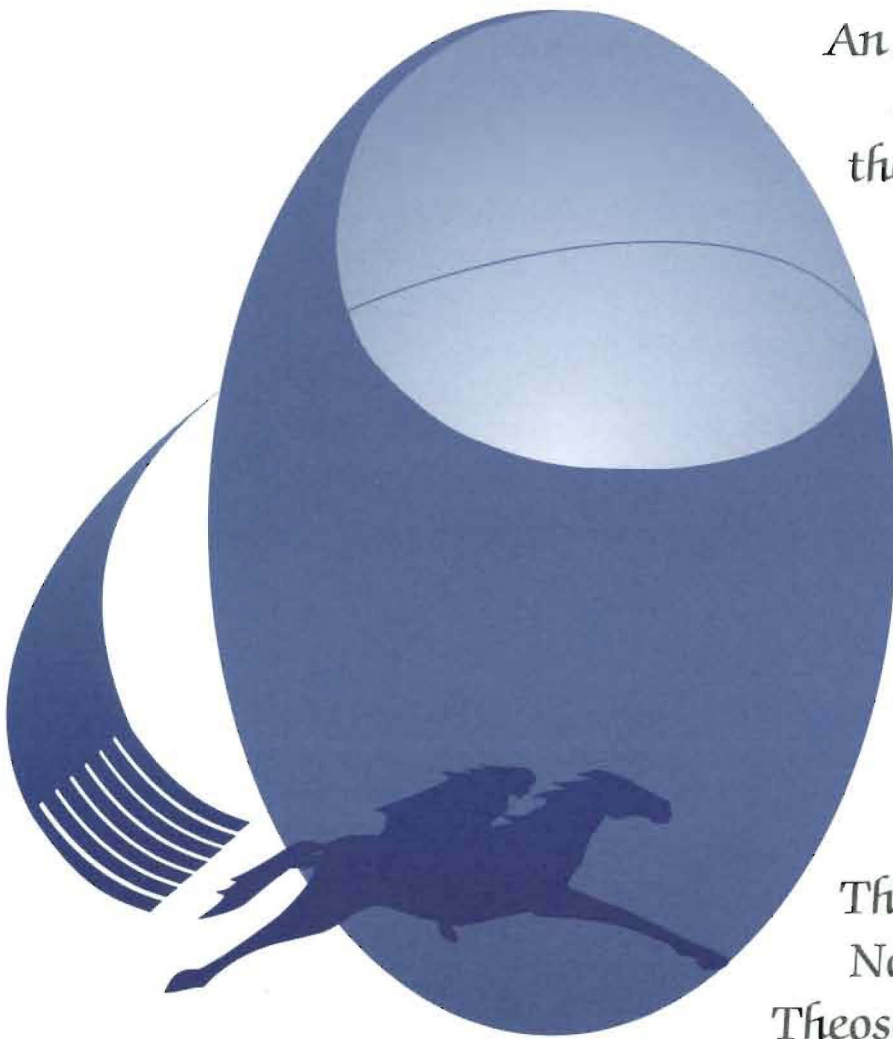


FOHAT

Volume XII, Number 3

Fall 2008



*An Archetypal
Story of
the Iron Age*

*The Mystery
of Prometheus
Explained*

*A Candid 1896
Interview with
Nikola Tesla*

*The Septenary
Nature of the
Theosophical Society*

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.

Excerpt from
**“Musings on the True Theosophist’s
Path – Part II”**

You would have wealth, and tell of the good you would do with it. Truly will you lose your way under these conditions. It is quite probable, that you are as rich as you ever will be, therefore, desire to do good with what you have — and *do it*. If you have nothing, know that it is best and wisest for you. Just so surely as you murmur and complain just so surely will you find that “from him that hath not, shall be taken even that which he hath.” This sounds contradictory, but in reality is in most harmonious agreement. Work in life and the Occult are similar; all is the result of your own effort and will. You are not rash enough to believe that you will be lifted up into Heaven like the Prophet of old — but you really hope some one will come along and give you a good shove toward it.

Know then, Disciples, that you only can lift yourselves by your own efforts. When this is done, you may have the knowledge that you will find many to accompany you on your heretofore lonely journey; but neither they nor your Teacher will be permitted to push or pull you one step onward.

This is all a very essential part of your preparation and trial for Initiation.

You look and wait for some great and astounding occurrence, to show you that you are going to be permitted to enter behind the veil; that you are to be Initiated. It will never come. He only who studies all things and learns from them, as he finds them, will be permitted to enter, and for him there are no flashing lightnings or rolling thunder. He who enters the door, does so as gently and imperceptibly, as the tide rises in the night time.

Live well your life. Seek to realize the meaning of every event. Strive to find the Ever Living and wait for more light. The True Initiate does not fully realize what he is passing through, until his degree is received. If you are striving for light and Initiation, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, placidly — may hope.

- William Q. Judge
Echoes of the Orient I, pp.20-21



FOHAT

Volume XII, No. 3
Fall 2008

A Quarterly Publication of Edmonton Theosophical Society

Editor

Robert Bruce MacDonald

Managing Editor

JoAnne MacDonald

Assistant Editors

Rogelle Pelletier

Dolores Brisson

Publisher

Edmonton Theosophical
Society

The pages of **Fohat** are an open forum dedicated to the pursuit of Truth, and consequently the views and opinions expressed herein are those of the authors and do not necessarily reflect the views of the publisher unless otherwise specifically stated.

Send articles or correspondence to:

FOHAT

Box 4587

Edmonton, Alberta

Canada T6E 5G4

E-mail: fohat@telusplanet.net

Fax: (780) 436-0804

www.theosophycanada.com

Subscription Rates:

1 year (4 issues)

\$15.00 Cdn in Canada

\$15.00 US in U.S.A.

\$20.00 US international

Become an

Associate of Edmonton TS

and help support its efforts.

Additional \$10.00

Associates receive: **ETS Newsletter**

Cover Design: Donna Pinkard

ISSN 1205-9676

Publications Mail Agreement No.
40044514

Contents

Editorial 52

The *Bhagavad-Gita* and the Kali Yuga 53
by Robert Bruce MacDonald

The Seven Principles of the Movement 57
by Carlos Cardoso Aveline

The Myth of Prometheus 61
by Franziska M. Roos

The Goddess Emerging 65
by Charlotte Fielden

Tesla's Every Day Views 66

Book Review 67
*The Rise & Fall of Atlantis and the mysterious
origins of human civilisation* by J.S. Gordon



Endings and New Beginnings

Fohat has been published for twelve years, twelve being the number of houses in a zodiacal wheel. This being the year 2008, we might look to the eighth house of the zodiac which represents death, rebirth, investment and the occult among other things. As we watch, some of us in disbelief, others of us with understanding and expectation, the death of the international investment regime, it feels like the proper time to announce the end of this occult enterprise: *Fohat* magazine. The world is about to undergo a generational change, the death of the old order and the rebirth of something new. Symbolically we are letting go of *Fohat* to be swept away with the waters of change with the December 2008 issue being our final one.

For too long has the evolution of man and society been stymied by the old monied families of Europe playing their games of monopoly on the world stage. Their time is over, for now, new rules are about to be ushered in as mankind enters a new era. As the talking heads of a corrupt media babble on about how to hold onto what we have, theosophists should be wise enough to accept the inevitable and look to where we are going. The old has to be burnt away to make room for new growth, and we are about to enter into the burning stage. When the old order falls, theosophists will hopefully look at the towns and cities where they are standing, and begin the planting of a new theosophical order right there. In this issue "The Bhagavad-Gita and the Kali-Yuga" looks at the archetypal battle to be fought again and again over the coming cycle.

To give us a little inspiration we have included in this issue a reprint from *The Sun* newspaper out of New York titled "Tesla's Every Day Views: What He Thinks About Commonplace Things". Nikolai Tesla instructs us on the enthusiasm required to bring new ideas to life. Tesla's single-minded obsession with his work describes the kind of effort that will be required by good men and women if we are to set the new order off on sound footing.

Charlotte Fielden reminds us of former times when the Goddess played a greater role in the life of the community. Clearly, this type of wisdom will have to be recalled and adapted for the new era. As a sick world is healed and transformed back into the healthy vessel it once was, the wisdom of the Goddess will need to be channeled by good men and women all over the world.

Carlos Cardoso Aveline in "The Seven Principles of the Movement" looks back to the founding of the Movement and analyzes it according to occult principles. He reminds us of what any movement must possess if it is to take on a life of its own and be more than an empty husk. Any efforts to reintroduce a theosophical movement must pay close attention to the establishment of a spiritual centre, or all those efforts will amount to nothing. By living and working for all of humanity, this spiritual connection can be made and a new a living theosophical movement can be reborn.

Finally, we look at "The Myth of Prometheus" through the eyes of Franziska Roos. We are reminded that suffering is coeval with the gift of Manas. The only way to end suffering once and for all is to make the hero's journey towards spiritual enlightenment. As theosophists we are committed to this, then turning back and lending a hand so as to bring the balance of humanity also to that spiritual state.

The upcoming unrest is sure to last for some time to come. There will be much suffering as that simply is the way of things. As theosophists we should be reminded by the *Gita* that there is no death, but simply a transformation, for what is cannot not be. We must let go of those things that are to be swept away and prepare ourselves for the rebuilding process. We must keep our eyes on where we are headed and have the presence of mind to help guide ourselves and others into safe harbours from which we can begin to rebuild. As we rebuild we must remember to build with strong foundations, and those foundations must be set in a spiritual order.

Over the past twelve years *Fohat* has explored much of the history of the Movement. It has tried to highlight the mistakes so that we could avoid them in the future, and focus on the original programme of the Masters so that we could understand what they were trying to do and why it was so important. The Masters, M and KH, were advised that it was probably not the right time but were encouraged anyways to make the effort. The programme then still needs to be established so that the seeds of such a programme can someday come to fruition. The work is to be taken up and continued, again and again if need be, until there comes into being a Theosophical Society whose members embody a nucleus of the Universal Brotherhood of humanity. We should all be looking to find the theosophists of the future who are living in our respective back yards, for they are the future of an effort begun 133 years ago.

