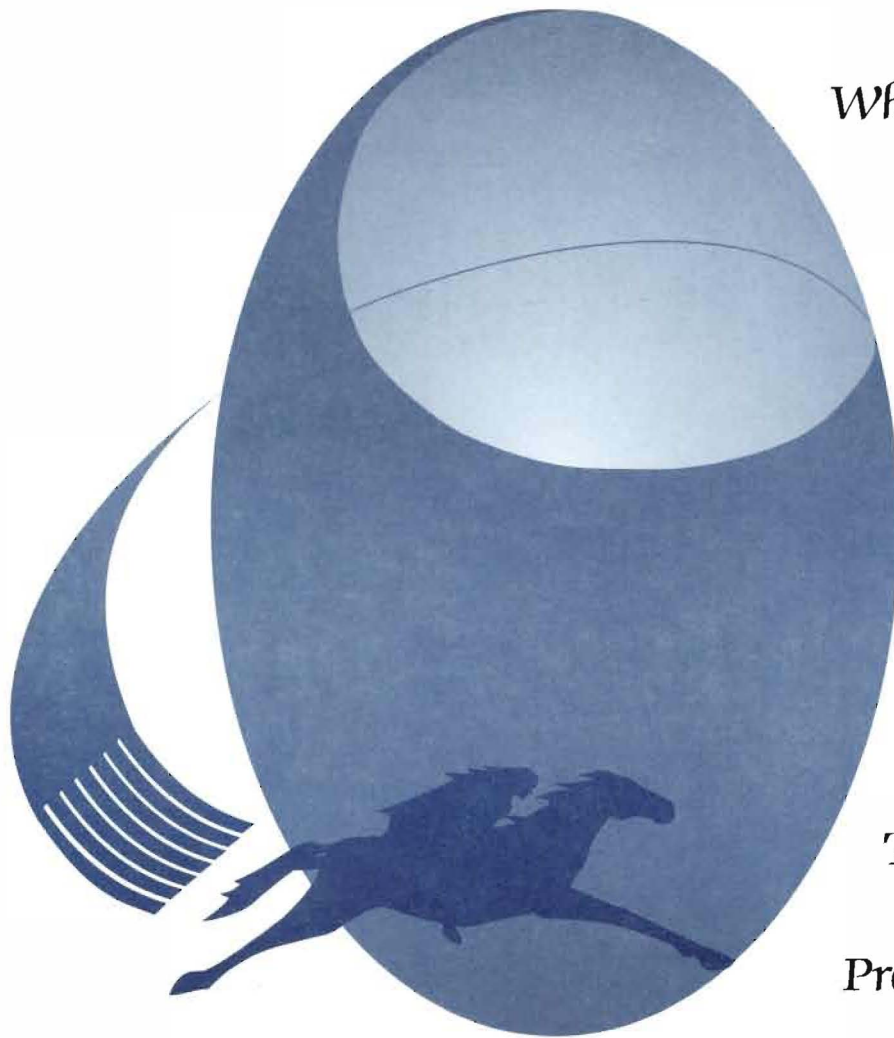


# FOHAT

Volume IV, Number 2

Summer 2000



*Who Are Blavatsky's  
Aryans?*

*Hydrocarbons:  
Too Deep for  
Dinosaurs*

*Fohat and the  
Power of Sound*

*The Hopi Indians  
and Their  
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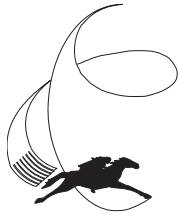
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# FOHAT

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### To be featured in coming issues:

The Perfectibility of Man;  
**A Look at the Palm of an Early  
Theosophist;**

Exciting News on "The Judge Case"

**AND MUCH MORE!**

## Cycles: A Return to the 1930s?

[T]he government in Germany had prohibited the Theosophical Society, and G. de P., who was our Leader then, gave us the message that during this period each member in Germany would have to become his own center, his own Theosophical Society. You must know that in that time, dear Companions, circumstances were very difficult in Germany. Everybody was seized by the Gestapo, and it was prohibited to write a letter to another companion, or to meet him; and if we did so it was demanded that we inform the Secret Police after the receipt of a letter or a visit of a companion. . . . We learned then what it meant to keep the cause of theosophy, and devotion for the cause of the Masters, alive in our hearts. And . . . to remain connected inwardly with the International Headquarters. — Karl Baer, General Congress TS, Liverpool, Aug. 1, 1955

The April/May 2000 edition of *Sunrise* included the above timely passage in a biographical sketch of G. de Purucker. We received word recently from a friend in Germany, Frank Reitemeyer, that Theosophical foes were once again making noise in central Europe. Bärbel Ackerman, Vice-President of TS Point Loma - Covina, Hannover, received a phone call from a distressed Austrian book dealer seeking help, and referred him to Frank. The owner of the esoteric bookshop, *OM-Esoterik*, told Frank that he had received a call from a Mr. Hlava of the Austrian C.I.D. asking him to appear before him on April 12<sup>th</sup> to answer to criminal charges brought against *The Secret Doctrine*. At the shop owner's request, Frank used his 10 years of study of *The Secret Doctrine* to prepare a five page paper for the April 12<sup>th</sup> meeting. Frank tried to get as much information as he could but his attempts to contact the C.I.D. agent proved fruitless, and although the President of TS in Vienna got through to him, he was told that no information was being given to third parties. Everyone would have to wait. Going on the only vague rumour he had, that *The Secret Doctrine* speaks of "astral Negroes" and includes racist theories, Frank put a paper together denying any mention of "astral Negroes" nor of any other sentence that could be construed as racist. Frank went on to say:

Further I stated that the terms race and root race in theosophical understanding are an enlargement to the common understanding as a root race includes all the various tribes and races known to anthropology. Many quotations are given that show that HPB was against racism and appealed for mutual understanding and brotherliness.

On April 17<sup>th</sup>, further news was received. Frank received an e-mail from the Vienna bookseller outlining the following details:

1. The criminal charges were against the bookseller personally for having violated the anti-racism law by selling *The Secret Doctrine*.
2. So far, he is the only bookseller to be charged.
3. The charges concern the 4<sup>th</sup> volume of the Den Haag publication of *The Secret Doctrine* (*Die Geheimlehre*).
4. The officers appeared friendly and they seemed to be familiar with Esotericism.

5. They speculated that the offending paragraphs in the *SD* might have to be blackened out.
6. When asked who had made the complaint, he was told simply that the District Attorney was laying charges.

Frank further determined that the offending passages, using the Theosophical Publishing House (Boris de Zirkoff) edition, were as follows:

- p.162: (b) Here the *inferior* Races, of which there are still some analogues left . . .
- p.168: This explains the otherwise unaccountable degrees of intellectuality . . . [through to p.193, line 5.]
- p.195: For there are, or rather still were a few years ago, descendants of these half-animal tribes . . .
- p.195-6: [Footnote]
- p.780: As Lefevre remarks . . . [up to the end of the paragraph]. . . is able to account for these.

These passages all refer to the varying development of various family races: the more evolved, the less evolved, and the degenerate. Within the doctrines of modern materialism, they can be misunderstood to be exalting certain Races and denigrating others. As Theosophists, it is up to us to correct those who get hold of our literature and misrepresent it, whether from ignorance or otherwise. Although no official information was given, there seems to be confirmation given in confidence that the Youth organization of the Social Democratic Party and/or Austrian historian Mr. Gugenberger were responsible for the action. A 1997 pamphlet on Esotericism published by the Socialistic Youth contains lies and slanders against Theosophy and Madame Blavatsky. Mr. Gugenberger is responsible for a chapter in which he claims H.P. Blavatsky's ideas were the forerunner of National-Socialism, supported by isolated quotations taken out of context. The C.I.D. ended their investigation in early May after visiting the headquarters of TS in Vienna, where they put on a friendly face. They have included Frank's paper in their investigation file and everyone is now awaiting word. Again, the DA is close-mouthed on what progress is being made.

As the Vienna bookseller was phoning around seeking help, I believe it is the responsibility of all of us to render help lest we forsake our karmic responsibilities. I am sure that our Vienna brothers echo this sentiment and would ask all of us to do what we can to help. As Blavatsky says in *The Voice of the Silence*, "If thou art taught that sin is born of action and bliss of absolute inaction, then tell them they err." We are an organization that teaches brotherhood, let us act wisely and accordingly.

For those who need to be reminded as to the salient points regarding the doctrine of Races within the Theosophical system, there is a very good article in this issue titled "Who are Blavatsky's Aryans?" Also, within this issue is an article on the Hopi Indians which takes a speculative look at the races but more importantly tries to illustrate the difference between the spiritual life of self-culture, and the materialistic existence bent on accumulation of things, tangible and intangible, and the satisfaction of desires. We believe in karma and reincarnation and that we are all part of the One Life. The Bodhisattva waits at the threshold of Nirvana until the last blade of grass has reached enlightenment, as aspiring Bodhisattvas, how can we hate anyone?

Europe is particularly vulnerable and North America increasingly so, with their centralized trade zones and the governing bureaucracies growing up around them. Extreme Jewish organizations are lobbying and having laws passed all over Europe concerning Holocaust denial. We must educate. The different races are like brothers, they help each other when asked, desire the success of each other, reprove the immoral behaviour of one another, and try not to interfere in one another's business. This is all predicated on a doctrine that calls for, first and foremost, the greater Spiritual understanding of all people. We also understand that it is through the intermingling of older races that new and better races are developed. Nowhere in this doctrine is there any room for hatred. Perhaps if we let the Austrian representatives in the consulates and embassies located in our areas of the world know this, we may be able to have an effect.

It sometimes seems incredible to me that the whole world could possibly have reached this state of materialistic insanity, "the horror, the horror." It is time Theosophists work to shed light on this heart of darkness before it is too late.



