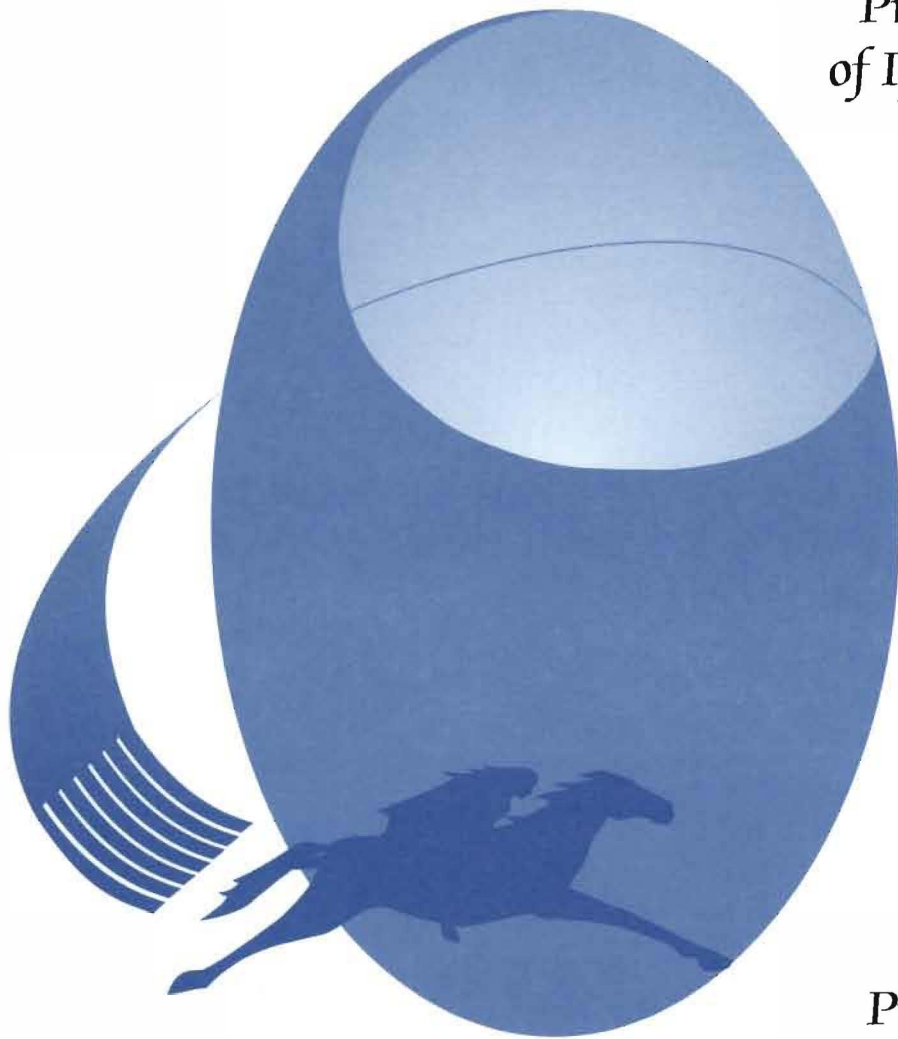


# FOHAT

Volume VIII, Number 2

Summer 2004



*Prisoners  
of Ignorance*

*Theosophical  
Teachings and  
the Human  
Experience*

*Ether, Science  
and  
Crystal Skulls*

*Correspondences  
Between  
Chemistry and  
Principles of Nature*

*A Vehicle for the Ancient Wisdom Tradition*

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

## **RECENTLY IN THE NEWS**

### **Bigfoot in the Yukon**

A recent story from CBC North claims that two residents of the Teslin area saw what they believed to be a Bigfoot. Marion Sheldon and Gus Jules saw what appeared to be a man standing by the side of the road near the Teslin airport. It was reported that “by the time they turned around to look back they said this person was completely covered in hair and took just two strides to get across the whole Alaska highway.” An adult male can be up to 2.4 metres or 8 feet tall. For more information see [north.cbc.ca/regional/servlet/View?filename=yuk-teslinbigfoot07062004](http://north.cbc.ca/regional/servlet/View?filename=yuk-teslinbigfoot07062004).

### **Venus Transits Across the Sun**

Venus has finished its most recent transit across the Sun. If you missed it don't worry. These transits, although rare, occur in pairs. The next one is scheduled for 2012. Transits have occurred “in the telescopic age: in 1631, 1639, 1761, 1769, 1874 and 1882. The next transit will now be in 2012, and the one after that will be in 2117.” You may notice that a year after the 1874 transit, the Theosophical Society was founded, and the 1882 transit saw headquarters moved to Adyar. For more information see [news.bbc.co.uk/2/hi/science/nature/3784293.stm](http://news.bbc.co.uk/2/hi/science/nature/3784293.stm).

### **Nature Spirits**

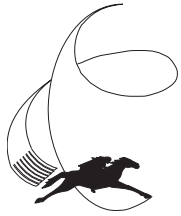
Have you recently spied some small nature spirits and wonder what they might be? The Atlantic Paranormal Society has a web page devoted to these denizens of the astral. This site gives an extensive list and description of various nature spirits and the role they play in nature. Brownies, nymphs, various sylphs and undines all make their way on to this list. For more information on nature spirits, go to the website at <http://the-atlantic-paranormal-society.com/naturespirit/naturehome.html>

### **DNA and Atlantis**

In the latest issue of *Atlantis Rising*, author Will Hart brings us an interesting article on the DNA evidence in blood of a possible migration to North Africa and the Iberian Peninsula in Europe of the last of the Atlantean populace. The article, titled “Following the DNA Trails to Atlantis”, finds that the Berbers, the Basques and the Guanche of the Canary Islands all have common genetic markers that are somewhat unique and point to a distinct origin for these people. The author puts together a compelling argument for his case. For more information see *Atlantis Rising*, #46, July/August 2004.

### **Easter Island Heads**

Author Jack Chance takes a look at the strange statues of Easter Island in an article he titles, “The Faces of Rapa Nui”. The article contains a number of pictures of the enigmatic heads and looks at the latest scientific theories for their origin while giving some mention to the ancient myths of the local indigenous people. The myths, I dare say, seem to possess a more plausible explanation for their history. For more information see *Atlantis Rising*, #46, July/August 2004.



# FOHAT

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### To be featured in coming issues:

Richard Harte and the Origins of  
the Theosophical Publishing Society;

THE HOUNDS OF HELL

## Members Keep the True Spirit Alive

Several longstanding members of the Theosophical Society have died over the last little while which brings to mind the idea of the importance of the individual theosophist in a particular area. For over half a century our local lodge was nurtured and tended over by two gentlemen, who by the time I ever met them were well into their nineties. By keeping the Society alive and operating it in the proper and original spirit, they created an energy that today is seeing its fruition. The energy that they created has by affinity attracted a small but active group of members who are trying to deepen and widen the influence over which that energy is felt. When I hear of theosophical groups suddenly springing to attention in various parts of the world, I cannot help but wonder if there had been a small core group of theosophists keeping the fires going while waiting for the proper time for that center to burst into activity.

In the final analysis, it does not seem to matter what theosophical organization such a group belongs to, as long as they manage to keep the original spirit of the Society alive. This original spirit is not to be found in any particular institution but rather in the hearts of the members who belong to the local group. Sadly, it is the rules and regulations of many organizations that tend to undermine the good-hearted intentions of the individual member. Perhaps this is why small groups with limited resources tend to seed more active centers; there has not come to be over time a lot of rules and regulations designed to protect the resources of the organization as they tend not to have any. Consequently, when a committed group of members are in time attracted to the organization, they do not have to wade through a mountain of regulations in order to get anything done. Their activity generates the resources that they then turn to good use. Whether the resources are put to good use is determined by the spirit of the Society, a spirit that has often been nurtured and passed on by a core membership intent on studying and understanding the original program and its teachings. Where do these students come from?

One place that they come from is the ranks of dying organizations. Very often, as the resources of an organization grow to the point where they are able to reach out to more people, the organization tries to become all things to all people. When the goal of the organization becomes to grow and reach more people, what they are reaching them with becomes secondary. Unfortunately, a teaching such as Theosophy will not appeal to the masses during these times. Consequently, pseudo-theosophy and the like become the means by which to reach more people. Unfortunately the organization loses

the spirit instilled by the founders and starts its inevitable decay. At the same time, those members who are committed to the original program are deemed dogmatic and cease to have influence over the organization. In time it is these members who wander away and begin their own private study groups, some of which then become future centers of action. There is a cycle in all things.

This issue is dedicated to those members who carry with them the spirit of the original program and are trying to keep that spirit alive in often hostile environments. Willem B. Roos starts things off as we print a lecture delivered by him in Mexico City in 1931. He looks to the teachings as a foundational source of a studied and informed faith. H.P. Blavatsky and W.Q. Judge have left us with a set of teachings that continue to be relevant in the scientific arena, and whose moral teachings are constantly confirmed in our daily lives.

Theosophy and chemistry come together in Cyrus Field Willard's article, "Colloidal and Hermetic Chemistry." Willard examines the idea of correspondences between principles in chemistry and theosophical principles in nature. In the end Willard drives home the point that even for the scientist, it is the ethical truths of the teachings that carry the day.

Robert Bruce MacDonald, in "Ether, Science and Crystal Skulls", takes a speculative look at the ether and how science is inching back towards adopting the idea of the ether or something similar. The author looks at Maxwell's equations and how they were derived from an early theory of the ether by Michael Faraday. This theory was never adopted despite its being used to derive Maxwell's equations, and there is evidence in *The Secret Doctrine* that Blavatsky was pointing towards this conception of the ether as being closer to the occult conception. The author then looks at some interesting properties of quartz crystal and how certain types of quartz might have an easy affinity with the ether.