The *Bhagavad-Gita* and the Kali Yuga

Robert Bruce MacDonald

The *Bhagavad-Gita* is a text that can work very well within the context of a Study Group. William Q. Judge, in his *Notes on the Bhagavad-Gita* relates the following:

The Vedas themselves say, that what we see of them, is only “the disclosed Veda,” and that one should strive to get above this *disclosed* word. It is here clearly implied that the undisclosed Vedas must be hidden or contained in that which is apparent to the outer senses. . . . But we very well know that within the material, apparent — or disclosed — man, exists the *real* one who is undisclosed. This valuable privilege of looking for the inner sense, while not straining after impossible meanings in the text, is permitted to all sincere students of any holy scriptures, Christian or Pagan. And in the poem itself, Krishna declares that He will feed the lamp of spiritual wisdom so that the real meaning of his words may be known; so too the Upanishads uphold the existence of a faculty together with the right to use it, whereby one can plainly discern the real, or undisclosed, meaning of holy books. Indeed, there is a school of occultists who hold, as we think with reason, that this power may be so developed by devoted persons, that even upon hearing the words of a holy book read in a totally unfamiliar language, the true meaning and drift of the strange sentences become instantly known. The Christian commentators all allow that in studying their Bible, the spirit must be attended to and not the letter. This *spirit* is that *undisclosed* Veda which must be looked for between the lines. (pp.5-7)

With any investigation into spiritual things, we are trying to awaken in ourselves latent faculties and by doing this we naturally upset the balance of forces within our minds. Working with others in a Study Group helps to instill a discipline within the student of moving forward when these forces of the mind threaten to turn us away from our goals.

The key to Study Groups is that you must have the right mix of people who are focused on the goal of creating, in a sense, one group mind. The Study Group is a tool that incorporates people of various experience, some with deeper insight and others less so, to practically demonstrate the process of building the *antahkarana* between the lower and higher minds. As the group mulls over a particular passage, usually those with less experience will start the journey off as that is the stage of the journey they are at, the beginning. Others will pick up on what they say, rephras-

ing it so that the matter can successfully be taken to deeper levels. There is a beauty and harmony to this process when done correctly as the group works to go ever more deeply into the passage. Often where you end up is quite surprising given the more literal interpretation of a particular passage. This process allows everyone in the group to *practically* experience the journey of the Spiritually Seeking Mind as it strives to make the Lower Mind more like the Higher Mind — to build the *antahkarana*.

The Voice of the Silence also looks at the building of the *antahkarana*. When we look at *The Voice of the Silence*, we see that we are looking at a journey where the stakes have been raised. We are being warned from the start about the lower *siddhis*. The mind is what it thinks about. If your goal is to reach the voice of the silence, then you had better be ready to maintain your focus. Peering into the astral, astral traveling and the like are all addictive paths to destruction. How can they be otherwise? Your focus is to make the Lower Mind one with the Higher and you do this by always taking the next step along the Path. The *paramitās* are the keys to taking you safely along the path, for once you have mastered these, you have mastered Self and made it one with SELF. The higher *siddhis* are then at your disposal to help you work on behalf of Nature.

A good analogy might be that the lower *siddhis* are like the distractions in a nightclub. A bomb disposal expert working in such an environment has to remain entirely focused on disarming the bomb. If he is distracted by what is going on around him, if he is having the occasional drink as he works, etc. he is going to make a mistake that will blow up himself and the nightclub.

Knowing how to exercise the powers of Nature takes a morally incorruptible person; if you are still dealing with the lower *siddhis*, you are far from incorruptible.

HP Blavatsky makes an interesting observation in her address to the American Convention in 1891. She notes that:

Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic ca-

capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose goodwill will never fail you, if you do not fail yourselves. (p.35)

So according to HPB's address, the lower *siddhi* are a part of this Race's developmental period. Regrettably, many will take this as a green light to develop psychic powers whereas, if read carefully, this is not what she is saying at all. The psychic capacities of the Race are rather a training ground where the "capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development." The *paramitās*, the flowers of spiritual efforts, are developed when the Manasic principle holds the psychic powers under check. What does this mean?

When we want to know how to traverse a particular stretch of the path, we need only look for guidance at those who have gone before, in this instance, the Masters of the Wisdom Tradition. The Masters have at their disposal, the higher *siddhis*. What are these powers? In the *Dictionary of Some Theosophical Terms* we read that "Each cosmic law, when understood and harmonised with the consciousness, becomes a *SIDDHI* to be wielded by man" (p. 130). These great powers, referred to as *Vibhūti* in the Hindu literature are divided into at least eight different powers: *ANIMAN* (the power of becoming as small as an atom), *PRĀPTI* (the power of getting to any place by a volition), *PRĀKĀMYA* (the power of an irresistible will or fiat), *LAGHIMA* (the power to neutralise gravity), *MAHIMA* (the power to increase in size at will), *ĪSHITĀ* (the power of attaining supremacy), *VASHITĀ* (the power of hypnotising), and *KĀMĀVASAYITĀ* (the power of suppressing all desires). The Masters, with these powers, could change the world overnight, and yet they do not. The changes that the Masters could make would last only a short while before the ignorance of mankind caused it to fall prey to the Brothers of the Shadow as they were given their turn to exercise an equal amount of power for evil. Mankind is only ever given by the White Brotherhood what they have earned — this is the wisdom that the Masters have learned over lifetimes through, no doubt, harsh lessons. It is the Brothers of the Shadow that would lead mankind through imprudent knowledge of Psychic development "into the most dangerous delusions and the certainty of moral destruction." Today's occult bookshelves are filled with guides to moral self ruin. It is not the use of psychic powers

that make the Masters who they are, but rather the wisdom and restraint *not* to use these powers that give them their Mastery.

Putting all this together, we begin to see that the *siddhis*, higher or lower, are to be used for the benefit of Mankind. This is why the man following the Spiritual Path does not take money or benefit when using such powers; payment makes their use selfish and leads to ruin. The man following the Spiritual Path and who possesses some minor power must have it called forth by someone in need who has the wisdom to seek help and enough discernment to know who to ask. In this way, and this way only, the follower of the Spiritual Path can use these lower *siddhis* to help develop the *paramitās* within himself and thereby hasten his progress along the path. It is not the development of the *siddhis* that hasten progress but rather the mastery of the *paramitās*.

The *paramitās* or six virtues (*DĀNA*, charity; *SHĪLA*, purity; *KSHĀNTI*, patience; *VIRYA*, energy; *DHYĀNA*, contemplation; and *PRAJNĀ*, wisdom) are why theosophy was introduced to the West. The very act of trying to master the theosophical doctrine and put it into daily practice will quicken the development of all these virtues in the theosophical practitioner. In the Western world (and in the East, now, as well) where materialism runs rampant, it will take great effort to establish a Theosophical Movement. For many generations the efforts of theosophists must be met with failure as they try to sow their seeds in a barren soil. However, no effort is wasted, and with each new generation, the fields will be made more fruitful until one day we will find the *paramitās* developing in many and the theosophical mind will be the norm.

A fairly long life span for man is 87 years. There is a reason for this. If we look at the yugas or great cycles, they are based on a 432,000 year cycle. Ten of these cycles makes up the birth and development of a Root Race to its middle years and then another ten cycles marks its decline. This makes in total 8,640,000 years. During the previous Root Race, the next Root Race is born and then has its development to the height of its powers. This is why we see the Aryan Race already existing about 1 million years ago as the Fourth Root Race was about to undergo its first set of disasters that finally ended 10,000 years ago with the sinking of Poseidon. Divided by 100,000, the life of a Root Race is 86.4 years, similar to the 87 year life span of a man. Blavatsky gives us further insight into the Yugas and Races when she writes in a footnote in *The Secret Doctrine*:

The Dvapara Yuga differs for each Race. All races have their own cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali-Yug, when destroyed, whereas the Fifth was in its Satya or *Krita*

Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various "family Races," called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming 6th Sub Race — which may begin very soon — will be in its Satya (golden) age while we reap the fruit of our iniquity in our Kali Yuga. (II, p.147fn)

Races, sub-races and the like are continually overlapping. If the Aryan Race became a Race apart about one million years ago and is now entering into its Kali Yug, it must have been at the beginning of its Dwarpa Yuga (which lasts 864,000 years) when Atlantis began its series of cataclysms. Now, 869,000 years later, the Aryan Race is 5000 years into its own Kali Yuga, a cycle ushered in by the death of Krishna some years following the epic battle on the plain of *Kuru-Kshetra*. So not only does the *Bha-gavad-Gita* instruct us on the elemental forces and powers of consciousness developed over many lifetimes, it also, undoubtedly, gives us clues regarding the great forces that will be at play during the Kali Yuga of the Fifth Root Race.

The *Mahabharata*, the larger epic from which the *Bhagavad-Gita* is taken, outlines to the intuitive the upcoming battle to be played out during the Kali Yuga of the Fifth Root Race. W.Q. Judge comments on this after outlining that the battle is between the material aspect of Man's nature as represented by the hundred sons of Dhritarashtra (symbolising the body as the vehicle of man), and the spiritual powers and forces in Man as represented by Arjuna and his brothers, the Pandavas. Judge writes:

The hostile armies, then, who meet on the plain of the Kurus are these two collections of the human faculties and powers, those on one side tending to drag us down, those on the other aspiring towards spiritual illumination. The battle refers not only to the great warfare that mankind as a whole carries on, but also to the struggle which is inevitable as soon as any one unit in the human family resolves to allow his higher nature to govern him in his life. Hence, bearing in mind the suggestion made by Subba Row, we see that Arjuna, called Nara, represents not only Man as a race, but also any individual who resolves upon the task of developing his better nature. What is described as happening in the poem to him will come to every such individual. Opposition from friends and from all the habits he has acquired, and also that which naturally arises from hereditary tendencies, will confront him, and then it will depend upon how he listens to Krishna, who is the Logos shining within and speaking within, whether he will succeed or fail. (*Bhagavad-Gita*, pp.xiv-xv)

What is interesting about the ruling son of Dhritarashtra, Duryodhana, is that he embodies so many of the qualities apparent in the rulers of our own time: insatiable greed, envy, licentiousness,

lack of compassion, etc. These are the qualities that the Fifth Race Man must finally defeat in order to usher in the coming Sixth Race and these are the qualities that rule over us all right now both literally and figuratively.

