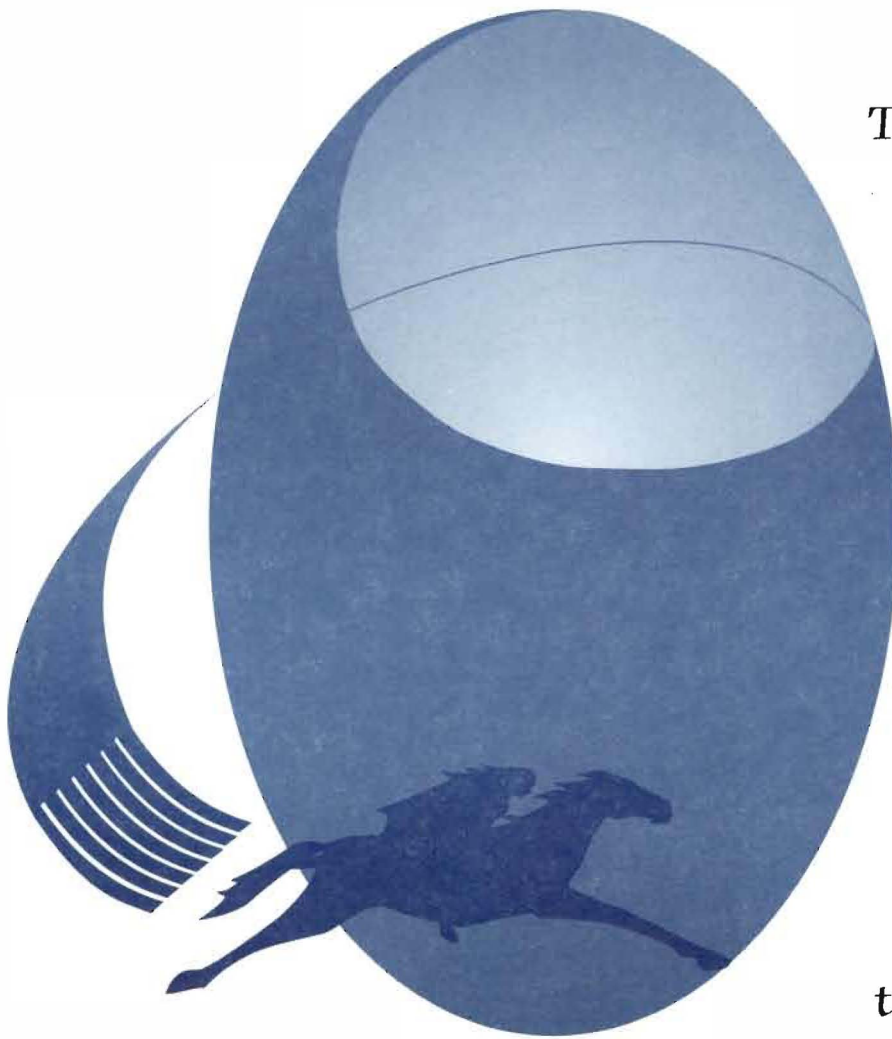


FOHAT

Volume II, Number 2

Summer 1998



*The Origin
of Evil*

*Superstition
and Ignorance:
The Need for
Vigilance*

*Celibacy
and the
Third Eye*

*Auroras Dance
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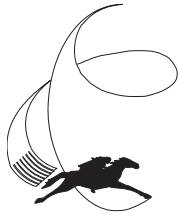
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To be featured in coming issues:

**Eternally Vigilant - Part II: Being Influenced by
Religious Dogma;**

Jungian Theosophy;

AND MUCH MORE!

Truth Needs No Laws to Protect It

David Icke in his video, "The Robots' Rebellion" (based on the book of the same name), makes some very interesting observations on the manner in which people today think in terms of what he calls comfort zones. Anyone who pushes the envelope of thought beyond certain accepted norms (comfort zones), risks the censure of the community he lives in and risks being marginalized. Instead of exploring with an open interest new areas of thought, new ideas, new possibilities, walls go up and people turn away, leaving the innovator without community support through which to develop further unexplored possibilities. This reality does not point to the future *possibility* of the loss of freedom, it is the loss of freedom.

People do not realize it but they have given up freedom in almost every area of life. If reality is a reflection of society's thoughts, then society has lost the ability to think freely. David Irving, the distinguished British historian on World War II is the perfect example. His case shows how people need not make up their own minds any more, the establishment is happy to legislate their thoughts for them. This painstaking researcher developed a sterling reputation through his books and research on the history of the Second World War. When, at the height of his career he decided to do research on the topic of German concentration camps, he was quite surprised at what he found. He discovered that physical evidence at the camps and the archival evidence that he examined ran contrary to popular conceptions on the holocaust. Now David Irving could have ignored his findings and left the whole matter alone; instead he published what he found in book form. He stepped outside the comfort zone, way outside. David Irving's biggest surprise was yet to come.

David Irving's research and evidence for his thesis are readily accessible through his book. Any historian of note need only look at Dr. Irving's research and then demonstrate how he erred in his conclusions and the whole matter would have been put to rest. After all, if Dr. Irving was wrong, historians should have all of the evidence of truth on their side. The light of truth has a way of making the shadowy clear. Instead of dispelling Dr. Irving's thesis, Dr. Irving has been banned from speaking in many countries, he has been arrested and tried in Germany. In fact, new laws in Germany have been instituted making it illegal to deny the holocaust. Book stores in Great Britain that carried Dr. Irving's books have been attacked and harassed into carrying his books no longer. Through all of this, few if any of Dr. Irving's professional colleagues have come to his defence or tried to dispel what he says. Instead of shedding light

on the debate there has been every effort to push the whole matter further into the shadows.

Dr. Irving is not the only individual to suffer this fate. Former German Judge of twenty years, Wilhelm Staeglich, experienced a similar response for his efforts. His research, papers on the subject, and finally his book, *Auschwitz: A Judge Looks at the Evidence*, led to no counter-arguments, only a vigorous effort to discredit him. After being harassed, removed from the bench, having his pension diminished, and having his book banned, the University of Göttingen withdrew his doctoral degree that he had earned in 1951. One must really question the value of such degrees from institutions that demonstrate such cowardly behaviour.

This whole matter begs the question as to why the leaders of a nation saddled with this terrible and heinous crime would want to legislate a version of history that may not have a foundation, especially at the cost of billions of dollars annually in reparation payments to the state of Israel. Why are nations all over the world intent on legislating the official version of the holocaust? If society is going to endorse this legislation of thoughts by its elected officials (and bureaucrats) through its fearful avoidance of any subject made unpleasant by officialdom, then it has ironically created a society in which future holocausts can take place. In the *Mahatma Letters*, K.H. on the topic of Occultism writes that:

The only object to be striven for is the amelioration of the condition of MAN by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to. (TUP, 2nd ed, 399)

Later in the same letter he writes:

Not even the President-Founder has the right directly or indirectly to interfere with the freedom of thought of the humblest member, least of all to seek to influence his personal opinion. It is only in the absence of this generous consideration, that even the faintest shadow of difference arms seekers after the same truth, otherwise earnest and sincere, with the scorpion-whip of hatred against their brothers, equally sincere and earnest. De-luded victims of distorted truth, they forget or never knew, that discord is the harmony of the Universe. (401)

In a world where thoughts are legislated, the natural consequence would be for fear and hatred to run rampant. It is clear that Occultism has no place in such a world.



Letters to the Editor:

Principles

Referring to the four principles of the lower quaternary described in the Spring 98 *Fohat* by Sharon Ormerod, it should be pointed out for the benefit of new students of occult science that the physical body is not counted as a principle.

The seventh principle is the etheric body which is the matrix of the physical body.

It should be noted that the Linga Sharira is the astral body and not the etheric body. The January 1900 edition of *The Theosophist* clarified this relationship by giving a diagram of the lower Kosmic Planes in which the astral plane and the astral body are shown lying between the lower manas mental body and Prana the energy body. This was given almost a century ago and confusion should not be carried into the present century.