Dolorèse Brisson takes a look at the concept of spirit in bondage as it might be approached in a *Secret Doctrine* class. Why does the higher Self have such a difficult time overcoming the limitations imposed upon it by the lower principles? How do we overcome *tanha* which wants to carry us ever deeper into *Maya*?

In addition we will look back at some well known theosophists who have recently died, and take a look at two recently published books.



## Letters to the Editor:

### Mabel Collins

Was it necessary for the Editors of *Fohat* to revive and therefore give renewed strength and publicity to old gossip, scandals and the defamation of character of H.P.B. by publishing articles of so little Theosophical value as Kim Farnell's "Penitent Squirrels — Episodes from the Life of Mabel Collins"? We Theosophists are already used to occasionally reading in other magazines and newspapers slanderous reports about H.P.B., but it was very disappointing to see such a one published in *Fohat*. Even though in his article "Sexual Charisma and the Occult," Mr. R.B. MacDonald made an attempt at defending H.P.B. — at least from Kim Farnell's sexual innuendos — in my opinion it did not go far enough. If the Editors of *Fohat* felt compelled to publish this article, in all justice to H.P.B. it should have been presented to the readers with editorial footnotes rebutting at every step all of Kim Farnell's disgusting insinuations and mistaken views, and not only the sexual aspect, though it must be granted that this was the worst of the author's offenses.

To give an example, Kim Farnell doubts that H.P.B. co-authored the last chapters of Mabel Collins' book "The Blossom and the Fruit," and ends up by saying that "we can't help feeling that this sounds a little unlikely." (*Fohat*, p.10). Yet, in *H.P. Blavatsky Collected Writings*, VIII-431, Boris de Zirkoff wrote that "in July, 1888, H.P.B. had to step in as an anonymous co-author of the story 'The Blossom and the Fruit,' which was then running serially in *Lucifer* over the signature of Mabel Collins. All went smoothly with the story until near the end when H.P.B. observed that the author was beginning to mislead her readers." As stated in H.P.B.'s own words, "Fleta, the DUGPA-Queen in 'The Blossom and the Fruit,' . . . would have been presented as a paragon of all the virtues of White Magic, had I not insisted that the heroine of the 'Tale of Love and Magic' should be exposed and shown to the readers of *Lucifer* in her true character," (C.W. VIII-92), i.e., that of a Black Magician. Readers can ascertain for themselves in *Lucifer* of 1888 the fact that the last six chapters of "The Blossom and the Fruit" were jointly signed by Mabel Collins and \_\_\_\_\_, the blank space standing for H.P.B. for she obviously wished to remain anonymous. It was in this same year, October of 1888, when Mabel Collins was removed from her co-editorial position in *Lucifer*.

On page 17 of *Fohat*, Mr. MacDonald tries to excuse Kim Farnell's article by stating that "historians for the most part reflect the mentality of today's society." If such is his opinion, and these historians sacrifice Truth to Culture, why favour them by publishing their biased writings?

Elinor Roos  
Victoria, B.C.

. . . It seems to me that Ms. Farnell has never really understood H.P. Blavatsky or she wouldn't have written what she did. No one who has studied Theosophy and realized its very strong moral ethics would imply that Blavatsky had any lesbian affair with either Annie or Mabel herself, and it seems to me rather irresponsible of the author to write how some people "speculated" on such matters. This is just adding more slander without even having the "proof", which is a regrettable form of gossip. If things cannot be corroborated why even mention them? Does Ms. Farnell enjoy such trash?

The picture she gives us of Mabel Collins explains more to me why H.P.B. would get rid of her. She seemed to be ever so much more interested in the world of fashion, in flirting with several men, and obviously, from what Ms. Farnell writes, she had no understanding of the difference between white and black magic. How often doesn't H.P.B. speak of the need for purity to establish the right atmosphere in the studies of occultism! I would like to recommend to Ms. Farnell that she study "The Elixir of Life", and understand what it meant for H.P.B. to become an occultist.

It is obvious to everyone that English was not the language of Blavatsky and the fact that she needed editors to help her and correct the idiomatic expressions, was a necessary task. But it is very different to be correcting the grammar than the Ideas, and what H.P.B. did at the end of "The Blossom and the Fruit" was to correct the ideas, the moral precepts, not the grammar. So, I don't agree with Ms. Farnell's comment "Considering how much of Blavatsky's work was rewritten again and again by the Keightleys and Mabel, amongst others, we can't help feeling that this sounds a little unlikely" (p.10). Did Ms. Farnell think that H.P.B. would correct the English expressions of Mabel Collins?

All in all, I feel that Ms. Farnell wrote this paper more with a view of searching for scandals, than searching for the truth. Mabel Collins obviously became revengeful and Ms. Farnell's picture of her doesn't help to make this image any better, but on the contrary, much worse.

I was very glad to see [Robert Bruce MacDonald's] article in the same issue; it definitely helped to counterbalance the slanderous impression of the other. It is as if poor H.P.B cannot be left to rest!

Karin D. Smith  
Toronto, ON

# FOUNDATIONS OF A THEOSOPHIST'S FAITH\*

Willem B. Roos

*Magna est Veritas, et Prevalebit.*

Students of Theosophy will have noticed that the *true* Teachers of this soul-satisfying philosophy always warned them not to accept any of their statements on their authority alone or on blind belief. In other words, contrary to customs prevalent to religious systems of thought, students of Theosophy are told to first investigate carefully the truth of the theosophical doctrines before accepting them, and to reject them by all means if they do not appeal to their common-sense or are found to be contrary to human experience. Besides the Teachers have shown the students the way to check their teachings and to acquire first-hand knowledge of the theosophical facts.

If therefore students, who have grasped the true spirit of Theosophy, are asked on what their faith is based we must expect an answer of an entirely different order than the answers given by adherents of religions upon the same question. Their justification of their faith should be of a rational nature in order to appeal to all lovers of truth.

The foundations of faith differ of course with the students because these foundations are all the results of *individual* tendencies, capacities and efforts to grasp the TRUTH. What serves to one student as a basis for faith may very well be unsuitable for another. But the more a student is developed the more reasons he will have for his faith. And when they are overwhelming we will easily understand why, with such a student, Theosophy has become the very essence of his life.

From the above it will be clear that, whatever I have to offer you as a foundation of faith, it cannot be else than my *personal* basis and therefore will be far from exhaustive. Besides, all that which serves to others as a true basis, but which is not until now a part of my own, cannot be recognised as such until I have fulfilled the necessary requisites. Similarly I expect that not every one of my bases will be appreciated by others which, however, should not be the reason for their rejection unless, indeed, the bases in question, or the deductions thereof, are contrary to well known facts.

The foundations of a Theosophist's faith can be classed into two groups, namely, the subjective and the objective foundations. The objective foundations we may have in common with others, but the subjective ones are of such a strictly personal nature that they are of

practically no interest to other students. To illustrate this let us suppose that a student experiences the temporary leaving of the body, retaining all the time his consciousness. This fact will then constitute for him a basis for the acceptance of the truth that the soul exists apart from the body. But this fact is entirely subjective and the certainty of its happening can never be demonstrated to others. Therefore, though others may accept the student's statement as truth — perhaps because they know that it is theoretically possible — it never can become a true basis for their faith in that particular doctrine. It may perhaps strengthen their own experience, if they had a similar one, but that would be the best that would come from communicating subjective experiences to others.

There is a danger for the student who tries to communicate to others a subjective foundation of his faith. If, namely, the other has not a similar foundation, our student will find it almost impossible to impart his ideas to the other. Besides, the incredulity of the other combined with his own inability to express his experience in the proper words will surely lessen its importance in his eyes. Spiritual experiences of the Ego suffer profanation when related to others who cannot appreciate them.

In the following I will therefore limit myself to the strictly objective bases of my faith in Theosophy, leaving out all such reasons which are only valid to myself alone.

---

The Theosophical teachings can be roughly divided into those about nature and those about morals. The first group may also be called "scientific teachings" if we use the word "scientific" in its broadest meaning.

Now, the reasons why I hold these scientific teachings to be true, should not differ essentially from those which will cause me to accept any doctrine in physical science. The requisites for accepting a doctrine as truth are the following:

- 1) The doctrine should be in harmony with all known and well established facts.
- 2) Of all the parallel doctrines on the same subject it should cover the greatest amount of facts, at the same

\* Lecture delivered on May 22, 1931 in Mexico City.

time introducing the least amount of unknowns. It would not do to explain one riddle by introducing two others. But if we could reduce a hundred riddles to just one, then indeed we would have made fair advance in knowledge. We cannot expect to solve *all* the riddles of the Universe because:

“Veil after veil will lift — but there must be Veil upon veil behind.”

- 3) The doctrine should be a logical consequence of a few axioms. These axioms should have an absolutely fundamental character and must be able to serve as a basis for the understanding of everything else in the Cosmos.
- 4) The doctrine should already have an “honourable” record. It is meant that the doctrine, in conjunction with other, already accepted doctrines, should have given birth to deductions of which the truth at the time they were made, could not be demonstrated, but which were corroborated later on. Care should be taken, however, to avoid a *vicious circle* when making these deductions.

In the course of my study of theosophical doctrines I have reached the conclusion that, as far as I understand them, these doctrines satisfy the enumerated conditions point for point. More than forty years have passed since H.P.B. wrote *The Secret Doctrine* and Science has had ample time to point out eventual errors of the Theosophical teachings. But so far none of the doctrines has been proven false; on the contrary, science approaches more and more with its ideas those of Theosophy. It has already abandoned the nebular theory of Kant and Laplace, although it has not yet accepted the Theosophical hypothesis which is, perhaps, still too premature.

The unreality of matter, as we know it, is now fully admitted by science (see Eddington, *The Nature of the Physical World*) but was ridiculed in the last century, when H.P.B. insisted upon it. Similarly, many men of science are now inclined to reject the ape-ancestor theory although they are still unable to furnish a more adequate theory.