The European Nations, the fifth sub-race of the fifth Root Race, embody these qualities within their social structures more than any others on the planet. Their Social structures are filled with immoral distractions that many citizens embrace unthinkingly. This point in our social evolution relates to a point in the spiritual evolution of all individuals. There comes a time when the dogmas of religion no longer hold sway over the human mind. The individual is learning to think for himself and in his ignorance he discards the old teachings as he sees them as control mechanisms of a corrupt priest-caste. The priest has interpreted the spiritual truths as laid down in the ancient scriptures to his own advantage and this has become apparent to the majority in society. Without the old rules of morality to keep our citizens in check, they experiment with every kind of vice. This is the kali yuga where this sort of vice breeds relatively quick pain and accelerated learning. When the politicians of today no longer hold rule over the nations of the West, then will we be entering into more peaceful times. The Fifth Race will have its ups and downs over the coming 400,000 year cycle, spawning during that time a more enlightened Sixth Race.

This makes the *Bhagavad-Gita* not only a guide to the spiritual journey of the individual, but also an outline of the struggles that we will have to endure together over the coming cycle. Actually, the *Mahabharata* as a whole might be a better guide to what we have in store as it follows the Kurus and Pandavas through the lives of these families ending with the King of the Pandavas, Yudhishtira, ascending bodily into heaven at the end of the epic, just as only the best of us are to become the seeds of the Sixth Root Race. At this point, all the rest of the major players have died, either on the battle-field, through the force of a curse (Krishna and his clan), or in the case of the Pandavas, on their final assault of the Himalayas as they try to reach heaven.

Whenever humanity is suffering through these evolutionary quickenings, there will be as a result much death, as tendencies of mind are conquered and eliminated within the collective human psyche. As we do battle with ourselves, opposing forces will rise up in response to make manifest what is happening within. When this is happening on a grand scale, such as now, the battle manifests as wars and violence that extend over prolonged periods. For theosophists, they must consider how they are going to respond to this kind of violence and turmoil.

Looking at the *Bhagavad-Gita* for clues, we see that the Kurus, the dark brothers, built up a kingdom where they had near absolute control over what went on. The Pandavas' own virtue had been used against them again and again in order to marginalize their influence. When the Pandavas returned to claim what was rightfully theirs, the Kurus resorted to "might is right" in order to keep their ill-gotten gains. This set up the battle between the spiritual order and the material order. Today we find ourselves in a similar predicament. Materialism has boxed humanity into a corner where the dark brothers have nearly complete control over the institutions of the world through the inherent flaws in these institutions and the laws that govern them. It will not be another material order that will take this seemingly invincible power down, but rather the spiritual insight of the masses manifesting itself and turning towards spiritual law rather than the corrupted law of the nation states. When enough people wake up and look within for answers, then there is nothing that a dark regime can do to survive; it will collapse.

This means that within the next few years this drive for world-wide uniformity will collapse and local groups will have to rely on themselves and local resources in order to survive. No longer will the State be there to tell the citizen what to do, how to behave, and what to think. It is at this point that theosophy will have a huge opportunity and great responsibility. There will not be a world-wide theosophical organization to rely on. Instead local groups will have to work within their own given areas introducing theosophical doctrine to as many people as are ready to listen. Local effort is what theosophy needs now. HP Blavatsky and James Morgan Pryse were given, according to Pryse, a foreshadowing of the future of the Theosophical Society while Pryse was working with Blavatsky in London. He recounts the following:

That vision foreshadowed the fate of the T.S. after her death: the dismemberment of the Society, the deplorable doings of its misguided members, and the fakery, falsification and folly of the various factions. (*Canadian Theosophist*, March 1935)

Blavatsky also makes note of a prior vision that prompts her to write to W.Q. Judge stating that:

Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other — nominal but ambitious — Theosophists. The former are greater in numbers than you may think, and they prevailed, as you in America will prevail, if you only remain staunch to the Master's programme and true to yourselves. (*Lucifer*, Vol.8, June 1891, p.291)

Blavatsky is here writing about "Theosophical Societies" and as there was only one then, we know that she was shown a period following her death. We also

know that it is the "nominal but ambitious" who gravitate to power and politics. It would be these theosophists for the most part who were in charge of the Theosophical Societies. These visions show a progression from 1888 to the early 1890s of the Theosophical Movement's decline as it became more clear that the members of the Societies of the twentieth century were to sink into "deplorable doings".

The Theosophical Societies of the twentieth century mirrored the flawed institutions of their time. How could they do otherwise? They were top down organizations with the members at the top being privy to communication with the Masters by way of their membership in their various Esoteric Sections. This was not the "Master's programme" spoken of in Blavatsky's vision. The Master's programme was that of a Society that denied any dogma and whose doctrines promoted individual self-responsibility and thought. That self-responsibility was undermined by leaders claiming contact with the Masters and encouraging all members to join their Esoteric Societies where they could be controlled like any lowly member of church or political party or any of the other flawed institutions of modernity. The Theosophical Societies of today embody all that is wrong with modern institutions. History does not have many, if any, examples of institutions that once they have devolved into the hands of the ignorant, have managed to fight their way back to wise rule once again. The Theosophical Societies of today will hold fast to their dirty little secrets of the past, and continue control of their deluded membership through their Esoteric Sections until they cease to be of any influence at all.

To the extent that "a few earnest reliable Theosophists" have managed to survive a very violent century, it will be up to them to rebuild the Theosophical Movement over the coming century. They will not be able to rely on international networks to aid in their work. The only assistance that will be at their disposal is the example of Olcott, Blavatsky and Judge, who by sheer force of will attracted to themselves seekers from around the world. Earnest and reliable Theosophists are building the *antahkarana* of the Fifth Race. They are pulling mankind by their efforts and through example towards a more spiritual mind. Each and every member of humanity who is started on the Path makes the eventual enlightenment of the Race that much closer. It sometimes seems that Theosophists are so fixated with the health of international theosophy and the politics of such an enterprise, that they forget that theosophy is ultimately local, and even individual. It starts from the ground up. Each theosophist must become a centre around which theosophical groups can grow.

. . . continued on page 70

The Seven Principles of the Movement

Observing The Modern Theosophical Effort, In Its Threefold and Sevenfold Nature

Carlos Cardoso Aveline

“We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*.”

H.P. Blavatsky¹

“If it is true (. . .) that everything in Nature is septenate, then words and ideas are septenate . . .”

Robert Crosbie²

The power of *Mantra* is intimately connected with the process of Emanation. “In the beginning was the Word”, says John, I, 1, in the New Testament. And indeed, one can also say that “in the beginning” of the modern theosophical movement “it was the Mantra”, the *occult* sound of Wisdom; and the sound was expressed in three levels, letters, signs, numbers — or vibration rates.

The newly-born theosophical movement had a Spirit, a Soul and a Body. H.P. Blavatsky and the other two main founders — W.Q. Judge and H.S. Olcott — were but *outer instruments* who helped others in making the *sacred sound* start amidst the rather noisy bulk of human karma. It was the *keynote* for a new cycle which was beginning to vibrate.

These three initial layers or notes loosely expressed themselves and their complex impersonal interplay in the three recognized Sections of the movement.

In the Rules and Bye-Laws established in India on 17 December 1879, one reads:

XI. The [Theosophical] Society consists of three sections. The highest or First Section is composed exclusively of proficientes or initiates in Esoteric Science and Philosophy, who take a deep interest

in the Society’s affairs and instruct the President-Founder how best to regulate them. (. . .)

The Second Section embraces such Theosophists as have proved by their fidelity, zeal, and courage, and their devotion to the Society, that they have become able to regard all men as equally their brothers, irrespective of caste, colour, race, or creed; and who are ready to defend the life or honour of a brother Theosophist even at the risk of their own lives.

The Third Section was probatory. All new fellows were on probation, “until their purpose to remain in the Society has become fixed, their usefulness shown, and their ability to conquer evil habits and unwarrantable prejudices demonstrated.”³

Such a *triadic* view of the movement as a whole corresponds to the threefold microcosmic classification of the individual levels of consciousness. The Movement has, 1) a *Spirit*, which provides the vision and the teaching; 2) a *Soul*, a central linking element; and, 3) a *Body*, an outer vehicle for its manifestation in the world. These three levels also relate to the three *gunas* or qualities of the manifested world. The First Section or *Spirit* gives the movement the *Satwa* *guna*, rhythm and harmony. The Second Section, its

¹ *The Secret Doctrine*, H.P. Blavatsky, Los Angeles, CA: Theosophy Company, 1982, volume I, p.555.

² *The Friendly Philosopher*, Robert Crosbie, Los Angeles, CA: Theosophy Company, 1945, p.41.

³ “Principles, Rules, and Bye-Laws, as revised in General Council (. . .), Benares, 17th December, 1879”, see *The Theosophist*, Adyar, India, Volume I, April 1880, pp.179-180.

Soul/Mind, gives it *Rajas*, movement, passion, aspiration; it makes things happen. The Third Section, the *Body*, is the material aspect of the movement, and it corresponds to *Tamas* guna, which is stability and, in its negative aspect, routine and decay.

In the absence of the Spirit there is no Satwic rhythm and harmony. As a result, the Rajasic guna is poorly managed. Soon the Soul of the movement gets confused by ignorance and personal ambitions. Such a wrong kind of Rajas first provokes division and fragmentation. Later on it “calms down” only to lead the movement into a long term Tamas of paralysis and decay. The road to it is provided by an *attachment to comfort and routine*. It certainly is not too difficult, nowadays, to see Rajasic division and Tamasic paralysis, in many a sector of the movement.

In the long run, if one is allowed to use the metaphor presented in the classic work “The Dream of Ravan”⁴, we have the following view of the three sections or levels in the movement, and some of their analogical correspondences:

- * The Third Section is the *Body*. Its quality is Tamas; it corresponds to the Coal.
- * The Second Section is the *Soul/Mind*. Its quality is Rajas; it corresponds to the Fire.
- * The First Section is the *Spirit*. Its quality is Satwa; it corresponds to the Light.

As long as one obtains a correct combination of the three factors above, there is more light than smoke in the movement. Time and experience show how best to keep the coal dry, and how to use the wind of thought, so that Fire purifies Soul and Spirit enlightens Life.