From the foregoing the present description of the quaternary is as follows: -

- Principle 4 Kama Manas - the lower mind
- 5 Astral Body - the desire body of emotional relationships
- 6 Prana or Jiva - the energy body
- 7 Etheric body - the matrix of the physical body.

Eric Labrum

Meditation Diagram

In reviewing some . . . past correspondence . . . I came across some words . . . regarding [the authenticity of] H.P.B.'s "Diagram of Meditation." . . . Boris [de Zirkoff] . . . said that the text was supposed to have been dictated to E.T. Sturdy and that Judge had nothing to do with it! Boris had told us that the diagram would probably not be included in H.P.B.'s *Collected Writings* series, because its authorship had never been clarified.

Boris had conveyed . . . that the Inner Group Teachings were fully analysed by Dr. Joseph H. Fussell, formerly secretary to Judge. The text of his analysis may be found in the *Theosophical Forum* of Point Loma; Vol. XVI, April, May, June 1940; Vol. XVII from July to December 1940 and in Vol. XVIII from January through April 1941, under the title of "Leaves of Theosophical History: H.P.B.'s 'Inner Group!'"

Dara Eklund

Theosophical Future

G.A.Farthing, in his brilliant article 'The Theosophical Society and its Future' has given 8 points which could help for ORIGINAL THEOSOPHY to survive. There is nothing the present writer could add, except that we should work again for the establishment of theosophical—pythagorean and buddhist—communities as the forerunners of the coming 6th Rootrace. . . . It would be good, if some serious theosophists could read the 2 pages: 134-135 in HPB's C.W., Vol. VIII about the subject of 'theosophical retreats or communities'.

To cooperate with the new impulse of the Arhat Brotherhood, namely with the work of the Dalai Lama and the teachings of the Theravadins, is a MUST that means that the Theosophical Society must establish again the BUDDHIST ORIGIN, NATURE, CHARACTER and MISSION of the Arhat philosophy and discipline—Theosophy, resp. Esoteric Buddhism (!), the Secret Teachings of Gautama Buddha. This a *conditio sine qua non!*

. . . There is only one Theosophy, and that is the Esoteric Buddhism(!) of our Masters Morya and Kuthumi! They are the authorities, and nobody else! And it should be known again that Gautama Buddha was and is the GREATEST THEOSOPHIST as HPB clearly stated in C.W. Vol.XI, p.373!

In the next centuries there will be a separation of the spiritual Intelligencia from the mass of present mankind [which is] moving fast in the direction of Absolute evil, and there will be an unspeakable morass of violence, bestiality and grief. This separation will be necessary so that the 6th Rootrace can be established. In S.D.II, p. 445:

This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races. . . . But the last remnants of the Fifth Continent [Europe, which is slowly sinking!] will not disappear, until some time after the birth of the *new* Race, when another and *new* dwelling, sixth continent, will have appeared above the *new* waters on the face of the Globe [this new continent is now slowly forming in the Pacific, specifically around and beyond the Eastern Island and Hawaii, as Geologists have discovered!], so as to receive the new stranger. To it also will emigrate and there will settle all those, who will be fortunate enough [by a good Karma]

. . . continued on page 46

Eternally Vigilant

Part I: Ignorance and Superstition

Abhinavano

At the end of the last century, the Masters, working with H.P. Blavatsky, helped her with the publishing of her first work, *Isis Unveiled*. In Volume II of that work, the origin of Early Christianity was declared as having come out of the Egyptian Mysteries and then from the efforts of the Buddhist Theravada monks of the Indian Emperor Ashoka. These missionaries had gone to Syria, Greece, Macedonia and especially to Egypt, in order to teach Buddhism. *Isis Unveiled* never became hugely popular and perhaps because of that Theosophy was allowed to grow in the early days without too much opposition from those forces allied against Truth.

Blavatsky went to India in 1879 with Colonel Henry S. Olcott and began in earnest the work of developing the Theosophical Society. In India she met with two gentlemen, A.P. Sinnett — the editor of the Anglo-Indian newspaper, *The Pioneer* — and A.O. Hume, an ardent ornithologist and British Civil Servant. These two gentlemen were allowed to enter into correspondence with the Teachers of H.P. Blavatsky for as these Teachers said:

Their beliefs are no barrier to us for they have *none*. They may have had influences around them, bad magnetic emanations the result of drink, Society and promiscuous physical associations (resulting even from shaking hands with impure men) but all this is physical and material impediments which with a little effort we could counteract and even clear away without much detriment to ourselves. (ML 462)

Sinnett and Hume were allowed to correspond in part because they were open to the content of the communications. Such openness is not a quality that everyone shares and there were others, less deserving, who also coveted such communication.

On November 4, 1881, two Indian gentlemen from the Prayag Theosophical Society in Allahabad had approached these Teachers through others about also entering into correspondence with them. Blavatsky's teacher, M., told Sinnett to respond to

those seeking communications with them as follows:

The 'Brothers' desire me [Sinnett] to inform one and all of you, *natives*, that unless a man is prepared to become a thorough theosophist *i.e.* to do as D. Mavalankar did, —give up entirely caste, his old superstitions and show himself a true reformer (especially in the case of child marriage) he will remain simply a member of the Society with no hope whatever of ever hearing from us. The Society, acting in this directly in accordance with our orders, *forces no one to become a theosophist of the Ild. Section*. It is left with himself and at his choice. It is useless for a member to argue 'I am one of a pure life, I am a teetotaller and an abstainer from meat and vice. All my aspirations are for good etc.' and he, at the same time, building by his acts and deeds an impassable barrier on the road between himself and us. What have we, the disciples of the true *Arhats*, of esoteric Buddhism and of Sang-gyas to do with the *Shasters* and Orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis and Saddhus leading the most pure lives, and yet being as they are, on the path of *error*, never having had an opportunity to meet, see or even hear of us. Their forefathers have driven away the followers of the only true philosophy upon earth away from India and now, it is not for the latter to come to them but to them to come to us if they want us. Which of them is ready to become a Buddhist, a *Nastika* as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barrier to us for they have *none*. They may have had influences around them, bad magnetic emanations the result of drink, Society and promiscuous physical associations (resulting even from shaking hands with impure men) but all this is physical and material impedi-

ments which with a little effort we could counteract and even clear away without much detriment to ourselves. Not so with the magnetism and invisible results proceeding from erroneous and sincere beliefs. Faith in the Gods and God, and other superstitions attracts millions of foreign influences, living entities and powerful agents around them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war to the unprogressed *Planetaries* who delight in personating gods and sometimes well known characters who have lived on earth. . . . [A]ll in this universe is contrast (I cannot translate it better) so the light of the Dhyan Chohans and their pure intelligence is contrasted by the “*Ma-Mo* Chohans”—and their destructive intelligence. These are the gods the Hindus and Christians and Mahomed and all others of bigoted religions and sects worship; and so long as *their* influence is upon their devotees we would no more think of associating with or counteracting them in their work than we do the Red-Caps on earth whose evil results we try to palliate but whose work we have no right to meddle with so long as they do not cross *our* path. (ML 462-63)

This passage is perhaps one of the strongest statements of Theosophical Principle in the *Mahatma Letters*. For one thing, Theosophists do not go out looking to convert the superstitious of any religion, they wait for them to throw off their superstitions—to get rid of those “millions of foreign influences”—and to approach the path on which theosophists toil, for then they are ready and able to listen. This ability to listen of course was not and is not the case in much of the world, and India was and is no exception. The Brahmans with their great learning can possess great wisdom, if they are able to sense the spirit of their great works; if not, then they are stuck with a fiercely superstitious and proud intellect. As in any group there are too few who display wisdom and too many who cling to superstition and pride.

These sentiments are echoed again in an article by Blavatsky in 1887. She writes that “[i]t is the loss of the keys to symbolism and to the laws of Manu which has produced all the errors and all the abuses that have infiltrated into Brâhmanism. . . . [I]t should be clear at last that the Theosophists fight the Brâhmanism of the pagodas, as they do

all the superstitions, all the abuses, and all the injustices” (BCW VIII 83). Still later in the same article she writes, “[y]es, exoteric Brâhmanism must fall, but it will be replaced by esoteric Vedism . . .” (BCW VIII 90). In a letter to Sinnett, M. also has an aside concerning the Prayag theosophists. He writes: “[t]hen those Prayag theosophists—the Pundits and Babus! They do *naught* and expect us to correspond with them. Fools and arrogant men” (ML 248).

