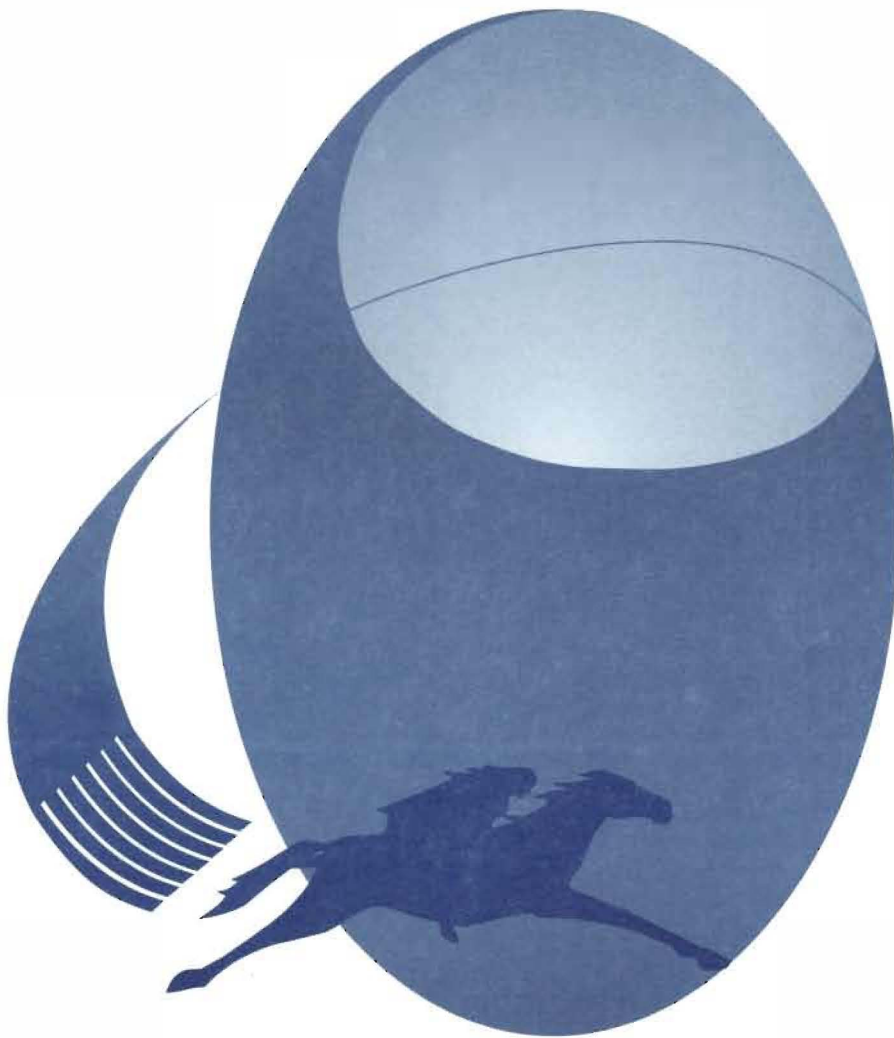


FOHAT

Volume I, Number 2

Summer 1997



*What on Earth is
Going On?*

*Fohat
and the
Spiritual
Monad*

*H.P.B. and
Alice Bailey: Not
From the Same
School? - The
Debate Continues*

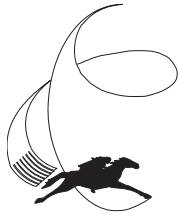
A Vehicle for the Ancient Wisdom Tradition

FOHAT'S MISSION

With humanity now at a crossroads with respect to its future evolution, the time is right for a magazine that will help to create the environment needed for every aspiring individual to realize his or her own inner potential. Words by themselves are lifeless shells if they do not find a home in an individual possessed of a good will bent towards manifesting Truth in self so as to eventually come to that state where Father and Son are one. Today, Man is bombarded by empty dogma from every corner. Words are twisted in order to serve the selfish desires of the few. Confusion and ignorance reign supreme. How do we lift ourselves from this state of darkness?

There has existed from the beginning of time a doctrine, sometimes referred to as the Ancient Wisdom Tradition, which points the individual towards the essential Wisdom or Truth embodied in the Cosmos and correspondingly in Man and in the smallest atom found in Nature. This essential nature shared by all things is the basis of the doctrine of Universal Brotherhood and the source of Man's compassion for all living things. It is our Unknowable Source and our Spiritual destiny. A wise compassion based on an understanding of this Ancient Wisdom Tradition will enable Mankind to perform with greater clarity its duties of compassion and lift Man and all those beings following in its wake towards a more enlightened future. How do we reconcile the many different traditions battling for Truth?

It is said that all of the Great Religions of the world find their source in the Ancient Wisdom Tradition. This tradition points the individual possessed of good will towards the Truth that lies at the centre of all of us. Consequently, if readers were to adopt the motto, "There is no Religion Higher than Truth" and also to proceed in a spirit of brotherly good will, each of us following his or her own tradition would come to a body of understanding that all could agree on. The environment for this pursuit is a desire for Truth and brotherly good will. Vigilance is the key to maintaining this environment. Anyone who questions the motives of another; anyone who tries to insinuate that another has an agenda other than the pursuit of Truth; anyone who by way of mere suspicions blackens the name of another, participates in the destruction of the environment of Truth. Vigilance is the key to a brotherly community pursuing Truth. Truth is the goal, brotherhood is the means, and vigilance is our duty. The synthesis of these three elements is Jñāna-Yoga which has been described as one of the safest and most effective of all the Yogas. 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.



FOHAT

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Summer 1997

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To be featured in coming issues:

CLONING – *Real Life* or a Cheap Imitation?;

Alice Leighton Cleather – Insights into an early Theosophist;

Psychic Warrior – WHERE IS HUMANITY HEADING?;

AND MUCH MORE!

Overcoming Dogma

I would first like to welcome and thank all those who have subscribed to *Fohat*. I hope that as we stumble along, hopefully improving with each issue, the trust that you have given us will be rewarded with a magazine that reflects Theosophy — the Ancient Wisdom Tradition — as it exists in our time. I further hope that together we can make Theosophy known to a wider number of people. I can think of no greater accomplishment than that the existence and aims of Theosophy be of common knowledge, at least to those people capable of grasping its teachings.

This idea of popularizing the knowledge of the existence of Theosophy is one point of many made in a recent article by Geoffrey Farthing printed in the May, 1997 edition of *The High Country Theosophist*. In the article, “The Theosophical Society And Its Future,” Mr. Farthing does a wonderful job of giving the history of the Adyar-based Theosophical Society from inception to the present and challenges members to make the difficult decisions that are necessary if we are to carry Theosophy on into the next millennium. He contrasts ably the H.P.B./Masters’ Theosophical program and teachings with what was introduced later through such writers as Besant, Leadbeater, and others. This historical outline certainly brings home the necessity for an understanding by its members of the history of the society. Without this history it is impossible to understand why there exist today the many societies, each following a different line of teachings and unable to fruitfully speak with one another.

From the perspective of one introduced to and familiar with the original teachings, if the differences that Mr. Farthing points to between neo-theosophy and the original teachings are accurate, then it is difficult for one to understand how anyone with an understanding of the original teachings could confuse the two teachings as somehow being

compatible. Mr. Farthing points to differences that undermine everything that H.P.B. and the Masters tried to accomplish. Religionism, initiations, and public pronouncements of associations with the Masters are just a few of the practices indulged in by those individuals who came after Blavatsky. Anyone with a proper understanding of the original teachings would be suspicious of someone who indulged in any one of the above practices, but to call teachings that promote such practices Theosophical is beyond understanding. Such practices are everything that Theosophy is not. It is understandable that there exist those who are attracted to the teachings of Besant and Leadbeater, however, as Mr. Farthing points out, let us make sure that there is a sharp demarcation between that which is called Theosophical and this sort of material.