## Letters to the Editor:

### Corrections to Previous Issue

I have made an error in my article "Theosophy and Buddhism," published in *Fohat*, Spring 2000, that should be corrected. In the quotation from W. Q. Judge on p. 14, the first occurrence of the word "Buddhists" ("pre-Vedic Buddhists") should be corrected to "Budhists," spelled with one "d". Further, in my note referring to this quotation, note 4 on p. 22, the last sentence is completely in error. I have there credited the compiler of *Echoes of the Orient*, my respected friend Dara Eklund, with adapting "Buddhists" to "Budhists," when in fact it is W. Q. Judge who must be credited with this, following the lead of H. P. Blavatsky. The spellings given in *Echoes of the Orient* are exactly as found in *The Path*. H. P. Blavatsky first began writing "Budhist" after the publication of *Esoteric Buddhism* in 1883. In the Mahatma letters we find only "Buddhist." By the time of the article in *The Path*, 1895, Judge too wrote "Budhist." This was obviously in compliance with Blavatsky's change, even though when "pre-Vedic Buddhists" were mentioned to him in 1875, no one had yet thought of making this distinction.

As to the intriguing question of "pre-Vedic Buddhism," although scholars still don't admit the existence of any Buddhism before the Vedas, a few articles have appeared on a "pre-canonical Buddhism." This refers to early Buddhism before its

formulation in the extant Buddhist canons. Its existence was hypothesized by Stanislaw Schayer in 1935, based on stray passages of the Buddhist texts giving anomalous ideas, which can be characterized as "absolutist." These ideas are in stark contrast to standard Buddhist doctrine, such as no ātman, no svabhāva, and emptiness, found throughout the Buddhist canons. Four articles on this pre-canonical Buddhism have appeared in English, though in somewhat inaccessible Orientalist journals. In fact, one of these journals is so rare that, according to OCLC, only one library in North America has it, Library of Congress. I was able to photocopy that article on my 1997 visit to Library of Congress, so we now have copies of all four. If someone wishes to prepare a study of this material from a Theosophical perspective, copies can be obtained from: Eastern Tradition Research Institute, 3185 Boyd Road, Cotopaxi, CO 81223, USA.

David Reigle  
Cotopaxi CO

On page 6 of the Spring 2000 issue, the word "succeeding" should have read "seceding." I apologize for any misunderstanding your readers may have gotten from this error.

Brett Forray  
Santa Barbara CA

# TOO DEEP FOR DINOSAURS

Dolores Brisson

Hydrocarbons present within Earth's upper crust are the microscopic chemical remains of buried biological plant and animal debris transformed by geological processes. Or are they? Recent research indicates an abiogenic source for petroleum and oil. Are geologists wrong about the origin of oil, and biologists wrong about the origin of life? Cosmologist Thomas Gold claims that the 'oil scare' of the 1970s is unfounded. He says vast amounts of undiscovered petroleum and natural gas lie deep within what he terms the deep hot biosphere. He suggests that Earth scientists are suffering from "surface chauvinism" and that hydrocarbons (hydrogen and carbon compounds) are not "biology reworked by geology . . . but rather geology reworked by biology."<sup>1</sup> Mainstream science does not agree.

There is an unquestioned belief that life can exist at the surface of the earth only, in the biosphere. It is based on solar energy. This biogenic doctrine holds that "[t]he stretches of Earth that are mantled with life are called, collectively the *biosphere*. . . . The sphere of life extends typically only about 10 to 20 feet into the soil."<sup>2</sup> It is held that beyond that there is nothing to support life. The abiogenic doctrine on the other hand, proposes that "the original source of energy for earthly life was derived not from photosynthesis but from the oxidation of hydrocarbons that were already present."<sup>3</sup> A few scientists believe there is good evidence for a thriving community of microbes living in the depths of Earth, under conditions considered intolerable to any life form, feeding on a primordial source of hydrocarbons. This subsurface realm and its inhabitants are Gold's deep hot biosphere. The genesis of hydrocarbons, called the deep-earth gas theory, occurs at a depth much deeper than can be drilled and sampled directly. The fact that there are several assumptions underlying this theory should not deter its investigation. Conventional science also operates on numerous assumptions.

The new theory makes more sense than the prevailing fossil fuel theory that supposedly accounts for all terrestrial hydrocarbons that are being consumed on this planet. It is said that fossil fuels contain solar energy trapped as hydrocarbons. (This argument does not include coal.) "In 1992, the United States imported more than 6 million barrels of oil a day, which represented 47% of its daily consumption."<sup>4</sup>

That's a lot of oil. Globally, the daily consumption over the last century should have already led to the exhaustion of resources. Even if dinosaurs dominated the planet for 145 million years (as the theory maintains) and unfathomable amounts of plant and other animals thrived on Earth during other ages, the fossil fuel theory is rather illogical. "The abiogenic theory holds that hydrocarbons were a component of the material that formed the earth, through accretion of solids, some 4.5 billion years ago"<sup>5</sup> and that hydrocarbons are continually being formed. Were man able to unravel the mystery of the formation of our solar system and specifically Earth herself, the latter theory might be validated. In this pursuit however, we become trapped in a labyrinth of multifaceted and inter-related research. We look to the outermost stars of the Universe for answers, only to find ourselves seeking information regarding the remote, impenetrable and unexplored depths of our planet.

Formulating a primordial substance (with a view for an eventual abiogenic source of our planetary hydrocarbons) automatically leads to hunting for the original source and evolution of matter. The 'stuff' that gathered at the birth of our planet must have come from above and beyond. From whence came the ultimate element and how did it evolve into the 118 elements in the periodic table on Earth? For our purpose, we are primarily seeking the source of hydrogen and carbon. Carbon is essential to any life form. Break down any life form to its last constituent and therein one will find carbon. Cosmogenesis' explanation of the unfolding of the universe contains numerous gaps. It has been established that stars, galaxies and planets are each made up of a variety of chemical elements. Cosmochemists speak of different types of meteorites and their chemical compositions as the fossils of creation. Fragile carbonaceous chondritic\* meteorites, believed to be the most common rocks in space, are said to have provided the material that originally condensed from gas from which the solar system was formed. One theory holds that when stellar nucleosynthesis<sup>†</sup> occurred, hydrogen converted to other elements. The explosion of a hydrogen-rich supernova scattered elements such as helium, which is fuel for carbon and oxygen, in interstellar space, and provided the synthesis for the heaviest elements up to uranium. Scientists refer to the process as a celestial demolition derby. Theoso-

---

\* small fragments of stony meteorites.

† the process where helium is synthesized from hydrogen in a star.

phy gives insight into the Great Secret and Mulaprakriti or Primordial Substance, the basis of objective evolution and cosmogenesis:

[T]he origin of all the visible and invisible heavenly bodies must be sought for in one primordial homogeneous world-stuff, in a kind of *PRE-protyle*. . . Unless they admit also that our actual visible Universe is merely the *Sthula-Sharira*, the gross body, of the sevenfold Kosmos, they will have to face another problem; especially if they risk maintaining that its now visible bodies are the result of the condensation of that one and single primordial matter. . . [T]he actions which produced the actual Universe are far more complex than could ever be embraced in that theory.<sup>6</sup>

Such is the complexity of the subject at hand. Mankind is far from deciphering the mystery, if it ever does at all. Current science offers direction.

Cosmochemists claiming some knowledge of the elements abundant in our universe, state that carbon is the fourth most abundant compound, next to hydrogen, helium and oxygen. Other sources state that the universe is only about .5% carbon and 1% oxygen. If we want to use this information to solve the question of what material accrued during the early formation of our planet we encounter another snag. H.P. Blavatsky says that our atmosphere acts as a crucible, so to speak, “that our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which, every atom and molecule change and differentiate from their primordial nature.”<sup>7</sup> However she does not state if this applies to the atmosphere of infant Earth. Elsewhere she states that the presence of carbon on Earth is not due to any action occurring within our atmosphere, proven by the fact that carbon was found in the center of a meteorite. It is possible that at our planet’s earliest stages, the ingredients necessary for the eventual formation of hydrocarbons were present, long before primeval surface life. Turning our attention from cosmic to earthly studies, geochronology becomes instrumental in the study of a possible deep hot biosphere. “In any geochronological table, there are three inter-related parts: strata, events and time.”<sup>8</sup>

Geochronologists date Earth as being 4.6 billion years old. Dating and tracing its earliest life forms is difficult. The Precambrian Eon, a period from before the appearance of life (fossils) back to the formation of the earth’s crust, is the longest era — approximately 7/8 of the earth’s history. So how old is Earth? Nobody knows with certainty. Data regarding the inner earth is limited by the absence of datable rocks, along with the fact that Earth has

probably destroyed all her genesis rocks. Theosophical writings do not give the age of Earth. At best, it could roughly be measured in terms of the duration of Rounds. Regardless of age, one must assume that inconceivable geological processes occurred in terms of development from core to crust. Sometime during this (the fourth) Round, elements arrived at their present physical state.

A geologic time scale covering the past 600 million years of Earth’s history has been accumulated. The sequence of eras and periods geology relies on is based primarily on fossils. According to some geologists and paleontologists different groups of fossils of extinct species occurred in sequence in deeper and deeper layers of stratified rock. (Science admits that the oldest known geologic era called the Archeozoic — the earliest of the Precambrian — dating back 3.6 billion years, yielded abundant complex carbon compounds.)

The particular fossil record that led to the theory of mass extinction, attributed to be one of the major sources of hydrocarbons drilled from Earth presently, occurred during the Cretaceous Period. An event that supposedly occurred 65 million years ago caused the dinosaurs to become extinct. Whether we succumb to Lyell’s Principle of Uniformitarianism, Richard Muller’s Nemesis Affair or Stephen Jay Gould’s Great Dyings, dinosaurs disappeared. This led to the theory that their carcasses eventually submerged into the planet and pressured-cooked under the right conditions. In biogenic terms the conditions necessary for such debris to change to hydrocarbons was a delicate recipe of complex and perfect intricate chemical alchemy:

If it is cooked just right . . . for the right amount of time (usually tens of thousands or hundreds of thousands of years), the ooze turns to a thick, dark fluid, which we call *crude oil*. Further cooking . . . turns some of it to a flammable gas, *natural gas*. More heat ruins it.<sup>9</sup>

This apparently occurred somewhere within Earth’s upper crust. The abiogenic theory goes much deeper, under conditions where the above process could not have occurred. Man’s greatest challenge in exploring the innermost regions of our planet for such answers as age and constituents is that its remote and deep interior remains so inaccessible. A ring-pass-not seems to exist at a certain point of descent.