I will now summarize the reasons of my faith in the scientific side of Theosophy:

- 1) The *three fundamental propositions* of the Secret Doctrine are ideal axioms, which serve for all the other Theosophical doctrines as true bases. Their truth becomes more and more evident the deeper one penetrates into the secrets of nature.
- 2) The *genesis of the Cosmos* is explained in a way consistent with the fundamental propositions and with the facts known to science. Where it differs with the current scientific opinions it embraces many more facts and explains riddles left unsolved by the scientific theories.

- 3) The *complete outline of the constitution of MAN*, material and spiritual, affords an explanation of numerous well known facts in human nature. The mysteries of the seance-room, of mediumship and of seership find an explanation as no other theory can give. The behaviour of children and grown-ups, of idiots and geniuses, of wicked men and saints, find all a rational explanation in Theosophy. Virtues and vices, memory and forgetfulness, intelligence, consciousness, all these are covered by the teachings about MAN. The relative simplicity of these teachings, together with the enormous bearing they have upon almost anything in life, does away with all the rival teachings about the same subject. Finally, these teachings, which include reincarnation and karma, provide for a noble purpose of all existence and enable us to establish a code of ethics, which will satisfy our sense of severest justice.

- 4) The *genesis of MAN*, as given by Theosophy, is not only consistent with the other theosophical doctrines, but should appeal to scientists and religiously inclined people alike because, denying the descent of man from an ape-ancestor, it teaches a more perfect evolution than Darwin ever dreamed of. It is even better in accordance with the well known hypothesis that the pre-natal state is a repetition, on a very short scale, of the different stages of evolution of the human frame as it teaches that man was long ago androgynous and thus explains *why* an embryo is first androgynous before it becomes of distinct sex. It explains why the “missing link” is still “missing” and why it never will be found. Finally, it gives a deeper meaning to certain persistent traditions and legends of various races and nations.

- 5) The *predictions and hints* with respect to future scientific discoveries and changes of theories are already for a part fulfilled. And those with respect to sectarian religions are, it seems, on the verge of fulfillment. For more particulars about these predictions I must refer to the writings of H.P.B.

Only those who are well acquainted with both science and the teachings of H.P.B. and W.Q.J. will realize that these predictions were not mere guesses. Such would be against the law of probability; at least, this is my opinion.

The moral precepts form an important basis for my faith in Theosophy. As they are in complete harmony with the rest of the teachings — because being logically derived therefrom — we can, in following up these precepts, check the teachings. The results from living according [to] these precepts are well defined, even if they do not always follow immediately. To illustrate this let me quote from the *Bhagavad Gita*:

He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the

. . . continued on page 45

# Colloidal and Hermetic Chemistry\*

Cyrus Field Willard, F.P.S.  
(Member American Chemical Society)

Many changes in the concepts of matter have taken place in the last thirty years and in no branch have these changes been more marked than in modern chemistry.

Colloidal chemistry has come on the scene and made many sweeping changes and many more are in store; for, in fulfillment of the prophecy of H.P. Blavatsky made more than forty years ago, chemistry is showing the way to the occult properties of matter.

It may be said in passing that the sevenfold constitution of matter offers a key to the investigator which is worth considering, for it will afford many surprises if he will but use it.

When making investigations in the hidden fields of Nature we are told by those who have gone before that analogy carries the same divisions of matter, viz.: solid, liquid and gaseous, over and into the comparison with St. Paul's division of man into body, soul, and spirit.

But while it has been shown by the early investigators that the sevenfold division is necessary in human nature, so is it also necessary in Nature as a whole. In other words, human nature is but an analogue of Nature as a whole. This is what is meant by the old Hermetic saying: "As above, so below."

Physical nature is composed of matter which becomes finer and finer by almost insensible degrees until it passes into the metaphysical. The solid, liquid, and gaseous divisions of matter are defined thus according to the freedom in which the finer particles, termed molecules, move in relation to each other, for even when solid they are still in motion.

When investigating it is well to keep to this mode of procedure of passing from the more physical to the metaphysical or invisible states of matter. The molecules under certain conditions break up into particles called "atoms" which at one time were regarded as the ultimate subdivision of matter, but more recent discoveries have shown that these atoms break up into corpuscles, electrons, and protons.

The solid state of matter has two divisions which in recent science have been termed the crystalline and the colloidal, largely taking the place of what was formerly termed inorganic and organic, the latter being almost entirely restricted to compounds of carbon. The colloids embrace some substances formerly termed inorganic, as well as organic, and the crystalloids the same.

Modern science has thus moved away from the position so often attacked by the Hermetic chemists which formerly considered matter as composed of dead and living matter.

Even some Theosophical writers seem to lend themselves to the old idea by dividing the colloids into two conditions, living and inanimate colloids, as though there were any matter in the world that was not alive. This is probably due to the difficulty of finding the right terms to make the subject clear. It is difficult also on account of the fact that while it is necessary to have a classification, it is hard to allocate the substances into separate classes when the line of demarcation between is so indefinite and so sinuous.

Taking the classification given in *Elementary Theosophy*, it will be necessary to reverse the order of classification in order to correlate the subdivisions of matter with the seven principles of man and show their analogy.

These then would be (1) Crystalline; (2) Inanimate (?) Colloid; (3) Living Colloid; (4) Liquid; (5) Gaseous; (6) Atomic; (7) Corpuscular or Electronic — names used in modern science. These correspond with (1) Sthula sarira; (2) Linga sarira; (3) Prana; (4) Kama Rupa; (5) Manas; (6) Buddhi; (7) Atma — names used in the works of H.P.B. If these are arranged in tabular form with each subdivision of matter opposite one of the seven principles of man, much food for thought may result.

In order to better understand the subdivision of matter it will be necessary to take up at some length the divisions of the crystalline and the colloids, as they are subjects in which modern science has made great advances and in which the writer has been interested for a long time. In so doing an effort will be made to make the statements relating thereto as simple and as devoid of technical phrases as possible, and yet give clear understanding of the subject.

The word "colloid" comes from the Greek "Kolla" meaning glue. This was given to it on account of the gluey or gelatinous nature of most colloids. It is defined in the dictionary as "A substance, as albumin, gum, gelatin, starch, etc., which is of gelatinous rather than a crystalline nature, and which diffuses itself through animal membranes or vegetable parchment more slowly than crystalloids do; — opposed to crystalloid."

\* Reprinted from *World Theosophy* Vol.III, No.4, April 1933.

This distinction of matter as crystalloids and colloids arose from the researches of Thomas Graham, who in an important paper read before the Royal Society of England, entitled "Liquid Diffusion Applied to Analysis," showed that substances or matter could be divided into two classes according to the behavior which they exhibited when their aqueous solution was placed in a parchment bag or membrane surrounded by pure water.

The substances which were found to diffuse more readily through the wall of parchment were termed crystalloids, as they crystallized, while those which did not so diffuse or did very slowly and formed on the membrane in clots, like jelly or glue were termed colloids. Salts and other crystallizable substances like sugar (formerly considered organic) belong to the crystalloids. This difference in the behavior of a substance in the presence of a parchment is one of the most important distinctions between colloids and crystalloids.

It is not necessary to go into the many and technical experiments used to obtain colloidal solutions of minerals and metals, such as colloidal gold and the discovery of the Tyndall effect, which are the phenomena observed when a ray of light is passed through a long tube filled with the solution in question. This led to the discovery of the ultra-microscope which has made possible great advances in the methods of colloidal chemical research. Its importance is so great, its possibilities are so vast, that they are hardly yet realized.

The ultra-microscope renders visible the invisible. That is, it would be invisible without its use. The solution to be examined is placed in a small quartz cell at the focus of the microscope, and a powerful beam of light is directed laterally into the liquid for the purpose of examining the Tyndall effect. A dark background is necessary so that no light can enter the eye direct.

Under these conditions the light is scattered and polarized by the particles which are thus rendered as luminous points, like dust in a sunbeam coming through a cranny in the wall. Though the particles may be smaller than half a wave-length of light, yet they can still become visible in this way by the effect which they exert on the light. In a clay suspension, clay is the disperse phase and water is the continuous phase or dispersion medium.

When the disperse phase is a solid, the colloid is termed a "suspensoid," and when it is liquid it is an "emulsoid." The modern conception of a liquid is a very wide one. Potts in his *Chemistry of the Rubber Industry* goes so far as to say: "Matter is considered as being divided into the classes of solids and fluids, the latter class including liquids and gases. The essential characteristic of the solid state is regarded as lying in the ability to crystallize, and thus all bodies which cannot be regarded as crystalline are strictly to be considered as fluid, like glass which is a cooled liquid." It seems strange to consider glass as a liquid, yet this is one of the modern concepts of matter.

Among the emulsoid colloids possessing a liquid disperse phase are the proteins, the nitrogenous substances which occur so widely in the vegetable and animal kingdoms, and indeed most of the organic colloids, including of course rubber, called "the colloid par excellence." Most of the colloidal substances of physiological and industrial importance belong to the emulsoid class. Ostwald, who made a great extension of Graham's discoveries, mentions among the colloidal industries: Dyeing, tanning, soap, rubber, sewage purification, photography, starch, brewing, clay and cement, etc.

Coming back to the ultra-microscope, when a solution of colloidal gold of moderate degree of dispersion is examined the single particles can be observed. It is possible to measure the degree of dispersion by diluting the liquid till the particles are few enough to count, according to the method used in counting the corpuscles in the blood. Knowing the number of particles (note the non-use of the term molecule) in a given area of the field of the microscope, and the concentration of the solution, it is easy to calculate the size, assuming that the particles are spherical.

If one-millionth of a millimeter is regarded as unit, the smallest particle that can be seen with the microscope is one of the diameter of 100. On the other hand the smallest particle that can be detected by the ultra-microscope has a diameter of about 1 unit. The diameter of a molecule of hydrogen has been measured at about one-sixth of a unit; while the wave-length of sodium light is 590 units. While at first the limits of colloidal solutions do not appear large, yet it should be borne in mind that a difference from 1 to 100 units means a difference in volume and weight from 1 to 1,000,000.