It is strongly urged that anyone serious about the study of Theosophy look at what Mr. Farthing has to say in his manifesto. For those familiar with the history, and for those less so, Mr. Farthing provides a good starting point from which serious debate about the future of the society can be conducted. Mr. Farthing points out that during the 20th century “the great fear” has been of “dogmatism” such that Theosophy finds itself in the silly position where it cannot even debate the merits of different systems of thought without being viewed as dogmatic. This could very well be the essence of the current lesson that we as Theosophists must learn. Debate must be vigorous, especially within our own ranks, if we are to progress towards any new insights. Debate keeps the waters stirred and prevents stagnation. There is an aspect of debate that can be described as “the overcoming of pride of self.” Perhaps this is the problem; we are too scared to debate lest we wound someone’s pride. If this is the case, the once unified waters of Theosophy are sure to dwindle into separate and stagnating pools of dogmatic thought. Could there be a greater tragedy?



Letters to the Editor:

Fohat

I have read your FOHAT: Vehicle for the Ancient Wisdom Tradition, and learned from it. Congratulations to you all (which, of course, includes the editor, assistant editors, and publisher!) . . . And may it continue 'Springing on a forward march with its content of blooms — and fragrances, inner and outer.

Emmett and Carmen Small

Thank you so much for introducing me to your new publication, FOHAT — a mighty name indeed for this venture! It appears to have much of interest for the theosophical student . . .

Joy Mills

The mandate of the magazine and its main intent are certainly to be lauded, being totally in synchronicity with the true spirit of Theosophy and inspirationally expressed in your opening mission statement. I could not agree with you more that the motto "There is no religion higher than Truth" is the key to reconciling "the many different traditions battling for Truth."

Fiona Odgren

On Alice Bailey

It should be borne in mind that the source of much of such inspiration is the Masters of the second ray of Love-Wisdom headed by the Christ and served among others by the Masters KH and DK.

Master KH contacted HPB to found Theosophy. He contacted Alice Bailey and introduced DK to inspire her writings. He also contacted Earlyn Cheney to found Astará. Being immortal he will also contact other mystics in the future to found other movements. That is his job as an educator. Whether certain books were written by Tibetans or Indians hardly deserves consideration compared with consideration of the truths expressed.

The occasional use of the word God by A. Bailey does not at any time refer to the 'Big Man in the Sky' still worshipped by many, nor to the One Initiator Sanat Kumara who is the nearest entity to Our Father Which art in Heaven referred to in the Lord[']s Prayer. Sanat Kumara is the Head of the Masters in the Earth Hierarchy. He is answerable to the Head of the Solar Hierarchy who is in turn answerable to the Head of the Cosmic

Hierarchy. (God knows to whom He is answerable.) . . .

Eric Labrum

If a man came to me as a Trabant owner, and, after realizing that he believed that the best of all possible vehicles was a Trabant, that no other one but that could satisfy him, why should I disabuse him of his bias with a Rolls Royce? Indeed, such a concept would cause him anguish, perplexity, and possibly resentment, and this the Mahatmas avoid. Defense of "god" by the interpretation of a single Brahmin? One of the chief purposes of the T.S. is to raise mankind from the sinkhole of superstition surrounding "god" and its votaries who daily slaughter each other for HIS greater glory.

Richard Robb

Enemies

The sentence, "The idea of a periodical publication has long been in the minds of the members of Edmonton Theosophical Society and might have been realized sooner if not for the successful barriers put up by our enemies," struck a discordant note compared to the rest of the magazine.

If there's just ONE SELF, then the phrase "successful barriers put up by our enemies" has a limited usage. Tibetans too would be free if it weren't for the barriers put up by their enemies.

It may be that the "barrier" belongs to the one who sees it rather than to whom they are pointing.

Granted HPB used that phrase on some occasions, so perhaps if we bear the karma of where our finger is pointing, then why not. Even Jesus turned over the tables of the money-changers, and Buddha made all the monks get out of bed and listen to a tongue lashing regarding their inability to comprehend, respect, and make room for the aged.

Jerome Wheeler

Tibetan Buddhism

. . . I am impressed again by R.B. MacDonald's interview with Geshe Kaldan that even at the best Buddhism and Tibetan Buddhism is still an exoteric Religion, as is obvious in such teachings as reincarnation as animals.

Jake Jaqua

What On Earth

Is
Going
On?



Even in point of weather the whole of the past year was an insane year, an unhealthy and uncanny year, which shifted its seasons, played ducks and drakes with the calendar and laughed at the wisecracks who preside over the meteorological stations of the globe. Almost every nation was visited by some dire calamity.

— H.P. Blavatsky *Collected Writings*, vol. X, 277

We approach the twenty-first century with the uncomfortable knowledge that, despite some consistent, important new findings, our understanding of nature's role in causing climatic changes from the earth's beginning to now is still too unsatisfactory to provide more than a few reliable explanations and predictions. There are simply too many plausible explanations for most climatic events to convict any one of them beyond a reasonable doubt.

— Schneider and Londer, *The Coevolution of Climate & Life*, 293

Globally, the 1990's have been helplessly plunged into aberrant weather, fatal in consequence for many human beings. Weather patterns are not following their predicted courses, making meteorology unduly difficult. Ascribing definite causes to the extreme weather variables we are experiencing globally is improbable. Amalgamating a myriad of possible causes (physical in origin), we are unable to fully explain, with our human apparatus and all accessories, what is provoking the interminable eccentric weather in the 1990's. Enigmatic causes, oblivious to the West, should be examined and incorporated into theories, with the hope of adding a few more pieces to the weather puzzle.

The number nine is universally considered the number of change. Double nine, say a handful of observers of Nature, is connected with bad weather. How was such an abstract idea tangibly authenticated? Perhaps they reached that conclusion through diligent observation. In France, a meteorologist of Paris in the 1800's "went to the trouble of compiling the statistics of the coldest seasons, and discovered at the same time, that those years which had the figure 9 in them, had been marked by the severest winters" ("Cycles" 243). Similar coincidences may be found encasing history up to the present. A few examples are sufficient. On January 9, 1889, "one of the greatest storms that has ever passed over any part of Canada" (*CMM* January) occurred over Niagara Falls. In September (the ninth month) of 1989

“Hurricane Gilbert . . . rampaged through Mexico and the countries of the Caribbean. It was a world record breaker, the most powerful hurricane yet recorded in the Western Hemisphere. . .” (*DNFRD* 15). In 1991 “more than 125,000 people were killed in a cyclone in Bangladesh. The disaster left ten million people homeless” (*DNFRD* 21). In March 1989, a most unusual and fascinating phenomenon was recorded: “. . . an auroral superstorm overloaded utility circuits in Eastern Canada, causing intense power surges that left Montreal and large parts of Quebec blacked out for as long as nine hours” (*DNFRD* 35). The numerous climatic events of the 1990's, fresh in our minds, need not be mentioned; we know them well.

Looking back in history, ancient men of wisdom ascribed mathematical calculations to periods of war, cataclysms, epidemics, periods of extraordinary weather fluctuations, cycles of revolutions, and the rise and fall of empires, to name a few. They taught that all figures in whatever combination or however multiplied, represented philosophical ideas relating either to a moral or a physical fact in nature. Invariably, some combinations were fatal, some beneficent. According to W. Wynn Westcott:

The ancients had a fear of the number Nine and its multiples, especially 81; they thought them of evil presage, indicating change and fragility. At the 9th hour Jesus the Saviour died. Nine was also “the earth under evil influences” (*Numbers* 93).

Unlike the ancients, it is difficult for us to judge such numerical philosophy. What standard can we apply as the measure of truth?

We depend on technology now; it does our thinking for us. While technology and science are based on number, it must be noted that the true significance of the number nine, and all other numbers, remains concealed. Otherwise, according to some, it could lead mankind to speedy destruction, as it is a higher science dangerous in the hands of the ignorant. Blavatsky writes that “for the benefit of mankind, such truths have to be revealed gradually and with great caution” (*CW* XIV 64) as “[t]he secrets of nature generally cut both ways,

and in the hands of the undeserving they are more than likely to become murderous” (*CW* XIV 104). Therefore, numbers, their symbols and their influences are secret. This does not invalidate their nature. If, in some obscure manner, nine is associated with the weather, it could apply to the 1990's. The best way to find out is to keep on watching or to start observing. Who knows; future meteorology, crusading with ‘new’ knowledge, might reverberate to the deep significance of numbers, in contrast to contemporary digits and their measures. Numbers seem to be the blueprint for everything. One common example is time (as in continuum or successive existence) and its inherent cycles.