Scientists have concluded that Earth consists of three layers: crust, mantle and core. The crust (upper and lower) can be up to 40 km deep (less if measured from the ocean floor), and is composed mainly of granite and basalt. Next, the 2500°C to

3500°C mantle extends down to about 2900 km and is composed mostly of igneous\* rock. Between 70% to 80% of the mantle's heat is generated internally by radiogenic sources that produce energy by radioactive decay — the rest comes from the core. The Earth's interior is said to be a natural nuclear power reactor. The core, suspected to be at a temperature of 6500°C and about 1255 km in radius, cannot be composed of common minerals found at the earth's surface. Through lab experiments, it is assumed that 12% of the outer core consists of sulfur and possibly some silicon, oxygen, nickel and potassium. Pressure also increases with depth. Science states that during Earth's evolution the mantle influenced the conditions on the planet's surface, and that the production of magna and expulsion of carbon compounds were necessary for life. The latter is not enough proof that life or hydrocarbons could have originated in the core or mantle.

The internal conditions of our planet sound more like an inferno. It seems most logical to assume that life can only be found on the surface, but some research indicates that the material and certain conditions feasible for the formation of hydrocarbons lie at depths too deep for dinosaurs. What can survive such an environment?

Thomas Gold works on five assumptions in his theory. If petroleum and natural gas have originated at deep levels, let the deep hot biosphere (10 km or more and 100°C or more) and the deep-earth gas theory (anywhere between 100 to 300 km deep) stand on their own merit. The five assumptions (expanded in too much detail for this article) are: 1. hydrocarbons are primordial; 2. Earth was subjected only to a partial melt; 3. hydrocarbons are stable at great depth (thermodynamic stability); 4. rock at depth contains pores (fluid migration and pressure conditions); 5. hydrocarbons are still upwelling and hydrocarbons are constantly being formed.<sup>10</sup> On the ability to develop life through photosynthesis Gold states that "[t]he microorganisms that developed it must have already possessed intricate chemical processing systems before they acquired this more advanced ability."<sup>11</sup> The energy source must have been chemical to begin with. "What is needed, rather, is an environment that can supply chemical energy in a metered flow over tens or hundreds of millions of years."<sup>12</sup> Oxygen supplies deep within the earth are discussed, as is the petroleum paradox of helium, the inert gas that is normally sparsely distributed in rocks. He suggests that multitudes of microbial life must exist in the pore spaces of rocks. Microbial life invades primordial hydrocarbons as

they upwell into the earth's outer crust. Halfway through Gold's Swedish Siljan project while drilling in granite, drillers encountered microbes in an oily sludge at 6 km deep. Such a finding was unheard of until this project was pursued.<sup>13</sup>

The extent of factual data available regarding our inner planet is slight. Modern geology has not been able to drill deeper than 12 km. "The deepest drill hole reaches a depth of a little more than 12 km . . . but it is less than 0.2% of the distance to the Earth's center."<sup>14</sup> Will man ever overcome the barriers obstructing inner planet exploration? It is more arduous than cosmic exploration.

If one accepts the new hydrocarbon theory, it must be noted that depth is not the ultimate factor in disqualifying the fossil fuel theory. Catastrophic events occurring on Earth throughout geological history play havoc with logic. Examples causing such calamities, well explained by science, include plate tectonics and convergence, convection<sup>†</sup> and the sinking/rising of landmasses, and subduction of oceans into the mantle. As plates become denser and cooler they sink into the mantle. Crust that is 2 million years old lies about 32 miles deep.

When the Atlantic and Indian Oceans opened up and new oceanic crust was created beginning around 125 million years ago, an equal area of oceanic crust had to disappear into the mantle. This meant that 5 billion cubic miles of crustal and lithospheric material were destroyed.<sup>15</sup>

The following quotation from *The Secret Doctrine* explains the reason for the difficulties we are faced with in reaching any firm conclusion about the history of Earth:

Our globe being convulsed each time it *re-awakens* for a new period of activity, like a field which has to be ploughed and furrowed before fresh seed for its new crop is thrown into it — it does seem quite hopeless that fossils belonging to its previous Rounds should be found in the beds of either its oldest or its latest geological strata. Every new Manvantara brings along with it the renovation of forms, types and species; every type of the preceding organic forms — vegetable, animal and human — changes and is perfected in the next, even to the mineral, which has received in this Round its final opacity and hardness. . . .<sup>16</sup>

. . . continued on page 46

\* "Any rock formed by cooling and crystallization of magna or lava, or by the accumulation and consolidation of pyroclastic materials." (*Physical Geology*, p.591).

† The circular pattern of movement in the rising and falling of mantle rock

# Who Are Blavatsky's Aryans?

Angus Carter

The term “Aryan” in popular usage is almost universally connected with the secondary and perverse meaning tagged on it to refer to Caucasians and ideas of racial supremacy, as in its usage in Hitler’s Germany and today in various cult pseudo-philosophies. While Blavatsky may have been one of the first popularizers of this term, what the term *Aryan* meant in her philosophy is unknown except among Theosophists and a small number of bibliophiles. Recently in the right-wing *New American Magazine*, just in example, she is again given the “rap” for being the motivator behind racial-superiority philosophies.<sup>1</sup> For being the founder of a Society that promulgated the Brotherhood of humanity irrespective of differences of race, creed or gender — this is surely a bad rap, and more specifically shown so in her writings.<sup>2</sup>

While Blavatsky occasionally uses *Aryan* in the narrow and popular sense of “white European,” she uses the term *Aryan* primarily and in the largest sense to refer to a basic racial stock that originated some one million years ago, and includes a large portion and all colors of humanity. It is the youngest or newest of the primary or “root-races,” but not necessarily superior to earlier and older race-stocks. The Fifth or Aryan root-race in its present state is generally superior in physical intellectuality, but *inferior* in its level of innate spirituality to some earlier races, such as the American Indians, Chinese, or Tibetans. If we were to falsely equate youngest or newest race with superior, those of the Nazi period would be at complete odds with Blavatsky in reference to the Jewish people, as she says that they are members of and the very youngest in the Aryan race. “The Aryan Hindu belongs to the oldest races now on earth; the Semite Hebrew to the latest. One is nearly one million years old; the other is a small sub-race some 8,000 years old and no more.”<sup>3</sup> In calling the “Aryan Hindu” the “oldest now on earth” she is referring to Fifth-Race people, as Fourth and Third Race peoples have earlier beginnings.

In reference to “white-supremacy” bigotry, those who think their doctrine somehow originates with Blavatsky would be also surprised to know that she infers at least a large portion of the Black humanity as Aryans. “The Aryan races, for instance, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy colour, are yet all of one and the same stock — the Fifth Root-Race. . . .”<sup>4</sup> Blavatsky makes no direct statement that I can find that Negroes are in her Aryan or Fifth-Root Race, but

the great elucidator of her teachings G. de Purucker held that Afro-Americans are generally a very young race and therefore Aryan or Fifth Root-Race (and thus in the “newer is better” philosophy, would be regarded as superior to Caucasians, or perhaps another micro-step in Nature’s long complicated process of evolving new types.<sup>5</sup>)

As in all races, Afro-Americans can be seen in Theosophical teachings to be divided. Some are a branch of Aryan descent, some of Fourth-Race Atlantean (as Africa was held to be a refuge from sinking Atlantis.) The Black Australian Aborigines, actually a separate race in themselves, are held to be of even earlier origin, or Lemurian Third-Race. And to this has to be added Afro-Americans’ large part in the predicted creation of a new race in America, the world’s melting pot. Races are not substantial and concrete entities in long time periods, they come and go and become something different.

In Theosophical doctrines, racial color is not solely or simply an innate characteristic but to a degree also subject to geography over long periods of time. Many negroes are lighter, for instance, than “Aryan” Hindus. Additionally, all Caucasians are not Theosophically classified as Aryan or Fifth Race — the Basques of Spain, for instance, which Blavatsky calls Atlantean descendants or Fourth Race.<sup>6</sup>

Blavatsky writes:

The unity of the human species . . . in the sense of their essential and original homogeneity and their origin from one and the same source . . . all originated in the same way and from the same ancestors . . . differentiated, because belonging to seven planes which differed in degree though not in kind. That original physical difference was but little more accentuated by that of geographical and climatic conditions. . . .<sup>7</sup>

Blavatsky even indicates that the first Western Europeans and European Caucasian’s ancestors were Blacks from Asia:

[W]e the “superior” white races have to accept among other unpleasant things the disagreeable truth that our ancestors were as black and far blacker, perchance, than any of those we now look upon as the races to us inferior, for — they were the ASIATIC ETHIOPIANS! . . . Such are the facts drawn from the recent achievements of philology and ethnology.<sup>8</sup>

One has to take in consideration here Blavatsky's 19<sup>th</sup> century European audience who were of one mind on their own all-encompassing superiority. In a genuine scheme of values a Siberian shaman may be far the spiritual superior to an American driving a "beamer" and toting a cell-phone, although the former may only bathe once a season and live in a deerskin hut. The American Aryan's superiority is in his coarse mid-race development in materialism, an inferior development within a genuine and Theosophical value-system to that of spirituality. A Spiritual value system is one in which one's life satisfactions and progress are gotten through contact with the inner self. A materialistic value system seeks fulfilment primarily in the outer world, outer achievements and physical acquirements. Different races incline naturally to one pole or the other.

Theosophical Doctrines hold that man is vastly older than is held by present anthropology. The "Rounds," "Root-Races," and "Globes" no doubt cause confusion in many, but basically the scheme is descriptive of Mankind's evolution through various cycles and according to law and predictable pattern. It is not a direct evolution of the more lowly to the more advanced, but passes through immense periods of time and is full of ebb and flow, or progress and relative degeneration within a much larger scheme. The Theosophical idea of Evolution is that it is a *Spiritual* process as well as just a physical one as in the Darwinian scheme. We are souls or monads undergoing a long evolutionary pilgrimage and embodying in progressively developing and changing vehicles or physical races. The Theosophical teaching is that we have been self-conscious or actively embodying our mind-principle or *manas* for some 18 million years. A multitude of civilizations — probably many equal to our own — have risen and fallen in this time.