It is not necessary to go further into the technical side of the matter since in what has been said, it can be seen that science in these latter days is fulfilling the prediction of H.P.B. when she said in her *Secret Doctrine*, Vol. I, page 261, first edition, "Chemistry and physiology are the two great magicians of the future who are destined to open the eyes of mankind to the great physical truths."

In this new chemistry the distinction between very large molecules and very small particles is regarded as more imaginary than real.

H.P. Blavatsky was the first to use these words in this sense, so far as the writer knows, when she said in her *Secret Doctrine*, Vol. 1, page 620, first edition . . . where she uses them in the same sense as now used in modern colloidal chemistry: "Physical science having now ascertained, through its department of Chemistry, the invariable law of the evolution of atoms, from their 'protylean' state down to that of a physical and then a *chemical particle* (or *molecule*), cannot reject the same as a general law." (Her reference to 'protylean state' refers to the state of "protyle" which was the name given by Prof.

Crookes to the one matter from which all other forms of matter were evolved.)

If chemists would but turn to her pages and read them understandingly, there would be many new discoveries. Why did she say first “a physical and then a chemical particle,” when most chemists think the process is the reverse?

In another place she says: “But Chemistry is now on its ascending plane, thanks to one of its highest European representatives.” In this she refers to Sir William Crookes, then Professor Crookes, and his discovery of protyle as the one matter from which all the elements are evolved, for it is now regarded that all elements evolve from hydrogen and whether hydrogen came from protyle is yet unsolved. One of the pleasant memories of my life in London, when a very young man, was my visit to Professor Crookes and having him show me around his laboratory which he had lit up with an incandescent electric lamp before Edison had subdivided the current, and Professor Crookes explained to me how he made his filaments. It was about that time or a little later that Edison was a member of the Aryan Theosophical Society in New York, as I saw his check for membership framed and hung up in Mr. Judge’s office, and he converted Henry Ford to reincarnation in recent years.

Crookes was always highly regarded by Madame Blavatsky, as well as by scientists, for she goes on to say: “For once protyle is accepted and recognized as invisible Ether was, both being logical and scientific necessities, Chemistry will have virtually ceased to live; it will reappear in its reincarnation as New Alchemy or Metachemistry. The discoverer of radiant matter (Crookes) will have vindicated in time the archaic Aryan works on Occultism and even the Vedas and Puranas. For what are the manifested ‘Mother,’ the ‘Father-Son-Husband’ and the ‘Son,’ the three ‘First-born,’ but simply Hydrogen, Oxygen and *that which in its terrestrial manifestation is called Nitrogen?*”

“Meanwhile,” she continues, “one thirsting to have a glimpse at a practical diagram of the evolution of primordial matter which, separating and differentiating under the impulse of cyclic law, divides into a septenary gradation of substance (or matter), can do no better than examine the plates attached to Mr. Crookes’ lecture and ponder well over some passages of the text, ‘Genesis of the Elements.’”

While all she says is of vital interest to the enlightened chemist, yet there is not space now to go into such details as the writer would like to do and take up matters which appear to him as of almost breathless interest.

She shows that when pralaya sets in that all the atoms and molecules “separated from their compound forms and bodies become One. Reverse the case,” she says, “and imagine the dawn of a new manvantara. The pure silver of the absorbed material will once more separate

into substance, which will generate Divine Essences, whose principles (corresponding on the cosmic scale with the Spirit, Soul, Mind, Life and the three Vehicles, the astral, mayavic and physical bodies of mankind, whatever division is made) are the primary elements, the sub-elements, the physical energies and subjective and objective matter; or as these are epitomized, gods, monads and atoms.”

It is impossible to close without quoting from page 626 of Volume 1 of her *Secret Doctrine*, first edition (and remember this was published in 1888, or 43 years ago): “And now Science tells us that the first-born element most nearly allied to protyle would be hydrogen — which for some time would be the only existing form in the Universe. What says *Old Science*? It answers: ‘Just so; but we would call hydrogen and oxygen (which instills the fire of life into the Mother by incubation) in the pregenetic and even pre-geological ages — the Spirit, the noumenon of that which becomes, in its grossest form, oxygen and hydrogen and nitrogen on Earth, *nitrogen being of no divine origin*, but merely an *earth-born cement*, to unite other gases and fluids and serve as a sponge to carry in itself the breath of life — pure air (which if separated alchemically would yield the Spirit of Life and its Elixir). Before these gases and fluids become what they are in our atmosphere they are interstellar Ether; still earlier and on a deeper plane, something else, and so on *ad infinitum*.’”

Compare this statement made almost half a century ago with that made by the well-known scientist Millikan in 1931, of the cosmic rays he discovered and which he said “were coming from away beyond or behind our Universe.”

She adds another remarkable statement to the above quotation when she says: “To the very reasonable postulates required by the eminent lecturer (Crookes) a third should be added, which is foremost of all, the postulate that there is no such thing in Nature as inorganic substances or bodies. Stones, minerals, rocks and even chemical ‘atoms’ are simply organic units in profound lethargy. Their coma has an end and their inertia becomes activity.”

While modern science has not yet acknowledged the truth of these statements of hers, yet colloidal chemistry has made a great change in organic chemistry (which is now recognized as being only the chemistry of the carbon compounds) and the writer believes that, as the years go by, chemists will be led to accept the truth of what she says.

“Each particle,” she says, “(and you may call it molecule if you wish) whether you call it organic or inorganic, is a life. Every atom and molecule in the universe is both life-giving and death-giving to that form, inasmuch as it builds, by aggregation, universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the forms and expels

. . . continued on page 46

# Ether, Science and Crystal Skulls

Robert Bruce MacDonald

What science refers to as ether and what occultism views as ether are not necessarily the same. In *The Secret Doctrine (SD)*, H.P. Blavatsky uses different terminology depending on what she is commenting on, so sometimes it is difficult to clarify how the ether of occultism relates to the observations made by science in the world today. Certainly, for occultism, ether is a fifth round element and still very mysterious. As it is not to be fully developed until the fifth round, what we can say about it at this point is necessarily limited. However, we might be able to shed a little light on it with respect to the scientific endeavor.

In an article published in *Apeiron* (Vol.5 Nos.1-2, January-April 1998), "Michelson-Morley experiments revisited: Systematic errors, consistency among different experiments, and compatibility with absolute space", Héctor A. Múnera argues that the Michelson-Morley experiments on the ether did not deliver the null result as has always been claimed. Múnera claims that:

Despite the null interpretation of their experiment by Michelson and Morley, it is quantitatively shown that the outcomes of the original experiment, and all subsequent repetitions, never were null. Additionally, due to an incorrect inter-session averaging, the non-null results are even larger than reported.

Essentially, a systematic experimental error and improper averaging led to the incorrect conclusion that there existed no ether in which waves of light propagated. According to Múnera, the experiments actually showed the opposite — there exists an absolute frame of measurement. It is incredible, but every experimenter followed Michelson-Morley in making the same errors. It almost seems like scientists wanted to destroy the notion of ethereal realms and their attendant difficulties for the scientific endeavor.

Blavatsky expressed many reservations about the various theories of the ether expressed by the scientists of her time. Menahem Simhony in an article, "The Direct Results of the Michelson-Morley Experiments and What do They Really Prove," shows that Maxwell's equations, a staple of modern physics, were in fact derived from a conception of the ether that was provided by Michael Faraday. This is interesting because at one point Blavatsky talks of electricity and says the following:

Electricity as a fluid, or atomic matter (for Occultists hold with Maxwell that it is atomic), is ever, though invisibly, present in the air and manifests under various shapes, but only when certain conditions are present to "materialise" the fluid, when it passes from its own on to our plane and makes itself objective. (*Key*, pp.348-49)

Occultists, like Maxwell, hold that electricity manifests from an atomic plane under the right kind of conditions. Simhony points out that Faraday's model of the ether was as follows:

Faraday's ether consisted of some **unidentified, discrete**, positively and negatively charged particles, elastically bound to one another by electromagnetic forces. Bodies could move through Faraday's dielectric ether by pushing apart its elastically bound discrete particles (as in laminar motion in fluids), without tearing the particles off bonds, thus without making **winds** in the ether. (Simhony)

The benefit of such a model is that

unlike winds or currents, that represent translational motions of particles or layers of particles in the media, waves do not transfer **matter**, they transfer vibrational **energy** only. The velocity of this transfer depends on the elastic energy density in the medium divided by the mass density in it. As long as winds or currents *inside* the medium cannot change the ratio of the two densities, they cannot change the velocity of the wave motion. (Simhony)

This is what gives light its constant velocity regardless of the reference point.