According to John Wheeler, “[t]ime is nature’s way to keep everything from happening at once” (*Time* 236). Within the time continuum we find cycles—periods of time at the end of which certain aspects repeat themselves. This might be one of the missing pieces in the weather puzzle. Millenniums, centennials, and the minor cycles of fifty and ten years’ duration, never fail to bring marked events in the history of nations. We are at the close of a hundred year cycle, one that appears burdened with the task of tearing down the old, making way for the new. Some cycles are a readjustment of national and international equilibriums, working hand in hand with the law of cause and effect. In the midst of a ten year cycle—whirling with undispersed energies gathered over the course of the century—the conditions could be perfect for readjustments that manifest by way of wars, mass killings, collapse of governments, climatic disasters and diseases (which seem to be reaching a zenith). Robert F. Kerr writes that “[c]yclic periods are those at which certain influences gain in power, many conditions become favorable and the elements of smaller cycles now begin to appear *together* in the turning of a greater cycle” (“CAN” 8). The concept of cycles was once accepted only in the East; we now find it in the West. Science admits that regular periodicity exists in nature, and that multiple calamities are something more than mere blind chance. Modern writer Paul Davies outlines that at the turn of the century, while scientists squabbled about which way the cosmic direction of time was flowing, “the concept of cyclicity made an astonishing entrance into Western science” (*DNFRD* 36). Meteorology acknowledges

that, although irregular weather can occur any-time within any century, certain periods are more intense than others. Such a shift of consciousness is exemplified in Antony Milne's book *Earth's Changing Climate: The Cosmic Connection*:

. . . Man's awareness of his place in the cosmos has gathered revolutionary momentum. It now goes beyond the dimly perceived understanding that planet Earth is merely a tiny cog in a massive cosmic carousel. . . . For the truth is, the universe is dynamic: everything in it from particles to nebulae is in a constant state of flux and movement. . . . Indeed, universal forces succeed in regulating literally trillions of energy cycles in all organic and inorganic matter, throughout space. They are all miraculously harmonized at the stellar, planetary, climatic and even biological level into one everlasting and deep "song" of life, a concept first envisaged by Copernicus and Kepler (ECC 5).

He goes on:

At the Non-Linear Systems Laboratory at Warwick University they are hoping to bring order to chaos, where a technique known as fractal geometry can convert irregular patterns into understandable rhythms of self-similarity. . . . Weather and climate, as we have seen, follow cycles and display periodicities, and this is to be expected. As all matter in the cosmos and the solar system functions according to a distinct periodicity it follows that it would not be unusual if periodicity is detected in phenomena here on Earth (ECC 43).

He states that the universe is dominated by rhythmic cycles of enormous variety. Such statements, emanating from the scientific community in 1989, are truly a resonance of ancient philosophy. Milne adds that there are perceived cycles and periodicities that cannot be explained in purely terrestrial terms. He continues, "[h]eavenly cycles, in short, can drastically alter the global heat balance and the 'weather machine', and make it far harder to determine how the climate will be affected" (ECC 78). Weather is a science. Appropriating symmetry to the chaos Milne discusses is a tremendous

task. Some components that combine to determine global and regional climates and changes warrant enumeration: the Jupiter Effect, solar radiation and magnetic fields, earthquakes, sun spots and their cycles, solar fluctuations, planetary alignments, gravity, the earth-sun-moon alignment, magnetic flips, oceans, terrestrial convection currents (unsymmetry and unevenness of the planet surface), tilting, wobbling earth, volcanoes, greenhouse effect, and so on. Boris de Zirkoff asserts that there are ways of surmounting such giants, but from a standpoint that remains incomprehensible to the average human being. He writes:

Seeming chaos resolves itself into the pattern of an intelligent and planned change, when viewed from a vantage point high enough, and commanding a perspective wide enough, to see the far distant horizons on all sides. Therefore, let us ascend in our minds to as lofty a vantage point as we can, and view life fearlessly and without bias ("Justice" 5).

It makes sense, but will human consciousness ever merge with this grand ideal? The answer lies in the power/impetus behind the cycles. What determines the nature of cycles? De Zirkoff writes:

The World of Today is a powerful manifestation of both individual and national, and even global Karma, on the scale of the entire human race. . . . These powerful Karmic Agents may be either Destroyers or Builders. . . . Destroyers are often more conspicuous than Builders, and that is why recorded history gives them such a prominence. So let us not be dismayed, facing as we do, a world in upheaval! Life is a manifestation of Law and Order. . . ("Justice" 4-5).

It is the universal law of cause and effect, of action and reaction, of attraction and repulsion. Universal laws such as karma are an undeviating and unerring tendency in the Universe to restore equilibrium, and they operate incessantly. Disturbances we suffer from are a product of our own making, applicable not only at a personal level, but regionally, nationally and internationally. Could the odd weather the 1990's have borne to date, where enormous

. . . continued on page 45

IN THEOSOPHY'S SHADOW VANITY WHISPERS

by Nicholas Weeks

This article is intended mainly for those newly attracted to the books of Alice A. Bailey. Her claim that her teachings came from the same Occult Brotherhood that taught HP Blavatsky, the founder of the modern Theosophical Movement, is not supported by convincing evidence. This short piece is not about whether people do or do not find Bailey's writings inspiring and wonderful; but simply whether HPB and AAB had the same mentors, as claimed by Bailey. Bailey's guide claimed to be the same Tibetan Adept Djual Khool that was one of HPB's teachers. This paper will propose that the so-called Tibetan and the Hierarchy pictured in Bailey's books, are not Djual Khool and the Adept Brotherhood known to HPB.

Bailey asserted that her teachings are grounded in and do not oppose in any fundamental way Theosophy as lived and taught by HPB and her Gurus within the Occult Brotherhood. This assertion is false. Her books are full of the pseudo-theosophy pioneered by CW Leadbeater. For example, Bailey put huge spiritual value on the Great Invocation¹ which is supposed to induce Christ and his Masters to leave their hidden ashrams, enter into major cities and begin to dictate the redemption of Aquarian society. The Theosophy of HPB and her Gurus emphasizes reliance on the Christos principle² in each person uplifting the

individual and thus, very slowly, all of humanity.

Efforts to discern reality from illusion need not be confined to our study and meditation times, but should also pervade our ordinary daily life. Yet I have little confidence (based on past experience) that devotees of Bailey will wish to compare closely the main principles, themes or keynotes of real Theosophy with their present faith. However, if one does want to see the contrast and polarity between the two, consider using some of the five methods listed. Hopefully, followers of Bailey will not rely exclusively on her own explanations. Surely, if she really teaches the same basic Theosophy as HPB, one could resolve any conflicts between their teachings without acceding to AAB's every proclamation. The template of basic Theosophy is in the original writings of HPB and her Gurus. Bailey's key teachings must match this template or they cannot be from the same sources that taught HPB.

1) Compare statements of primary goals and objectives. One such threefold purpose of the real Brotherhood was expressed by Koot Hoomi, the actual Guru of Djual Khool and supposed guru of Bailey's guide.

The God of the Theologians is simply an imaginary power . . . Our chief aim is to

deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery.³

Bailey's view that the Theosophical Movement revolves around humanity invoking an avatar and his adept disciples is foreign and opposed to Theosophy as taught by HPB and the Brothers. Bailey wrote plenty about chanting the Great Invocation to supplicate and vacuum forth from their high plane, our saviors, the Christ and his Masters. As if Masters and avatars are too nonchalant or powerless to come forth to save us without millions first imploring them. Yet HPB wrote that to draw near the Masters "CAN ONLY BE DONE BY RISING TO THE SPIRITUAL PLANE WHERE THE MASTERS ARE, AND NOT BY ATTEMPTING TO DRAW THEM DOWN TO OURS."⁴

Consider another HPB quote and note the spiritual self-reliance and impersonal nature of divinity advanced.