One might consider this an absurd assertion and ask for evidence of these ancient advanced former civilizations — perhaps of millions of years ago. Upon consideration, however, one might ask just what evidence our present civilization would leave a geologically-short hundred thousand years from now, or a few million. We would leave almost nothing. Concrete will disintegrate in a few thousand at best, steel in a few hundred. If cremation was universally and normally practiced in former times, as Blavatsky asserts, then we have a minimum of skeletons to find — and few humans are left by their peers to fossilize in mud banks. Glass may survive for great lengths of time, but perhaps it may be a discovery unique to us (and probably regarded as modern wherever found. . .). Considering the rising and falling of land masses, possible axis shifts, and that only a small area of the planet is truly of advanced civilization at any particular time — evidence of former very ancient civilizations may be extremely

scarce, and likely to be catalogued as anomalous if ever discovered. The more advanced a society, the more impermanent its productions, it seems. Stone age cultures always co-exist with advanced ones — as they do now (and as Blavatsky remarks somewhere) — and future ages may classify our age such when they fail to find our lounge chairs and TVs, but do find stone axes in Borneo.

According to the Theosophical scheme, the first two human races of eons ago (and not much resembling us as physical conditions are held to be different) were unself-conscious and not active in the aspect of Mind that makes humanity different from the animals. In the latter part of the Third or Lemurian Root-Race, our latent self-reflective mental abilities were awakened by the *Manasaputras*, or the beings, formerly human, ahead of us in evolution. This event is symbolized in many of the world's myths and religious literatures, a part of our subconscious or archetypal knowledge. (One might recall the power of the scene in *2001: A Space Odyssey* where the cave-men under the influence of the extra-terrestrial black obelisk first get the idea of using a tool.)

So at least a portion of humanity has been as modern humanity in capacity since this event about 18 million years ago in the Third or Lemurian Race. The Lemurian races gradually disappeared and melted into the Fourth or Atlantean Root-Race, portions of which still are the largest mass of humanity, the Chinese, Tibetans and many others. (Lemurian and Atlantean are just names of convenience.) New Root-Races first begin in about the mid-point of the previous Root-Race and our own Fifth Root-Race first began appearing as distinctly separate about a million years ago according to Blavatsky. Each Root-Race is sub-divided further and goes through the development of sub-races through time. Kenneth Morris in his *The Crest-Wave of Evolution* gives a good overview of the figures and divisions:

You all know the teaching of *The Secret Doctrine* about the Root-Races of Humanity, of which this present one, generally called the Aryan, is the fifth; and how each is divided into seven sub-races; each sub-race into seven family-races; and each family-race into innumerable nations and tribes. According to that work, this Fifth Root-Race has existed a million years. The period of a sub-race is said to be about 210,000 years; and that of a family-race, about 30,000. So then, four sub-races would have occupied the first 840,000 years of the Fifth Race's history; and our present fifth sub-race would have been in being during the last 160,000 years; in which time five family-races would have flourished

. . . continued on page 46

# The Hopi Indians: The Way of The Spirit

Robert Bruce MacDonald

In the “Popol Vuh” the Third Race of men is created out of the tree *Tzita* and the marrow of the reed called *Sibac*. But *Sibac* means “egg” in the mystery language of the *Artufas* (or Initiation caves). In a report sent in 1812 to the Cortes by Don Baptista Pino it is said: “All the Pueblos have their *Artufas*—so the natives call subterranean rooms with only a single door where they (secretly) assemble. . . . These are impenetrable temples . . . and the doors are always closed to the Spaniards. . . . They adore the Sun and Moon . . . fire and the great SNAKE (the creative power), whose eggs are called *Sibac*.” — *The Secret Doctrine* II, p.181fn

H.P. Blavatsky writes very little on the Hopi Indians and their broader association within the group of Pueblo Indians. To understand, therefore, the Pueblos it is necessary to look elsewhere. Thomas E. Mails in his book, *The Hopi Survival Kit*, presents the story of the Hopi Indians of northern Arizona, a name which in its deeper sense means “peaceful.” The name Hopi was given to these people by Maasaw, the Guardian Spirit of the Earth. The Hopi through their relationship with Maasaw accepted two covenants. The first was to live simply as Maasaw did, or to put it another way, to blend or live as one with the land. The second covenant was to preserve this way of life and pass it on at the appropriate time, a time that the Hopi would know through a set of prophecies given to them at the making of that covenant. Thomas E. Mails writes:

Remember that there are two Covenants. . . . Both are vows the Hopi swore they would not relinquish, and are promises that reverberate throughout history. Since those who kept these would become known as the followers of tradition, or Traditionalists, it is most unfortunate that the Christian missionaries who came to Hopi Land did not understand this distinction. If they had, they would have known why these natives would prove to be the most obstinate of all Native Americans where conversion was concerned. . . . To relinquish these vows would be an unconscionable thing for the Traditionalists to even consider. . . . (p.59)

Later Mails writes further that:

It is worth noting that this priceless information was placed in the keeping of the very Native American people who would outlast all of the other tribes in North America in preserving their Traditional ways and vows. If

this responsibility had been given to any other tribe, its keepers would be long gone by now, and there would be no one left to pick up the torch. Hotevilla Village and its few surviving Elderly Elder Traditionalists are the very last of all the Native American cultures to go down. When they do, as prophecy says they will, the auspicious end of something glorious and worthwhile will have been reached. In more ways than [sic] we know, we are all going to be poorer for that! (p.179)

What does this small group of Pueblo Indians have to tell us?

Before we look at the Covenants of the Hopi, we should try to find out who they are and where they come from. Like any people they have their own mythology about their origins. The Hopi have an oral history that traces themselves back to the last great flood. They refer to our current time as the Fourth World which commenced at the last flood which wiped out much of the human race. They refer to three previous disasters that had wiped out mankind thereby making this the Fourth World. In the words of the Hopi:

At the end of each prior world, human life has been purified or punished by the Great Spirit “Massauu” due mainly to corruption, greed, and turning away from the Great Spirit’s teachings. (Chief Dan Evehema’s Message to Mankind)\*

During the Fifth Root-Race, if we take the calculations that Blavatsky uses to derive the length of the Root-Races (using a ratio of 1:2:3:4:5:6:7) and apply them to the sub-races, we see that mankind is currently at the beginning of the fifth sub-race. Geoffrey Barborcka details the duration of the Root-Races in his book, *The Peopling of the Earth*:

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\* [http://www.hinduismtoday.kauai.hi.us/ashram/Resources/Hopi/dan's\\_message.html](http://www.hinduismtoday.kauai.hi.us/ashram/Resources/Hopi/dan's_message.html)

Duration of the	
First Root-Race	1,574,344 Years
Second Root-Race	3,148,688
Third Root-Race	4,723,032
Fourth Root-Race	6,297,376
Fifth Root-Race	7,871,720
Sixth Root-Race	9,446,064
Seventh Root-Race	<u>11,020,408</u>
	44,081,632 Years
	(on Globe D) (p.209)

The Fifth Root-Race that we are currently in, using the same 1:2:3:4:5:6:7 ratio would have the sub-races divided as follows:

(Time-period of the Fifth Root-Race: 7,871,720 years)

SUBRACES (in years)	FIFTH ROOT-RACE
1 <sup>st</sup> 281,133	Number of yrs. lived by 5 <sup>th</sup> R-Race to 2000 (since 4 <sup>th</sup> R-Race):
2 <sup>nd</sup> 562,266	2,875,401
3 <sup>rd</sup> <u>843,399</u>	Yrs. already completed by the 5 <sup>th</sup> Subrace:
1,686,798 (Total, 1 to 3)	64,072
4 <sup>th</sup> <u>1,124,531</u>	<u>2,811,329</u>
2,811,329 (Total, 1 to 4)→	2,875,401
5 <sup>th</sup> <u>1,405,664</u>	Required yrs. to complete 5-6-7 Subraces:
4,216,993 (Total, 1 to 5)	4,996,319
6 <sup>th</sup> <u>1,686,797</u>	Time-Period of 5 <sup>th</sup> Root-Race:
5,903,790 (Total, 1 to 6)	<u>7,871,720</u>
7 <sup>th</sup> <u>1,967,930</u>	
7,871,720 (Total, 1 to 7)	

We can see from these tables, devised from work done by Blavatsky, that we are just into the 5<sup>th</sup> sub-race of the 5<sup>th</sup> Root-Race with over 1,340,000 years remaining in this sub-race. Mankind, from its earliest form, has been on this globe over 18,000,000 years. If we were to do further sub-divisions using the 1:2:3:4:5:6:7 ratio, and such a sub-division still applied, we would be in the 2<sup>nd</sup> sub-sub-race of the 5<sup>th</sup> sub-race by 13,870 years with 86,535 years to go. From this we can see that Poseidon (the last fragment of Atlantis) submerged shortly after the end of the 1<sup>st</sup> sub-sub-race of the 5<sup>th</sup> sub-race of the 5<sup>th</sup> Root-Race. This seems to indicate that the first four sub-races of the 5<sup>th</sup> Root-Race may have been involved to some extent in a recapitulation of the events of the 4<sup>th</sup> Root-Race with the sinking of Poseidon marking the end of the stragglers of that Race.

Using the above 1-7 ratio, lets look at further divisions to try and determine what field of consciousness mankind is in and how the message of the Hopi Indians might help us (instead of writing out sub-race, sub-sub-race, etc., R<sup>1</sup> will be Root-Race, R<sup>2</sup> will be sub-race, R<sup>3</sup> will be sub-sub-race, etc.). As we are on the fourth globe of the fourth round, we can see

that the major keynote that hovers always in the background is that of compassion which the Theosophical Society recognizes through its first object, "To form a nucleus of Universal Brotherhood . . ." The kamic region obscures us from realizing true compassion, trapping us in a world of competing passions. We are now, as we have seen, early in the 5<sup>th</sup> R<sup>1</sup> which means that we have to learn to move into the higher manasic regions and this development will continue for about another 5 million years. In order to move into that region of the heart (symbolizing compassion), we have to put our passions to rest. We are also into the 5<sup>th</sup> R<sup>2</sup> which could mean that we are out of the recapitulation period and into the part of the 5<sup>th</sup> R<sup>1</sup> where mankind must put forward real effort. This period will last another 1.35 million years. The goal is to master the passions and move into the spiritual regions of the heart. We are now into the 2<sup>nd</sup> R<sup>3</sup> which may explain why there is such a fascination in this age with things astral and all sorts of phenomena. It may also be why H.P.B. used phenomena to attract people's attention — because it was guaranteed to work. This period will last another 83,600 years. We are about a third of the way through the 3<sup>rd</sup> R<sup>4</sup> which will last another 7,600 years and explains nicely humanity's struggle with emotional thought. We are also 800 years into the 4<sup>th</sup> R<sup>5</sup> with another 700 years to go which could also explain why the Western World — and the rest of the world through its influence — is so caught up in greed, corruption, and materialism. We are now going through a minor Kamic cycle but with the understanding that every Kamic cycle that we go through in the early parts of this 5<sup>th</sup> R<sup>2</sup> will be important learning periods as we try to lift our minds and make that higher manasic or 5<sup>th</sup> principle connection. How can the Hopi help?