Such a *triadic* view of the movement is not the only way to look at it. After the first years of her public mission, H.P.B. started teaching about the *seven principles of consciousness*. She gradually unveiled the septenary character of all things in the universe.

The Sun light, and its energy, have seven aspects. Sound and music have seven main notes in their scale, and these correspond to the seven sacred planets, according to the Pythagorean *Music of the Spheres*. The Earth chain has seven globes. Our hu-

manity evolves through seven races, and every human being combines in himself seven different levels of reality, through his seven principles. Humans are septenary inhabitants of a septenary planet, which travels along the space of a septenary solar system. And the solar system moves around the center of a Septenary Galaxy whose size is one hundred thousand light years, according to present-day science.⁵

There is a harmonious correspondence between the *triadic* and the *septenary* views of man. *Atma* and *Buddhi*, the two highest of the seven principles, are the equivalent in the triadic classification to Spirit. *Manas* and *Kama*, the two intermediary principles, correspond to the Soul. And *Linga Sharira*, *Prana* and *Sthula Sharira*, the three outer principles, correspond to the Body.

Therefore the movement is Three, and it is Seven. But it is also One, because, as William Judge wrote, “it is to be found in all times and in all nations”.⁶ Its inner constitution is not subject to outer bureaucratic divisions. It is a *unique* combination of several levels of reality, consciousness, karma and universal good will, and it does not obey to the limits of human institutions.

Our Earth relates to the physical *Body* of man, or to his three lowest principles, in the septenary classification. The Moon has a special link to his *Soul*, or his intermediary principles. And the Sun relates to his *Spirit*, his *Nous*, his highest principles, his Monad. In *Isis Unveiled* there is a long quotation by Plutarch on this topic. And the ancient sage says, on the *triad* made of *Nous* (understanding), *Soul* (feeling) and *Body* (physical vehicle):

Of these three parts conjoined and compacted together, the earth has given the body, the moon the soul, and the sun the understanding to the generation of man.⁷

Besides these three astronomical elements, one must also take into consideration that the “sacred planets”, from the point of view of the Earth and Man, are seven. Each of these three and seven lines of evolution has its own rhythm, although they are all intimately interconnected.

In *The Secret Doctrine*, one reads that the Sun, the Moon and the Earth are all septenary, just as human beings are:

⁴ *The Dream of Ravan*, Theosophy Company, Mumbai, India, 248 pp., see p.54.

⁵ H.P.B. wrote a great deal about the significance of number seven and the septenary character of life. See for instance her articles “The Number Seven” (*The Theosophist*, June 1880), “The Number Seven and our Society” (*The Theosophist*, September 1880), and virtually every chapter in *The Secret Doctrine*, especially chapter XXV in volume II, “The Mysteries of the Hebdomad”. The reader will also find many revealing passages in *Isis Unveiled*, including volume II, pp.417-419.

⁶ In the article “The Theosophical Movement”, *The Path*, August 1895. See Theosophical Articles, W.Q. Judge, *Theosophy Company*, volume II, p.124.

⁷ *Isis Unveiled*, H.P. Blavatsky, Los Angeles, CA: Theosophy Company, 1982, volume II, pp.283-284.

The last word of the mystery is divulged only to the adepts, but it may be stated that our satellite is only the gross body of its invisible principles. Seeing then that there are 7 Earths, so there are 7 Moons, the last one alone being visible; the same for the Sun, whose visible body is called a Maya, a reflection, just as man's body is. "The real Sun and the real Moon are as invisible as the real man," says an occult maxim.⁸

The Mysteries have seven keys (see *The Secret Doctrine*, vol. I, p.325). Eastern Occultism has seven modes of interpretation for sacred scriptures (*The Secret Doctrine*, vol. I, p.374). The theosophical movement must therefore have seven levels as well. But can we have a distinct glimpse of its sevenfold nature?

H.P. Blavatsky did not say much about this issue. Yet in November 1890 she made one brief commentary on the seven principles of the movement, during a meeting with students of her Inner Group in London. According to the records of the meeting — which give it in one single sentence — H.P.B. said, first, that the Theosophical Society was but the lower Quaternary of the movement. As we know, a lower quaternary includes: 1) the physical existence (*sthula sharira*); 2) the 'physical' vitality (*prana*); 3) the 'astral double' (*linga sharira*), and 4) the animal/personal feelings (*kama*).

H.P.B. added further that the Esoteric School was the Lower Manas, and the *Inner Group* of the School was the Manas of the movement.⁹

Of course, such a statement was an *en passant*, informal metaphor containing hints about the *occult topography* of the movement. It was not to the Theosophical Society per se, or to the Esoteric School and its Inner Groups as *physical* realities, that H.P.B. was referring. One can easily see that she referred to *levels of consciousness*, not to outer shells, nor to formal or bureaucratic groups of students.

Indeed, soon after H.P.B.'s death in 1891, the original Theosophical Society ceased to exist, due to a perhaps unconscious treason led by Annie Besant and others. H.P.B.'s London Esoteric School and its local "inner group" also disappeared as *living realities*, although they subsisted as empty shells.

This, of course, cannot change the central fact that the septenary classification of principles does apply to the theosophical movement, a point which can be better understood if one looks at the movement as a *living process* and not as a dead letter bureaucracy.

Wherever and whenever the movement is really *alive*, it must be both *triadic* and *septenary*. The essence of H.P.B.'s septenary classification of principles is valid today as it was in 1890; and so is the essence of the threefold classification. If one puts in more general words the same information given by H.P.B. in the 1890 meeting, so that it can more clearly apply to the *living movement* in any time and place, one will say:

- * The outer theosophical movement, that is, the variously organized *sangha* or community which gathers students of the *authentic esoteric philosophy*, corresponds to the lower quaternary of a more complex, septenary, *living process*.
- * The esoteric level or "school" of such a movement is that environment or atmosphere on which students can promote and share a long-standing process of self-training whose aim is *lay discipleship* or *inner learning*; and this corresponds to the lower Manas, or the lower aspect of the fifth principle in the movement.
- * One level in the action of the most experienced, dedicated and insightful of such students will correspond in its collective focus to Manas proper, the higher *fifth principle* which is basically free from *kamic* bondage.
- * As to Buddhi, the sixth principle of the movement, it was not necessary for H.P.B. to mention it. It corresponds to the action and influence of the Mahatmas and Initiates, as they connect to the Movement and to Humanity through *buddhic* Compassion and Solidarity.
- * Atma, the seventh principle, corresponds to the Adeptic consciousness *in itself*, beyond any specific actions or tasks.

In a more specific approach, one may go back to the *triadic* view of the movement in order to obtain some of the best evidences available, regarding the sixth (buddhic) and seventh (atmic) principles of the theosophical effort.

The First Section, once contemplated in our by-laws, corresponds to the "Monadic" (Atma- Buddhic) level of the movement. As we saw, for some time after 1875 Adepts and Initiates were officially considered part of the organized movement, in its *triadic* structure. This is not so any longer: yet they must still be connected to the movement, and the nature of their connection is well clarified by the study of the *septenary* vision of the movement. One significant fact is that Atma and Buddhi are *not within* the or-

⁸ *The Secret Doctrine*, H.P. Blavatsky, Los Angeles, CA: Theosophy Company, 1982, volume I, p.179.

⁹ *The Inner Group Teachings of H.P. Blavatsky*, Point Loma Publications, 1985, p.27. The exact sentence in the minutes of the meeting reads: "H.P.B. said that the Inner Group was the Manas of the T.S. The E.S. was the Lower Manas; the T.S. the Quaternary."

The Myth of Prometheus

Franziska M. Roos

Paper Presented at the Silver Anniversary of the Cosmopolitan Group of Students of Theosophy In Mexico City, February 15th 1954.

Who, in his own skill confiding,
Shall with rule and line
Mark the border-land dividing
Human and divine?
(“Hermes Trismegistus”,
Henry Wadsworth Longfellow)

H.P. Blavatsky writes in *The Secret Doctrine*:

The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. (SD I, 307)

In ancient times the favorite method of instilling certain truths into the minds of men was by means of myths. Historical events, scientific facts and religious and philosophical ideas were the kernels of truth around which a mythical ornamentation was woven, and the actors were gods, semi-gods, or even animals. H.P.B. gives in *The Secret Doctrine* a seven-fold key for the interpretation of these myths.

Now all the gods of Olympus, as well as those of the Hindu Pantheon and the Rishis, were the septiform personations (1) of the *noumena* of the intelligent Powers of nature; (2) of Cosmic Forces; (3) of celestial bodies; (4) of gods or Dhyan Chohans; (5) of psychic and spiritual powers; (6) of divine kings on earth (or the incarnations of the gods); and (7) of terrestrial heroes or men. The knowledge how to discern among these seven forms the one that is meant, belonged at all times to the Initiates, whose earliest predecessors had created this symbolical and allegorical system. (SD II, 765)

We may wonder today why these ancient teachers employed this half-veiled method of conveying ideas. Why array truth in all this allegorical garb if it can be given in a straightforward and matter-of-fact way? I believe that one of the reasons for this was the same with them then as it is with us now if we want to bring home a moral lesson to our children by means of a fable: *to stimulate the powers of reflection, analysis and intuition and let the listener find out the truth for himself.*

A very ancient, and one of the grandest myths in the Greek Pantheon is the one of the culture-hero Prometheus. With the help of our theosophical literature some of the kernels of truth contained within it may be revealed.

There exist different accounts of the Promethean myth in Greek mythology, one by Hesiod and the other by Aeschylus; besides this, Prometheus appears also in different Greek legends. But from this must not be inferred that this myth had its origin with the Greeks. Much before their time it was already enacted during the Sabasian Mysteries¹ and was only repeated in dramatic form by Aeschylus. He was “charged by the Athenians with sacrilege and condemned to be stoned to death” for having “profaned the Mysteries by exposing them in his trilogies on a public stage” (SD II, 419).

The following is principally the myth as given by Hesiod in his *Theogony*, taking only here and there some details from Aeschylus. It runs as follows:

Prometheus is the son of the Titan Iapetus and the Ocean-nymph Clymene, brother of Atlas, Menoetius, and Epimetheus, father of Deucalion.