Each human being is an incarnation of his God [Higher Self]. . . . As many men on earth, so many Gods in Heaven; and yet these Gods are in reality One, for at the end of every period of activity, they are withdrawn like the rays of the setting sun into the Parent Luminary, the Non-Manifested Logos, which in its turn is merged into the One Absolute. . . . Our prayers and supplications are vain, unless to potential words we add potent acts, and make the aura which surrounds each one of us so pure and divine that the God within us may act outwardly. . . . [A] prayer, unless pronounced *mentally* and addressed to one's "Father" in the silence and solitude of one's "closet," must have more frequently disastrous than beneficial results . . .⁵

The fact that for thousands of years most people have not worshipped their own inner divinity, as suggested above, is one reason why the Theosophical Movement was reborn a century ago — to try to counter this separative tendency to invoke an external, personal deity. Since Bailey's Great Invocation is to be droned by the masses in this conventional way, it opposes the

self-reliant, non-theistic attitude (and silent practice) suggested by the Brotherhood. This is another point in favor of Bailey's guide not being Djual Khool.

So what should a follower of Theosophy rely on (and recommend to others) to subdue their passions and selfishness and thus foster planetary redemption? "His Higher Self, the divine spirit, or the God in him, and . . . his *Karma*."⁶ Karma means expressing altruism in thought, word and deed *now*. It means practicing "virtue for its own sake," not in order to speed the descent of Christ and the Hierarchy. To put it simply, as one of the Brothers wrote to Olcott in the 1870s: "Act as though we had no existence. Do your duty as you see it and leave the results to take care of themselves. Expect nothing from us, yet be ready for anything."⁷

A letter from an Adept to Annie Besant warned her about the worshipful attitude towards the Masters developing in her Theosophical Society. Bailey was critical of the TS and yet the jargon and gush she wrote about the Hierarchy over 30 years (1919-49) was as bad, if not worse, than that in the TS of the same period. The Adept wrote:

Is the worship of a new Trinity made up of the Blessed M[orya], Upasika [HPB] and yourself to take the place of exploded creeds? We ask not for the worship of ourselves. . . . The cant about "Masters" must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work.⁸

This Trinity of HPB, M and AB was (thankfully) never put forward by Bailey. Instead she chose the fantastic Triune God of Manu, Mahachohan and the Bodhisattva — revealed by CW Leadbeater years earlier.

If the Brothers' work was being hindered by the "confused aura" exuded by the references to themselves in 1900 — ponder how much their work up to the present time must have been

thwarted by Bailey's books, Great Invocation, Arcane School etc.

2) Determine and compare key themes; such as the nature and relationship to humanity, of the Occult Brotherhood. According to Bailey one of the prime aims of the Hierarchy was to prepare humanity for the reappearance of the Christ.⁹ In addition to Christ's Second Coming there will be an externalization of the Hierarchy. Part of this advent involves several of the Masters descending from the etheric plane and taking up lodgings in various cities around the globe. An entire book,¹⁰ plus scads of passages in her other tomes, expound on this theme. The Masters, as dutiful planetary civil servants, will apportion tasks concerning economics, religion, education, etc. amongst themselves. At that point they will proceed with the task of directing the planned new world order.

On the other hand, HPB and her Gurus present the Brotherhood as quite aloof from society's affairs. Which is not surprising since many are liberated from samsara (worldly existence) and would have no interest in greasing the wheels of our suffering, materialistic civilization. As Bodhisattvas They do help, but being creatures of the immutable Law of Karma, "can not stop the world from going in its destined direction."¹¹ HPB wrote:

The more spiritual the Adept becomes, the less can he meddle with *mundane, gross* affairs and the more he has to confine himself to a spiritual work. . . . The very *high* Adepts, therefore, do help humanity, *but only spiritually*: they are constitutionally incapable of meddling with *worldly* affairs. . . . It is only the *chelas* [disciples] that can live in the world, until they rise to a certain degree.¹²

3) Compare technical aspects of the Ageless Wisdom.

4) Contrast the differing meanings of the same terminology.

Space does not permit going into numbers three and four.

5) Compare methods of teaching.

This is not a new debate. With respect to Bailey's teaching method, which uses constant declaration with little or no supporting evidence, here is what Alice Cleather, a member of HPB's Inner Group, wrote in 1929:

Boiled down, what does it all amount to? Simply Mrs. Bailey's calm, unchecked (and uncheckable) assertions, for the validity of which she claims the equally unchecked (and uncheckable) "authority" of her "Tibetan".¹³

The late Victor Endersby pointed out:

There is a gulf as wide as the world between the presentation by H.P.B. and that of Bailey, in the matter of mode alone. H.P.B.'s was accompanied by voluminous evidence from many sources. . . . Nothing of this appears in the Bailey output . . . the entire structure rests on her *ipse dixit*¹⁴ alone. One thing is certain: whatever her "K.H." and "Djwhal Khul" may have been, they were *not* the mentors of H.P.B. That much is surely proven by the texts as anything could be.¹⁵

In 1882 HPB's Master Morya wrote:

A constant sense of abject dependence upon a Deity which he regards as the sole source of power makes a man lose all self-reliance and the spurs to activity and initiative. Having begun by creating a father and guide unto himself, he becomes like a boy and remains so to his old age, expecting to be led by the hand on the smallest as well as the greatest events of life. . . . The Founders prayed to no Deity in beginning the Theosophical Society, nor asked his help since. Are we expected to become the nursing mothers . . . ? Did we help the Founders? No; they were helped by the inspiration of self-reliance, and sustained by their reverence for the rights of man, and their love for a country [India]. . . . Your sins? The greatest of them is your fathering upon your God the task of purging you of them. This is no creditable piety, but an indolent and selfish weakness. Though vanity would whisper to the contrary, heed only your common sense.¹⁶

. . . continued on page 45

Fohat and the Spiritual Monad

by Gerald J. Schueler, Ph.D.

[This article anticipates a request by the editor for articles on the various aspects of fohat. In subsequent issues we would like to print articles on this subject as a way of deepening our understanding of the magazine's inspirational title. Please one and all feel free to submit. - Editor]

The term Fohat was used by H. P. Blavatsky and is apparently of Tibetan origin. To date, this term has not surfaced in any of the many Tibetan texts now available in English translation. Be that as it may, HPB used the term in a sense that links the subjective self with the objective world. I outlined her meaning of Fohat in my *Enochian Physics* (Llewellyn, 1988), as an integral part of what I called the Enochian Monad Model.

HPB defines Fohat in *The Secret Doctrine* as: "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" (Vol I, p. 16). It so happens that the Hindu Goddess, Kundalini, is also a major form of cosmic dynamic energy, and thus Fohat and Kundalini are closely related.

The Secret Doctrine speaks of two primal dualities: abstract space, and abstract motion. Space corresponds to objectivity, matter, body, and femininity. Motion corresponds to subjectivity, spirit, mind, and masculinity. Fohat is the vital connecting link between these two primal dualities, and converts them into a primal trinity. The Two thus becomes Three.

In order to understand the importance of the Two becoming Three, we need to look at some models. HPB gives us a model of the universe (we can call this HPB's Solar Universe Model) in which we have 12 globes situated on 7 cosmic

planes. The model given by HPB in *The Secret Doctrine* actually is a smaller version, a 7-Globe 4-Plane model, but this was expanded by G. de Purucker to 12 globes and 7 planes (see his *Fountain Source of Occultism*). The first plane is divinity itself, and the 7th is our physical universe. There is one globe on the first (highest) plane, and one on the lowest (our physical universe), while all five inner planes contain two globes.

All manifestation begins on the first and highest globe, that situated on the first and highest plane. Manifestation then proceeds downward through one globe each of the inner planes, reaching the lowest, which she calls Globe D. G. de Purucker calls this downward arc, the Arc of Descent. Then manifestation moves upward through the other two globes of each plane until returning to the highest globe, from which it all began. This upward arc is called the Arc of Ascent. An entire circuit is called a Round. The circular model of 12 globes on 7 planes is called a planetary chain, and apparently is the general template used for all planets within our solar system (and possibly other solar systems as well). The model that we are interested in, the one that we are currently expressing ourselves on, is the earth planetary chain. Our physical Earth is Globe D, the lowest of the 12 globes of the model.

The second model that we need is called the Monad Model. HPB adopted the doctrine of monads taught by the German philosopher and

mathematician Baron Gottfried Wilhelm von Leibnitz (1646-1716). Probably the best definition of the divine monad was given by G. de Purucker, who called it a consciousness center. The divine monad is massless and spaceless, like a geometric point. In HPB's Solar Universe Model, the divine monads are situated just above the first cosmic plane, and thus are just outside the model itself. The model represents time and space. The monads are therefore outside of both time (therefore they are eternal) and space (therefore they are infinite). They serve as the basic model input.