We have two scientists, Múnera and Simhony, each undermining the conclusions of the Michelson-Morley experiment for different reasons. It is not clear whether the conclusions of the two scientists can be reconciled, but perhaps that just goes to show that scientists are still groping in the dark today as much as they were over 100 years ago. Whether they can be reconciled or not, clearly the debate on the ether has not yet ended, merely gone underground for the time being. Occultism confuses things further by pointing out that the ether of science is the lowest of the etheric planes:

The invisible region that surrounds our globe, as it does every other, and corresponding as the second Principle of Kosmos (the third being Life, of which it is the vehicle) to the *Linga Sharira* or the Astral Double in man. A subtle Essence visible only to a clairvoyant eye, and the lowest but one (*viz.*, the earth), of the Seven Akâsic or Kosmic Principles. Eliphas Lévi calls it the great Serpent and the Dragon from which radiates on Humanity every evil influence. This is so; but why not add that the Astral Light gives out nothing but what it has received; that it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming epidemics — moral, psychic and physical. Finally,

the Astral Light is the same as the *Sidereal Light* of Paracelsus and other Hermetic philosophers. Physically, it is the ether of modern science. Metaphysically, and in its spiritual, or occult sense, ether is a great deal more than is often imagined. In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall's 'promise and potency of every quality of life', but also the *realization* of the potency of every quality of spirit. Alchemists and Hermetists believe that their astral, or sidereal ether, besides the above properties of sulphur, and white and red magnesia, or *magnes*, is the *anima mundi*, the workshop of Nature and of all the Kosmos, spiritually, as well as physically. The 'grand magisterium' asserts itself in the phenomenon of mesmerism, in the 'levitation' of human and inert objects; and may be called the ether from its spiritual aspect. The designation *astral* is ancient, and was used by some of the Neoplatonists, although it is claimed by some that the word was coined by the Martinists. Porphyry describes the celestial body which is always joined with the soul as 'immortal, luminous, and star-like'. The root of this word may be found, perhaps, in the Scythic *Aist-aer* — which means star, or the Assyrian *Istar*, which, according to Burnouf has the same sense." (*Glossary*, p.38)

Here we begin to see a much more magical medium when taken in its metaphysical aspects. However, it is its physical aspects that we want to focus on in this paper. At the end of the above passage, Blavatsky points to the "star-like" aspect of the astral light. In a sense it is star stuff. This seems to be made clearer elsewhere when HPB writes:

Metcalfe maintains that the imponderable and active agency which he calls *caloric* is not a mere form of motion, not a vibration amongst the particles of ponderable matter, but *itself a material substance flowing from the Sun* through Space,\* filling the voids between the particles of solid bodies, and conveying by sensation the property called heat. (*SD I*, p.524)

In the attendant footnote, Blavatsky comments:

Not only "through space," but filling every point of our solar system, for it is the physical residue, so to say, of Ether, its *lining* on our plane; Ether having to serve other cosmic and terrestrial purposes besides being the "agent" for transmitting light. It is the astral fluid or "Light" of the Kabbalists, and the "Seven rays" of Sun-Vishnu. (*SD I*, p.524)

Here we see clearly that the residue to ether lines our plane and fills every point of our solar system. It is this lining that scientists seem to be referring to when they speak of ether. It is our space in one sense.

Blavatsky, again, gives us a clue as to the nature of this lining:

For, disposing of that property of matter which they call impenetrability by simply regarding the atoms as "material points exerting on each other attractions and repulsions which vary with the

distances that separate them" — the French theorist explains that: "From this it follows that, if it pleased the author of nature simply to *modify* the laws according to which the atoms attract or repel each other, *we might instantly see the hardest bodies penetrating each other*, the smallest particles of matter *occupying immense spaces*, or the largest masses reducing themselves to the smallest volumes, the entire universe concentrating itself, as it were, in a single point." (*Sept leçons de physique Générale*, p.38 et seq., ed. Moigno.)

And that "point," *invisible on our plane of perception and matter*, is quite visible to the eye of the adept who can follow and see it present on other planes. (*SD I*, p.489)

This is suggestive of the theory put forward by Simhony above. The ether becomes a grid of forces whose intersections are monads. This idea of a grid can also be found in the work of Bruce L. Cathie. Cathie has come up with some interesting implications of the grid system. Cathie was wondering about the following observation with respect to electrons:

A quote I found in a book I was reading recently appears to confirm my theory of the double matter/antimatter cycle. The book is called "Beyond the Occult" by Colin Wilson.

"Human beings are accustomed to the fact that if they turn round through 360 degrees (through a full circle) they find themselves facing in the direction they started from. Not so an electron. By passing it through a certain type of magnetic field its "axis of spin" can be tipped through 360 degrees, which ought to restore it to its original position. But it doesn't. The electron has to be turned through yet another full circle before it behaves as it did before. We cannot distinguish the difference between the two circles — the electron can — which seems to suggest that in the sub-atomic world a full circle is not 360 degrees but 720 degrees. In our world we have somehow lost half the degrees we ought to have. Or to put it another way, there may be another dimension in the sub-atomic world." (Cathie)

Cathie then takes this 720 degree reality and postulates the following:

Matter and antimatter are formed by the same wave motions in space. The waves travel through space in a spiralling motion, and alternately pass through positive and negative stages. Matter is formed through the positive stage, or pulse, and antimatter through the negative pulse. Each spiral of 360 degrees forms a single pulse. The circular motion of an electron about the nucleus of an atom is therefore an illusion. The relative motion of the nucleus and electrons through space gives the illusion of circular motion. The period during the formation of antimatter is completely undetectable, since obviously all physical matter is manifesting at the same pulse rate, including any instruments or detectors used to probe atomic structures. The period or frequency rate between each pulse of physical matter creates the measure-

ment that we call time, as well as the speed of light, at the particular position in space of which we are aware at any given moment. (Cathie)

This should immediately remind us of what Blavatsky has described elsewhere concerning the astral light:

Now, the Astral Light is not a universally diffused stuff, but pertains to our earth and all other bodies of the system on the same plane of matter with it. Our Astral Light is, so to speak, the Linga-Sarira of our earth; only instead of being its primordial prototype, as in the case of our Chhâyâ, or Double, it is the reverse. While the human and animal bodies grow and develop in the model of their antetypal Doubles, it is the Astral Light that is born from the terrene emanations, grows and develops after its prototypal parent, and reflects everything *reversed in its treacherous wave* (both from the upper planes and from its lower solid plane, the earth). Hence the confusion of its colors and sounds in the perception and clairaudience of the sensitive who trusts to its records — be that sensitive a *Hatha-Yogi* or a *medium*. (CW XII, p.613)

The astral light whether accepting energy from above or below reverses everything. In a sense it records in negative everything that happens below, in the physical world and those impressions willed on it from above. In addition, Cathie proposes that our positive reality is not continuous but rather winks in and out of existence as matter passes from its positive manifestation to its negative astral manifestation and back again. This again must sound familiar to the occultist.

I.K. Taimni, in *Science and Occultism*, describes time and the universe as follows:

The intermittent nature of time is a philosophical and scientific concept of the greatest significance and can be illustrated almost perfectly by the projection of a cinematographic picture on a screen. Although the projection produces the impression of a continuous series of events, we know that this continuity is merely an illusion produced by our inability to distinguish between the alternate periods of illumination and darkness. The manifested universe is similarly an intermittent phenomenon owing to the intermittent nature of time which brings about changes in it. But instants or moments of time succeed one another so rapidly that we cannot distinguish between the periods in which the universe appears and disappears alternately. The procession of events which we cognize through our sense-organs or instruments of cognition are thus seen as a continuous phenomenon but this continuity is illusory.

The appearance and disappearance of the universe may be considered as the result of the turning inwards and outwards of the Consciousness of Mahesha, the Presiding Deity of the manifested system. When His Consciousness is turned outwards, the manifested system comes into existence. When His consciousness is turned inwards towards the unmanifest the manifested universe disappears. It is this turning inward and outward of His Consciousness which . . . fixes the measure

of time for the particular universe over which He presides. A complete cycle of this inward and outward turning of consciousness may be considered as a *Ksana*, the fundamental unit of time for the system. (*Science and Occultism*, pp.99-100)

This seems to once again bring the scientific enterprise into the realm of the occultist.

Both Cathie and Simhony are treading closely to some aspects of the world of the occult. Simhony describes the ether in a manner similar to the direction that Blavatsky was pointing the *SD* readers towards. Cathie extends this idea with his own grid system expressing an idea not dissimilar to that of the ancient Hindus where time and space become discontinuous, blinking in and out of manifestation according to the rhythm of the deity. Science will validate occultism as it develops and matures, it cannot do anything else. Interestingly enough, a clue that might one day help science delve more deeply into the nature of the ether is common rock crystal or quartz.

Chris Morton and Ceri Louise Thomas, in their book, *The Mystery of the Crystal Skulls*, go into the formation of rock crystal. The book discusses the finding of various crystal skulls in the Americas and how these skulls interact with the minds of some people coming into proximity with the skulls. In general rock crystal forms as follows:

The process requires immense heat and pressure and always a 'seed' crystal is needed to start it off. This seed is created when a single silicon atom, under intense heat and pressure, fuses with two oxygen atoms from superheated water or steam trapped in the same space. The atoms fuse to form a single crystalline cell of silicon dioxide, the substance from which all quartz crystal is made. (The by-product is hydrogen.) Over the millennia, if conditions are right, this seed starts to grow. But the surrounding fluid must contain just the right proportions of silicon and water, or pressurized steam, maintained at a phenomenal intensity of heat and pressure for a sufficiently long period of time. As the primordial fluid oozes over the first cell of silicon dioxide, the cell starts to replicate itself, laying down its complex crystalline structure one atom at a time. Every cell in the crystal repeats the same pattern. Each cell is a tiny little crystal in and of itself, and each cell repeats the same pattern as the one before. In this way the crystal builds up a complex three-dimensional network structure, known as a 'crystal lattice', with absolute geometric regularity, where every cell is exactly symmetrical and precisely repeated throughout the whole. And so little by little, over the years, a piece of pure, transparent natural quartz crystal comes into being. In its natural state it is highly angular in shape, always with six sides, tapering at either end to a fine point. (*Crystal Skulls*, p.42)

The interesting thing about a crystal lattice is that it describes the makeup of the ether of science very well. There are these molecular nodes of silicone dioxide

connected in this crystalline matrix in a manner not too dissimilar to the structure as hypothesized by Simhony. There is more. Morton and Thomas relate to us some experiments where results “suggest that it is possible for the human mind to communicate more directly with a silicon crystal chip than at present” (*Crystal Skulls*, p.52). The type of quartz silicone used in computers is piezo-electric silicone, a very pure type of quartz with some amazing properties.

Morton and Thomas describe the properties of this type of quartz as follows:

Piezo is Greek, meaning ‘to squeeze’, and *electrose* means ‘to get a charge from’. The fact that the crystal skull is made from this type of quartz means that it actually has a positive and negative polarity, just like a battery. It also means that if you apply pressure to the skull, or ‘squeeze’ it, it is actually capable of generating electricity! Alternatively, if you apply an electric charge to the crystal skull it actually changes its shape, without in any way affecting its mass or density.