The Prayag group was obviously somewhat of a thorn in the side of the Society. Commenting on the Prayag group at one point, K.H. writes, “[t]hey are a troublesome lot—especially Adityaram, who influences the whole group” (ML 374). In the February 1883 supplementary edition of *The Theosophist*, it was announced that the “Prayag Theosophical Society” had changed its name to “The Prayag Psychic Theosophical Society” which would seem to attract a different applicant than the former. Indeed in a letter to Sinnett, Blavatsky writes of the Prayag group that Sinnett “will find wonderful *mesmeric* subjects in it, if he but searches” (LOHPB 5). Interestingly, M. confirmed the accuracy of the contents of this letter to Sinnett. Blavatsky has many interesting things to say on the topic of mesmerism, things that bear heavily on future events.

Blavatsky writes that “[n]o one in our Society considers ‘mesmerism *per se* an occult and secret science,’ though it is an important factor in occultism” (BCW IV 600). Quoting the *New American Cyclopaedia*, Blavatsky writes “‘Animal Magnetism, called also mesmerism, [is] a force or fluid by means of which a peculiar influence may be exerted on the animal system’” (BCW II 275). Again Blavatsky writes:

Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind. If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing . . . we might contribute towards putting the science of medicine in this country on a sounder basis. (BCW VI 335-36)

In showing finally that mesmeric forces can be controlled by White or Black Adepts, Blavatsky writes:

[I]t is a recognized fact that some Red-Cap Lamas publicly rip their bowels open, take them out, and then having replaced them,

make a few mesmeric passes over the wound and not even a trace of the cut is left. (BCW IV 477)

In a comment on the red-cap monks at Thuling, Blavatsky states that “they are possessed of great mesmeric powers is a fact. A month passed in their edifying company is conducive neither to spiritual enlightenment, nor purification of morality” (BCW IV 160). The Prayag fellows were interested in psychic development, there were those among them with mesmeric abilities, but they were still caught up in ignorant superstitions as evidenced by the Mahatmas’ attitudes towards them and consequently any use of their mesmeric powers must be suspect.

G.N. Chakravarti was a member of the “Prayag Psychic Theosophical Society.” As Charles J. Ryan points out in *H.P. Blavatsky and the Theosophical Movement*, Chakravarti was also proficient in the use of mesmeric forces and in fact gave demonstrations of such in London on his return to India following the 1893 Parliament of Religions (HPBTM 320). Chakravarti was also the individual who tried to tell Judge that the “Prayag Letter” (quoted above) was a fraud. Judge vehemently denied this. Chakravarti was also one of ten Brahmans and four Europeans who urged that no legal action be taken against *The Christian College Magazine* for its libellous statements concerning Blavatsky.

Blavatsky, in her open letter, “Why I Do Not Return to India”, points to the doubt and fear that the leadership at headquarters in Adyar experienced when the missionaries through the Coulobms attacked Blavatsky and her credibility with a pack of unsupported and unsupportable lies. Rather than rally around Blavatsky through whom the spirit of the Society was funnelled, they chose instead to protect the mere carcass—the Society itself. Blavatsky found in Europe those who did not doubt her and the Masters for one moment. She writes:

In Europe and America, during the last three years I have met with hundreds of

men and women who have the courage to avow their conviction of the real existence of the Masters, and who are working for Theosophy on *Their* lines and under *Their* guidance, given through my humble self. (BCW XII 158)

Concerning the Coulomb affair she wrote more pointedly:

If, I say, at that critical moment, the members of the Society, and especially its leaders at Adyar, Hindu and European, had stood together as one man, firm in their conviction of the reality and power of the Masters, Theosophy would have come out more triumphantly than ever, and none of their fears would have ever been realised, however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative, might have made in the executive conduct of the matter.*

But the loyalty and courage of the Adyar Authorities, and of the few Europeans who had trusted in the Masters, were not equal to the trial when it came. (BCW XII 162)

With Blavatsky and the Spirit of the Masters banished from Adyar, the influence of the Masters dwindled. Paraphrasing a letter from Damodar, Blavatsky again writes:

[T]he Masters’ influence was becoming with every day weaker at Adyar; that They were daily represented as less than “second-rate Yogis,” totally denied by some, while even those who believed in, and had remained loyal to them, feared even to pronounce Their names. (BCW XII 163)

Blavatsky was prevented by the Adyar administration from returning to India at this point to reassert the Masters’ influence on some silly pretext and that was the last time she attempted such a return. Many at Adyar were not ready to give up their fears and superstitions, consequently the True Spirit of Theosophy moved to the West.

. . . continued on page 45

* For some Theosophists, because of the close relationship Blavatsky held with the Masters, they know that the teachings that derived from her pen were in the end sanctioned by the Masters. They believe in the Masters and their guidance of the True leadership of The Theosophical Society. They are open and ready to learn ever more deeply the Principles of Theosophy as set out by the Masters’ agent H.P. Blavatsky. This is the true IId Section that M. referred to above. These people believe that they approach the Masters ever more closely by studying and implementing into their lives Blavatsky’s works and through perseverance they will one day or one life come to their reward. For those that follow such a course, it is also apparent that it is from this group and this group only that the leadership of any Theosophical Society *should* be derived. It is also apparent that at some point things went wrong. Although Theosophists can believe and study whatever they will, The Theosophical Society cannot be led by individuals holding just any belief. Unless the leadership is pointing continually to the spirit of the teachings of Blavatsky and the Masters, they are not leading theosophically.

CELIBACY:

Exploratory comments on Third Eye/Celibacy

P.B.

Occultism has long practised/demanded celibacy as a *sin quâ non* Rule of *practical* Occultism.

In "Occultism versus the Occult Arts" H. P. Blavatsky writes:

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavour to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the "still small voice" and fail to hear the cries of his little ones, or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a maddening struggle for almost any married man, who would pursue *true* practical Occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, *whoever indulges after having pledged himself to occultism in the gratification of a terrestrial love or lust*, must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the master can no longer be distinguished from that of one's passions *or even that of a Dugpa*; the right from wrong; sound morality from mere casuistry.

In *The Secret Doctrine*, Vol II, pp. 295-296, it states:

The allegorical expression of the Hindu mystics when speaking of the "eye of Siva," the *Tri-bochana* ("three-eyed"), thus receives its justification and *raison d'être* – the transference of the pineal gland (once that "third eye") to the forehead, being an

exoteric licence. This throws also a light on the mystery – incomprehensible to some – of the connection between *abnormal*, or Spiritual Seership, and the physiological purity of the Seer. The question is often asked, "Why should celibacy and chastity be a *sin quâ non* rule and condition of regular *chelaship*, or the development of psychic and occult powers?" The answer is contained in the Commentary. We learn that the "third eye" was once a physiological organ, and that later on, owing to the gradual disappearance of spirituality and increase in materiality (Spiritual nature being extinguished by the physical), it became an atrophied organ, as little understood now by physiologists as the spleen is – when we learn this, the connection will become clear. During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of *Yoga* powers, is the activity of our physiological senses. Sexual action being closely connected, by interaction, with the spinal cord and the grey matter of the brain, it is useless to give any longer explanation. Of course, the normal and abnormal state of the brain, and the degree of active work in the *medulla oblongata*, reacts powerfully on the pineal gland, for, owing to the number of "centres" in that region, which controls by far the greater majority of the physiological actions of the animal economy, and also owing to the close and intimate neighbourhood of the two, there must be exerted a very powerful "inductive" action by the *medulla* on the pineal gland.