When the gods, after their conquest of the Titans, were negotiating with mankind about the honour to be paid them, Prometheus was charged with the duty of dividing a victim offered in sacrifice to the gods. He endeavoured to impose upon Zeus by dividing it in such a way as cleverly to conceal the half which consisted of flesh and the edible vitals under the skin of the animal, and to lay thereon the worst part, the stomach, while he heaped the bones together and covered them with fat.

Zeus divined the stratagem, but, out of enmity towards man, purposely chose the worse portion, and avenged himself by refusing mortals the use of

¹ Sabasia was a “periodical festival with mysteries enacted in honour of some gods, a variant on the Mithraic Mysteries. The whole evolution of the races was performed in them” (SD II, 419fn).

fire. Thereupon Prometheus stole it from Olympus and brought it to men in a hollow reed. As a set-off to this great blessing, Zeus resolved to send them an equally great evil. He caused Hephaestus to make of clay a beautiful woman named Pandora, that is, the all-gifted; for the gods presented her with all manner of charms and adornments, coupled however with lies, flattering words, and a crafty mind. Hermes brought her, with a jar as her dowry, in which every evil was shut up, to the brother of Prometheus, named Epimetheus (i.e. the man of afterthought, for he never thought of what he did until it had brought him into trouble). In spite of his brother's warning not to receive any present from Zeus, he was ensnared by her charms and took her to wife. Pandora opened the jar, and out flew all manner of evils, troubles, and diseases, before unknown to man, and spread over all the world. Only delusive Hope remained in the jar, since, before she could escape, Pandora put the lid on the jar again. But Prometheus met with his punishment. Zeus bound him in adamantine fetters to a pillar with an eagle to consume in the day-time his liver, which grew again in the night. At last Heracles, with the consent of Zeus, who desired to increase his son's renown, killed the eagle, and set the son of Iapetus free. (*Dictionary of Classical Antiquities*, 520)

I. ZEUS and PROMETHEUS

PROMETHEUS

It would be hard indeed for you to bear my pains, since for me death is not permitted by the fates. That would have been to find freedom from my trouble; but now there lies before me no end to my labours until the time Zeus falls from his dictatorship. (*Prometheus Bound*)

Before going into the interpretation of the myth, it may be helpful to outline theosophical teachings with regard to the formation of mankind. Man, according to these teachings, is not the miraculous creation of an omnipotent being, neither is he the product of mechanical evolutionary forces. It is not possible that matter all by itself could even bring about the production of a human body, much less a human being in his mental and spiritual aspects. Theosophy teaches:

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who . . . are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence . . . (*SD I*, 274-275)

In other words, there are intelligent, active Beings behind the veil of matter and it was some of these who helped in the production of man, furnishing the principles for his being. While one host of a lower evolutionary status provided mankind with body and

lower principles, another and higher one endowed it with the intellectual and spiritual qualities of its nature. These creative fashioning Powers are called in *The Secret Doctrine* and some eastern literature Pitar or "Fathers" and in the Bible the Elohim.

Now to come back to our myth, it is Zeus and Prometheus who are the types of these two creative hosts. The fact that Zeus is said to have refused mortals the use of fire gives us the clue to his nature. He would not give "fire" to men simply because he could not furnish them with an element which was not in his own nature. "Fire" here stands as a symbol for mental and spiritual qualities and Zeus for the inferior creative host who fashioned man's lower nature, which fact is symbolized in our myth by him choosing the worst parts of the sacrificed animal, the stomach and the bones covered with fat. But it is Prometheus who steals the divine fire in Olympus and brings it to mortals, that fire which up to that time had been in the possession of the gods alone. This celestial fire is man's Higher Manas and Prometheus the host who endowed man with it. Before this time men

. . . at first had eyes, but all their sight was vain; they had ears, but did not hear. Instead they were like the shapes we see in dreams, and all through their long life they mingled all things aimlessly . . . (*Prometheus Bound*)

Thus

In the case of Prometheus Zeus represents the Host of the primeval progenitors, of the PITAR, the "Fathers" who created man senseless and without any mind; while the divine Titan stands for the Spiritual creators, the *devas* who "fell" into generation. The former are spiritually lower, but physically stronger, than the "Prometheans": therefore, the latter are shown conquered. "The lower Host, whose work the Titan spoiled and thus defeated the plans of Zeus," was on this earth in its own sphere and plane of action; whereas, the superior Host was an exile from Heaven, who had got entangled in the meshes of matter. They (the inferior "Host") were masters of all the Cosmic and lower titanic forces; the higher Titan possessed only the intellectual and spiritual fire. (*SD II*, 421-422)

In all ancient theogonies the type of Prometheus appears, and in all of them he is the culture-hero and sublime philanthropist who saves man from mental darkness by bringing the divine spark of mind, begrudged by Zeus. With him knowledge appears and civilization is initiated. But the divine spark of mind becomes in the course of time more and more a slave to the passions of the earthly man, stimulated and fanned now by the mental powers of thought, imagination, recollection and sustained by the will. Says *The Secret Doctrine*:

This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind: the

lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain and repentance. (SD II, 422)

This vulture is the eagle of our drama, the minister of Zeus, who consumes the liver of Prometheus during the day which then grows again at night, when for a few hours, man, the thinker, is able to retire to its own plane during the sleep of the body. If we take a larger cycle, then the “day” would be one incarnation into a physical body and a rest in the subjective condition after death.

II. HEPHAESTUS and PANDORA

“There were four-armed human creatures in those early days of the male-females (hermaphrodites); with one head, yet three eyes. . . .” (SD II, 294)

Let us now look at the next two persons in our drama, Hephaestus and Pandora. There is some resemblance in Greek mythology between Prometheus and Hephaestus. The latter is also a fire-god and culture-hero, but while Prometheus originates all civilization with the gift of fire, Hephaestus is a culture-hero mainly in a secondary aspect as a craftsman. He is the divine smith of Olympus and the god of the element fire, especially in relation to volcanoes. In fact, his relation to volcanic fires is so close that by some he was considered as having been originally a volcano-god.

With Homer, Hephaestus works in Olympus where he makes palaces of brass for himself and the other deities. He has also a forge on the sacred island or island of Hephaestus, in the Lipari Islands, where he is heard to be at work with his companions the Cyclopes. We saw already that he was the creator of Pandora who, according to Hesiod, was the first woman, and from her box all the evils flew out over the earth. According to a later story, however, the box contained not evils, but blessings, which would have been preserved for the human race, had they not been lost through the opening of the box out of curiosity by man himself.

Hephaestus is said to be identical with Vulcan, Cain and Mars, all of which stand for the power of generation (cf. SD II, 390). As quoted in *The Secret Doctrine* from *The Source of Measures*:

Now Mars was the lord of *birth* and of *death*, of *generation* and of *destruction*. . . . He was the *primeval principle*, disintegrating into the modification of *two opposites for production*. . . . He, as *birth*, was *good*, as *death*, was *Evil*. As *good*, he was *light*; as *bad*, he was *night*. As *good*, he was *man*; as *bad*, he was *woman*. (SD II, 392)

Hephaestus creating Pandora, the first woman, typifies that great change in the evolution of mankind

when from the state of hermaphroditism the separation of sexes occurred, as it did in the Third Root Race, the Lemurians. Man, from having been androgynous, became male and female. It was another step in the process of differentiation and it is hinted at in different religious scriptures. In the Bible it is described as the making of the woman from the rib of Adam, and in Plato's *Banquet* the following is said on the subject:

Our nature of old was not the same as it is now. It was *androgynous*, the form and name partaking of, and being common to both the male and female. . . . Their bodies were round, and the manner of their running circular. They were terrible in force and strength and had prodigious ambition. Hence Zeus *divided each of them into two*, making them weaker; Apollo, under his direction, closed up the skin. (SD II, 133-134)

And now Pandora, the gift from Zeus, became the life-companion of Epimetheus, the man of “afterthought”. Epimetheus is evidently a man of an inferior mentality who acts more under the desire of the moment than under the guidance of reflection and intuition. He discards the advice of his wiser brother and takes as wife a being of beautiful appearance but corrupt mind. Curiosity was not the least of her shortcomings and through this she sowed the seeds for widespread suffering for mankind. The only good thing which was left in the forbidden box was Hope, which remained at the bottom of it to be a balm for all those woes.

Evidently, Epimetheus and Pandora stand for the ensuing physical humanity after the separation of the sexes, when the Golden Age of humanity had come to an end. As man's material progress advanced, his sensuous nature and physical intelligence gained the upper hand in his being and he lost his spiritual power of intuition. From Prometheus, the man of forethought, humankind became in the course of time Epimetheus, the man of afterthought.

But Pandora and her box of evils stands also for the very undesirable gift of mediumship: she opens the lid of the forbidden box as a medium opens herself to the evils of the astral plane.

The fact that the Cyclopes are the companions of Hephaestus is another indication for the Lemurian Race. They are described in Greek mythology as of gigantic size and strength and with only one single eye in their forehead. This latter characteristic is a reference to the Third Eye which mankind possessed at that time.

The “one-eyed” Cyclopes, the giants fabled as the sons of *Coelus and Terra* — three in number, according to Hesiod — were the last three sub-races of the Lemurians, the “one-eye” referring to the Wisdom eye; for the two front eyes were fully devel-

oped as physical organs only in the beginning of the Fourth Race. (SD II, 769)

Further reference to the same Root-Race and their continent Lemuria we find in the fact that Hephaestus makes palaces of brass and is a volcano-god. Greek poets called the Third Age (Third Race) the Age of Bronze, which, like brass, is an admixture of two elements, (an allusion to the separation of the sexes) and Lemuria, the home of that Race, "was destroyed by volcanic action, and afterwards sank" (SD II, 141fn).

III. HERACLES and PROMETHEUS

"All ye who can read between the lines, study ancient wisdom in the old dramas — the Indian and the Greek; read carefully . . . one enacted on the theatres of Athens 2,400 years ago, namely 'Prometheus Bound'." (SD II, 413)

In *Prometheus Bound* there is a prophecy uttered by Hermes, the messenger of the gods. When describing to Prometheus the sufferings which were in store for him for a long stretch of time, he adds: "And do not look for any end to pain like these, until a god appears to take upon himself your load of suffering. . . ."