It is important to keep in mind that the monads themselves never enter the 7 cosmic planes of manifestation. Rather, they send out a "ray" or self-expression that enters the model at the highest plane, on the highest and most spiritual globe. These rays are the "pilgrims" that circum-navigate the globes and planes, not the monads themselves.

The divine monads are singular indivisible entities (a monad is indivisible, by definition). Their rays, however, are trinary. Each monadic ray has three basic components, and thus are aggregates, like everything else within the 7 cosmic planes. They consist of a subjective element, an objective element, and an interconnecting link. I have called the subjective element, the I, the objective element the Not-I, and the connecting link fohat. To-

gether, I have called this triune unit the I-Not-I Monad (see my *Enochian Physics*) although technically it is no longer a monad at all. It could also be called the Motion-Space Monad, or simply the spiritual monad.

The spiritual monad moves along the Arc of Descent, manifesting on the three highest globes until it is ready to reach the fourth globe downwards, which HPB called Globe A. With each descent into time and space, the



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subjective I and objective Not-I become more defined (and thus more limited). The 3 highest planes of our model are spiritual and are sometimes separated from the lower 4 material planes by a dividing

line called the Great Outer Abyss, or simply the Abyss. This term comes to us from the Qabala (or Kabbalah) where the globes are called the Sephiroth. It is in the Abyss where spirit becomes matter (on the Descending Arc), and matter becomes spirit (on the Ascending Arc). When the spiritual monad reaches Globe A, it is no longer a spiritual monad, and indeed, what it becomes at that point depends upon its previous experiences. Like the divine monad, it too sends out a ray of itself, and it is the ray of the spiritual monad that circulates through the lower 7 globes.

It is at this point, when the spiritual monads reach their nethermost point of expression, that collectivity begins. Monads of like intent and karmic experience tend to join forces, and collectively we can look at them as waves, or life-waves, since life is inherent in all monadic expressions. For example, a large number of spiritual monads will collect together to form a human life-wave, and they will enter Globe A in this collective fashion. It is the combining or grouping of spiritual monads into a life wave that creates what is called collective karma. Each life wave has its own collective karma. Karma, as we know it, only exists on the 4 lowest planes. Spiritual monads entering Globe A take on both individual or personal karma and the collective karma of their life wave. When these monads return through Globe G back through the Abyss, their karmic attributions are

sloughed off, to become the shistas or residues which await the next Round.

What does all of this have to do with Fohat? To answer this question, we must first look at another model. Lets call it the Newtonian Universe Model. The Newtonian Model is the normal or commonly accepted model of our universe. This model looks only at Globe D. In this model there is one and only one world, and we are each subjective residents on that world. Different experiences are said to be caused by flawed individual sensory data or its flawed interpretation by the brain. When someone's experiences are way out of line with common experience, they are said to be "insane" or mentally ill. Mental health, according to this model, is largely defined as staying within the commonality of experience. When someone has an experience that cannot be substantiated by others, they are said to be hallucinating and all such experiences are considered pathological. Needless to say, the Newtonian Model has little knowledge of fohat. In the Newtonian Model, fohat is simply the brain's ability to correctly interpret sensory data.

Knowledge of fohat, and especially of the triune spiritual monad, coupled with HPB's Solar Universe Model, have forced me to renounce the

Newtonian Model. While adequate for most of our society, and especially for the scientific materialist, I find it to be overly simplistic and terribly confining. Instead, I prefer a more theosophical model: one that takes into account a broad spectrum of consciousness levels, from the material up to and including the spiritual. HPB's Solar Universe Model, when coupled with the model of the triune spiritual monadic ray, presents us with a whole new universe model: an I-Not-I Monad Model, if you will.

The glyph for this new model is a circle with a dot at the center. In this new model, every person is a subjective self or dot surrounded on all sides by an objective environment or circle. And the dot and circle are interconnected by an evolutionary fohatic force. We are not separate from our environment, nor are we independent of it in any way. In this model, the world depends on us just as much as we depend on the world. In fact, we each live in our own valid world. The collectivity that the spiritual monads entered into at Globe A included mutual (unconscious) agreements as to the laws and "rules" that would be observed during the forthcoming Round through Globe G. The net result of this collective agreement is that large portions of our Not-I's or objective worlds would overlap or be shared together. This sharing enables us to experience life together as

a single world, and thus the Newtonian Model becomes rather firmly established by the time we reach Globe D. Those experiences that we all have from time to time that are not shared by others, rather than being pathological, are simply experiences in those portions of our Not-I or personal world that is not shared.

This new model accounts for all schools of magic (the conscious control over ourselves or our environment) as being a deliberate re-focusing of the fohatic linking force. This fohatic linking force is evolutionary, and like kundalini usually lies dormant and unnoticed. The model also accounts for most dreams and pathologies as the triune monadic ray having experiences on other lower planes or subplanes. It accounts for transpersonal experiences as the triune monadic ray having experiences on the higher cosmic planes. It accounts for telepathy as the natural intercommunication between any two spiritual monads within the same life wave. And so on. I have found this new model to be far superior to the Newtonian Model or any other model in helping me to explain some of the things that I have experienced in my life although I agree that many will find it too mystical in nature to accept without some careful thought and introspection. ☺



A free sample copy of Fohat will be sent to anyone you might suggest. Subscriptions can be purchased according to the rates noted on page 3.

On Enemies

by Robert Bruce MacDonald

There is an interesting question as to whether an organization dedicated to the Brotherhood of Man, such as the Theosophical Society, should have enemies. Is not the ideal to attempt to live in peace and harmony with all others? When attacked should we not turn the other cheek and avoid any ensuing unpleasantness? Perhaps a Theosophist should state his position and then withdraw from the battle so as not to invite any further attacks, and as for any that do come perhaps he should ignore them until they at last fall away. In order to get a clearer sense of what the right course of action should be, perhaps we need to investigate the whole concept of enemies a little further.

Often, when we think of enemies, we think of the proverbial 'hated enemies.' Hated enemies are individuals who embody certain values that are opposed to the values held by ourselves, and we fear and then hate the possibility of those values gaining ascendancy. This hatred motivates us to do battle. Sometimes we are enemies with an idea such as poverty. Poverty is but an idea, and as such we do not usually come to hate the idea but rather our sympathy for those afflicted with poverty motivates us to do battle with poverty. What kind of insights can we gain from these two types of enemies?

Is it not right to hate that which is evil? It is not only wrong to hate that which is evil, it is dangerous. We can demonstrate this by thinking of the positive pole of a magnet. Bring two positive poles together and they repel. Is this not hatred in its simplest sense—where we try to dominate that which is like us? Whichever pole is stronger naturally has a greater sphere of influence and is able to push the weaker pole away. In a sense, hatred is the act of making oneself over into that which one hates in order to keep it away. This is one way that Karma teaches, and it is a foolproof method. You become that which you hate and eventually understand and overcome that form of ignorance. Then perhaps sympathy for the ignorant is a better path, for are we not supposed to love our neighbour?

Sympathetic love, again, is wrong and dangerous. Sympathy is another way of taking on the form of ignorance. Consider a wealthy man possessing a great sympathy for the poor—his enemy is poverty. He identifies so strongly with the masses of the poor that he spends every penny he has in trying to feed these unfortunate members of the human community. His sympathy, in the end, has made him into that which he sympathized with. And yet for all of his efforts, there are not fewer poor, in fact for all of his efforts, it is very likely that there is one more member of this wretched body of people, himself. Perhaps, the poor are not poor because they lack money, they are poor because they lack the insight necessary to lift themselves from their respective plights. The insight might be different for each, nevertheless, they are poor for a reason, not by accident. You cannot cure a disease by being an enemy of the symptoms. In trying to fight the symptoms, you simply delay the disease from manifesting completely. Sympathy for the afflicted is again a dangerous motivation with which to deal with enemies. If hatred and sympathy are both dangerous paths then perhaps we should simply turn the other cheek and avoid being drawn into a confrontation.

Clearly we cannot turn our back on the problems of our time, it is our duty to do what we can to solve these problems. What then do we do? Let us look to what Krishna has to say in the *Bhagavad-Gita*.

O son of Bharata, as the ignorant perform the duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest (BG, 25-26).