The much talked about "third eye" became, as the text states, atrophied "owing to the gradual disappearance of spirituality and increase of materiality" the selfish/Black Magic use (abuse) of occult power during our stint in Atlantis (Fourth Race) gave rise to the eventual closure/atrophy of the *one*, three-fold, Eye in the Centre of the "brain". We shut out the Above and were left with "grey" (not white, or even multi-coloured) dense "matter" of the (physical) brain. On a positive note it

slammed on the brakes; it curtailed our conscious/unconscious ability (*Note 1*) to create more catastrophic karmic mess as a result of our use/abuse of what has been termed ‘the dark side of nature’.

It is particularly pertinent, maybe, that HPB uses such terms as “reacts powerfully” and “very powerful” when describing the inter-action of the medulla oblongata and the pineal gland. This “inductive” action between the two might be described as the physical correspondence and manifested workings of the *inner* man. By analogy:

The “eye of Siva” did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the deva-man of the Third had been made the hand-maidens of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the eye lost its powers. But such was the law of Evolution, and it was, in strict accuracy, no fall. The sin was not in using those newly-developed powers, but in *misusing* them; in making of the tabernacle, designed to contain a god, the fane of every *spiritual* iniquity. And if we say “sin” it is merely that everyone should understand our meaning; as the term *Karma* would be the right one to use in this case; while the reader who would feel perplexed at the use of the term “spiritual” instead of “physical” iniquity, is reminded of the fact that there can be no physical iniquity. The body is simply the irresponsible organ, the tool of the *psychic*, if not of the “Spiritual man.” While in the case of the Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the “Master” principle in man, in those days. Thus it is in those days that the heaviest Karma of the Fifth Race was generated by our Monads. (*The Secret Doctrine*, Vol II, p. 302)

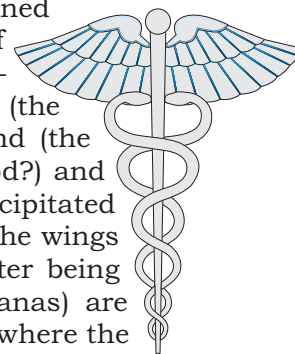
The collective (karmic) consequences of this “iniquity” are still with us, it seems; the Third Eye remains atrophied for the vast majority of our Fifth Race (ourselves) and can only be awakened by conscious “self-induced and self-devised efforts” from *within-without*.

“During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of *Yoga* powers, is the activity of our physiological senses.” This includes sexual ac-

tion. Sexual action, as an activity of the *animal* man, includes self-gratification of a most personal/sensate kind. It ‘fires up’ kama (desire) which, being the fourth principle, consequently has an analogous relationship to the ‘power’ of the Fourth, Atlantean, Race. This would seem a “reverse” activity for ascending-back-towards-Spirit Beings engaged in true, selfless, “spiritual development”.

“Let us remember that the *First* Race is shown in Occult sciences as spiritual within and ethereal without; the *second*, psycho-spiritual mentally, and ethero-physical bodily; the *third*, still bereft of intellect in its beginning, is astro-physical in its body, and lives an inner life, in which the psycho-spiritual element is in no way interfered with as yet by the hardly nascent physiological senses. Its two front eyes look before them without seeing either past or future. But the “third eye” “*embraces ETERNITY.*” (*The Secret Doctrine*, Vol II, pp. 298-299, footnote)


The Caduceus (see p. 550, Vol I, of *The Secret Doctrine*) “this laya rod entwined by two serpents” could itself depict, on one of its many levels, the medulla oblongata (the central rod?) and pineal gland (the head on top of the central rod?) and the (potential) “induction” precipitated by the motion of the wings. The wings and the three heads (the latter being symbolic of Atma-Buddhi-Manas) are far, far, above the base point where the two entwining (dark and light) serpents ‘earth’. What happens if this “reacts powerfully” in the wrong direction? What happens if it’s muddied by selfish physiological and psychic passions?



There is but one road to the Path; at its very end alone the “Voice of the Silence” can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in Waters of Renunciation. Beware lest thou

should'st set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollutes one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot, and like a bird caught in the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave. (*The Voice of the Silence*, TUP, pp. 15-16)

If there remains "one single vice" during a candidate's attempt to 'raise Kundalini' (*Note 2*) it will result in 'failure'; any "sins" lying dormant within the aura will prematurely activate, and having

released the genie from the bottle the candidate will necessarily reap the consequences – consequences that could/would extend over many lives/incarnations. A candidate still prone to personalised/sensate gratification is all but guaranteed to make the ladder give way. If the 'direction', so to speak, is downward-tending the Voice (Soundless Sound) of Silence may be mistaken for the hiss and slither of the illusory serpent, the "astral region, the Psychic World of supersensuous perceptions and of deceptive sights – the world of Mediums. It is the great 'Astral Serpent' of Éliphas Lévi. No blossom plucked in those regions has ever yet been brought down on earth without its serpent coiled around the stem. It is the world of the *Great Illusion*." (*The Voice of the Silence*, TUP, Glossary to Part I, pp. 75-76) 

Note 1:

Viz: "*Kriyāsakti*: – The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally* if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result.

A Yogi generally performs his wonders by means of Itchāsakti and Kriyāsakti." (see "The Twelve Signs of the Zodiac" by T. Subba Row).

Note 2:

"(24.) The "Power" and the "World-mother" are names given to *Kundalini* – one of the mystic "Yogi powers." It is *Buddhi* considered as an active instead of a passive principle (which it is generally, when regarded only as the vehicle, or casket of the Supreme Spirit Atma). It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create." (*The Voice of the Silence*, TUP, pp. 76-77.)

"(31). *Kundalini* is called the 'Serpentine' or the *annular* power on account of its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult or *Fohatic* power, the great pristine force, which underlies all organic and inorganic matter." (*The Voice of the Silence*, TUP, pp. 77-78.)

Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, goodwill to all beings, and perfect justice to others as to oneself, are its chief features. He who teaches Theosophy preaches the gospel of goodwill; and the converse of this is true also — he who preaches the gospel of goodwill, teaches Theosophy.

*H.P. Blavatsky
Address to the American Convention,
April 22, 1888.*

The Origin of Evil

Alexander Pogue

The origin of Evil brings us immediately to the problem of Self-Consciousness and the “reasonableness of Conscious existence.” In a rock or mineral there may be many problems in the consciousness residing there, but the origin of evil is not one of them. The first fifty years of the twentieth century are ample justification for Madame Blavatsky’s article, “The Origin of Evil”:

The liberal “progressive” atmosphere of the thought of this period, including its political ethics, its contempt for metaphysics, and its naïve neglect of what is sometimes called the “demonic” aspect of human behavior, has since given way to the uncertainties and anxieties of the present, with too often the harsh mood of reaction replacing hopes that were suddenly overwhelmed by the appalling crimes and inhumanities of ideology on the march.

The weaknesses of the present, increasingly may be seen to be *philosophical* weaknesses. They are the moral harvest of a civilization which has ignored or skirted basic philosophical questions for generations, and which has allowed expedient socio-political formulas — all the “isms” of the age — to monopolize the attention of men of good will. (H.G.)

It is precisely those “socio-political formulas” which men of good will are beginning to turn their back on. *Reason*, the demonic leader of the cycle, has finally come into question. This “Counting-house” Reason of the senses with little or no kinship to Plato’s use of the word led directly to the Inductive method of Aristotle which we in the West drove to its logical limits. Thus our reaction against “Fake Faith” drove us into the arms of “Fake Rationality.” We traded the Inquisition for the Holocaust and Hiroshima; so whether it be Satan in the Garb of a Science-bred technology, or Satan carrying “Bell, Book and candle,” we form-seeking mortals get caught in the grinding wheels of Juggernaut:

Ancient wisdom alone solves the presence of the universal fiend in a satisfactory way. It attributes the birth of Kosmos and the

evolution of life to the breaking asunder of primordial, manifested UNITY, into plurality, or *the great illusion of form*.¹ HOMOGENEITY having transformed itself into Heterogeneity, contrasts have naturally been created; hence sprang what we call EVIL, which thenceforward reigned supreme in this “Vale of Tears.” . . .