The god who appears as the liberator of Prometheus is Heracles or Hercules, a son of Zeus. He stands in Greek mythology as the incarnation of manly strength and patient endurance. In his many contests with friends and foes, the latter mostly in animal form, he comes out victorious; but his greatest enemy throughout his life is his own mother Hera. When he was a full-grown youth, he had to choose whether his great strength should be turned to good or evil. He met two beautiful women, called Pleasure and Duty, who both begged him to follow them. After he had chosen Duty as his guide, came his task of performing his twelve labours, the eleventh of which was the plucking of the three golden apples from the tree in the Garden of the Hesperides, which had as warder a sleepless hundred headed dragon. No man knew where this garden lay, and Heracles, in search for it, came upon the place where Prometheus lay bound upon the rock. He first saw the Eagle flying on its cruel errand, and shot it with one of his arrows. Thus guided to the place of punishment, it was easy for the hero to tear Prometheus loose. Nor did Zeus resent that boldness of his son, but laid aside his quarrel with the friend of man. The grateful prisoner, wise with age and lonely sorrow, repaid his release by good counsels for Heracles (*Class. Myth and Legend*).

At first sight it seems curious that a son of Zeus should become the liberator of Prometheus when Zeus had been his greatest opponent. But we notice

also that there exists a great difference between father and son. The father had been a despot of a passionate nature, while the son is patient and chose as his guide in life Duty instead of Pleasure. But the nature of Zeus seems also to have undergone a change in the meantime, because he agrees to the liberation of Prometheus instead of opposing it.

Heracles represents here a new type of humanity which is to come, a new Race in which the passionate tyrant, our lower nature, will have become transformed into a being with patience, power and knowledge. It was during Heracles' eleventh trial, when searching for the Garden of the Hesperides to pluck the golden apples, that he found Prometheus. What these apples stand for we learn from *The Secret Doctrine* where it is said that:

The Symbol for Sacred and Secret Knowledge was universally in antiquity, a Tree, by which a Scripture or a Record was also meant. Hence . . . the "Dragons," symbols of wisdom, who guard the Trees of Knowledge; the "golden" apple Tree of the Hesperides; the "Luxuriant Trees" and vegetation of Mount Meru guarded by a Serpent. Juno giving to Jupiter, on her marriage with him, a Tree with golden fruit is another form of Eve offering Adam the apple from the Tree of Knowledge. (SD I, 128-129fn)

In other words: man will find his nobler, inner nature, his Prometheus, when he will take Duty as his guide instead of Pleasure, and when he slays the dark and fierce passions which are at eternal feud with the Divine in man. Then the Divine will counsel him again and harmony between the two will be established.

CONCLUSION

The Promethean Myth is a prophecy indeed; but it does not relate to any of the cyclic Saviours who have appeared periodically in various countries and among various nations, in their transitional conditions of evolution. It points to the last of the mysteries of cyclic transformations, in the series of which mankind, having passed from the ethereal to the solid physical state, from spiritual to physiological procreation, is now carried onward on the opposite arc of the cycle, toward that second phase of its primitive state, when *woman knew no man*, and human progeny *was created, not begotten*.

That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex. It will be like "the light that never shone on sea or land," and has to come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition*. (SD II, 415) 

The Goddess Emerging

Charlotte Fielden

The return of the Goddess energy is needed for both men and women as never before in the history of this world. She connects us to the earth, to our creativity, to our ancient roots, to times when peace reigned and wars were unheard of. She connects us to a divine source reminding us that without both male and female energies there can be no balance to life. In Neolithic times, and even further back, God was a Goddess.

The Goddess society was one of equal partnership between men and women. In Her temples both priest and priestesses served. It was a peaceful society where there were no tools to kill, only tools to cultivate the land and for the production of domestic necessities of life and works of art. All the artifacts that represent Her focus on life not on death like the Christian cross which represents crucifixion.

From the time of the invasions from northern Europe around 3000 BC, the persecution and extermination of women of the Goddess culture began and didn't let up as it segued into the Middle Ages. Nine million women were condemned by the Church and executed as witches. Those women were found guilty of adhering to the ancient healing practices and spiritual rites of the Goddess. They healed with woodland plants and trees, and saved countless lives of both women and infants with midwifery.

In the spring of '94, I signed up for a hiking holiday in Malta. I learned that the most ancient and preserved remains of the Goddess temples are in Malta on the island of Gozo, dating back as far as 6000 BC. I connected with Joseph Bezzina, the curator of the Ggantija Goddess temple on Gozo and true to his promise he took me into the sacred site before the arrival of the tourists. This allowed me to have an uninterrupted experience of Ggantija. I never expected it to be so intense, so overwhelming and shattering.

The morning of my visit to Ggantija, the view of the valley was stunning. Bright pink bougainvillea bloomed everywhere, setting off the pale golden colour of the limestone temple. The air was clear and warm. I hesitated on the threshold. In reverence, I acknowledged the sacredness of the site. When I told Joseph that I was a past-life regressionist he encouraged me to go into an altered state and see if any of the past history of the temple came to me. He suggested I sit on a large flat stone that provided an ample bench at the entrance.

If, as I believe, nothing dies, and birth and death are thresholds where we cross back and forth as through

a diaphanous veil, then all of us store memories of other incarnations. Joseph entered the temple and left me to myself. I closed my eyes and almost immediately began to have flashes of past events. I was filled with sensations of joy and excitement for I had returned to a time when, as a child I sat at the threshold of the temple millenniums ago, waiting with great anticipation to enter and worship the Goddess, Mother of us all. The joyous harmony and devotion, and the ecstatic sensuality between the priests and priestesses did not escape me as they served in the temple. I made a solemn promise to become an initiate so that I too could devote my life to the Goddess.

Then I immediately went to the blissful time when I was a grown woman serving in the temple. Each priest and priestess had special duties and rites to perform: healing rites, purification rites for the body and spirit, fertility rites, and counselling performed by the priests who listened to the seekers and advised them through the sound tunnels. The Goddess had many facets to her nature and there were special rites to honour each of them. She oversaw the sowing of seeds on both the land and in women, protected the unborn and incubated them before incarnation.

My pleasurable recall was brutally interrupted by a memory that started my solar plexus churning. Fear and sorrow, then rage caused me to weep without consolation. It was around 3000 BC when the barbarians from northern Europe invaded our peaceful community. I watched them as they raped, murdered, and mutilated my people. They destroyed everything I held sacred. Joseph came running out of the temple and tried to calm me down. It took some time before I could speak and share what I had seen. It took me months until I could clear the rage and sorrow I felt for all women and all men who had been persecuted because of their beliefs.

The monoliths of Ggantija no longer rumble within me, but I continue to honour the Goddess as Co-creator of life and receiver of the God-given seed of light within her eternal womb. I celebrate her re-emergence, her bright crown, and her deep mysteries. From the chalice of her infinite love, I drink to her enduring place among us. 

CHARLOTTE FIELDEN, (BA in English and Philosophy; ARCT, Associate of the Royal Conservatory of Toronto in theatre arts; RIHR, Registered in Human Relations) author, spiritual teacher and therapist, and past-life regressionist holds workshops in *Past-Life Regression as a Form of Spiritual Exploration and Healing*.

Tesla's Every Day Views*

WHAT HE THINKS ABOUT COMMONPLACE THINGS

Also About the Manufacture of Lightning in Streaks a Mile Long — Work, Sleep, Playtime, and Marriage — Sleep the Greatest of all Life Prolongers.

[In June 1896, a short interview on Nikola Tesla appeared in The Sun newspaper out of New York. Tesla was working away in his laboratory bringing about new inventions that were to define the course of the coming century. We include this interview to get some insight into the life of the inspired individual. We are subtly reminded that great inventors are simply those men and women who have the blinders removed long enough in order to see some of the many possibilities that lie ready to be brought into manifestation out of the astral light. The single-minded focus through which Tesla approaches his work should also remind us of the kind of energy it takes to change the world. From men like Tesla and women like Blavatsky, we can begin to understand how the obligations of family could provide a distraction for the performance of what they have to do. Often we fail to realize what types of sacrifices are being made for new ideas to be made manifest in the world. This sometimes humorous article reminds us of the efforts required. - Editor]

One night at about 11 o'clock I found Mr. Tesla in the café, seated at his usual table, looking tired and haggard. He greeted me with the kindly smile and strong grasp of the hand that are natural to him, but I saw by the pallor of his face and the dark eyes that something had gone wrong.

"I am afraid," he said, "you won't find me a pleasant companion tonight. The fact is I was almost killed to-day."

"Yes," he continued. "I got a shock of about three and a half million volts from one of my machines. The spark jumped three feet through the air and struck me here on the right shoulder. I tell you it made me feel dizzy. If my assistant had not turned off the current instantly it might have been the end of me. As it was, I have to show for it a queer mark on my right breast, where the current struck in and a burned heel in one of my socks where it left my body. Of course, the volume of current was exceedingly small, otherwise it must have been fatal. You know three and a half million volts is no joke, however small the volume."

A great difficulty, and at the same time a delight in talking with Tesla, is the utter inability one feels to understand what he is saying, or lift one's self to the plane on which he is thinking. What ordinary person could grapple with the idea of three and a half million volts or the electric contrivances necessary to produce it? I knew perfectly well that 20,000 volts is the potential considered absolutely fatal in the current used for execution, and yet here was a man, perhaps

the greatest electrician of his time, calmly describing his sensations in receiving the shock of a current more than 150 times as strong. It was plainly hopeless to attempt any understanding of this anomaly, so I asked about something easier.

"I should have thought the spark from such a current would jump further than three feet," I ventured.

"So it would if I had wanted it to. I have frequently had sparks from my high-tension machines jump the width or length of my laboratory, say thirty or forty feet. Indeed, there is no limit to their length, although you can't see them except for the first yard or so, the flash is so quick. It is just like lightning. The fact is, there would be no particular difficulty in imitating lightning with sparks, say a mile long, if any one chose to pay for the necessary apparatus. Yes, I am quite sure I could make a spark a mile long, and I don't know that it would cost so much, either."

