planet. When their web page mentioned Hale Bopp and all of a sudden became very popular as they were about to "leave society" they were called to a meeting and the mole (we think that programmer mole is quite active on the current Planet X government disinformation web site and related work on the web . . . yes these are some really nice folks working for your government) . . . the mole informed the execution squad and one by one as the programmers entered the house they were murdered. There was never an autopsy performed. The government immediately pulled down and changed their web site and had a huge front page disinformation campaign in place all over this country. (www.jmccanneyscience.com/)

Why does the press blindly print these sorts of lies issued to it by governments, and why does one arm of the media not censure another arm in these types of instances?

To answer this we have to keep in mind that the media is just another aspect of big business and consequently has a big business mentality. John Whitley has put together a short article detailing the extent of media concentration in the United States. He writes that just seven Americans

run the vast majority of US television networks, the printed press, the Hollywood movie industry, the book publishing industry, and the recording industry. Most of these industries are bundled into huge media conglomerates. . . . (www.rense.com/general44/sevenjewishamericans.htm)

Seven men run most of the American media. Do you think that these seven men think alike? Do you not think that they are keenly aware what each other is doing? We live in the age of monopoly where the big fish swallows the little fish. If there are bigger fish in the pond you are going to want to grow as fast as possible in order to avoid being swallowed up. Wealth is extremely important to them, and here is where we find the philosophy followed by all of these men — the philosophy of materialism. If they are going to survive they MUST follow this philosophy. It is how the game is set up and it is the only game in town. If we remember the Rosenthal effect, we can safely surmise that these seven men are in perfect sympathy with one another and the organizations that they run undoubtedly hold most of the beliefs of those at the top. Spoken or unspoken, the beliefs of these men will shape their organizations. Those at the top will be most alike in beliefs to their CEOs, while those below will be trying to become more like

them in order to rise through the ranks. These seven men can even raid the ranks of each other's empires and bring in people with the same important set of core beliefs. Any differences will be merely superficial.

Materialism is, at its core, about the accumulation of wealth, and therefore is fundamentally a selfish doctrine and a self-destroying doctrine. Whether by commerce, by theft, by criminal means, or by war, in the end it is all about money. If a nation has embraced a materialist doctrine, at some point its institutions must have been corrupted so that they are there simply to protect the status quo. Richard Freeman in an article, "Wal-Mart Collapses U.S. Cities and Towns", writes about the destruction of domestic economies when profit is everything:

During the last 20 years, Wal-Mart has moved into communities and destroyed them, wiping out stores, slashing the tax base, and turning downtown areas into ghost-towns. This is accomplished through Wal-Mart's policy of paying workers below subsistence wages, and importing goods that have been produced under slave-labor conditions overseas. Often, communities will even give Wal-Mart tax incentives, for the right to be destroyed.

Wal-Mart both reflects, and is, a major driving force for America's deadly implementation of the Imperial Rome model. Unable to produce physical goods to sustain its own existence, the United States, like Rome, sucks in imported goods from around the world, using, in this case, a dollar that is over-valued by 50-60%. America has been transformed from a producer to a consumer society. From the 1940s through the early 1960s, through its technologically-advanced manufacturing-agricultural economy, America produced *new value* that contributed to mankind's advancement. Through a "post-industrial society" policy, the bankers have pushed Wal-Mart to the top of the heap, so that it is now the world's largest corporation, with \$245.5 billion in sales last year. Wal-Mart, which produces *no value-added whatsoever*, dominates the geometry that governs the U.S. consumer society. America consumes goods that others produce, which Wal-Mart markets. Wal-Mart dictates, through its demand for low prices, that its suppliers outsource their production to foreign nations, further ripping down America's battered domestic manufacturing and agricultural capability, in a self-feeding process. (www.larouche.com/other/2003/3045walmart_iowa.html)

Somehow Western Nations have been manipulated into protecting corporations rather than protecting

its citizens. Corporations are temporary soulless entities that must be controlled and regulated lest they consume the society they were created to serve. They will not check themselves so governments must, and yet governments are soulless entities as well. Consequently, Alex Kirby in "Oblivion Threat to 12,000 Species" writes that:

Another 2,000 species have been added to the annual Red List of the world's most endangered animals and plants.