The Eastern pantheist, whose philosophy teaches him to discriminate between Being or ESSE and conditioned existence . . . knows he can put an end to *form* alone, not to *being* — and that only on this plane of terrestrial illusion. True, he knows that by killing out in himself *Tanha* (the unsatisfied desire for existence, or the “will to live”) — he will thus gradually escape the curse of re-birth and *conditioned* existence. But he knows also that he cannot kill, or “put an end,” even to his own little life except as a personality, which after all is *but a change of dress*.² And believing but in One Reality, which is eternal *Be-ness*, the “*causeless CAUSE*” from which he has exiled himself unto a *world of forms*,³ he regards the temporary and progressing manifestations of it in the state of *Maya* (change or illusion), as the greatest evil, truly; but at the same time as a *process in nature, as unavoidable as are the pangs of birth. It is the only means by which he can pass from limited and conditioned lives of sorrow into eternal life*,⁴ or into that absolute “Be-ness,” which is so graphically expressed in the Sanskrit word *sat*.

The “Pessimism” of the Hindu or Buddhist Pantheist is metaphysical, abstruse, and philosophical. The idea that matter and its Protean manifestations are the source and origin of universal evil and sorrow is a very old one, though Gautama Buddha was the first to give to it its definite expression. But the great Indian Reformer assuredly never meant to make of it a handle for the modern pessimist to get hold of, or a peg for the materialist to hang his distorted and pernicious tenets upon! The Sage and Philosopher, who sacrificed him-

self for Humanity *by living for it, in order to save it*, by teaching men to see in the sensuous existence of matter misery alone, had never in his deep philosophical mind any idea of offering a premium for suicide; his efforts were to release mankind from too strong an attachment to life, which is the *chief cause*⁵ of Selfishness — hence the creator of mutual pain and suffering. In his personal case, Buddha left us an example of fortitude to follow: in living, not in running away from life. His doctrine shows evil immanent, *not in matter* which is eternal, but in the illusions created by it: through the changes and transformations of matter generating life — because these changes are conditioned and such life is ephemeral. At the same time those evils are shown to be not only unavoidable, but necessary. For if we would discern good from evil, light from darkness, and appreciate the former, we can do so only through the contrasts between the two.⁶

Yet modern thought, like so many donkeys eating thistles, brays out finalities, before inspecting the lineage of its assertions. Only a subject/verb mentality could ever place on the same level the deeply religious Pantheism of the Hindu and Buddhist philosopher and modern Pessimism. “Reason,” in the Platonic sense leads directly to the Kumara, to Him who knows without being told, because he is *Knowledge Itself*:

The “personalized” approach to our Higher Ego has been the curse of East and West alike. Therefore, we find the following a soul-satisfying definition of the *Kumara*:

He [the Philosopher] knows of, and believes in only the direct cause of that unit, eternal and *ever living*, because the ONE uncreated, or rather not evolved.⁷

Hence, the true optimist, the follower of the Sky above and the Center within, directs his efforts toward the speediest reunion possible with, and return to his *pre-primordial* condition. SERVICE will accomplish this, for Service penetrates the masks-of-*change* we adopt, making our efforts of increasing benefit to the Soul-of-Life rather than its costume:

Thus, philosophic pantheism is very different from modern pessimism. The first is based upon the correct understanding of the mysteries of being; the latter is in reality only one more system of evil added by

unhealthy fancy to the already large sum of real social evils. . . .

As mankind multiplies, and with it suffering — which is the natural result of an increasing number of units that generate it — sorrow and pain are intensified. We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and riveted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked — not heavenward, which is but a figure of speech — but *within himself* and centered his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

Pessimism — that chronic suspicion of lurking evil everywhere — is thus of a two-fold nature, and brings fruits of two kinds. It is a natural characteristic in physical man, and becomes a curse only to the ignorant. It is a boon to the spiritual, inasmuch as it makes the latter turn into the right path, and brings him to the discovery of another as fundamental a truth; namely, that all in this world is only *preparatory* because transitory. It is like a chink in the dark prison walls of earth-life, through which breaks in a ray of light from the eternal home, which, illuminating the *inner* senses, whispers to the prisoner in his shell of clay of the origin and the dual mystery of our being. At the same time, it is a tacit proof of the presence in man of that *which knows, without being told*, viz.: — that there is another and a better life, once that the curse of earth-lives is lived through.⁸

The whole rationale for *service of the manifested unit to the plane upon which it happens to energize* is in that last sentence. The waxing of the Kumaric influence upon the lower pole: — If there really is only ONE Self, could it happen in any other way? Thus —

[T]he problem and origin of evil being . . . of an entirely metaphysical character, has nothing to do with physical laws. Belonging as it does altogether to the spiritual part of man, to dabble with it superficially is, therefore, far more dangerous than to remain ignorant of it. . . .

Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and be baptized with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, *plus* experience, ending with omniscience. In other words, it can return to the original state of the homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute *conscious* deity, removed but one degree from the absolute ALL.⁹

And the Master makes plain what kind of *action* brings this *fruitage of Karma* so much to be desired:

Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit. . . . There is no happiness for one who is ever thinking of Self and forgetting all other Selves.

The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it. . . . How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists. Oh, men of the West, who would play at being the Saviors of mankind before they even spare the life of a mosquito whose sting threatens them, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly.¹⁰

As we abandon burrowing deeper into the Quarks and Anti-Quarks of illusive matter, the light of our living burns *upward*. We begin to see unmistakably that:

The reasonableness of *Conscious Existence* can be proved only by the study of the primeval — now esoteric — philosophy. And it says “there is neither death nor life, for both are illusions; being (or *be-ness*) is

the only reality.” This paradox was repeated thousands of ages later by one of the greatest physiologists that ever lived. “Life is Death,” said Claude Bernard. The organism lives because its parts are ever dying. The survival of the fittest is surely based on this truism. The life of the superior whole requires the death of the inferior, the death of the parts depending on and being subservient to it. And, as life is death, so death is life, and the whole great cycle of lives forms but ONE EXISTENCE — *the worst day of which is on our planet*.

He who KNOWS will make the best of it. For there is a dawn for every being, when once freed from illusion and ignorance by Knowledge; and he will at last proclaim in truth *and all Consciousness* to Mahamaya:

BROKEN THY HOUSE IS, AND THE RIDGE-POLE SPLIT!
DELUSION FASHIONED IT!
SAFE PASS I THENCE — DELIVERANCE TO OBTAIN.¹¹

And in *The Transactions of the Blavatsky Lodge*, we find man's flight of the Alone to the ALONE in these words:

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonor, he will not be able to join himself to any vessel of honor. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way. (p. 138)


And finally, the Master, in his letter to Mr. Judge of May 1887, illustrates why riveting our hopes and fears and efforts in the everyday plane of sensual matter effectively keeps us outside the *Fane* of the Sacred Science, based as it is on the “magic of Spirit” rather than the “magic of matter”:

You say you are a “sad case” and yet you have in your heart so great a love for humanity and for the individual members of the race that you are haunted night and day by thoughts of their suffering, ignorance and pain. It is such as you who hold the human race from falling into that bottomless pit of emptiness where despair is forgotten and where effort is unknown.

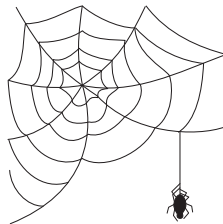
My dear friend, for that you are, being truly the friend of all who are looking for the light, do not forget that you are living in a very dark and sad Maya of intensely physical life. The whole busy continent of America is eaten up by materialism and when an effort is made towards psychic life it results only in dragging that psychic life into matter where it dies as a volatile gas escapes in the hands of one who is not expert. The sadness of this fact colors your letter. You know that any school founded amongst you would at once become a school of practical magic working in order to produce results in matter. This is quite true. The reason is that even those who are most in earnest among you have no

true psychic aspirations. Remedy this in yourself and endeavor to remedy it in others by word and example.

Desire no results which are forms of power. Desire only, in your efforts, to reach nearer to the center of life (which is the same in the Universe and in yourself) which makes you careless whether you are strong or weak, learned or unlearned. It is your divinity; it is the divinity we all share. But its existence is not credited by those who look only for money or power or success in material effort. (I include intellect in matter.)