The oral history of the Hopi talks about the purification that occurred at the end of the Third Cycle. The Third Cycle becomes a kind of metaphor then for the underworld where pleasure and materialism are the governing principles. The Hopi turn from this and look to the surface of the Earth above. They send three birds to contact the surface and on the third attempt are successful and they contact the Guardian Spirit of the Earth, Maasaw. After several failed attempts, they climb up to the surface through a large reed emerging on the surface of the Earth. Metaphorically, we can read this as the survivors of that 3<sup>rd</sup> R<sup>1</sup> attempting to learn the lessons of that destroyed race and move into the Fourth. The three birds may indicate the first three sub-races of the 4<sup>th</sup> R<sup>1</sup>, the recapitulation period, followed by several failed attempts by the 4<sup>th</sup> R<sup>2</sup> (possibly three?) before the 4<sup>th</sup> R<sup>3</sup> made it to the surface at some point during its time period. By analogy we are now in the 5<sup>th</sup> R<sup>1</sup>, 5<sup>th</sup> R<sup>2</sup>, 2<sup>nd</sup> R<sup>3</sup> and at some point (maybe the 5<sup>th</sup> R<sup>3</sup>?) we will be successful in making it to the Fifth Cycle.

Obviously we are looking at vast time periods here, covering millions of years. Although it is probably not the case that the Hopi tribe itself can be traced back millions of years to the beginning of the Fourth Cycle, the consciousness that they embody most certainly can. This spiritualised portion of the Fourth Cycle carried by the Traditionalists must be understood in order to carry on into the Fifth Cycle. Many attempts will be made to climb the reed before humanity is successful. There will also be purifications during the coming attempts if materialism becomes too dominant a force. The Hopi are warning us that we are at one of those purification points.

The Hopi's journey as a tribe may have commenced at some point in the last 3000 years which marks the commencement of the 3<sup>rd</sup> R<sup>4</sup>. Thomas Mails describes a Hopi myth that captures their fundamental character:

Shortly after the Emergence, the people met the Creator Himself, and also Maasaw, who divided them into groups, and then, for a special reason in the case of the Pueblos, required each of their leaders to choose an ear from a pile of corn. While the rest of them chose the handsomest ears, the last one to choose found that all that was left was the smallest and most miserable-looking ear. So he did not really choose it. The little ear was all that was left. But he did take it without complaining, indicating that he and his followers were humble people. So Maasaw gave them the name, Hopi, which in its rudimentary definition means peaceful.

As we contemplate the acceptance of the pitiful ear of corn, we obtain our second Hopi characteristic. They are a people who do not put themselves forward, and who are satisfied with being less than supreme. When we add this quality to their first characteristic, which is their abhorrence of materialistic living, we can begin to envision them as servants to whom the Creator will entrust His sacred mission. (p.48)

Following the emergence, the Hopi were instructed to migrate and continue to migrate until they once again found Maasaw. During this period the Hopi travelled over the land, building communities and digging their subterranean shrines with which they communicated with Mother Earth. They would then abandon those communities and travel on. Sacred lines of force were thus laid down over the North American continent. This was the Hopi's learning period where they learned to live as one with Mother Earth. Finally around 1100 A.D. at a place called Oraibi in the Black Mesa country of Arizona, they once again met up with Maasaw.

It is here that they were given further instructions, warnings, and also a set of prophecies. The Hopi were given instructions on how to live, warnings on what would happen if they did not follow these instructions and prophecies about their future. Thomas Mails again gives us the essence of what Maasaw passed on to the Hopi at Oraibi:

**Above all, what Maasaw gave the Hopi at Oraibi was the secret that would enable them to blend with the land and celebrate life. Among other things, it was a way to become natural environmentalists who simply grew up being people who through their manner of life would become [sic] one with Mother Earth, and would neither waste nor abuse her. As a natural result of the life-way, they would also live in warm fellowship with one another, and with other human beings and creatures. It was a gentle way for a gentle people, a way to deal effectively with the things that so frequently cause pain in life, and a way to counteract the fulfillments of prophecy. As they repeated day by day, month by month, and year by year, the cycle of things Maasaw taught them to do, peace ruled their hearts. This peace would achieve its greatest value when the closing of the Fourth Cycle of the world came to pass. This was a secret for happiness that was not intended to be a secret, for it was a secret to be shared with all people who truly deserved to hear it. (p.57)**

The Hopi were given instructions that when followed would lead to knowledge of Self and of Mother Earth. Their instructions centred around the planting cycle, in their case, of corn. The yearly cycle corresponded to times of learning, times of putting into action what had been learned, times of harvesting the fruits of action, and times of meditating on the whole cycle in preparation for the next cycle. If successful in learning and putting into practice what had been learned, the harvest would be bountiful, if not, then the rains would not come, or storms would damage the crops or some other misfortune would occur to indicate a straying from the path. When this happened the Hopi would redouble their efforts and think long and hard on what went wrong to ensure that it did not happen again. In this way they progressed spiritually.

The Hopi Traditionalists say this spiritual life lends balance to the earth. Again, from *The Hopi Survival Kit*:

Balance and the Hopi's manner of life are related. As people live each day according to the Pattern of Life given to them, balance is

maintained. That is, despite what anyone anywhere in the world might be doing that could throw the earth and human spirit off balance, the Hopi provide enough balance to keep the world turning on its axis, and to keep life in harmonious synchronization. Thus the globe spins in measured control on its axis and the universe continues to function in its normal and harmonious way. . . .

The Elders say that in ancient times there were chosen tribes in every part of the globe who shared in this responsibility. But as the various cultures have succumbed to foreign intrusion, the Hopi Traditionalists have assumed the entire burden of world balance. If so, present and future balance rests in Hopi hands, and expressly in the hands of the Elders at Hotevilla. (p.60)

With the sole responsibility of balance now laying on the shoulders of the Hopi Traditionalists of Hotevilla, the town has become a microcosm for events about to happen in the world. There is a division in the minds of the people of Hotevilla as the Traditionalists and the so-called Progressive Hopi battle for the minds of the town's citizens. This division is then reflected into the rest of the world where the United Nations Peace Forces move into nation after nation to stop the killing among divided nations. What happens in Hotevilla then happens elsewhere. The Progressive Hopi are trying to move water pipes and electrical lines into the town and when they finally manage to do this, the battle will be over and materialism will have temporarily won. In a sense these modern services illustrate the encroachment of materialism onto the spiritual way of life.

The prophecies of the Hopi explain clearly how the White Man (the Hopi's White Brother) works. He first sends his missionaries to teach a people new ways and new traditions so that the people forget who they are. With the Hopi this did not work because they had a mission to accomplish, instructions to be passed on to the world, so the White Brother had to send in the police early in the twentieth century and arrest the men and take away the children to be indoctrinated. To the credit of the arrested men, despite spending many years in prison, they never gave the White Brother the permission he wanted to teach the children. The Hopi had always taught their children for their children were their responsibility. However, when the children returned they were more aggressive than Hopi children from the past and they did not want to listen to their parents. As they grew up the White Brother came in and worked with them to set up a tribal government and then contract with this government. Of course the Hopi had no money, no jobs—they practiced subsistence farming—all they had was the land with its natural resources.

However, being indoctrinated by the White Brother they wanted more and they started to trade that which gave them independence for money and things. This is what the White Brother wants for the White Brother has no contract with the Earth Mother. He is like the lone wolf who must learn to be clever and mean in order to survive for he has no other pack members to help him. Each White Brother is like a lone wolf fighting for his share. Some of these wolves are very small with very little, others are huge with appetites for more. If allowed, they would consume the whole world. The White Brother does not have a contract with the Earth Mother either as individuals or as a group. They fight among each other for the fruits of the Earth but never give anything back. The Traditional Hopi had to give back or he would not eat. Despite this the Hopi were prosperous and happy before the White Brother got his way. Now there is much poverty and unhappiness on the lands as well as pollution from mining and a threat to the reserve's water supply. Hotevilla is the last Hopi village living the traditional ways. When water and power are allowed into the village, the traditional ways will be at an end. When the traditional ways are at an end the balance will be upset and Nature WILL recoil.

The Hopi prophecies described all of this, they described the coming of the atomic bomb, they described three World Wars — one yet to come — they described holes in the ozone and these prophecies were handed to the Hopi at about 1100 A.D. before atomic bombs and ozone made any sense. Mother Nature is described as a Spider Woman. There is a web of energy lines all over the planet with the Hopi now sitting at an important nexus. Theosophical groups were meant to bolster that web for as Theosophists follow the way of the spirit, energy is put back into the web. Whether humanity is able to avoid the last of the prophecies, a blood red sky followed in a few years by war and death, is dependent on the strength of this web. The reason the ancient world had sacred sights all over the globe is because they understood The Way of the Spirit and the web of energy needed to feed it. The Hopi instructions were a simple way for people with no training or background to follow The Way of the Spirit. By simply planting one ear of corn in your garden or in a pot, and planting it at the right time after the right preparation, and watching over it and singing to it as it grows, and then by harvesting it when it is ready, and celebrating that harvest, and then by looking at what you have learned in the past year and how you can do better, and then by repeating the cycle, you will have entered onto the path of self knowledge—The Way of the Spirit. Your life will become a meditation and balance will be restored. Thomas E. Mails describes the whole process in greater detail in *The Hopi Survival Kit*. We must remember that our

material needs are subservient to our spiritual evolution. There is no real satisfaction and no real happiness in a life lived for pleasure and comfort. We must change our focus.

During the summer solstice in 1999, a Hopi Elder spoke out at Oraibi, Arizona where the Hopi last met with Maasaw. He had the following to say:

You have been telling the people that this is the 11<sup>th</sup> hour, now you must go back and tell the people this *is* the hour and there are things to be considered. . . . Where are you living? What are you doing? What are your relationships? Are you in right relationship? Where is your water? Know your garden.