But, like all piezo-electric quartz, the crystal skull is anisotropic in this as well as every other respect, which is to say that all of its properties, other than its mass, are different in every direction. In the case of its electrical properties, its precise orientation is defined by its X-Y axis, in other words, it can carry an electric current, but only in six particular directions relative to this X-Y axis. In any other direction it acts as an insulator.

In the case of the crystal skull, the scientists found that it was ‘vertically piezo-electrically oriented’, which is to say that its X-Y axis runs directly through the centre of the skull, from top to bottom. This means that if you apply an electric charge to the top of the crystal skull, not only does its shape change in the process, but also the electric current passes from the very top of the skull’s head straight down to the Earth below. In the case of squeezing the skull to generate electricity, strangely enough, if you reverse the direction of pressure, the direction of electrical polarity in the crystal also reverses. (*Crystal Skulls*, p.47)

We begin to see that this type of crystal is remarkably sensitive in many different ways. From an occult perspective it is able to interact very easily with the electrical fluid as it enters and leaves the astral. Blavatsky goes into this when she refers to some crystal gazing done by H.S. Olcott:

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At a number of his lectures Colonel Olcott has exhibited a crystal from the Gastein Mountains, which was kindly sent him by our very esteemed friend and fellow, the Baroness Adelma von Vay, which has curious properties. If a person, naturally endowed with a certain amount of clairvoyant power, gazes for a while into the crystal, he will see a succession of visions coming into its heart — landscapes, scenes by sea and land, faces of living and dead persons, and sometimes messages written on scrolls which unwind of themselves, or printed in books, that appear and then fade away. The experiment was tried with dozens of people, and in many cases succeeded. One Hindu gentleman saw, besides various scenes, the face of his deceased father and was deeply agitated by the vision. These sights cannot be seen by everyone, nor equally well by all who have the conscious clairvoyant power in some degree. (CW IV, p.180)

How this crystal could be accessed by some minds and not others probably has to do with the range of the mind and the natural frequency of the crystal. The natural frequency of piezo-electric quartz is another property that Morton and Thomas bring up:

For modern science has also established that one of the particularly unusual properties of piezo-electric quartz is that it can function as an excellent oscillator or resonator. . . . In other words, crystal, unlike other materials, has an amazing ability to hold electrical energy under control and to oscillate at a constant and precise frequency. This means that, in theory at least, the crystal skull may actually be able to hold electrical energy, potentially a form of information, and send out electrical impulses, or vibrating waves of information. (*Crystal Skulls*, p.48)

This particular crystal skull may be able to do all of these things because of the ether-like properties of the quartz of which it is made.

Like most of H.P. Blavatsky’s hints in *The Secret Doctrine*, the more observations that science makes, the more easily those observations can be reconciled with the occult science. We have seen here in this speculative article how certain scientific theories concerning the ether help to incorporate more of the observational facts of science into this stronger theoretical model. At the same time, science moves that much closer to the occult. Again, science, in the end, can only validate the occult. 

# Musings From a Secret Doctrine Class — Spirit in Bondage?

Dolorèse Brisson

This fire is the higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its lower personal Selves, changing with every re-birth, full of *Tanha* or desire to live. . . .

So with the Atman: unless the higher Self or EGO gravitates towards its Sun — the Monad — the lower *Ego*, or *personal* Self, will have the upper hand in every case . . . the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man.

*The Secret Doctrine*, Volume II, Stanza V, pp.109-110

How the higher Spiritual Self, or divine man, came to be in bondage to the earthly man is a great cosmic mystery. Why we are so blinded during earth life that we disregard our spiritual potential, is equally obscure. Does the higher Self evolve only through our experiences? Is man's spiritual development on course, evolving ever so slowly over a Manvantara? Are we responsible to some degree of pushing the higher Self asunder? The vast subject of exoteric and esoteric anthropogenesis in *The Secret Doctrine* (S.D.) encourages us to ponder on these mysteries. We generally do not formulate definite answers; at best, we surmise and hypothesize.

Before musing over these queries, we need to appreciate the achievements that have brought us to our present stage of earthly life. Studying 'creation' and subsequent evolution of the races of man, we were not created in one day as the seven-principled being we now are. Having been 'in the making' for a very long time, reaching our present period required ages of many natures and degrees of spirituality and intellectuality.

Worlds and men were in turn formed and destroyed, *under the law of evolution* and *from pre-existing material*, until both the planets and their men, in our case our Earth and its animal and human races, became what they are now in the present cycle: opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and the negative, of the male and the female. (S.D. II, p.84)

*The S.D.* teaches we are currently in the Fourth Round, Fifth Root Race, Fifth Sub-Race. Evolution then, as the opening quotation states, has reached a point where lower selves or personalities influence the higher Self. Further on, one comment states that by a strange law of Nature on this plane, they even hold the higher Self in bondage. Surely Spirit is not confined to matter. How and why did this happen?

*The S.D.* explains such a state. On the grand evolutionary scale, the creators who projected our physical model were unable to create a spiritual immortal man. They gave us bodies and lower principles, but could not give us Spirit.<sup>1</sup> Other Beings could endow man with Spirit, eventually transforming the untamed and senseless brute that was man, into a being with higher principles. "[I]t was those who would not multiply, who sacrificed themselves to the good and salvation of *Spiritual Humanity*" (S.D. II, p.79). Higher Beings however, could not dwell in such a form as man, other than in an absolutely latent state.

[T]he two higher principles *can have no individuality on Earth*, cannot be *man*, unless there is (a) the Mind, the *Manas-Ego*, to cognize itself, and (b) the terrestrial *false* personality, or the body of egoistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. (S.D. II, p.241)

Apparently, Spirit cannot know itself without experiencing finite consciousness. The role of the living Spiritual Fires then, mentioned in the opening quotation, is to connect the Spiritual man and the lower material man.<sup>2</sup> The quotations also lead one to think that the 'lower personal Selves' are oblivious of such things. How long does the higher Self have to gather experience through the personality? Until one personality finally decides to seek out and unite with the Spirit within, does the higher Ego have to repeatedly reincarnate under the influences of different and numerous lower personal selves? Are we to claim guilt for being too materialistic in this very material world? Is this not where we are supposed to be right now, or are we lagging behind in our spiritual quest? It is easy to recognize that the lower personal self has taken precedence.

One reason given to explain material prominence at this stage of our evolution is we are not completely evolved seven-principled beings. We remain imperfect and have yet a very long path to tread. For our human minds to

<sup>1</sup> The term Spirit here is used in a different context from the all-pervading universal spirit of all life. It relates to the individuality.

<sup>2</sup> Often used in reference with the term 'antahkarana' in some texts.

grasp such abstract ideas, *The S.D.* breaks down our being into seven principles. At birth, man brings with himself the germs of seven principles, not as in seven skins or souls but as aspects of the One principle (Spirit-Matter). These divisions show how man is built, not how he functions during earth life. The four lower ones are mortal and changeable, and the three higher are 'celestial'. *The S.D.* teaches that we are only in the fourth stage of development, and the fourth principle (or lower fifth) is unfolding at the cost of spirituality, since this is the Fourth of Seven Rounds. His higher remaining principles will not be fully developed and perfected until the Seventh when "Man will . . . have achieved the purpose of the Septenary Law applicable to the Human Kingdom" (*Divine Plan*, p.197). That length of time is unfathomable, and this sort of knowledge does not seem very helpful in the here and now. So is it fair for us to challenge ourselves regarding our unfamiliarity with our spiritual evolution since we are not yet meant to be fully developed spiritual humans at this time. Through the first half of the Fourth Round, "the world teems with the results of intellectual activity and *spiritual decrease*" (*Mahatma Letters*, p.88). So, what are *The S.D.* and other theosophical writings trying to teach us?

The answer might lie in understanding the functioning aspect of the seven principles. Certain principles function together. It is clear that Atman, the universal 7<sup>th</sup> principle in man, is the basis for all the principles. However, it is a universal principle and requires a vehicle (upadhi) — Buddhi — in order to interact with Man. Buddhi in turn needs a vehicle — higher Manas (5<sup>th</sup> principle) — which in turn needs Kama (4<sup>th</sup> principle). Manas and Kama constitute lower manas or animal-human soul, or self-consciousness and self-perception. Mind therefore functions in a dual capacity — higher and lower, i.e. Buddhi-Manas and Manas-Kama. Mind can be the redeemer or the slayer. Combining this information with Mahatma Letter No. XIV, p.88 that states it is but in the latter half of the Fourth Round that the spiritual Ego will begin its real struggle with body and mind to manifest its transcendental powers, we must ask, has the struggle begun? In the fourth round, man becomes fully responsible says the same source. Responsible for what? As described in so many spiritual texts, one has to conclude the crux of solving the mystery of our own spiritual ignorance must lie in how we use mind during earth life. So we are not off the hook though we are not yet fully developed or perfected beings. Mind equals responsibility, and that is in part what theosophy is trying to teach us. The mind is a necessary tool that we must master if individualization is ever to occur. Its function is to eventually unite with the higher principles and become what is termed a 'complete man'.

Stated differently, our arriving at the full possession of Kama-energy, which is now completely matured, equals responsibility.