The "official" catalogue produced by IUCN – The World Conservation Union now includes more than 12,000 entries. (news.bbc.co.uk/2/hi/science/nature/3278179.stm)

Corporations are consuming the world. Anti-vivisection groups, groups that most theosophically inclined individuals would have some sympathy for, are now being targeted by corporations through their government partners. Ginger Adams Otis cites a bill in New York that:

... seeks to prohibit people from gathering photographic or videotaped evidence of illegal or harmful activities, effectively shutting down the camcorders and other tools used by 21st-century protesters."

... New York is one of several states currently considering legislation that could define certain animal rights and environmental groups as terrorist organizations. The sponsor of the bill, Assembly Member Richard Smith, a Democrat from the Buffalo suburb of Blasdell, says it was written to curtail the activities of extremists who "bomb research labs and torch ski camps." Opponents of the bill point out that much of the wording of bill A4884 (and a companion bill in the state senate) was lifted directly from language created by the American Legislative Exchange Council, an influential conservative D.C. lobby.

ALEC's model legislation, drawn up by its "Homeland Security Working Group," is called the Animal and Ecological Terrorist Act, and it ostensibly focuses solely on groups like Earth Liberation Front and Animal Liberation Front, which have attacked homes and development projects that threatened the habitat of several species. But more mainstream groups, such as People for the Ethical Treatment of Animals (PETA), are also targeted by ALEC as a "threat," and the bill would back that up with severe action. (rense.com/general44/animalrightsecoprotesters.htm)


Those trying to fight for the most helpless members of the planet may soon be labeled terrorists all across America. Why do corporations and governments



want to protect these archaic practices that are performed on animals? Is there some sort of sorcery they are trying to protect? Blavatsky writes that blood “begets phantoms, and its emanations furnish certain spirits with the materials required to fashion their temporary appearances” (IU II, 567). Further on she adds that “Paracelsus writes that with the fumes of blood one is enabled to call forth any spirit we desire to see; for with its emanations it will build itself an appearance, a *visible* body — only this is sorcery” (IU II, 567). Corporations are soulless; are they going to use any means to consume the world? Is the use of sorcery through the torture of animals just another way for corporations to maintain control?

Governments and big business work hand in hand. Think of 9-11. The towers came down, people’s minds went into a negative shocked state, the government came and filled those minds with talk of the need for revenge, the need for war. People naturally jumped on board. The wars benefit the soulless corporations, big oil, arms dealers, the media corporations, etc. They make money while citizens pay with their lives. The public is in this negative shocked state and the government fills their minds with the need for a Homeland Security Act; the people say yes and now many of those people are branded as terrorists. Who benefits? The corporations who are tired of dealing with these annoyances benefit. Where will it all end?

Governments should be ruled by constitutions. A good constitution should require governments to protect the sovereignty of the individual. The government itself should have very little money and very

little power. It should not be in a position to ask for sovereignty from its citizens by creating health acts that dictate to the citizen what kind of health care he can access — that is not the government’s business. Neither should it dictate to what nations it will send aid or arms — that should be left in the hands of the individual citizen. Sovereignty means that the government should use tariffs or similar means to ensure that the nation has the means to feed, clothe, and house itself. It definitely should not be in the business of charity or social assistance. Governments do not have souls and therefore cannot perform these types of duties with any wisdom. Only individuals have souls; only individuals can perform wise and charitable acts. Monopolies are dangerous as they tend to undermine sovereignty. Public works should not be privatized as they are by nature a form of monopoly. How can an individual exercise full sovereignty if a soulless corporation can shut off his water and thereby destroy his life? There is a rumour that in the United States the Supreme Court has been made to see that banks have undermined the sovereignty of the United States and they have created the National Economic Security and Reformation Act to deal with this injustice (www.nesara.us/pages/home.html). As banks are interrelated globally, this reformation would in the end affect all nations. If this is so, it would be wise if theosophists ensured when the shock of the announcement of this act ensues, that people’s minds were turned away from big government and big business to small governments and sovereignty of the individual. We should all be tired by now of living the life of a helpless slave. 