It is time to speak your truth, to create your communities, to be good to each other and do not look outside yourself for a leader . . . .


This could actually be a good time.

There is a river flowing now, very fast. It is so great and swift that there are those who will be afraid. They will try to hold on to the shore. They will feel they are being torn apart

and suffer greatly. Know that the river has its destination.

The elders say we must let go of the shore — push off into the middle of the river, keep our eyes open and our heads above the water. See who is in there with you and celebrate.

At this time in history, we are to take nothing personally, least of all ourselves — for the moment we do that our spiritual growth comes to a halt. The time of the lone wolf is over. Gather yourselves; banish the word ‘struggle’ from your attitude and vocabulary. All that we do now must be done in a sacred way and in celebration. We are the ones we’ve been waiting for. (The Foundation for Conscious Evolution Newsletter, Volume 1, Fall 1999; PO Box 4698, Santa Barbara, CA 93140-4698)

“We are the ones we’ve been waiting for” — do not look for Masters or their agents to come and make things right, that is the work of each one of us. By contracting with the Earth Mother we enter automatically into a Brotherhood and strengthen the Land and ourselves. The more people that make that contract, the quicker and more fluid will change be. Change begins with a thought. 

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### *The Sun of Truth*

*The sun is one, but its beams are numberless; and the effects produced are beneficent or maleficent, according to the nature and constitution of the objects they shine upon. Polarity is universal, but the polariser lies in our own consciousness. In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. But man's consciousness again, is only the sunflower of the earth. Longing for the warm ray, the plant can only turn to the sun, and move round and round in following the course of the unreachable luminary: its roots keep it fast to the soil, and half its life is passed in the shadows. . . .*

*Still each of us can relatively reach the Sun of Truth even on this earth, and assimilate its warmest and most direct rays, however differentiated they may become after their long journey through the physical particles in space. To achieve this, there are two methods. On the physical plane we may use our mental polariscope; and, analyzing the properties of each ray, choose the purest. On the plane of spirituality, to reach the Sun of Truth we must work in dead earnest for the development of our higher nature. We know that by paralyzing gradually within ourselves the appetites of the lower personality, and thereby deadening the voice of the purely physiological mind — that mind which depends upon, and is inseparable from, its medium or vehicle, the organic brain — the animal man in us may make room for the spiritual; and once aroused from its latent state, the highest spiritual senses and perceptions grow in us in proportion, and develop pari passu with the “divine man.” This is what the great adepts, the Yogis in the East and the Mystics in the West, have always done and are still doing.*

— “What Is Truth?”  
Blavatsky *Collected Writings IX*, p.31-32.

# Speech, Breath, and the Yoga Inhalation

Alexander Pogue

The average person has little or no conception of the *power of sound*. The words we utter are like the ball that a baseball pitcher has just released — it's destiny is set, the loop is closed, and can only be mitigated by setting up another *cause*. Until we actually utter something — that we may regret later — it's still possible to squelch ourselves and refuse to *utter* that line of inner speech, but once we honor it with *sound*, then the power of the mantra begins to act and it's beyond our control. Uttered speech is, in a sense, what *The Secret Doctrine* calls “*en-dexoteric*.” Apologies almost never mend matters, but altering our habits of silent and sound-filled speech does. Maybe this was why Lord Buddha declared speech to be the most karmically potent deed of physical man.

[T]he word spoken by, as well as the name of, every individual largely determine his future fate. Why? Because —

— “When our Soul (mind) creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.

“The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign.

“To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us.

“Yes, names (and words) are either BENEFICENT or MALEFICENT; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to

say, to the LETTERS which compose them, and the NUMBERS correlative to these letters.” [P. Christian in *L'Homme Rouge des Tuileries*, p.314]

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism. . . .

In the *Anugita* a conversation is given . . . between a Brāhmana and his wife, on the origin of Speech and its occult properties. The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brāhmana tells her that the Apāna (*inspirational breath*) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apāna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. “Both went to the Self of Being (*i.e.*, to the individual Higher Self . . .), and asked him to destroy their doubts and decide which of them preceded and was superior to the other. To this the lord said: ‘Mind is superior.’ But Speech answered the Self of Being, by saying: ‘I verily yield (you) your desires,’ meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the ‘movable’ and the ‘immovable.’ ‘The immovable is with me,’ he said, ‘the movable is in your dominion’ (*i.e.* of Speech) on the plane of matter. To that you are superior. . . . And, therefore, Speech never speaks after . . . exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech). . . . Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable.”

This allegory is at the root of the Occult law, which prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6<sup>th</sup> sense), and which cannot be expressed by “noisy” or uttered speech. This chapter of *Anugita* explains, says Arjuna Misra, Prānāyāma, or regulation of the breath in Yoga practices. This mode, however, without the previous acquisition of, or at least full understanding of the two higher senses, of which there are

seven, as will be shown, pertains rather to the lower Yoga. The *Hâtha* so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga. This story is quoted to show how inseparably connected are, in the metaphysics of old, intelligent beings, or rather "Intelligences," with every sense or function whether physical or mental. The Occult claim that there are seven senses in man, as in nature, as there are seven states of consciousness, is corroborated in the same work, chapter vii., on Pratyâhâra (the restraint and regulation of the senses, Prânâyâma being that of the "vital winds" or breath). (*The Secret Doctrine* I, pp.93-96)

Then follows what Einstein considered one of the most mysterious qualities of the mind — its ability to synthesize and organize the apparently disparate and unorganized. An occultist might call this **the power to transform or "lift" matter from one plane to a higher plane** (and vice-versa). As representatives of our Kumara, we are the *catalytic agent* on this plane. We do not escape our *dharma* by a degraded, self-centered life. Being karma personified, we shall amply punish ourselves in due time for such a course. But what is "punishment" and what is "reward"? Both are shunned by one in the clutches of destiny; one saturating themselves with *Alaya* and "becom[ing] as one with Nature's Soul Thought" (*The Voice of the Silence*, p.57). It is this that makes the wise create of their karma a loaf for which to feed the hungry — and not just hungry stomachs, but hungry, dying minds, searching for some renewal to man's grand estate. Betty Jean Eadie puts it like this:

Repentance can be as easy as we make it — or as difficult. When we fall down, we need to get up, dust ourselves off, and get moving again. If we fall down again, even a million times, we still need to keep going; we're growing more than we think. In the spirit world they don't see sin as we do here. All experiences can be positive. All are learning experiences. . . . Despair is *never* justified, because it is never needed. We are here to learn, to experiment, to make mistakes. We don't need to judge ourselves harshly; we just need to take life one step at a time, not worrying about other people's judgment of us, nor measuring ourselves by their measuring sticks. We need to forgive ourselves and be grateful for the things that help us grow. Our most severe challenges will one day reveal themselves to be our greatest teachers.

The force accompanying our ideation becomes objectively Fohat. Perhaps the force is magnetic and passive as long as it's inside our sphere, but once it is clothed in speech it becomes *electric* and *active*. In a sense it's beyond our control, but nevertheless a "child" of ours. We could call this mind entity of ours "the *word* made flesh," or in the words of *The Secret Doctrine*:

Ideation and the intellectual Force accompanying such ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of AKASA, acts upon manifested substance or the One Element . . . and by differentiating it into various centers of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.

The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centers. Such is the teaching of the trans-Himalayan Esotericism. Every philosophy, however, has its own way of dividing these principles.

Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles — on an immense scale — that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity — the forces he acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively. . . . He is, metaphysically, the objectivised thought of the gods; the "Word made flesh," on a lower scale, and the messenger of Cosmic and human ideations: the active force in Universal Life. (*SD* I, pp.110-111)

If everything is sevenfold, and each of those seven have seven aspects, or forty-nine fires, then it should be a potent reminder that we have no room to dogmatize on anything. Like a lame dog with bad eyes, we learn reticence in the art of making assertions. For example, if Spirit is very high in the order of abstractions, or inclusive symbols, what is the Logos? *The Secret Doctrine* tells us that:

The three strides [of Vishnu] relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the

human physical form of man, in which it becomes LIFE. (SD II, 113fm)

This descent into man is approached in numerous ways in *The Secret Doctrine*. If we do not nail these shadows to the wall, they will eventually combine into a torch that will enlighten and illumine the dark cavern of the brain, causing us to act upon our braveries rather than our fears. That a stream of ideation can purify and intensify the will, transforming the moral coward and culprit into a hero and servant of man is a mystery to many. Perhaps *The Secret Doctrine* teaches by *attunement* rather than acquisition. If the Masters are trying to bring us to their “way” or view of “ideation,” then relaxed work with the book as a UNIT will bear results. While “Faith without will is like a windmill without Wind,” it becomes a different story when we apply the same dogged perseverance to *The Secret Doctrine* that Madame Curie had when she was searching for Radium:

Faith is governed by the spirit. The spirit . . . internalizes. And, as with every other attribute, the way to gain faith is to practice the use of it. If we learn to use what we have, we will receive more. This is a spiritual law. Developing faith is like planting seeds. Even if some of our seeds fall by the wayside, we will still receive some harvest. Any act of faith will bless us. And the more proficient we become (and we will become proficient if we practice), the greater our harvest of faith will be. Everything produces after its own kind. (Betty J. Eadie)

When push comes down to shove all of us are hunting for a “love affair,” something, above, over, and beyond this stuff we call “love,” something more like a sunbeam, that didn’t ask us for a thing but simply gave itself to us free. This is the hero’s metaphor and we do ourselves ill if we grasp not the hour, for only on earth are the seven principles gathered together:

Fohat, in his capacity of DIVINE LOVE (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever unconditioned and the manifested.<sup>1</sup> (SD I, p.119)

The concept of “will” plays a leading role in almost all discussions of Fohat. On page 134 of *Transactions* we find it said:

All growth depends upon the indwelling force, because on this plane of ours it is this force alone which acts consciously. The universal force cannot be regarded as a conscious force as we understand the word consciousness, because it would immediately become a personal god. It is only that which is enclosed in form, a limitation of matter, which is conscious of itself on this plane. This Free Force or Will, which is limitless and absolute, cannot be said to act understandingly, but it is the one and sole immutable Law of Life and Being.