Kama in itself is colorless; it may be directed for spiritual or for selfish purposes. In association

with the higher principles Kama may indeed become a beneficent factor, since our desire to help others is noble; so also is our desire to advance and gain knowledge, provided there is no ambitious motive or a tendency to harm others in the process. (*Divine Plan*, p.188)

Use this power to gratify desire on the animal plane, and the result is misuse of the human mental faculty. Kama was notably the divine desire of creating happiness and love until dogmas set in. "It is not the *outward* or physical shape that dishonours and pollutes the five principles — but the *mental perversity*" (*Mahatma Letters*, p.75). If we ignore the spiritual force compelling us onward, then we follow the force of the personal self. In other words, if animal instincts absorb the animal soul and reason, we become animal reason; if we rise above our animal desires we can be enlightened by wisdom. We can choose. How? Every indication is that we will not find our way to a higher path of existence but by our own devices. This is hinted at in a following quotation:

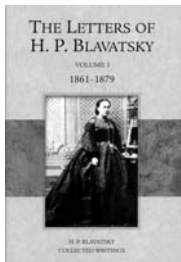
On our plane, its [Monad] essence being too pure, it remains all-potential, but individually becomes inactive: *e.g.*, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. (*S.D.* II, p.110)

This analogy is very significant. The sun shines only on those who stay within its view. A ray of sunshine does not track us down, or chase after us, if we choose to stay out of its sight, i.e., when we continue selfishly to engross our minds. No one will come and save us. For us, the higher Ego is that light. Endowed with mind, we can reach upward, build and cross the bridge on the path to eventual freedom from ignorance. It is up to us by virtue of our own free will; our intelligence makes us a free agent in Nature.

*The S.D.* does hint on how to conquer our ignorance. In part, our inability or lack of interest to gravitate toward the Sun is due to natural laws such as karma, and powers such as Tanha and Maya, which constantly influence us, and keep us blind so to speak. Through nothing short of a gigantic struggle can this be overcome. We must remember that matter is essential for spirit and vice versa. Such is this paradox. In one sense, the lower principles must remain bound to Earth for balance. Tanha is a thirst, the unsatisfied desire for sentient life, or a senseless animal desire and the result of human thought and action. That desire is strong. While the desire to live is not selfish, the desire to live for oneself alone is. Selfishness is a poisonous power all its own, and has grown out of ignorance. Tanha mentioned in the opening quotation is at the root of attachment, earthly existence, the force of birth and death, suffering, and all human lamentations we can ever think of, be it mental, emotional, or physical. Maya is an illusory power, a net of cosmic delusion thrown over us, which entangles us

. . . continued on page 47

# BOOK REVIEWS



*The Letters of H.P. Blavatsky, Vol. 1, 1861-1879.* Edited by John Algeo, assisted by Adele S. Algeo and an Editorial Committee. xix + 634 pp. Wheaton, IL: Quest Books, 2003. Price \$29.95 USD.

Since the publication in 1985 of the final volume of Blavatsky's *Collected Writings*, the appearance of her Letters have been impatiently awaited. Here at last is the first instalment. Most of the letters contained in this volume were written during her years in America in the 1870s, a period in which the Theosophical Society was founded but had not yet settled into its intended purpose. It was in this period also that she wrote *Isis Unveiled*, as well as numerous articles, etc., which are included in Volume 1 of the *Collected Writings*. Altogether, the Blavatsky pen was a well used instrument from this time until the end of her life.

Only 136 letters are included here, ranging in length from short fragments to quite long missives. Some are translations from Russian and French, in both of which languages she was more fluent than in English at the time these were written. The recipients were varied: family members, early Theosophists and Spiritualists, newspaper editors and others. As Corresponding Secretary of the Theosophical Society HPB also dealt with official correspondence, including responding to inquirers. Considering how many letters she must have written, especially in the last five or six of the years covered in this volume, it is disappointing that so relatively few have been preserved.

The majority of these letters are already familiar from one collection or another. The several to Hiram and Mrs. Corson, for instance, the originals of which are in the custody of the HPB Library, were first published in 1929. Many others were assembled in the two volumes of *HPB Speaks* in the early 1950s. A few were made accessible to modern readers in the pages of *The Canadian Theosophist*, in Michael Gomes' "Studies in Early American Theosophical History" series. Needless to say, it is of considerable benefit and long overdue to have all of them compiled in chronological order, and properly edited.

The general format chosen for their presentation includes a background essay for each period or event pertaining to a letter or a group of letters; plus wherever necessary an introduction to a particular letter. Where HPB employed non-English, especially Latin phrases, translations are added in parentheses. Historical and technical explanations are mostly given in end notes to individual letters; and the source of each letter is detailed. There is a Bibliography, of course, and the volume closes with a Glossary-Index of more than 130 pages. Altogether, this collection has been skilfully edited, and its many challenges dealt with successfully.

The English translations of letters written in Russian, mostly those to relatives and Prof. Aksakoff, are by Boris de Zirkoff. The availability of other translations of the same material are noted for those who wish to compare, but there seem to be no significant divergences save in one instance (92) where alternative versions of passages are given.

Most collections of letters, whether of actors, poets, even scientists, give evidence that it is a common attribute to write with the intended reader's interests in mind. It certainly seems to have been the case with HPB, and with her it was a very pronounced trait. It is almost as if she were not the same person when writing to her aunt, Nadya de Fadayeve, as to other correspondents. Nadya was a devout Russian Orthodox Christian, and it seems HPB would bend over backwards not to offend her faith. Even the style was noticeably different from family letters when she wrote to, say Hiram Corson or General Lippitt as one who knew exactly what she was talking about when the subject was spiritualistic phenomena. Some amazing contrasts in style are noticeable. Compare, for example, an informal but business-like letter (113) to the inventor Thomas A. Edison, with the brilliantly witty letter (74) to Charles C. Massey. Critics may say she was merely trying to be all things to all people, but each letter would be meaningful to the recipient, and that is what counts in the art of letter writing.

Of the unfamiliar letters, few at first sight seem very significant at least from a historical viewpoint. Some are only transcriptions, and contain paraphrasing, which is not helpful to an analysis. The aforementioned letter to Massey is well worth reading over a few times, if only for the chuckles it produces.

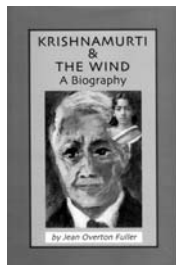
The life work of *any* prominent writer is incomplete without the publishing of a collection of her or his letters. So it is gratifying that after such a long delay, those of H.P. Blavatsky are finally appearing. The correspondence she generated in the years subsequent to this instalment should prove even more interesting. Therefore, it is hoped this nicely produced first volume will be swiftly followed by however many more are required to contain all her extant letters. As for this first instalment, it is indeed a praiseworthy effort, one which surely would have pleased Boris de Zirkoff, who compiled Blavatsky's *Collected Writings* and laid the groundwork for the eventual publication of the *Letters*.

In view of this assessment, any criticism of this volume might consequently be reasonably interpreted as nit-picking. That admitted, this reviewer for one would have preferred a more compact edition, a more economi-

cal use of the space. Also, a useful addition would have been mentions at the pertinent dates of letters to editors of newspapers and magazines that have been published in the *Collected Writings*. A few errors have been spotted — very few — and hopefully these could be dealt with

in a second edition, should one ever appear, or at least as a corrigenda sheet enclosed with Volume 2.

Ted G. Davy



*Krishnamurti & The Wind, An Integral Biography* by Jean Overton Fuller. 300 pp. London: Theosophical Publishing House, 2003. Paperback £16.95; hardcover (limited number) £22.95.

Reference to “The Wind” in the title caught my attention and curiosity. Somewhat familiar with books related to Krishnamurti, memory failed to yield previous allusions to “the wind” in other works. A number of images sprang to mind as to what specifically could be intimated, including one of the young Krishnamurti standing on the shore in “the wind” when he first came to the attention of C.W. Leadbeater. But it implies much more than a mere earthly breeze.

In examining the nature of Krishnamurti, Overton Fuller has drawn on a series of incidents and events which shed light on his character. One such example is his seeking/yearning for a ‘mother figure’ in his life and his consequent relationships with Lady Emily Lutyens and Annie Besant. He was very respectful of both but was particularly close to Lady Emily. Mrs. Besant comes across as motherly in the sense of “duty” whereas Lady Emily appears to have always truly loved him unconditionally, a tenderness which he reciprocated. Krishnamurti visited her every time he was in England. A touching scene is described during his visit with her when she was eighty-seven, two years before she died: “Though her face lit up when she saw him come in, she was past conversation now and he just sat holding her hand” (p.207). He visited her again, for the last time, a few months before she passed away.

His biological mother died in January 1905; Krishnamurti was nine years old. His father and surviving siblings eventually moved to a little house near the Adyar compound where his father worked at headquarters of the Theosophical Society. He was not quite fourteen years old and had been swimming at the point where the Adyar River meets the sea one evening when Leadbeater noticed his aura. CWL mentioned “that the boy was destined to become a great leader” and that his aura “had in it no hint of selfishness”. It was anticipated that the 5000<sup>th</sup> anniversary of the death of Krishna was destined to mark the appearance of a new world teacher. This date was calculated to fall upon mid-February 1897. Theosophists were on the look-out for such an individual; Krishnamurti was eventually determined to be it. The choice, however, was not without contention as a few other young men had been informed they were “the one” at about the same time.

One such individual was Rajagopal (Desikacharya Rajagopalcharya). Although he was edged out for the Messiahship, he apparently always maintained a sense that it should have been him. He was retained in the inner circle and eventually was *the* person who looked after all the details involving Krishnamurti, including travel arrangements, which Rajagopal grew to resent. Krishnamurti trusted those around him to have his best interests at heart and seems to have been willing to do whatever was expected of him. In 1958 Krishnamurti signed a document before the public Notary of the High Court of Jurisdiction Madras giving “proprietorship of the copyright of all my writings to this date as well as from this date forward to Krishnamurti Writings Inc. [KWINC]” of which Rajagopal was President (p.200). While Rajagopal had never drawn a salary, nor asked for one, he did control all the funds and apparently had a “sixth sense about investments” (p.145). There is evidence to prove that Rajagopal eventually came to personally own extensive real estate holdings throughout the U.S.A. A great falling out eventually developed and a number of Court cases resulted round the business affairs of KWINC. Krishnamurti eventually dissociated himself from KWINC and in July 1968 the Krishnamurti Foundation was established. An overview of the legal disputes is provided in a number of chapters.