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The Theosophical Parrot

Dara Eklund

Except perhaps for pet-lovers and pirates we all know how boring a parrot can be. Growing up in a flock where many older students could quote reams of Theosophical gleanings, I myself have been guilty of this practice. In my younger days I attributed the inclination to a reverence for sagelike words, and a desire for accuracy. B.P. Wadia taught that the pursuit of Truth included accuracy in word and deed, as well as thought. Since “Thus Have I Heard” was our motto, we pursued this humble practice with a vengeance, even meekly declaring “This student thinks,” instead of simply stating “I think”, “I believe” or “I feel”.

While respecting this motive on a path where “door by door of mystery” unfolds an ever-enlarging view of Truth, we sense a vitality to share with others on this path. As we close the doors of relative truths behind us, we feel impelled to declare what can be discovered at any point along the road as pointing to a larger vision. It is that vision of those who have gone before which is so awesome, not the fact of our rediscovering it.

H.P.B. herself credited her Teachers by insisting:

“My Message is not my own, but of those who sent me.”¹

Yet to her own students she urged: “Follow not me, nor my path, but the Path that I show.” That is why she discouraged talk about successorship. G. de P however, felt that indeed, “We are all Successors of H.P.B.”. . .² in one sense. While we are not the Messenger, we are urged to spread the message, impersonally, without our ego standing in the way.

Because Nature is the True artist, the ancient Chinese painters left their works unsigned. With the written word, however, comes a new responsibility. Who takes responsibility for a statement if an article is unsigned? If the motive of the writer is selfless,

what would it matter if an article is signed or not? On the other hand, if one is self-centered, an unsigned writing may lead to hypocrisy, or self-righteousness.

Today there is another dimension to this problem of editorial responsibility and authorship. Numerous style manuals, for instance, don’t require quote marks in printed works. One finds notes merely providing bibliographic citations without even page numbers. Perhaps a reader wishes to learn more on the topic presented, but has to go to the index of the work cited to locate material. Some non-fiction documents and works are not even indexed. All this leads to sloppy editorship. Even the parrot forgets that the words he quotes are not his own.

Not all writers or speakers are gifted linguists, or masters of elaborate vocabularies. If they find a passage beautifully expressing an idea, are they to be faulted for quoting as such, and footnoting the credits? We are told to put things in our own words. But what makes those words powerful?


I feel that earnest aspiration and sincerity, flowing from our living by our true nature, give words power once thought or spoken. H.P. Blavatsky stressed: “Theosophist **is**, who Theosophy does.”³ However, that does not mean rushing out to become a philanthropist. In her article “Let Every Man Prove his own Work,” H.P.B. qualifies the type of ethical actions required of a practicing Theosophist. She was defending Theosophists reproached by sincere observers for losing themselves in clouds of metaphysics, mouthing great ideals without living them. For she states that once a Theosophist realizes the impact of the law of Karma he sees that even good works can work harm without knowing how it operates in an individual he seeks to help. In her own words:

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge.⁴

Yet, at the close of her article H.P.B. sets a high standard for students aspiring to observe the “first rule of the society . . . to carry out the forming of a nucleus of universal brotherhood.” For she states in bold letters:

HE WHO DOES NOT PRACTISE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN

HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN—IS NO THEOSOPHIST.⁵

Thus we see how the power of speech, as well as action, must be guided by compassion and altruism. 

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4. “Let Every Man Prove His Own Work”, *Lucifer*, Vol.I, November 1887, pp.161-169. [H.P.Blavatsky: *Collected Writings*, Vol.VIII, 1887, p.169].
5. *Ibid.* p.171.