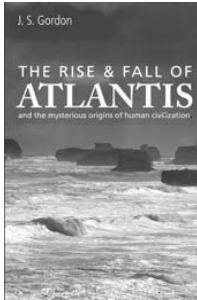
I asked, Mr. Tesla if he had had many accidents with electricity during all the years he has been experimenting with it.

"No," he said, "I have had very few accidents. I don't suppose I average more than one in a year, and no one has ever been killed by one of my machines. I always build my apparatus so that whatever happens it cannot kill any one. The burning of my laboratory two years ago was the most serious accident I ever had. No one knows what I lost by that."

. . . continued on page 71

* The Sun, New York, Sunday, June 7, 1896, p.2.

BOOK REVIEW



The Rise & Fall of Atlantis and the mysterious origins of human civilisation by J.S. Gordon*. Watkins Publishing, 2008, 384pp. \$19.95 US.

Although there are more books upon the subject of Atlantis appearing in today's book market than Bibles, most of the studies upon this subject consistently tend to fall into two broad categories. Firstly, there are those concerned with debunking the whole Atlantis issue as either complete myth or as an exaggerated account of relatively small geological upheavals taking place within the Mediterranean basin, or other areas. Related to this first category, are the studies which focus upon Atlantis and the myths surrounding it, merely as a romantic or esoteric device, upon which many later romantic and esoteric ideas were conveniently hung and from where they derive justification. There is then the second category of books dealing with the subject of Atlantis, those intended for the lucrative new age market, which either propose a rather naive — and often completely woolly — consideration of the supposedly fantastic technological culture of Atlantis, or, that smaller selection of books dealing with personal accounts of channelling experiences from the lost continent, communicated from a range of Atlantean priests, former Atlantean incarnations or Atlantean divinities.

While agreeably to most believers, the modern resurgence of Atlantis as yet signifies a sort of spiritual homeland — indeed, Plato's intentionally symbolic description of the Atlantean continent bears much of a similarity with the Buddhist Mandala of Shambhala — *The Rise & Fall of Atlantis* cuts a refreshing middle ground between the two popular extremes of 1) the somewhat prejudiced attitude of mainstream science that denies even the possibility of such a large continental landmass disappearing in the first place, and 2) the often hazy 'psychic farce' ideas recently lent to the subject by the commercially successful new age market.

Many readers more or less familiar with the subject of Atlantis will no doubt wonder why the opening chapters contained in the first section of the book deal with such seemingly far removed and wide issues, such as the astronomical processes which furnished and gave birth to our home planet. This, however, as a progression through the opening chapters goes on to show is to set a context, which presents the earth as an organism existing in its own right, yet not isolated — as is the case with any or-

ganism — from the larger containing body and associated influences of which it forms a lesser part. The opening is therefore a canopy, no doubt intended to ornament against what somebody once termed 'fleas living upon the back of an elephant, trying to deny the continent in which the elephant lives'. The frequent forays into the realm of modern astrophysics and astronomy contained in these chapters, which bolster cosmogenic insights provided from several ancient wisdom traditions, are explained very lucidly, so well-adapted to those possibly unfamiliar with such areas.

From the opening chapters and throughout the entirety of the work there are numerous criticisms levelled at a number of orthodox scientific fields, such as geology, geophysics, anthropology and palaeontology. Even biology isn't spared. Despite this, however, the author — as he himself makes quite clear — is not anti-science; neither is he of the opinion that there is anything wrong with current scientific perception, in itself. He is not, therefore, blandly venturing to replace scientific theories with alternative theories coming from either ancient metaphysics or from modern Creationism (which Gordon does otherwise criticise). There is instead, a very creative and entirely logical augmentation of scientific theories taking place, providing a far deeper understanding of the issues examined which scientific perception, if separated from the esoteric philosophy, it is demonstrated, couldn't ever hope to achieve single-handedly. Some of the areas dealt with in this manner, concerning the original nature of light, sound and consciousness — key aspects of the theosophical revival of ancient wisdom — are dealt with in a very innovative and engaging way.

Gordon's reasons for criticising science's limited perspective over some of these areas — alongside an ignorance of esoteric principles; or rather, the psychology this implies — actually comes down to relatively mundane factors, such as over-specialisation, departmental 'islanding' and arrogance, the rejection of contrary evidence which threatens to interfere with an accepted model, and sheer lack of inter-disciplinary approach, to name a few.

The continent of Atlantis itself, following HPB's sources, is identified as a comparatively small remnant of the far greater preceding landmass of Lemuria and is located in the north-eastern Atlantic;

* John Gordon is President of Blavatsky Lodge in London

stretching between north-western Africa and the Iberian Peninsula on its eastern side and reaching down from Newfoundland to northern South America to the west. The sections of the book dealing with the collapsing of the continental landmass itself focuses upon many issues at length, such as cyclic cataclysm, the earth's major fault lines, continental drift and plate tectonics, earthquake and volcanic activity, sub-oceanic landslides and the polar reversal of the earth. Readers will no doubt find the *World Ocean Floor Panorama* diagram featured on page 125 of the book a useful visual aid to what is being discussed upon the original location and demise of the former Atlantean continent. What is more, this unique diagram will also furnish the reader with an idea as to just how precarious the Atlantic Ocean's adjoining landmasses are, and the extent to which the suggested zone of the former Atlantean landmass has been subject to deep sea combing and erosion by gigantic oceanic currents and submerged landslides for thousands of years.

In relation to this, attention is drawn to instances where, even within our own relatively brief stretch of modern history, there has been evidence of sudden landmass dispersions collapsing considerable portions of inhabited land into the sea; while conversely, showing how the generation of new landmass across the globe is occurring constantly, sometimes at the rate of metres per year. In short, Gordon's claim that landmass destroying cataclysms and the volcanic activity which in turn generates new landmass, form part of a natural persistently occurring cycle of the earth's geological functioning (as an organism responding to astronomical influences), appears very well supported and so fairly questions science's majorative disbelief in substantial continental-size areas of landmass disappearing over extended periods of time, on the one hand, or even quite suddenly, on the other.

Also reviewed in this chapter is the question of the great mid-Atlantic Ridge, first discovered in the 19th century by the exploration ship *Challenger*. It was the discovery of the mid-Atlantic Ridge which sparked the appearance of Ignatius Donnelly's study *Atlantis, the Antediluvian Continent* (1882) which was a best-seller and also quite popular amongst the scientific community of the day. It is Donnelly's study — alongside the works of HPB and the visions of Edgar Cayce — which constitutes a seminal source of many of the modern ideas, new age or otherwise, that went on to popularise Atlantis. Further upon the mid-Atlantic Ridge, Gordon also addresses HPB's sources upon the information that the mid-Atlantic Ridge originally formed the central mountain chain of the Atlantean continent, using a number of alternative, yet entirely logical and well-demonstrated routes.

There are mid-sections of the book which explore the question of the emergence of intelligent and psycho-spiritual mankind and which examine the origins of Darwinian theory, upon its unsteady foundations and developments to some depth. Brought into reference in the criticism of the Darwinian model are Michael A. Cremo and Richard L. Thompson's *The Hidden History of the Human Race* (first published in 1993 as *Forbidden Archaeology*) and Richard Milton's *Shattering the Myths of Darwinism*. Both of these surveys have become ridiculed and largely forced underground due to the challenges they propose to these highly controversial areas of scientific understanding. Cremo's survey for instance, has uncovered a large number of human and archaeological remains, along with many intelligently crafted items, which are conventionally dated at being hundreds of millions of years old.

As Gordon demonstrates through a further application of these and similar findings, it is unreasonable for them only to become conveniently filed away as mere 'crackpot counter theories', as they rather synchronise science's perhaps quite unconscious attitude of 'absence of evidence equals evidence of absence', by showing that there doesn't exist — or there as yet remains to be uncovered — any firm evidence of the missing links which would contribute towards concluding Darwinian theory as truth. Which otherwise would appear to have become a fossilised absolute in the collective mind of orthodoxy, even though their own methods don't actually prove it.

While science itself is undeniably an error-prone and continually self-correcting entity, shifting its foundations and developing all the time, one only tends to notice the radical changes in its ideas occurring generationally, so it would be difficult to estimate — even if a book bearing the word 'Atlantis' on its cover should ever fall into the hands of a member of the scientific community, at all — how they would react to some of the ideas put forward. Saying this, even scientific journals sometimes feature articles upon nascent alternative theories of evolution, and it is not uncommon today to hear high-profile scientists occasionally pronounce them.

Besides reviewing the fundamental flaws in Darwinian theory and proposing a number of credible explanations for them, Gordon's emphasis — while steering clear of Creationism — focuses more intrinsically upon the psycho-spiritual emergence and evolution of humankind through its developmental phases, utilising *The Secret Doctrine's* outlines upon the progression from nascent ethereal proto-humanity, up to our modern ethnological types; concentrating in depth upon the different perceptual consciousness,

sense of spirituality (and how these manifest in religious practice, myth and architecture) connected with each root-race phase considered, from the Lemurian to the Aryan.

Most will no doubt be aware of the unfortunate associations that have accrued in relation to root-race ideas with today's sensitive area of race and ethnicity. This was of course, originally set in motion by Nazi distortions of theosophical root-race ideas (alongside adopting philosophical offshoots of Darwinism) and the more than crude applications of them that followed. Gordon does touch upon this in several areas, by addressing the clear theosophical distinctions between racial and anthropological exteriors, on the one hand, and the inner driving qualities of consciousness, intelligence and spirituality, on the other.

In connection with the sequential unfoldment of intelligent life deriving from an ethereal and ultimately cosmic origin, Gordon reviews Hoyle and Wickmanning's theory (taken from their *Evolution from Space*) about 'genes from Space' constantly moving around the galaxy on the pressure of light waves from the stars, becoming absorbed into the earth's atmosphere already as fully formed cells. These would only require whatever terrestrial functioning biosystems the earth had to offer for assemblage and growth, rather than terrestrial biosystems originating them, which would otherwise confirm more traditional scientific models. However, despite this and the other alternative theories reviewed which run against popular materialistic ideas, presently enshrined within science, the main thrust of the sections dealing with the emergence and evolution of man are orientated more towards the *qualitative* dimension, and the general idea conveyed is that of new forms arising (which in turn is responsible for retarding the growth of others), is in response to the insemination of a new particular type of consciousness; a process of unfoldment itself being connected to periodic cosmic influences, which are detailed at length.