Lean I pray you in thought and feeling away from these external problems which you have written down in your letter; draw on the breath of the great life throbbing in us all and let faith (which is unlearned knowledge) carry you through your life as a bird flies in the air — undoubtingly. Only remember one thing — when once you fling yourself on the great life of Nature, the force that keeps the world in motion and our pulses beating and which has within it, in its heart, a supreme and awful power — once having done that, you can never again claim back your life. You must let yourself swing with the motions of the spheres. You must live for other men and with them; not for or with yourself. You will do this, I am sure. 

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1. Emphasis Added.
 2. Emphasis Added.
 3. Emphasis Added.
 4. Emphasis Added.
 5. Emphasis Added.
 6. From “The Origin of Evil,” by H.P. Blavatsky.
 7. *Ibid.*
 8. *Ibid.*
 9. *Ibid.*
 10. Quoted in Madame Blavatsky’s “Second Message to the American Theosophists.”
 11. *Op. cit.*



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Radiant Auroras and Dawn Chorus

D.B.

The next time you gaze at the radiant Northern Lights think of birds singing. You can even think of dogs barking and whistles blowing. These are the sounds you hear when you tune in with a high-powered radio transmitter located far away from power lines during an auroral storm. It is called Dawn Chorus. It is Nature at her best, as she displays resplendent curtains of light and a symphony of her sounds. If such an experience does not trigger wonder and inspiration then nothing does. A song from Mother Earth! On a less poetic note, the study of auroras changes the way we 'look' at sound, and it broadens our understanding of the Universe.

Auroral researcher Robert Helliwell from Star Laboratories at Stanford University uses high-powered radio transmitters to study radiation belts, and records sounds coming from the invisible particles in space. In an interview, he states that during an auroral storm on Earth:

What we are hearing are natural electromagnetic signals coming out of the magnetosphere which have been created by lightning discharges or by radio transmitters, or by natural radiation from the plasma itself. What is most remarkable is that the Earth's plasma can create intense radio waves of a very coherent nature that sound like birds waking up in the morning which gives rise to the term Dawn Chorus. . . . Particles that create the radiation are acting collectively. . . . What is exciting is that this process is present throughout the Cosmos as far as we can tell, and I suppose it is everywhere that you have a plasma.¹

Is science recognizing that sound is present throughout the Cosmos?

The energy that provides we earthlings with the beautiful auroral sights and sounds come from two main sources, the Earth and the Sun. 'SOHO' satellite, located 1.4M km sunward, photographs hot gases blowing from the Sun, headed for Earth. 'Wind' spacecraft relays data to Earth as the gases whip by at 450 km/hr. While the storm hits and Earth's magnetic field deflects the crash of the solar wind, an aurora becomes visible to 'Polar' spacecraft situated high above the North Pole. The solar wind blows past our planet, sweeps around the magnetic field and creates an envelope around the Earth called the magnetosphere. Its long tail points away from the Sun, nearly reaching the lunar orbit. The solar plasma (with its own magnetic force) is now in direct contact with the lines of magnetic force that originate at the north and south poles. As colliding solar particles get trapped in the magnetic tail they stream down to Earth and collide with our atmosphere. Huge amounts of energy course through the auroral circuits. *SkyNews* states that "[d]uring an intense display, 100 million kilowatts of energy flow through the magnetosphere, comparable to the generating capacity of all the world's power plants."² It is uncertain where the power supply comes from. What turns on the 'switch'?* While all this is happening, here we are, staring up at the sky, enjoying a most splendid light show. And for your listening pleasure, radio receivers that capture Dawn Chorus are being sold on the Internet.

The discovery of Dawn Chorus broadens our knowledge base of silent sounds. We are aware of only a portion of the universe in which we live. Scientifically, we cannot now prove the presence of a Cosmic/Universal Sound, nor can it be denied. We know that human ears register sound

* In Theosophy, Fohat is spoken of as "the synthetic motor power of all the imprisoned life forces and the medium between the absolute and conditioned Force."³

waves within a limited range of frequencies. Above and below that range are the ultrasonic and infrasonic frequencies detectable by physical plane devices. The same applies to sight. We see a certain number of rates of vibration. Those of too rapid or too slow an order, as in ultraviolet and infrared, cease to impart corresponding vibrations on our eyes. The truth is, while dead silence reigns in our acoustic organs, a thousand of the most varied sounds may be occurring. There must also exist thousands of things invisible to the human eye hence non-existent to us. Dawn Chorus is a perfect example. In this case, we see the light of the aurora, but cannot 'tune in' to the radio waves produced in the upper atmosphere during auroral storms without special equipment, just as we cannot catch the news without a radio or television set. Then again, perhaps some people can. It is said that many sensitive people see a colour for every sound. The first sense is connected with sound, state Eastern doctrines, with sound passing into colours. According to these doctrines:

[I]n the realm of hidden Forces, an *audible* sound is but a subjective color; and a perceptible color, but an *inaudible* sound; both proceed from the same potential substance, which Physicists used to call ether, and now refer to under various other names; but which we call plastic, though invisible, Space.⁴

This Eastern approach to sound is deeper than the average human mind can comprehend. Ancient Hindu doctrines use the term Nada (integrated sound) to explain vibrations found in nature. The whole material universe is waves and nothing but waves; from the atom to a planet, everything is motion. These doctrines state that Swara, Spirit, the ONE LIFE or wavy motion, is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe. The Siva-Sutras associate Nada with the tremendous energy required for the manifestation of a universe and the running of its machinery. The Sanskrit word Akasa is a homogeneous and universal principle in its pre-differentiating period and its first production is Sound. It is the Mulaprakriti of the Vedantins. The 'Word' is the manifested Logos of the Greeks and Platonists. Universal Sound is the Vach of the Brahmins. I.K. Taimni writes, "vibration in its subtlest sense forms the very basis of the manifested universe. The universe is created by vibration, is



maintained by vibration . . . is destroyed by vibration."⁵ The doctrines imply that sound is the vibration that sets everything in motion, is the first principle that manifests, is the last to leave, and is applicable to everything and anything!

According to H.P. Blavatsky, psychic activity "is motion; but not all 'molecular' motion. . . . Motion as the great breath . . . - ergo 'sound' at the same time - is the substratum of Kosmic-Motion. . . . the basis and genesis of the subjective and the objective universe . . ."⁶ Do all things which are visible come from the invisible? The exact significance or validity of these ancient concepts are incomprehensible due to our limited consciousness. Universal Sound does exist and man will eventually recognize it.

For example, even now, through the study of Northern and Southern lights, physicists are discovering that the auroral zone is more like the rest of the Universe than is anything found on Earth itself. Science suggests that Space is not a void but is filled with plasma, gases in the 4th state of matter, present throughout the Universe. That plasma is also present in the auroral zone. The more we find out how things work here on Earth, the more we know about the rest of the Universe. Similarities naturally exist. Remarkably, other scientific disciplines have comparable findings. At a certain point, different areas of research seem

to merge with one another in spite of themselves. In *The Presence of The Past*, Rupert Sheldrake talks about fields: non-material regions of influence. Many aspects of electromagnetic fields are integral to organization of the material systems, from atoms to galaxies. He explains that all around us there are countless vibratory patterns of activity within the field that we cannot detect with our senses. All nature is now thought to consist of fields and energy. He discusses the quantum theory and light waves, and how all particles of matter also have a wavelike quality. In *Rebirth of Nature*, Sheldrake talks about 'something from nothing' leading to discussion about Universal Energy:

The result of all these changes is that fields, together with energy, have become the basis of physical reality. In the phrase of Karl Popper, through modern physics, "materialism has transcended itself."⁷

. . . continued on page 46

Musings From A Secret Doctrine Class

Laurier Auger

Speaking upon the subject of the formation of Man's physical body and the processes involved, Blavatsky drops an interesting quotation taken from the Kabala that "[t]he Blessed Ones have nought to do with the purgations of matter" (*Secret Doctrine* I, 224). It follows that there are some beings who are exempt from working with the physical world of matter. As the Laws of Nature guide the development of worlds and beings, an economy with varying levels of development and duty is laid out. So it seems that one of Man's main duties is the purification of matter. One aspect of this is to help the lower kingdoms evolve and pass to the next higher one as he himself strives to reach his next level.