BOOK REVIEW

Secret Doctrine Questions and Answers, by Geoffrey A. Barborka. San Diego: Wizards Bookshelf, 2003. 199 pp. Price \$17.00 US (Hardcover).

Geoffrey Barborka (1897-1982) was second to none as a Theosophical scholar. His books, including *The Divine Plan* and *The Mahatmas and Their Letters* attest to this. He was also an excellent teacher, as anyone who ever attended one of his classes will testify. So thoroughly did Geoffrey know H.P. Blavatsky's magnum opus, *The Secret Doctrine*, that one might have suspected he had a photographic memory. Or perhaps he developed his in-depth knowledge of it at Point Loma when he set the type for a new edition of the two-volume work. (A prodigious achievement in itself!) Whatever, it was a privilege to sit in on a *Secret Doctrine* study group in his presence.

Early in 1964 an unidentified student in one of his *Secret Doctrine* classes came up with the idea that the answers he gave to questions in the class be published. Geoffrey was willing, and sounded out the Editors of *The Canadian Theosophist* to see if they would be interested. They, of course, responded immediately and positively. To cut a long story short, the result was a long-running (16 years) regular series titled simply “Secret Doctrine Questions and Answers Section.”

Initially, the questions were those asked by the participants in his own classes, but it did not take long before they were submitted by *S.D.* students from all over the Theosophical world. The answers were provided solely by Geoffrey. They were concise,

(he never wasted words in either his talks or writings) and every quotation was referenced. (Where necessary, he would refer to the *Mahatma Letters* and the *Blavatsky Collected Writings* as well as to the *S.D.*) He continued every other month to send perfect copy until two years before his death in 1982, when ill health made it impossible for him to continue. After all the material he submitted had been exhausted, it was reassembled under subject headings and repeated over several more years.

Now Wizards Bookshelf has made this valuable work available in book form, and included it in the *Secret Doctrine Reference Series*. The publisher has greatly enhanced its usefulness with the addition of an index — the compiling of which must have presented a daunting, if satisfying task. A biography of the author is included — it's brief, but contains enough to give the reader an appreciation of part of what this remarkable man accomplished.

Secret Doctrine Questions and Answers is a most useful adjunct to the great work on which it is mainly based. In book form, the long running magazine feature can now be read from beginning to end with pleasure. By many it will no doubt also be consulted as a reference work. Every student of the *S.D.* should have a copy.

Doris & Ted Davy
(Editors of *The Canadian Theosophist*, 1961-1992)

. . . **Big Bang** continued from page 81

unwilling to seriously consider the redshift anomalies and other observational evidence that contradict the very idea of expanding space.

Leaving dark matter and dark energy aside, over 99% of the matter in the physical universe is believed to exist in the *plasma* state, including stars, the outer atmospheres of planets, and interplanetary, interstellar, and intergalactic media. Plasma — known as the fourth state of matter (after solids, liquids, and gases) — consists of dissociated atoms, i.e. electrons and ions (atomic nuclei). It's interesting to note that whereas most scientists regard the sun as a ball of plasma, theosophy says that the sun's interior consists largely of matter in its fifth, sixth, and seventh states — states unknown to scientists on earth.²⁶ Finer grades of physical matter may therefore be hiding behind the word “plasma”.