This sentence points us to the essence of the problem before us. Ignorance is associated with the "hope of reward," wisdom with duty. When someone comes to you seeking advice on a problem, invariably the answer to that problem is to ask what is your duty? What action will benefit mankind? In the case of one's enemies sometimes it is best to ignore them, whereas at other

times one must act. Blavatsky in *The Key To Theosophy* writes the following:

If by allowing them to go on unchecked other persons may be thereby injured, it is certainly our duty to obviate the danger by warning them privately. But true or false, no accusation against another person should ever be spread abroad. If true, and the fault hurts no one but the sinner, then leave him to his Karma. If false, then you will have avoided adding to the injustice in the world. Therefore, keep silent about such things with every one not directly concerned. But if your discretion and silence are likely to hurt or endanger others, then I add: *Speak the truth at all costs*, and say, with Annesly, "Consult duty, not events." There are cases when one is forced to exclaim, "Perish discretion, rather than allow it to interfere with duty" (*Key*, 255).

It is clear then that one fights an enemy motivated by duty and not by hatred nor by sympathy for the afflicted. But do Theosophists have enemies?

Blavatsky asserts again in *The Key* that "the number of our opponents is more than considerable" (*Key*, 273). We are living in the Kali-Yuga—the age of darkness—and consequently the enemies of an organization battling for moral and ethical life are many. Blavatsky further states:

We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice, and obstinacy, the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes? Yet, again, there are more insidious foes, who "take our name in vain," and who make Theosophy a byword in the mouths

of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all — those of a man's own household — Theosophists who are unfaithful both to the Society and to themselves. Thus indeed we are in the midst of foes. Before and around us is the "Valley of Death," and we have to charge upon our enemies — right upon his guns — if we would win the day. Cavalry — men and horses — can be trained to ride almost as one man in an attack upon the terrestrial plane; shall not we fight and win the battle of the Soul, struggling in the spirit of the Higher Self to win our divine heritage (*CW XI*, 163-64)?

Our enemies are all around us and numerous. The more active a centre is, the more enemies it will attract and this is only right and proper.

Blavatsky again, writing on the faceless enemies who work behind the scenes controlling certain foolish puppets:

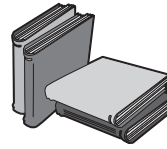
. . . *I defy them to do their worst*. They may achieve great mischief and throw confusion into our ranks, especially among the faint-hearted, and those who can judge only by appearances. *They will not crush the Society*, do what they may (*Key*, 272-73).

The enemies of Theosophy play an important role in the growth of the Society. They help to sift out those not yet ready, leaving behind a dedicated core of tireless workers. The more powerful a Theosophical centre you have, the more powerful will be the enemies you attract. In a sense your enemies are a measure of your success. However, the enemy is only dangerous to those not yet ready, and as long as there exists a dedicated core of tireless workers, the Society will continue.👉

Abbreviations of Works Cited

- BG* The Bhagavad-Gita. Trans. William Q. Judge. Los Angeles: The Theosophy Company, 1986.
- CW* H.P. Blavatsky Collected Writings. (14 vols + index) comp. Boris de Zirkoff, et al. Wheaton, IL: The Theosophical Publishing House, 1966-.
- Key* Blavatsky, H.P. The Key to Theosophy. Pasadena: Theosophical University Press, 1972.

Book Reviews



Lucifer Cumulative Index, compiled by Ted Davy. Edmonton Theosophical Society, 1997. 224 pages, ISBN 0-9681602-0-4. Price: 25.95 Cdn, 23.95 US.

A frontispiece with a xeroxed reproduction of the original *Lucifer* magazine cover heralds a finely hewn Index to Vols. I — XX. Mainly an Index to persons, events and major article topics, it does not profess to exhaustively treat concepts or ideas. It lives up to the scope of *Lucifer* stated in the Preface: to be an important reference source regarding key players and events in the Theosophical Movement from 1887 — 1897.

The concise, but thorough Index of 164 pages is augmented by 59 pages of Appendices, comprising three space-saving sections for bibliographic type items and chief events.

- I. (a) Book Reviews by Author
(b) Book Reviews by Title
- II. Theosophical and Mystic Publications
(a) Journals (b) Pamphlets; Books
- III. Theosophical Activities
Arranged by National Sections under major countries and cities.

The high quality paper and typeface is comparable to the original issues. Volume numbers in bold Roman Numerals provide excellent contrast to page numbers in regular font. Main headings are also in bold type, with each author's "Articles, etc." indented at the close of other subentries under his name. It is to be regretted that the cover title places the word "Lucifer" in such small letters. It would have been striking to see the magazine's title in tall caps of the same font size and perhaps preceding the words "CUMULATIVE INDEX".

One is impressed by how many persons contributed over the years to *Lucifer*, even if only by book reviews or correspondence. The name of each reviewer is added after title reviewed where known. Only major figures are given birth/death dates, quite understandably, since many writers signed by initials only. Untitled items or letters to the editor may be given topical names (i.e. "On Talismans"). Lead quotes or poems are designated under authors by their original source titles, even when not provided by *Lucifer*. The compiler must have searched hard for some of these obscure sources.

Under "Blavatsky" we find not only her articles, "Editorial Footnotes", Replies, Notes, Book Reviews

and Translations, but also tributes, criticisms, and "Articles *In Memoriam*". Following these entries, the subentry: "Other Articles About" includes a poem, information on her seal and her ring.

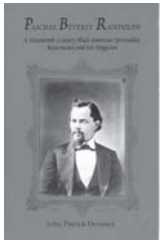
A separate sub-section under Judge for "The Judge Case" is valuable to those researching that unfortunate era. Readers may be surprised that W.Q.J. contributed quite a few articles to the journal.

Mabel Collins apparently did not contribute many editorial notes, and H.P.B. announces her cessation as Co-Editor in the October 1888 issue (Vol.III: 136). Collins' full-length novel *The Blossom and the Fruit* was presented serially over two years, with final installments noted as partly by H.P.B.

Excluding individuals, headings with lengthy entries include: Buddhism, Christianity and Hinduism; Brotherhood; Cycles; Death (with cross-references to Devachan; After-Death States); Evolution; Karma; Obituaries; Magic; Philosophy; Poetry; Psychic Phenomena; Reincarnation; Religion; Science; Soul; Spiritual Path; Theosophy and Visions. Combined entries also constrain space, a few examples being: Animals/Animal Rights; Dreaming/Dreams; Esoteric/Esotericism; Indian/Indian Culture; Life/Living. The term "Adepts" has a cross-reference to "Mahatmas" which contains only titles pertaining to that term. Hypnotism is cross-referenced to Mesmerism, as one would expect, but there is no main entry for "Principles" — only to be located by "Human Principles." A see reference to the term "Yoga", where one does find other types, inc.: "The Yoga Philosophy of Patanjali," suggests a need for one from "Raja-Yoga" as well. Nevertheless, the use of see references is sufficient for a topical index geared to key words in titles.

As numerous early writers signed their contributions by initials only, the reader is guided to their proper names when known. It must have taken industrious research to trace these often one or two-letter initials. We may conclude by stating that the chief virtue of the index is its topical conciseness and its accuracy, with very few typographical errors of any consequence. We encourage readers and libraries owning sets of *Lucifer* to use this valuable research tool.

Dara Eklund



Paschal Beverly Randolph: A Nineteenth Century Black American Spiritualist, Rosicrucian, and Sex Magician, by John Patrick Deveney. Albany: State University of New York Press, 1997. xxix + 607 pp. Price \$29.95 U.S. (paperback); \$86.50 U.S. (hardcover).

This is the life story of Paschal Beverly Randolph (1825-75). An enigmatic personality, he was an influential if eccentric player in nineteenth century occultism prior to the founding of the Theosophical Society. Until now, Randolph has been a somewhat shadowy figure; thanks to John Patrick Deveney's excellent new biography, much light is thrown on the strange individual who cast the shadow.

An Afro-American (he described himself an octoroon) Randolph was born into a poor family in the slums of New York City. His mother died when he was six, and his youth was poverty-stricken. It goes without saying that he was a lifelong target of racial discrimination.