The latter sections of the book deal with the numerous migrations from the last remaining landmasses of the Atlantean continent and their subsequent cultural re-planting throughout Asia, the Middle-East and across the Americas. Many, no doubt, will find some of the initial ethnic and cultural migrations speculative and sketchy in detail, especially in regard to the (then) proto-Aryan stock. These areas as yet remain uncharted within history and anthropology. However, Gordon's initial theories gain weight and logical momentum when considering the nu-

merous isolated cultural structures scattered, seemingly arbitrarily across the ancient world, whose advanced spiritual traditions (as preserved in text and architecture) cannot logically follow as mere coincidence, in the face of their various religious, ethnic and semantic similarities. Gordon's theories also propose a rationale as to why several of these 'colonies' just bloomed into existence, without evidence of the gigantic learning-curve necessary to have achieved their evident degree of sophistication.

The final chapters of the book deal with the question of Atlantean culture, religion, technology and magic. The reader will no doubt realise why there was so much prior attention spent in previous chapters discussing the cycles of the earth and its associated elemental energies, especially in Gordon's consideration of Atlantean magic. In connection with Atlantean culture generally, there are some fascinating analogies drawn from several fields, including some of our own modern-day psychological processes and tendencies.

The Rise & Fall of Atlantis is an astonishing book. For the scope and the enormity of the subjects it manages to discuss at length and in working detail, it should be credited. Running throughout the work, however, are frequent attempts made at ancient cross-cultural word similarities, invariably with a religious connotation, which will be uneasy to digest for many; often not without due justification. On the other hand, despite how much readers may find some of these 'word fusions' open to question, they operate aside from the main issues so don't in themselves contribute supporting weight to the leading arguments. Moreover, the idea impresses upon the reader that they are being used intentionally, to define abstract associations (rather than purely semantic) that would perhaps otherwise be very difficult to communicate.

Besides offering his own unique perception into the layers of metaphysical states, fields and functions which make up the cosmos, wedded together with his acute sensory-like details of its constant involutionary and evolutionary cycles and the myriad life-forms which inhabit them — explored and described to almost tangible affect; Gordon also provides a considerable intensification of theosophical ideas that are illuminative when grappled with, so well worth the effort and concentration they so often require. Gordon's work is an intuitive, thought-provoking and well-grounded tablet, towards the restoration of the Temple of Atlantis.

Alistair Coombs

. . . *Gita* continued from page 56

Over the duration of the Kali Yuga, mankind will have many peaks and many valleys, as the archetypal battle of the Kurus and Pandavas is played over and over again. These battles may ultimately culminate in a battle some tens of thousands of years hence described in the following prophecy:

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be “war in heaven.” Good men will not alone possess the ability to use them. Indeed, the sort of man you now call “good” will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy. (BCWIX, p.113)

As long as there exists those Masters of virtue able to wield the forces of Nature for the benefit of mankind, so long will humanity conquer everything that comes her way. These Masters are the best among us who over lifetimes have learned, understood, and practiced the doctrines of theosophy. Yet still these Masters are the product of human evolution and the more members of humanity that are started along the Path, the more Masters will in time be produced. Every new theosophist turned towards the doctrines of theosophy as opposed to the ES and future glory, is not only part of that pool from which future Masters will be derived, but is also part of the living *antahkarana* of humanity that helps to quicken the progression of the rest of humanity.

In the *Gita* when Arjuna makes his passionate argument against war, he writes of the Kurus that:

Though they, their understanding overcome by greed, perceive no evil in the decay of families and no sin in hostility to friends, why, O Janārdana, should not we, who clearly perceive the evil in the decay of families, learn to refrain from this sin?

Works Cited:

- Bhagavad-Gita*, translated by William Q. Judge. Los Angeles, CA: The Theosophy Company, 1986.
- Blavatsky, H.P. *The Secret Doctrine*. Los Angeles, CA: The Theosophy Company, 1982 (1888).
- A Dictionary of Some Theosophical Terms*, compiled by Powis Houlst. The Theosophical Publishing Society, 1910. Republished by Edmonton Theosophical Society, 1993.
- H.P. Blavatsky Collected Writings*, compiled by Boris de Zirkoff, et al. Wheaton, IL: Theosophical Publishing House, 1966-1991.
- H.P. Blavatsky to the American Conventions 1888-1891*. Pasadena, CA: Theosophical University Press, 1979.
- Judge, William Q. *Notes on the Bhagavad-Gita*. Los Angeles, CA: The Theosophy Company, 1976.
- Nikhilananda, Swami. *The Bhagavad Gita*. New York: Ramakrishna-Vivekananda Center, 1979.

With the decay of a family, perish its dharma, which have existed from time out of mind. With the ending of the dharma, adharma overwhelms the whole family. . . .

We have heard it said, O Janārdana, that inevitably the men whose family dharma are destroyed dwell in hell. (Nikhilananda, pp.64, 66)

This idea of an attack on the family should remind us of “The Protocols of the Elders of Zion”. This tract, whomever it was written by, it can be said that it wasn’t written by anyone with any spiritual nature. It was probably put together by a machiavellian materialist such as comes out of the ranks of the Jesuits. It is also history now, as it describes almost perfectly the assault on the family by 20th century institutions. The dharma of the family includes the nurturing of the feeling of brotherhood among its members. When this true feeling is lost and we are left with sympathy without justice on the one hand, and justice without sympathy on the other, war results and the men truly do “dwell in hell.” In order to get to where we are today, the family has to be undermined and destroyed. Rather than learning the compassion that is the result of the marriage of sympathy and justice, citizens have gravitated to the poles of cold justice on the one hand, and sympathy that kills the soul on the other. These two poles are played off against one another in the meaningless political Right-versus-Left battles.

It is the family dynamic that nurtures the seeds of Brotherhood. Out of the healthy family come individuals who do not need to seek identity through membership in polarized political parties, dogmatic religions, or the dumbed-down pursuit of happiness at the expense of duty. In these times when the family has fallen, theosophists have an added dharma to be there for those who are ready to find their way onto the Path and through the use of the theosophical study group, point the student in the direction of building or continuing to build his own *antahkarana* and the *antahkarana* of our current Race. 

. . . **Tesla** continued from page 66

He shook his head and passed his large hand across his brow in regretful reminiscence.

"You see," he went on, "that is one of the sad things in an inventor's life. So many ideas go chasing through his brain that he can only seize a few of them as they fly, and of these he can only find the time and strength to bring a few to perfection. And it happens many times that another inventor who has conceived the same ideas anticipates him in carrying out one of them. Ah, I tell you, that makes a fellow's heart ache. When my laboratory was burned, there was destroyed with it apparatus I had devised for liquifying air by a new method; I was on the eve of success, and in the months of delay that ensued a German scientist solved the problem, just as I was about to solve it, and left me only the memory of what I might have done. I was so blue and discouraged in those days that I don't believe I could have borne up but for the regular electric treatment which I administered to myself. You see, electricity puts into the tired body just what it most needs — life force, nerve force. It's a great doctor, I can tell you, perhaps the greatest of all doctors."

I asked Mr. Tesla if he often fell into these periods of depression.

"Perhaps not often, but now and then. Every man of artistic temperament has relapses from the great enthusiasms that buoy him up and sweep him forward. In the main my life is very happy, happier than any life I can conceive of. When I was a student I knew what it was to sit at the gaming table forty-eight hours at the stretch. I thought that an intense emotion, the fascination of play, and I believe many people regard it as the strongest emotion; but I can tell you that for many years all the allurements of the game would have seemed tame and insipid to me compared with the tremendous, overmastering excitement of my life in the laboratory. I do not think there is any thrill that can go through the human heart like that felt by the inventor as he sees some creation of his brain unfolding to success, as he watches some crucial experiment prove that through months of waiting and hoping he has been in the right. Such emotions make a man forget food, sleep, friends, love, everything."

"Do you believe in marriage, Mr. Tesla, for persons of artistic temperament?"

"For an artist, yes; for a musician, yes; for a writer, yes; but for an inventor, no. The first three must gain inspiration from a woman's influence and be led by their love to finer achievement, but an inventor has so intense a nature with so much in it of wild, pas-

sionate quality that in giving himself to a woman he might love he would give everything, and so take everything from his chosen field. I do not think you can name many great inventions that have been made by married men." He paused a moment and then added, with a shade of pathos in his tone: "It's a pity, too, for sometimes we feel so lonely."

The amount of work Mr. Tesla does in a day, does every day, is simply prodigious. It is literally true that his life is passed in continuous labor in the laboratory with occasional intervals for food and sleep, and after working all day long from 8 o'clock in the morning till 8 o'clock at night, he often has his dinner brought to the laboratory and continues to work until 11 or 12. Twice in the last two years he has been to a theatre. On very, very rare occasions, when he could not avoid it, he has heeded some social call and enjoyed it too, as he admits, although the thought of going to a reception fills him with dismay in advance.

"What do you think about sleep? Is it wise for a man to deny himself and get along with a few hours' sleep a day so as to do more work?"

Tesla shook his head. "That is a great mistake I am convinced. A man has just so many hours to be awake and the fewer of these he uses up each day the more days it will take to use them up, that is the longer he will live. I believe that a man might live 200 years if he would sleep most of the time. That is why negroes often live to advanced old age, because they sleep so much. Do you know that Gladstone sleeps seventeen hours every day; that is why his faculties are still unimpaired in spite of his great age. The proper way to economize life is to sleep every moment that is not necessary or desirable that you should be awake. Do I do this myself? No; but here, as in many other things, I am far from being a model."

As a young man in his native land of Montenegro Tesla was famous for unusual bodily strength, overcoming all his comrades with little effort in wrestling bouts and feats of prowess. Even now, despite the neglect of his muscles, he is a man of remarkable stature and physical force.

As the waiter was bringing some things that had been ordered I remarked the fluency with which Mr. Tesla spoke French, and asked him how many languages he knew.

"Not very many," he said, "six, or seven, or eight; but my father was a great linguist; he spoke eighteen languages. Besides that he was a remarkable mathematician." 

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



FOHAT

Box 4587

Edmonton, Alberta

Canada, T6E 5G4



Recycled Paper