Plasma cosmologists criticize big bangers for believing that the relatively weak force of gravity is the driving force of the cosmos, and show that the known behaviour of electric and magnetic forces and electrically-conducting plasmas can shed light on the formation and evolution of galaxies, including the ejection processes taking place in galactic nuclei.²⁷ Some nonmainstream scientists go further and point to the need to invoke the generation of physical matter-energy from an underlying *ether* in order to explain the energy source that powers stars, supernova explosions, and galactic core explosions.²⁸ The ether used to be regarded as the key to a unified

understanding of physical matter and force, but orthodox science abolished it in the early 20th century and replaced it with mathematical abstractions. Nevertheless, many independent researchers are finding experimental evidence that supports its existence.²⁹

The ether of physics is not of course the “bottom level” of reality, but merely a bridge to deeper realms of spirit-substance that lie beyond. These imperceptible realms interpenetrate our physical world and are just as material to their own inhabitants as our own world is to us. They have nothing in common with the imaginary, inaccessible, shrivelled-up mathematical dimensions dreamed up by some scientists. It is a great irony that many scientists feel quite comfortable with speculative and untestable theories full of the weirdest mathematical fictions, but are fiercely opposed to the occult idea of inner worlds of energy-substance connected with a variety of paranormal and consciousness-related phenomena.

H.P. Blavatsky was once asked what was the most important thing necessary in the study of theosophy. Her answer was: “Common sense” — something scientists could also make good use of. When asked what she would place second, she replied: “A sense of humour” — which is also useful when studying the latest scientific theories. Asked what she would place third, Blavatsky replied: “Oh, just MORE common sense!”³⁰

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22. www.sciencenews.org/20030215/fob1.asp, www.sciencenews.org/20010407/bob14.asp.
23. *The Secret Doctrine*, 1:252; *Fountain-Source of Occultism*, pp. 79-80.
24. <http://feynman.princeton.edu/~steinh>; www.brain-mind.com/SciNewsJanMay2002.html.
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... **Challenge** *continued from page 83*

The insights of Spock and Thatcher are given a personal dimension and a specific Anthroposophical importance by Alexandra Barbara Günther in her essay "Meeting Canada/Seeking the Anthroposophical Society: Personal Reflections." She describes, as a newcomer from Germany, how "a sense of awe grew in me for the work and effort of the pioneers who had come with nothing." She relishes farming her acre of land: "A voice whispered: does it not already have a shape?" She asks, "Had I become truly a listener to the elements?" As for the Canadian-American duality or dynamic: "Our differences are both subtle and obvious: in social services; in the handling of a multicultural society and the existence of two dominant languages; in a certain 'laissez-faireism'; in the question of identity; in a certain playfulness in many things; in dealing with our native population; in our international rôle; our trust in process and engagement, rather than firm positions." She notes expectancy, quoting the elation of an unidentified member of the Jean-Baptiste Branch of the Society in Montreal: "We are being called upon to receive something which is seeking to be born, yet without comprehending the full extent of what is being asked of us."

She notes, "Within this vast, open land of many waters and many different peoples our anthroposophical work began." The work involves, for Canadians, listening, especially to the North: "The question of the North is increasingly finding its way into our

culture and therefore also into our anthroposophical work. Most of us have become familiar during the last ten years with that great and enigmatic figure of the Inukshuk. My sense is that these great sentinels of the North which were placed there by the ancestors of the Inuit thousands of years ago speak to us of our task." She imagines the Inukshuks to be gates: for they "betoken a culture of listening, of inner homelessness, that works for the earth as a whole, and of a specific task of the North which we have yet to hear and develop. Perhaps a first step in this hearing is the name Vidar which has been chosen for a number of initiative in our work."

There is much more than I have indicated to be appreciated in *Learning/Listening/Doing* — the details given of the national and regional organizations, the appreciation shown for the characters and personalities and life stories of the founders, leaders, movers, and members over the last fifty years.

This publication is a model of its kind. May it inspire other publications like it. 

[John Robert Colombo is nationally known as the Master Gatherer for his compilations of Canadiana and Canada's Mr. Mystery for his books on the paranormal. In Fall 2003, he published The Penguin Book of MORE Canadian Jokes (Penguin), O Rare Denis Saurat: An Appreciation (Colombo & Company), and One Hundred Poems (The Battered Silicon Dispatch Box).]

Fohat is the Steed, Thought is the Rider

It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation. . . . Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self – or reflective – consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life. – Secret Doctrine I, 16



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