Seen from its dark side, the life of Randolph reads like a horror story. He was manic-depressive, paranoid, addicted to hashish, and seemingly obsessed with sex. An alcoholic towards the closing years, he ended his generally troubled 50-year span by committing suicide. On this record alone he could only be assessed in entirely negative terms. In spite of this, he is not to be casually dismissed. His tragedy, not an uncommon one, was that the weak personality was no fit vehicle for a fine mind.

Randolph claimed, plausibly, to have taught himself to read, and although receiving in total but a year or so of formal schooling, he developed writing skills that in his generation were rarely matched by those few luckier ones who were well educated. A bold and original writer, he never hesitated to coin words to suit his purpose, though none has had a lasting place in the language. His literal output included numerous books and pamphlets on various subjects, mostly of an occult and pseudo-occult nature. He also wrote novels. Quotations from his works in this book attest to the fact that he consistently penned easy to read, if sometimes bizarre manuscripts.

It is evident also that he was a speaker of no mean ability, a most valuable talent in an age when lectures were a popular form of entertainment as well as a medium for education. In short, his communication skills were broad and exceptional, enabling him to reach an interested public with both the printed and spoken word.

In his youth he found work where he could, starting as a cabin boy — the lowest of the low on the old sailing ships — following which he became a dyer and a barber. But his career was destined to move in other directions. Extraordinarily psychically sensi-

tive, from his late twenties he exploited his mediumistic propensity for a living.

From early days and throughout his "occult" career, he gave himself the title of doctor, peddled medicines of his own concoction and advertised himself as a "clairvoyant physician". Initially he threw himself wholeheartedly into Spiritualism, which was enormously popular in the mid-nineteenth century, and defended one of that movement's offshoots, free love. A few years later he renounced both. For a while, he preached reincarnation, but subsequently spoke against it. He practised Mesmerism, another popular field of the times, especially in France. In England he was introduced to scrying, and thereafter became a practitioner and vendor of magic mirrors. Yet another diversion, was the promotion of a school of Rosicrucianism. All these subjects and more form the bulk of his writings over a period covering most of his adult life. Finally, in his last years Randolph attempted to establish a fraternal society, the Brotherhood of Eulis, through which to propagate his own teachings. But he lacked organizational skills, and it never really got off the ground.

These frequent changes in his outlook and teaching leads Mr. Deveney to describe Randolph as fickle — truly an understatement. But he was consistent in one thing: a thread woven through all his different labels was his conviction of the importance of sex to spiritual progress. To be fair, his writings on sex, when merely advisory and not associated with "magic", *i.e.*, black magic, were likely among the more enlightened available in the nineteenth century, and could have been beneficial to many of his readers who were otherwise deprived of any form of sexual education.

From the mid 1850s Randolph made several journeys abroad. Indeed, compared to most of his contemporaries in the field of occultism he was extremely well-travelled. In Europe he met such luminaries as Bulwer Lytton in England and Baron Dupotet in France. His investigations in the Near and Middle East undoubtedly took him down some of the many sideroads of occultism.

Except for the Civil War Years before, during and after which he turned some of his energies to politics, with the abolitionist and equal rights movements, Randolph stayed the course with his various occult interests.

After his death, Randolph's teachings were taken up and propagated through the organization known as

the Hermetic Brotherhood of Luxor (H.B. of L.), the history of which was published recently as a joint production of Randolph's biographer J.P. Deveney, in collaboration with Joscelyn Godwin and Christian Chanel (reviewed *ETS Newsletter* 2:2 September 1996). In the 1920s, some of Randolph's work was translated and published in German, but for the most part memory of him quickly faded and his teachings fell into oblivion.

Following the life story, two chapters are added in an attempt to show common ground trod by both Randolph and Madame Blavatsky, a theory originally espoused by the H.B. of L. In this writer's view the proposed links are tenuous but need to be seriously considered inasmuch as when in the early 1870s Blavatsky began her outer Theosophical activities in America, it was in a milieu that Randolph had helped to fashion. From a Theosophical standpoint, this section of the book cannot be adequately assessed in a review, but some brief comments are called for.

The most intriguing H.B. of L. theory is that Randolph and Blavatsky had both been initiated in the same Eastern occult fraternity. Unlikely as it seems, it is possible that Randolph could have contacted adepts in his travels, and even been accepted by them as a chela on probation. If so, he would have to be counted among the many "failures" among whom three are mentioned in *The Mahatma Letters to A.P. Sinnett* as having fallen into insanity. HPB did indeed once describe Randolph as a "half-initiated seer" so perhaps this speculation has some basis in fact.

A fantastic incident is cited secondhand from an unnamed source described as a friend of both Randolph and Blavatsky. In this anecdote, Blavatsky was alleged to have had a violent astral encounter with Randolph just prior to the latter's suicide. However, if only on internal evidence the statement is patently false: the incident was supposed to have happened in Adyar, whereas HPB did not set foot in the place until several years after Randolph's death.

The same source suggested the two knew each other from her earliest visits to America. This is, of course, possible. In the 1850s and 1860s their paths feasibly could have crossed once or twice. However, she was for the most part velcro-lipped regarding her specific movements and activities in the years prior to the founding of the T.S., so unless further evidence is forthcoming this is merely an unsupported theory. That Blavatsky knew a lot about Randolph and his writings is highly likely, but she seldom mentioned him, and then only negatively.

Emphasis is placed on Blavatsky's apparent denial of reincarnation in her early writings — thus reflecting Randolph's later position — and her subsequent reversal in this regard. Unfortunately, it is not made clear that the concept of reincarnation with which she disagreed was that espoused by Kardec and his followers, i.e., the immediate rebirth of the deceased personality. The doctrine of reincarnation she taught bore no relation to Kardec's other than the name. Blavatsky's is only adequately explained with reference to the septenary human principles, and was also of necessity linked with the doctrine of karma. Randolph, of course, had been dead several years when this concept was published and there is nothing to suggest that he ever had an inkling of such a teaching.

Although he died a few months prior to the founding of the Theosophical Society in 1875, it is likely that besides Blavatsky, Randolph was known to several early Theosophists who initially had been attracted to spiritualism. That Col. Olcott and William Q. Judge were both familiar with his books is certain, and probably Olcott and Randolph even met in the 1860s. A quotation critical of Randolph is attributed to Judge, but is actually from the pen of Dr. J.D. Buck, another early T.S. member.

Paschal Beverly Randolph wore so many different masks during his fifty years that it is hard to sum up his life. His biographer compares him to a 20th century "guru", but unlike such a one, he was never successful in attracting a large following; and whatever charisma he possessed, it was not the sort that mesmerized myriads of followers to pour great wealth upon him. If anything, he was somewhat of a Barnum who took advantage of the gullible in the circus of psychism; but ultimately he is unclassifiable.

Of the book, no indecision is possible: it is a *tour de force*. Meticulously researched and well put together, its thoroughness sets a standard by which future biographies of nineteenth century spiritualists and theosophists will be judged. Randolph's life is presented fully and fairly. As biographer, Mr. Deveney naturally has sympathy with his subject, but he manages to maintain a reasonable degree of objectivity throughout. Extensive notes and references (covering almost 200 pages!) are evidence of the depth and breadth of research that went into this book. Appendices include a paper containing some of Randolph's teachings on sex, including "The Mysteries of Eulis"; also a detailed bibliography of Randolph's writings.

Paschal Beverly Randolph is a most important work. Altogether, this is an important and valuable addition to nineteenth century theosophical history.

Ted G. Davy

Musings From A Secret Doctrine Class

Stanza IV Sloka IV: This was the Army of the Voice — the Divine Septenary. The sparks of the seven are subject to, and the servants of, the first, second, third, fourth, fifth, sixth, and the seventh of the seven. These (“sparks”) are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana — the Oi-Ha-Hou (*the permutation of Oeaoohoo*).

The *Secret Doctrine* states that the “Army of the Voice” is a term closely connected with the mystery of sound and speech, and that it includes within its scope the hosts of “Builders”, who are the hierarchical order of Dhyan Chohans, as well as the Elemental Kingdoms, all of which are an effect and natural result stemming from the cause — Divine Thought. Humanity, it states, is as a whole, a materialized though as yet imperfect expression thereof.