Fohat, therefore, is spoken of as the synthetic motor power of all the imprisoned life-forces and the medium between the absolute and conditioned Force. It is a link, just as Manas is the connecting link between the gross matter of the physical body and the divine Monad which animates it, but is powerless to act upon the former directly. (p.134)

Fohat is a generic term and used in many senses. He is the *light* (Daiviprakriti) of all the three *logoi* — the personified symbols of the three *spiritual stages* of Evolution. Fohat is the aggregate of all the spiritual creative ideations *above*, and of all the electro-dynamic and creative forces *below*, in Heaven and on Earth. There seems to be great confusion and misunderstanding concerning the First and Second Logos. The first is the already present yet still unmanifested potentiality in the bosom of Father-Mother; the Second is the abstract collectivity of creators called by the Greeks “Demiurgi” or the Builders of the Universe. The *third logos* is the ultimate differentiation of the Second and the individualization of Cosmic Forces, of which Fohat is the chief, for Fohat is the synthesis of the Seven Creative Rays or Dhyana Chohans which proceed from the third Logos. (*Transactions of the Blavatsky Lodge*, p.38)

Take a clear blue boundless sky, call it the first logos; take that sky when a cloud first appears, call that the 2<sup>nd</sup> Logos; take that same scenario *when the rain begins to fall*, and call that the 3<sup>rd</sup> Logos. Take the . . . continued on page 47

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<sup>1</sup> Leibnitz called his principle of attraction “an incorporeal and inexplicable power.” “Love, Sweet Love” makes us terrestrial bundles cling to one another in fond embrace, and we can never explain it or make away with it. Saints may exalt it, sinners may personalize and degrade, but none have seen its face, for it is a mask for the *Absolute*:

“Each world has its Fohat, who is omnipresent in his own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestations. The individual Fohats make one Universal, Collective Fohat — the aspect-Entity of the one absolute Non-Entity, which is absolute Be-Ness, ‘SAT,’ (SD I, 143fm)

# THE HEAD AND THE HEART OF TIBETAN BUDDHISM

All beings desire liberation from misery.  
Seek, therefore, for the causes of misery and  
expunge them.  
By entering on the path liberation from mis-  
ery is attained.  
Exhort, then, all beings to enter the path.  
(Tashi Lama, *The Voice of the Silence*, Peking  
Edition, p.113)

The Tibetans came to town recently, a group of monks from the Drepung Loseling Monastery. They were here to demonstrate various aspects of their culture, including a night of dancing, chanting, and other religious rituals. They also created a sand mandala at the local museum and participated in a local Wesak ceremony. There was an opportunity for a few of us to meet them at a small dinner party held at the home of a friend and consequently ask some of them a few questions. As the relationship between Buddhism and Theosophy seemed to be the obvious topic to pursue, the Tashi Lama and the Dalai Lama naturally came to mind.

In order to introduce these two Lamas, a story came to mind. It was the story of a great Spiritual movement, two of whose founders moved to India in 1879 so as better to facilitate the movement of the Spiritual Wisdom of the East, from the East to the West. Although academic scholars and missionaries had begun this process, their natural biases undermined their work (a common problem with academics and missionaries). One of the founders, a man, had great organizational abilities and was not afraid of hard work and self-sacrifice. He naturally became the Head of the new organization. The other founder, a woman, had acquired much power and wisdom from past incarnations and was born to be the Heart of this new organization. Her abilities had put her in touch with a group of Trans-Himalayan Adepts (headquartered in the great central lodge, Shambhala) who worked behind the scenes with Adepts from other parts of the planet, generally in



secret, doing what was Karmically permissible to inspire Humanity to follow the Spiritual Path (among the members of this lodge was a certain Tibetan Lama, the Tashi Lama). She was the Heart through which these Adepts were going to make a concerted effort to awaken the West at the end of the 19<sup>th</sup> Century, and remind the West of the Ancient Wisdom Tradition. Materialism and superstition were at dangerous levels in the Western World. They created an organization whose chief object was to establish “a nucleus of the Universal Brotherhood of Humanity” and this became the Body for their efforts.

The Body grew and prospered over the years and the light of Truth began to once again awaken in both the East and the West. The East was reminded of its great heritage and Buddhism and Hinduism once again became respected religions for the people of the Eastern Nations. The work of the Christian Missionaries was being reversed and those whose work is best done in the shadows were finding it more difficult to operate. This new organization had to be destroyed, or at least its Heart. There are people of the Shadow in every country and in every religion. There were certain religious orders in Christendom stained black from practising Black Magic. Certain Brahmans followed this path as well. They needed the shadows in which to achieve their selfish ends. Working through their Christian minions, practised in lies and deceit, the attack came directed straight to the Heart. The whole Body staggered at the onslaught. Then from within, certain Brahmans began to whisper that the Heart was risking the health of

the Body and perhaps should be asked to leave. The Heart was not able to respond to this whispering campaign as the Heart was deathly ill and in danger of dying. After a miraculous recovery the Heart leapt up and was ready to do battle but by then the Head had allied itself with the Body and the Body had fallen prey to the whispering campaign. When the Body voted for the Heart to leave, the Head followed the advice of the Body. Darkness had won.

After the Heart left India, a darkness fell over the headquarters and the Spirit of the Great Adepts that had once protected it and gave it life, left also. The Head tried to carry on, but some say that without the light of the Heart to follow, the Head eventually lost his way. The Heart once wrote a letter to the Body but the dark forces made sure that the Body did not receive it. The letter was interesting because it essentially said that the Heart did not return to India because the Body did not want it. The Body had lost faith in the Great Adepts that the Heart had followed and consequently had also lost faith in the Heart. The only thing that could bring the Heart back was a desire for it by the Body and this desire was gone.

The Dalai Lama and the Tashi Lama (popularly known as the Panchen Lama) played a similar role in Tibetan Buddhism. The Dalai Lama was the Head and the Tashi Lama was the Heart. When the Head does not follow the Heart, then trouble ensues. There was a prophecy in Tibet that went something like the following:

A prophecy of Tsong-ka-pa is current in Tibet to the effect that the true doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of western nations, whose crude ideas of fundamental truth would inevitably confuse and obscure the followers of the Good Law. But, when the western world is more ripe in the direction of philosophy, the incarnation of Pban-chhen-rin-po-chhe — the Great Jewel of Wisdom — one of the Teshu Lamas, will take place, and the splendour of truth will then illuminate the whole world. We have here the true key to Tibetan exclusiveness. (*BCWVI*, p.105)

This prophecy was current in Tibet in the 1800s, a time when the holy city of Lhasa and access to the Dalai Lama were closed to outsiders and yet the Teshu Lama graciously entertained visitors from the West. The Head and the Heart were not aligned. The Head seemed to be reacting to the fears of the Body at losing something precious while the Heart perhaps saw that Tibet's loss would eventually lead to truth for the whole world. The terrible irony of course, is that those who endeavored to keep foreigners out were eventually forced from the Land that they hold

so dear. When the Head does not follow the Heart, the Heart leaves and it seems that the Panchen Lama has indeed left, notwithstanding those currently being groomed for that position. The Tibetans do not need a nominal Panchen Lama, they need a Heart through which flows the light of Shambhala. The only way that they are going to get such a Heart is if they desire it, except this time perhaps they can work with the rest of us and desire it for the entire world.

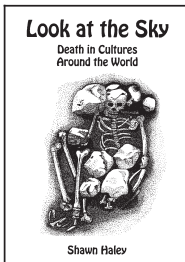
We were introduced to a group of the Tibetans as we entered the house. As we mingled with the Tibetans and they tried to communicate with us in broken English, some having a good command of the language and others very little, it became obvious to us all that our Tibetan friends communicated with open hearts. Their spirit twinkled in their eyes and lightened the mood of all who were present. It was clear that they had something very precious to offer to the West, something the West badly needed.

As we sat down to eat with some of the Tibetans, conversation ensued. The subject of the siddhis, came up and the Tibetans expressed that one does not meditate in order to acquire powers. There are lower siddhis and higher siddhis. One can see psychically into the future or one can have true clairvoyance, this depends on the seer's purity of mind. The psychic is prone to error and risks being corrupted. The true clairvoyant has first purged himself of worldly attachments and consequently sees clearly with no risk of corruption. We spoke also of Tibet's holy mountain, Mt. Kailas. This somehow led to the topic of Shambhala. The Tibetans spoke of how some study obscure references about its location and then set out to find it. When they do not find it they announce to all who will listen that Shambhala is a myth with no real existence. Again, it was pointed out that most of us probably do not have the clarity of mind to be able to see this most holy of places and the inability of a few explorers to find it tells us nothing of its possible existence. Certainly, most Theosophists are aware that if a group of adepts wants to hide a place they have the ability to do this. At this point the meal was ending and something interesting occurred.

A member of the gathering joined the table, sitting adjacent to one of the Tibetans. This person squared their body with the Tibetan effectively shutting out the rest of the table and compelling the Tibetan to deal with this person. What followed was a conversation that dwelt on topics such as home sickness and culture shock where there seemed to be an effort by the newcomer to create an emotional state in the Tibetan and engender his sympathy. Sitting next to the Tibetan, it was impossible not to overhear this.

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# BOOK REVIEW



*Look at the Sky: Death in Cultures Around the World*, by Shawn Haley. Bowden, AB: Eagle Creek Publishers\*, 1999. iii + 258 pp. Price \$16.95 US softcover. ISBN: 1-894446-03-8

In his Introduction Dr. Haley points out how, generally speaking, we bury thoughts of death in euphemism and metaphor. For example, we refer to the dead as the deceased, and say that the person has “passed away”, “gone to his reward”, or “gone to meet his maker”. The seeming denial of death is common to all cultures — from the primitive to the so-called civilized. The title of the book is taken from the Inuit of Northern Canada who lay the dead person on his back and say he is “looking at the sky”. This book explores “the cultural beliefs and practices that are associated with death” (p. 15).

*Look at the Sky* is neatly divided into sections, which are further sub-divided into the various elements of the topic. The ‘Contents’ pages themselves are an interesting read! Following the Introduction, is a section called “What is Death?” which deals with its scientific definition, and includes what are believed to be the causes of death (generally, loss of soul due to some condition either natural or imposed). Next is “What Dies — What Lives On”, the concept of body and soul separating at death and how this is accepted and explained by various cultures. Interesting ideas are also presented about where the soul supposedly resides while the person is living.