Looking at the subject of the purification of matter, the question might be asked, does the matter itself change, or does the monad of that kingdom to which it belongs gain experience and thereby progress to the next level? Although the matter itself does progress, it is at quite a slow rate, taking aeons upon aeons. The monads, however, progress much faster than the matter that they inhabit, and upon having learned all that can be taught from one particular kingdom, they move on to the next. The kingdoms in nature remain the constants and are there for the monads to live and experience through. A hierarchy of beings have their existence at the various levels.

But what does the statement "purgations of matter" mean? How does this apply to Man, and to matter itself? It was said that over a period of years, W.Q. Judge's physical appearance had changed. At the time of his death it was noted that the shape of his head, especially, was quite different compared to that of earlier pictures of him. He had made a great effort to develop himself spiritually, this being a direct cause of the manifested physical changes.

Let us now look at Man and study his situation. In *The Secret Doctrine* it is stated that there are a limited number of human monads (I 171). What marks the difference between Man and the animals is that man is a thinking entity endowed with Manas or Mind. We humans do, however,

possess animal qualities that, like the other lower kingdoms, are part of our constitution. Having the principle of Mind is what will bring Man to the next level. Understanding the potential and the power of this principle will liberate him from the attachment to matter and move him to a more spiritual condition. Over many incarnations a person produces and "creates" for himself the conditions that dictate who he is, his physical appearance, temperament, and the surroundings into which he is born. In this process of refinement, if it may be called a process, an individual slowly brings himself in harmony with higher beings of a more profound rate of vibration. Just as the pebble dropped in the pond creates ripples that affect the whole pond, his progress affects the world in which he lives.

The way a person thinks and the thoughts that he maintains about himself are two of the keys to his progress (or stagnation). As the next level for humans is to become super-human, that is, to become Adepts, one may keep in mind the idea that in order to become a Mahatma, one has to learn to think like a Mahatma. Mankind is not left abandoned without help from "above", for as Mahatma K.H. tells Sinnett in regards to Mahatma M.:

M. spoke well and truthfully when saying that a love of collective humanity is his increasing inspiration; and if any one individual should wish to divert his regards to himself, he must overpower the diffusive tendency by a stronger force. (*Mahatma Letters*, TUP, 266)

It can then be surmised that these Adepts work towards the elevation of the mind of Man, while simultaneously progressing towards their own next higher step. The monads inhabiting these Adepts in turn move onto the next higher level, that of the Dhyanis, who do not have a physical form. It is they who are in charge of a planetary chain, who protect and watch over the progress of humanity. The highest class of Dhyanis, who are the Spirit of a planet, are "[t]he Blessed Ones [who] have nought to do with the purgations of matter."

BOOK REVIEWS



Sōd: The Son of the Man, by S.F. Dunlap. Photographic copy of the 1861 edition, plus new notes and bibliography. A Secret Doctrine Reference Series title published 1998 by Wizards Bookshelf, San Diego. Softcover. xxiv + 162 pp. Price: \$14.00 U.S.

Sōd is defined in *The Theosophical Glossary* as a Hebrew word meaning an arcanum, a religious mystery. The term was well chosen by S.F. Dunlap as the main title of his *Sōd: The Son of the Man*. He also wrote a sister volume, *Sōd: The Mysteries of Adoni*. Numerous quotations from both are to be found in H.P. Blavatsky's *Isis Unveiled* and *The Secret Doctrine*.

Dunlap appears to have been an unorthodox scholar, which is not to be taken as a criticism. He was ahead of mid 19th century theology – even that of the present time – in recognizing that 2,000 years ago “mystery” traditions were an important element in any number of contemporary religions, and that some of these significantly influenced the development of early Christianity.

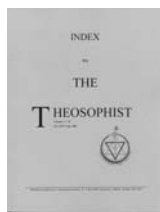
In *Sōd: The Son of the Man* the author compiled an extraordinary collection of references to what he called “infant Gnosticism”. Among these are

eclectic quotations from the books of the Old and New Testament, the Hermetica, Greek and Latin historians and philosophers, the early Church Fathers and many others, including later scholars. One of the most interesting of this wide range of sources is the *Codex Nazaraeus* an 11th century document with obviously earlier origins.

Dunlap commences the final chapter of this book with the statement that “It is unnecessary to sum up.” However, most readers would have welcomed a summary by one who was astute to recognize a common thread in the religious philosophies of the Mediterranean area at the commencement of the common era.

Sōd: The Son of the Man is a useful source for a comparative study of ancient religion and is an interesting addition to the Secret Doctrine Reference Series.

Ted G. Davy



Index to The Theosophist, Volumes I - VI, October 1879 to September 1885. Edmonton Theosophical Society, Edmonton, Alberta. 8.5" x 11" Paperback. vii + 246 pp. Price: \$34.95 CDN; \$29.95 US.

This excellent labor by Edmonton Theosophical Society is perhaps 100 years late. In all these intervening decades, none of the main functionaries of the Theosophical Movement considered it worth their time to provide this indispensable tool for serious students. The first years of *The Theosophist* are the most valuable, being under the direct aegis of the Masters and HPB. It may be argued that the computer makes the task easier, but still, with the plethora of verbiage exuded from all the presses, why no indexes for the primary writings? At last this is being rectified.

In the volume under consideration, we see a well thought out and organized format. It begins with a review of events prior to the founding of the journal, providing useful background. The original cover is reproduced. There is a review of the various additional printings following the initial monthly publication. Subject and author head-

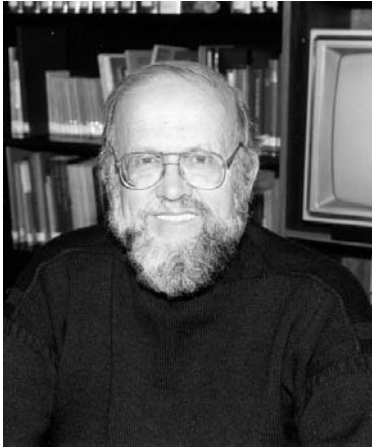
ings are easily distinguished, and the spelling of Indian names have been cross referenced in their variants. Where correspondence has followed an article, replies have been tied in to the original. The volume, year, and month of each reference is shown. This includes the *Supplement* that began with the second year, and includes much historical information.

The whole effort has resulted in roughly 10,000 entries. Paging through it, one is struck by how much we have forgotten, or failed to digest. This is the kind of truly valuable theosophical endeavor we can all do well to emulate. The real reason for the widespread popularity of the Edgar Cayce readings, is the 15,000 card index compiled over 10 years, and made available to researchers. Were the same to be done in the T.S. movement, enormous strides could result. As a well known Greek once said, *Eureka, I have found it!*

Richard Robb

John Cooper

(October 9, 1930 - May 12, 1998)



John in Edmonton, 1989

The Theosophical Movement lost one of its finest individuals recently when John Cooper died, apparently while sitting at his desk in his office at the University of Sydney (Australia).

John was an 'independent' theosophist who never became a member of a theosophical organiza-

tion, and who was respected by one and all as a neutral theosophist/researcher/historian. He was recognized as being the most knowledgeable of the history of the modern theosophical movement worldwide. John always seemed to have a finger on the pulse of the Movement and was usually well informed regarding events globally.

In 1986 John obtained his Master of Arts in Religious Studies. The subject of his thesis was *The Theosophical Crisis in Australia, The Story of the Breakup of the Theosophical Society in Sydney from 1913 until 1923*. More recently he had submitted his thesis for a PhD, the subject being *The Letters of H.P. Blavatsky*. In a telephone conversation with him, one month to the day before he died, John stated that the first volume (of an anticipated three volume collection) was nearly ready for Quest/TPH - Wheaton to publish. John had spent years amassing, editing and annotating these letters. He was a tireless worker, who likely made extensive use of his photographic memory with this project especially.