Connected with this idea of the creative power of sound and speech, Blavatsky goes on to quote from the French author, P. Christian, who describes the process of Human thought and the properties of a person's very name. When the mind creates or evokes a thought, that thought attaches itself to a corresponding entity of the Elemental world and becomes engraved in the Astral Fluid. Following from this it might be said that thought acquires a definite power or energy, either beneficent or malificent, depending upon the nature of the source from which it originated. The magician who knows the occult properties of sound can direct the thought through the creative potency of speech.

Each letter of the alphabet has a corresponding sound or vibration, as well as a numerical value with an occult potency. When a person is called by name, they are subject to the influences, good or bad, that are inherent in it and brought to life by its utterance. Man's “ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER is often fatal to us” says P. Christian (*SDI*, 93). An example of a well-intentioned but misguided and potentially harmful act is that of praying for another. When someone prays for another, they are imposing upon and subjecting that person to the influence of

their own wishes and this is not necessarily of benefit to the poor wretch being prayed for. As the laws of nature are forever adjusting to maintain harmony, there are effects that must be brought to fruition from the causes set into motion. The karmic debts of individuals as well as that of humanity hold man in bondage to the world of effects. It is taught in Occultism that when a person releases a negative thought it poisons them and their surroundings. The antidote, so to speak, is to release a thought of a positive nature to counteract some of the negative effects of the former.

Silence is therefore a virtue of those who have the Knowledge of things secret and invisible, who have developed the spiritual mind and do not have to speak of these things through the utterance of words, for they know that the spoken word involves an act of creation, and they know when to speak and when not to speak. It is the destiny of every Individuality to become a Dhyan Chohan and take their place in the hierarchy of these Beings who are the embodiment of Nature's laws and who sing the World into Life.

What about the written word? What effect does it have? The ideas that are represented by the words are subject to many different perceptions and interpretations depending on who reads them. To take something literally when it was meant to present an idea of something much grander is to diminish its original intent. Why does the full intent get lost? Possibly the elementals surrounding a person act as a screen allowing in only particular portions of that grand message. If the elementals are all-pervasive then the spirit of the word gets reduced to its dead letter sense. The spirit of the written word remains hidden because of the literal interpretation of lower mind which is bound by its karmic limitations.

L.A.

. . . **Vanity** continued from page 35

Although the “sinners” mentioned by Morya were some Hindus of a century ago, the disciples of Bailey share the same habit of fathering upon their Hierarchy and Planetary Logos, their indolent and selfish wish that Sanat Kumara, Christ and the Masters will purge humanity of sin.

These are just a few of the topics (barely touched on) that must be studied closely by those who wish to understand how inimical Theosophy and pseudo-theosophy are.

NOTES

1. From the point of Light within the Mind of God Let light stream forth into the minds of men. Let Light descend on Earth. From the point of Love within the Heart of God Let love stream forth into the hearts of men. May Christ return to Earth. From the center where the Will of God is known Let purpose guide the little wills of men — The purpose which the Masters know and serve. From the center which we call the race of men Let the Plan of Love and Light work out. And may it seal the door where evil dwells. Let Light and Love and Power restore the Plan on Earth.
2. Cf. *The Key to Theosophy*, Theosophical University Press, 67fn, 71, 155.
3. *The Mahatma Letters to A.P. Sinnett* 2nd. ed., Theosophical University Press, 53.
4. *Blavatsky Collected Writings* Vol. 12, Theosophical Publishing House, 492.
5. *Ibid* 533-35.
6. *Key* 73.
7. “Address of the President-Founder,” *The Theosophist* Aug. 1906, 829-30.
8. *The Eclectic Theosophist* Sep./Oct. 1987.
9. As witness her book *The Reappearance of the Christ*, Lucis Publishing, 1948.
10. See her *The Externalization of the Hierarchy*.
11. *The Mahatma Letters to A.P. Sinnett in Chronological Sequence*, Theosophical Publishing House (1993), 474.
12. *Blavatsky Collected Writings* Vol. 6, 247.
13. Quoted in *Theosophical Notes Special Paper*, Sept. 1963, 14.
14. Latin — he himself said it: an assertion made but not proved.
15. *Theosophical Notes Special Paper*, Sept. 1963, 40.
16. *Letters From the Masters of the Wisdom, First Series*, Theosophical Publishing House (1948), 107.



. . . **Earth** continued from page 32

changes have taken place within a short and crowded time, be of our own making—a reflection of collective humanity? Of global karma? W.Q. Judge, in the late 1800's, quotes:

Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought (*Echoes* I 315-316).

Corresponding to the above quote, we discover modern science, albeit unconsciously, touching on the same idea. Expanding on how highly variable weather patterns are disturbing modern life, Stephen Schneider and Randi Londer hit the mark when they write:

In a sense, climate and life grew up together, each exerting fundamental controlling influences on the other. . . . Today, the balance of mutual influence between climate and life is shifting radically. If we include mankind's social and technological juggernaut as part of the definition of life, then one side effect of our collective footprint on the face of the earth is significant climate modification (*Coevolution* viii).

Further on they write:

We approach the twenty-first century with the uncomfortable knowledge that, despite some consistent, important new findings, our understanding of nature's role in causing climatic changes from the earth's beginning to now is still too unsatisfactory to provide more than a few reliable explanations and predictions.

There are simply too many plausible explanations for most climatic events to convict any one of them beyond a reasonable doubt (Coevolution 293).

The extent of mankind's role in global disasters is uncertain to us due to our own lack of understanding and wisdom. We are a part of the whole and we undoubtedly play a large role, especially since we are gifted with intelligence and free will. It is a shame that we misuse our powers. Most Westerners consider the past, although we remember it, to have slipped out of existence—end of story. The mysterious unknown future is no concern of ours either, right? Wrong. Our lack of wisdom about natural laws does not nullify them. Karma exists, and humanity is drowning in coarse materialism, selfishness, and a lack of simple human decency. What are we projecting out there? What did Goethe mean when he said that the present is a powerful goddess? Why shouldn't life contain obscure cycles that restore the balance in nature that we have disturbed? Until we understand the real power behind our daily thoughts and actions, take responsibility for them, and work with karma, grand ideals such as those Boris de Zirkoff wrote about are inconceivable.

John Tyndall, a physicist of the late 19th century, once said “[I]et us lower our heads, and acknowledge our ignorance . . . one and all” (CW III 203). Although we have seemingly no control

over the weather, let us know that we influence it, simply from our existence in the universe. Man punishes and rewards himself, drawing to himself every kind of evil and calamity through his own deeds. One way or another, we must account for our actions and the law of karma sees to that. Plato said that God geometrizes, explaining that everything in the universe was framed according to the eternal proportions and combinations of numbers. To him, numerals were symbols of the nature of things. To scientists today, the properties of numbers are the properties of matter. Somewhere in the future, the metaphysical qualities of numbers, periodicity/cycles, and the laws of Nature will be recognized as realities—permanent pieces in the puzzle of life. These realities cannot be obtained through logic or reasoning alone. We must also use our intuition. Having traded many of our natural abilities for machines, we suffer, in the midst of chaos at the end of the 20th century. Walking blindly through life, our coping mechanisms are breaking down. Many feel they will be swept away by some horrendous disaster and shake with fear. Karma does not render its justice indiscriminately; this neutral process simply maintains order in the universe. Like all other cycles, the present one will come to pass, prolonged eccentric weather included. Although this article may not have unravelled the tangled web of bad weather to any great extent, it is hoped that it has at least eliminated fatalism. ☹

D.A.B.

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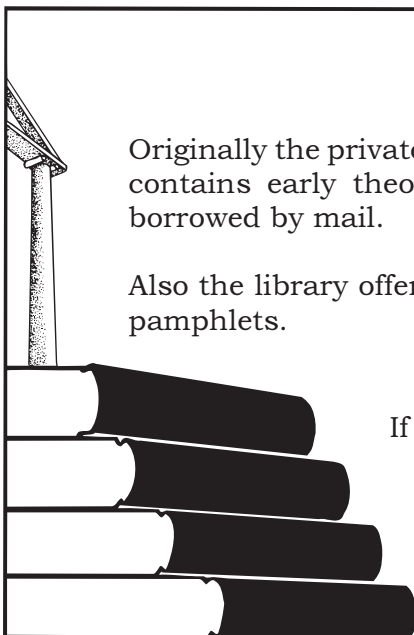
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Fohat is the Steed, Thought is the Rider

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



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