“Preparing the Body” and “Disposing of the Deceased” reveal some unique (to say the least) methods of preparation which range from doing nothing to defleshing and mummification. Over 40 pages are devoted to disposal methods for the carcass. These include excarnation (dumping for scavengers) to disposal by fire, water, burial, entombment, cryonics, cannibalism, etc. “A Time to Mourn” describes the ways cultures deal with the aftermath of a death of one of their own. This can vary from pretending the person never existed, to protracted periods of grief and the associated responsibilities of the survivors. Some rather disturbing ways to placate the spirits to “somehow reduce the potential for harmful contact between the living and the dead” (p. 150) are described.

“Where Do We Go From Here” describes various concepts of eternal sleep, the alteration of form, reincarnation, the testing of the deceased’s worthiness to enter the afterlife, the journey, and the destination. Death is a mystery to most people, and this great unknown has led people of various cul-

tures to develop some rather bizarre techniques to keep the deceased happy in his after-life, in an attempt to thereby ensure the same for themselves. It is interesting to note the similarities overall among all cultures in the expectations of what the afterlife includes.

“Still With Us” includes ‘resurrection men’ (grave robbers in search of fresh cadavers), bodies donated to science, ‘the living dead’ (vampires, zombies), and ghosts.

In the closing section, “The Living and The Dead”, Dr. Haley quotes Thomas Mann: “It is a fact that a man’s dying is more the survivor’s affair than his own” (as quoted in *Douglas* 1969:2; p.223). He further states that:

Death, both the concept and the reality, have tremendous impacts on the rest of the cultural fabric in any society. The people most affected by death . . . must adjust to life without their significant others plus they must face, in some cases, daunting sets of taboos and restrictions.

This compilation of the innumerable ways in which the survivors deal with the death of one of their own and disposal of the remains makes for very interesting reading. The book unfolds from one culture’s beliefs to another’s within each topic, and details what one has perhaps wondered about regarding how death is dealt with both among the more superstitious peoples, as well as the ways more familiar to the ‘advanced’ nations.

Students familiar with the after-death states as described in theosophical writings will be impressed with the wisdom of the so-called primitives who have an innate understanding of the hazards of involvement with the spirits of the deceased. One aspect common to all civilizations, however, is the mystique which surrounds the concepts of life and soul, their origins and their ultimate destiny.


Dr. Haley is an archaeologist and anthropologist who has conducted research in many countries to put together this fascinating compendium. There are 30 pages of “References Cited”. It is a compilation of very interesting facts and anecdotes, a proverbial ‘a to z’ of the cultural diversities in dealing with death.

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. . . **Hydrocarbons** continued from page 32

Could it be that Gold's theory has been proven and we just haven't been told about it? The oil scare could be a fear mechanism impressed upon the brain of the masses for commercial purposes. Who will argue its cost and value, especially if it is an 'unsustainable resource'? Or, perhaps scientists are right about both fossil fuel and its scarcity. However, Thomas Gold's views should be given serious consideration. The theory just makes more sense. Would it be plausible to say that at the beginning of a new

Round, Earth is in a gaseous state and eventually the various materials necessary for the formation of matter group together through the process of affinity? The transformation of gaseous matter into the material state occurs as gas pockets solidify or liquefy. This would account for all physical matter as we know it to be, including hydrocarbons forming deep within. The process will continue in an upward and downward spiral until the end of the Manvantara. 

1. Gold, Thomas, *The Deep Hot Biosphere*. New York: Copernicus, 1999, pp.8-9.
2. Weiner, Jonathan, *Planet Earth*. Toronto: Bantam Books, 1986, p.305.
3. Gold, p.5.
4. Monroe, James, & Wicander, Reed, *Physical Geology: Exploring the Earth*. St. Paul, MN: West Publishing Company, 1995 (1992), p.576.
5. Gold, p.41.
6. Blavatsky, H.P., *The Secret Doctrine*, Volume I. Los Angeles, CA: The Theosophy Company, 1982, p.598.
7. *Ibid.*, p.583.
8. Van Hees, Hank, *The Secret Doctrine and Modern Geology*. A Paper prepared for The Secret Doctrine Symposium in Tasmania, 1986.
9. Weiner, p.279.
10. Gold, pp.43-55.
11. *Ibid.*, p.5.
12. *Ibid.*, p.7.
13. *Ibid.*, pp.107-123.
14. Monroe & Wicander, p.242.
15. Erickson, Jon, *Plate Tectonics: Unraveling the Mysteries of the Earth*. New York: Facts On File, Inc., 1992, p.95.
16. Blavatsky, Volume II, p.730.


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. . . **Aryans** continued from page 34

and passed; and this present sixth family-race would be about ten millenniums old.<sup>9</sup>

It ought to be stated again that just because a race is younger or in more recent development on the wave of evolution, it does not mean it is "superior" in any particular aspect. At the beginning and end of any race the spiritual qualities predominate, while in the middle periods of a race's development the physical and practical intellectual faculties predominate. Relatively speaking, different periods of race development are superior in different faculties. A Fourth

Root-Race, seventh sub-race would be superior in spiritual inclination to our most "advanced" Fifth Root-Race, fifth sub-racer, who himself is more likely to be "superior" in physical and baser intellectual abilities (in other words — a materialist.)

So "Who is an Aryan?" In the Americas — virtually everyone is an Aryan in Blavatsky's classification, with the exception of the Native Indians, our spiritual superiors as originating in the spiritual cycles of a former Root-Race. 

1. "The Nazi interest in Aryan supremacy was a direct outgrowth of the inclusion of that doctrine in Blavatsky's and Besant's occult theology." - From "New Age Roots" by Steve Bonta in "New American Magazine," March 1, 1999.
2. Writing in the 19th century, Blavatsky's almost exclusive effort was in esoteric philosophy, but she exhibited her abhorrence of racial inequalities, hypocrisy and bigotry in several places. In reference to supposed terrible Russian prisons: ". . . the hapless and ever-kicked Negroes of the United States, the Red Indians dying of exposure and starvation in their frozen wilderness, and even some Chinamen who seek hospitality on the Pacific coast, may yet come to envy the lot of the political prisoners of Siberia'. . ." (*Blavatsky Collected Writings*, XII, p.281). In sarcasm of supposed "Christian Brotherhood" she writes: "Look at the brotherly feeling shown by American Christians to the Red Indian and the Negro, whose *citizenship* is the farce of the age." (*Ibid.*, XIII, p.188). On slavery she wrote that ". . . slavery is proved to have been the cause of the natural decay of every country; and even proud Rome fell because 'the majority in the ancient world were slaves'. . ." (*Ibid.*, VII, p.21).


3. *The Secret Doctrine*, II, pp.470-71.
4. *The Secret Doctrine*, II, p.249.
5. “. . . the Negro . . . instead of being a degenerate of once mighty sires, is ‘primitive’ as meaning a human stock still in its infancy. . . [in the future] the Negro will no longer be a Negro, for he will have mixed with many and different racial strains . . .” (*The Esoteric Tradition*, I, p.404). In *Studies in Occult Philosophy* (pp.44-45) Purucker states that blacks (generally and not individually . . .) are behind whites in physical and intellectual development (but not Capacity), but they are not behind whites in *Spirituality* (if not superior?) The Theosophical teaching is that a new race is gradually being born in America, chiefly, and in the future none of our present races will exist in America as such.
6. *The Secret Doctrine* II, p.792.
7. *The Secret Doctrine*, II, p.607fn.
8. *Blavatsky Collected Writings*, XIII, p.331.
9. “The Crest-Wave of Evolution,” Chapter 7, *The Theosophical Path*, October, 1919, pp.332-33.

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. . . **Speech** continued from page 42

ideation and attraction that leads a mother and father to conception: call it the first Logos; take the nine months in the mother’s womb: call it the 2<sup>nd</sup> Logos; take the newborn babe, and lo we have the *Third Logos*! Once we use language or images we are talking about the **symbol** or costume or soul of the Logos — the Demiurge:

[T]here is a great difference between the LOGOS and the *Demiurgos*, for one is *Spirit* and the other is *Soul*. . . . Man was regarded in several systems as the *third Logos*. The eso-

teric meaning of the word *Logos* (speech or word, *Verbum*) is the rendering in objective expression, as in a photograph, of the concealed thought. The *Logos* is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Pleroma, so man reflects **in himself all that he sees and finds in his Universe, the Earth.**\* (*SD* II, p.25) 


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. . . **Buddhism** continued from page 44

At points during the conversation the newcomer would reach over, touch the Tibetan on the shoulder and whisper in his ear. The newcomer then spoke of their experiences with meditation and how they have had various successes with techniques that they acquired from a questionable Indian guru who is well known in both India and abroad. The Tibetan was then asked if he had similar experiences with his meditation and it was good to see that he had enough sense to answer no in a way that did not invite further conversation on that topic. He seemed to be holding his own against the unconscious efforts of the newcomer to lead him astray.

It is regrettable that the West misunderstands Buddhism almost completely. This newcomer was a prominent member of the local Buddhist community and showed very little good sense. In the West, instead of sticking with a meditation technique taught to us by a qualified practitioner who comes from a certain lineage whose safety and success we can then investigate, we run restlessly from one teacher to the next until we find someone who can give us seemingly instant results. The tragic part is

the teacher with instant results is probably going to turn the practitioner away from meditation for good, cause the practitioner to do him or her self real harm, or worse yet set them on a path that will lead them to be a perfect little dugpa.

Perhaps what we need from the Tibetans, instead of meditation classes, is to learn their appreciation for true spirituality. If they were to teach us the importance of the heart, taught us how to follow our own heart, and finally when we understood these well, then taught us to clear our head of garbage through meditation so that we could follow our heart more closely, then perhaps the Heart of Shambhala would be returned to us for the benefit of all people. The people of Tibet have a short time before the fickle interest of the West wanes and the last flickering rays of the light of the Heart leave their Body. If they allow the shadows to whisper, soon doubt will arise in their Body and they will be left with nothing. They have been flung into the West for a reason—may we all be wise enough to seize this opportunity. 

R.B.M.

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\* Emphasis added.

# *Fohat is the Steed, Thought is the Rider*

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*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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