In 1989 John spent a number of months in the USA doing research. Edmonton Theosophical Society had started a republishing programme some years earlier, and our quest to fill gaps in ETS Library collections had led us to John. He was extremely help-

ful, generously supplying copies of required materials, and on a number of occasions sending rare volumes through the mail for our use, to be returned when we no longer needed them. If not for John's assistance ETS would not have been able to reprint some of the titles which we have managed to make available. John was keen to do research in ETS Library and scheduled a visit to Edmonton as part of his North American excursion.

On Sunday, May 17th, a Memorial Service was held for John at The Theosophical Society in Australia headquarters to 'celebrate' his life. The following anecdotes relating to John's visit were included in ETS' contribution:

My wife, Rogelle and I, had the pleasure of hosting John in our home when he visited Edmonton (Alberta, Canada) for ten days in November 1989. We remember fondly how, after having delivered a lecture on Eastern Religions to an evening class at the University of Alberta, it was snowing when we left the building. John was fascinated with the large flakes and the amount of snow that had fallen during those few hours, since there had not been a trace of snow on the ground until then. He was impressed with the fact that it blanketed everything, and



John in his study, working on the H.P.B. letters. Photo taken by my son, Ronald, when visiting the Coopers in January 1995.

insisted on being the one to have the 'pleasure' of brushing it off our car, discouraging any of us from lending a hand as he was having so much fun! He was so delighted with this new adventure that upon our return home, he insisted on cleaning off our son's car as well. It was late at night, the rest of us went into the house and watched John carefully brush the snow off. When he finally came in, he still couldn't get over the fact that the whole city was covered, and that the snow didn't just fall in the mountains. It was a relatively mild evening, the snow was very fluffy, and John loved every minute of being in it. We shall never forget his wonder with the whole experience.

While in Edmonton, John took a couple of days to go to Calgary [3 hours south] to visit with Ted and Doris Davy. When he returned to Edmonton, upon setting foot in the door, he exclaimed, "I'm home!" We believe that he actually meant it — that he was very comfortable here, and we equally enjoyed

having him as part of our family for the duration of his stay.

John lived with his wife, Shirley, on a farm near Bega, quite some distance from Sydney. It is a relatively isolated area and the farm was developed to be totally self-sufficient, including solar power as their energy source and dams for their water supply. We wish Shirley well with her decisions regarding the farm and the part it will play in her future. Shirley has gained an international reputation for her weaving, and their children, Danielle and Damien, are both involved in the arts and doing very well in their crafts.

We will miss John dearly but can fondly recall many moments which will keep our good friend alive in our memories. Au revoir, John, until we meet again.

Our condolences to Shirley, Danielle and Damien.

Ernest E. Pelletier

Lydia Courtois - Truyts

(May 20, 1920 - April 9, 1998)



Early in the morning of April 9, 1998, Lydia Courtois - Truyts, beloved wife and companion of Armand Courtois, passed away quietly and unexpectedly in her sleep. She was born in Antwerp, Belgium and was

living in Kapellen, Belgium at the time of her death.

She is also survived by three sons, one daughter, and grandchildren.

Mrs. Courtois was cremated on April 15th. Approximately 130 people attended the service which followed. There were readings from *The Voice of The Silence* and *The Bhagavad Gita* and Mr. Courtois and his eldest son spoke.

Our sincere condolences are extended to the Courtois family for the loss of their beloved wife and mother.

Ernest E. Pelletier

. . . **Vigilant** continued from page 32

Superstitious Brahmans were not the only threat that Theosophy faced, the West had its own fiercely guarded institutions to contend with. What hap-

pened when Blavatsky died? What tests did the Society face then?

Abbreviations of Works Cited:

BCW *H.P. Blavatsky Collected Writings*. (14 vols + index) comp. Boris de Zirkoff, et al. Wheaton, IL: The Theosophical Publishing House, 1966-.

HPBTM Ryan, Charles J. *H.P. Blavatsky and the Theosophical Movement*. San Diego, CA: Point Loma Publications, Inc., 1975.

LOHPB *The Letters of H.P. Blavatsky to A.P. Sinnett*. comp. A.T. Barker. Pasadena, CA: Theosophical University Press, 1973.

ML *The Mahatma Letters to A.P. Sinnett*. comp. A.T. Barker. Pasadena, CA: Theosophical University Press, 1975.

. . . **Letters** continued from page 29

to escape the general disaster [which will affect especially Europe, but also the USA, where race-wars can be expected and geological changes as well]. . . .

The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed [and spiritualized] mind . . . the majority of the future mankind will be composed of glorious Adepts.

. . . A few genuine Theosophists know the law by experience to the effect that there will be influence, guidance and help by our Masters:

[E]very bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent. If thus we discover our natural Allies in the *Shadow*-world [Astral Plane]—your world and ours outside the precincts—and it is our law to approach every such one if even

there be but the feeblest glimmer of the true “Tathagata” Light, within him—then how far easier for you to attract us. (*Mahatma Letters* 267-268)

But there is a price to be paid for that, namely to give up ‘the old beliefs and superstitions’ and to become an ‘Esoteric Buddhist’ studying the Secret Teachings of the Buddha and accepting the discipline of inner transformation. Furthermore:

[H]e who approaches our precincts even in thought, is drawn into the vortex of probation. (*ibidem* 367)

Theosophy—the Arhat philosophy—was written down for the ‘Highest Minds’, not for the man of the street, and in order to “comprehend it one has to make a serious and prolonged effort” as G.A. Farthing said. He is right!

Abhinyano



. . . **Auroras** continued from page 41

Universal Energy? How does this relate to ancient concepts of Universal Sound?

This is what was written about the auroras over 100 years ago in *The Secret Doctrine*:

“The agitation of the *Fohatic* Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicoloured radiance at night, have in them several of the properties of Akâsa (Ether) colour and sound as well”. . . . Aurora Borealis and Australis, both . . . take place at the very centres of terrestrial electric and magnetic forces. The two poles are said to be the store-houses, the receptacles

and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural “safety-valves,”⁸ would have been rent to pieces long ago.

It is intriguing, the similarities of Dawn Chorus to common natural sounds we hear during everyday life on Earth. Is this coincidence? In closing, a most resonant thought:

Mother Earth can sing,
I knew She played a part,
Her Voice vibrates one of the Strings
On the Cosmic Harp. 🎵

¹ *Aurora: An Examination of the Northern Lights*. Videotape. Anchorage, AK: KAKM Video 1984. 58 min.

² Martin Connors, “Night of the Northern Lights,” *SkyNews*, Jan./Feb. 1998: 13.

³ *Transactions of The Blavatsky Lodge of the Theosophical Society*. Los Angeles, CA: The Theosophy Company, 1923: 134.

⁴ H.P. Blavatsky, “E.S. Instruction No. III,” *Blavatsky Collected Writings*, vol. XII. Wheaton, IL: TPH, 1980: 620.

⁵ I.K. Taimni, *Man, God And The Universe*. Adyar, Madras: TPH, 1969: 277.

⁶ H.P. Blavatsky, “Psychic and Noetic Action,” *Blavatsky Collected Writings*, vol. XII: 355.

⁷ Rupert Sheldrake, *The Rebirth of Nature*. Rochester, VT: Park Street Press, 1994: 88.

⁸ H.P. Blavatsky, *The Secret Doctrine*, vol. I. Los Angeles, CA: Theosophy Company: 205.

Be Theosophists, Work for Theosophy!

- H.P. Blavatsky

The Works and Influence of H.P. Blavatsky

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On *The Secret Doctrine* - David Reigle.

On *The Voice of The Silence* - Nancy Reigle.

Active Theosophy: The Meditation Diagram of H.P. Blavatsky - Sharon Ormerod.

The Influence of HPB on A.L. Cleather and The HPB Library - Joan Sutcliffe.

The Influence of H.P. Blavatskaya Upon Russia - Dr. Yuri Gorbunov, (Ph.D, Professor of Oriental history at the Simferopol State University in Crimea, Ukraine)

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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