Overton Fuller devotes a chapter to some of the genealogy of previous incarnations of the main characters detailed in the book by C.W. Leadbeater and Annie Besant, *The Lives of Alcyone*, as well as a chapter on the historical St. Bernard de Clairvaux (Rajagopal in a previous life). She defends Leadbeater and on a number of occasions reiterates her belief in his sincerity. She does not, however, lose sight of the unlikelihood of the various theosophical ‘initiates’ hob-nobbing with the Mahachohan with “apparent familiarity” and indicates in one particular example that “[i]t sounds like one of those out of the body experiences, so cultivated by the Besant-Leadbeater generation of theosophists, in which it is so easy to confuse fact with symbol or just imagination” (p.112). An interesting chapter titled “Church and Croziers” deals with the Liberal Catholic Church and the bishoprics of Leadbeater and James Ingall Wedgwood. Here she states that although by his wishful thinking Leadbeater had “built up a veil of illusion around himself” as far as the Master’s approval of his Bishopric in the L.C.C. was concerned, she claims it

does not “invalidate his clairvoyance in unrelated matters. . .” (p.83).

No book on Krishnamurti would be complete without mention of “the process” which he endured for years, from 1922 to an episode recorded as late as 1972. It involved an excruciating headache, contracted muscle in the nape of his neck, and complaints of “the awful heat” (p.88). It is presumed, and Krishnamurti himself stated, that it involved the raising of the kundalini and, in his case, it was extremely painful. It is also presumed that the pain was due to the extra preparation required to make his body ready to receive the Lord Maitreya, or was in fact the process of blending with the Lord. But it is puzzling that sometimes Krishnamurti’s body spoke in the voice of a four year old, referring to Krishnamurti in the third person and ending with “Krishna’s coming back”, at which point “the normal voice of an adult man” would return, with Krishnamurti “unaware of what had passed, and unable to explain. . .” (p.122).

This is where “the wind” comes in. Different individuals on different occasions experienced a “wind” which was distinctly felt but which was obviously not of the common physical type. It seems that however intense it was felt by anyone, and on at least one occasion was described by Mary Lutyens as being as intense as a gale, the physical environment was not disturbed. These events usually occurred when a “presence” was felt as a “rush of force”, for example such as experienced at a meeting in a Hall in Benares, India in 1911 where it was claimed the first manifestation of Maitreya had just occurred (p.31); at the close of another episode of “the process” in India in 1947 (p.184); and by Mary Lutyens following a meeting with Krishnamurti at Brockwood in England in 1973 where “an extraordinary throbbing” had earlier been felt in the room (pp.228-229). In a talk in 1967 Krishnamurti stated “You cannot invite the breeze, but you must leave the window open” (p.252). It was in response to something else, but he may well have been alluding to “the wind”.

In reading this work, one gets the sense that Overton Fuller has written from a ‘bigger picture’ point of view. The book moves quickly through Krishnamurti’s childhood, his youth, adulthood, and into his later years. Every major lecture tour seems to have been mentioned. While accounts of some personal experiences (which

occasionally seem superfluous) are also included, one generally gets the sense that the author has pulled back and observed a scene which she has recorded quite objectively.

What Overton Fuller has managed to make evident throughout is Krishnamurti’s sincerity as well as his vulnerability. While many things got complicated around him, Krishnamurti appeared to live uncomplicatedly. He also seemed to have no regrets overall, perhaps in part due to his unexplained loss of memory, circa 1932, at which time “an enormous number of particular incidents had vanished from his recollection” (p.145). Even his long-term affair with Rosalind (Rajagopal’s wife at the time) does not appear to him to have been inappropriate since they truly cared for each other. The simplicity with which he viewed life and spirituality could very easily be interpreted as naivete in some camps but the overall presentation of him in this biography precludes that to a certain extent.

Krishnamurti, in response to questions as to whether or not he in fact was the World Teacher, replied, “I am a teacher and I go about the world” (p.152). His philosophy appears to have tended along the lines of Nagarjuna: finding truth by the negation of the false, a sentiment also expressed by the Dalai Lama regarding Krishnamurti’s teachings. Krishnamurti urged: “Don’t follow anybody, including the speaker” and encouraged everyone to do their own thinking, calling the failure to do so a “poison” (p.252).

One of the last chapters is on Krishnamurti’s “Books and Talks”. It is an attempt at “a run through of the writings” (p.249) and is quite thorough in providing summaries of the various titles. This is helpful information, especially for those interested, but not avidly so, in Krishnamurti’s writings.

*Krishnamurti & The Wind* is well arranged and clearly written. The illustrations include oil-paintings by the author as well as four pages of photographs from various sources. Endnotes are conveniently placed at the end of each chapter. The book also includes a bibliography and index.

Rogelle Pelletier



*In oneself lies the whole world and if you know how to look and learn, the door is there and the key is in your hand. Nobody on earth can give you either the key or the door to open, except yourself.*

– Jiddu Krishnamurti

## Dorita Gilmour

October 20, 1913 — February 25, 2004



Dorita Julia Schaal was born in Bristol, England and came to Canada with her mother at the age of seventeen after graduating from school. They settled in Edmonton, AB where one of her two half-brothers lived. It was here that she met and married William Gilmour. They moved to Vancouver, BC, where she joined the Theosophical

Society in the early 1940s. Bill's career with the T. Eaton Company necessitated numerous moves. In 1973 they moved to Victoria, BC where they eventually retired. Dorita was actively involved with the T.S. in every city she lived in and was President of the Lodges in Montreal, QC, Winnipeg, MB, and Victoria.

Dorita was a very serious student of theosophical teachings, especially *The Secret Doctrine*. She had mastered the "Concentric Key" method of study of *The S.D.* (espoused by Rex Dutta) and found it to be a very effective technique. In a reminiscence, one of her friends recently stated: "Dorita believed in the Brotherhood of Man, and put it into practice", adding, "She sought to promulgate Theosophical Teachings as brought by H.P.B. [and] was not interested in watering down any of those great Truths."

Dorita was predeceased by her husband Bill and is survived by her two children, Sandra and Douglas, two grandchildren and three great-grandchildren.

Rogelle Pelletier

## Geoffrey A. Farthing

December 10, 1909 — May 30, 2004



Geoffrey A. Farthing passed away in Fetcham, Surrey on Sunday May 30<sup>th</sup>, 2004. He had been in hospital with health problems and was slowly recovering at home when he was struck with a heart attack. He died instantly.

Geoffrey was born at Heaton Mersey near Manchester, England on December 10<sup>th</sup>, 1909. He matriculated from London University then apprenticed in engineering, attended Manchester College of Technology and became an Associate, qualified as a chartered electrical engineer. He held various positions in the electrical industry and was Assistant Chief Commercial Officer with the Yorkshire Electricity Board when he retired in August 1967 to devote more time to Theosophy. He started a water engineering company in 1957, of which he remained Chairman at the time of his Canadian tour in the mid-1970s. He also served on the International Standards Committee for electrical appliance safety. Geoffrey was in the military from 1939 to 1945 in the Royal Signals, teaching and training people in telecommunications, and claimed he never saw active service. He retired as a Major.

After serving in several official capacities for local and regional Theosophical organizations, Geoffrey was elected General Secretary of the Theosophical Society in England, 1969 to 1972. He also served a term as a member of the General Council at Adyar and was a member of the Executive Committee of the European Federation for a number of years. He was a Founder Trustee of The Blavatsky Trust, a registered charitable Trust established to promote a knowledge of Theosophy

publicly and to encourage research into spiritual matters. It was launched in 1975 to commemorate the founding of the modern Theosophical movement a century earlier.

Geoffrey lectured internationally and toured across Canada on two separate occasions. In 1973 he did a whirlwind tour, visiting Victoria, BC, Vancouver, BC, Calgary, AB, Edmonton, AB, Hamilton, ON, Toronto, ON and Montreal, QC. Despite the hectic schedule he did find time to visit Niagara Falls, ON where he was equally fascinated by the majesty of the falls and the giant hydro generating stations nearby. It was a very successful tour and he accepted an invitation for a six-week tour to the same centres in 1975. Once again he was very well received at public lectures and by the media.

Rogelle and I came to Theosophy shortly after Geoffrey's Canadian tour so did not meet him then. In 1986 we attended the full session of the European School of Theosophy at Tekels Park, in Camberley, Surrey. Not only was Geoffrey one of the guest lecturers that year but our accommodations were across the hallway from each other. We had numerous occasions to visit and get acquainted over the period of time we spent under the same roof. Very interesting discussions were held during the course of those ten days, of which we hold many fond memories.

Geoffrey was generally concerned about what a Theosophist can effectively do to serve the CAUSE in this day and age. To the end he strived to stimulate thought and activity within the Movement, establishing the Association of Master/H.P.B. Theosophists in 2000.

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Geoffrey wrote numerous articles which appeared in various theosophical publications over the years, as well as a number of books, including *Deity, Cosmos and Man: An Outline of Esoteric Science*; *Theosophy: What's It All About?*; *When We Die: A Unique Authentic Detailed Account*; *Exploring the Great Beyond*; and *After Death Consciousness and Processes*. In the introductory pages of the latter book he quoted from *The Mahatma Letters*: "They forget, or never knew, that he who holds the keys

to the secrets of *Death* is possessed of the keys of *Life*" (p.365). He aspired to make us more knowledgeable in this area.

Geoffrey was an interesting, devoted individual. I hope to have the privilege of meeting him again.

*Au revoir* — for now.

Ernest Pelletier

## Carmen Small

July 6, 1918 — April 21, 2004



Carmen Helena Fick was not only born into a theosophical family, she was one of the children born on the grounds of Point Loma during its heyday. Her parents, Axel and Gerda, had emigrated from Sweden to the U.S.A.

Carmen was educated at the Theosophical Raja Yoga Academy at Point Loma, excelling as a singer and piano player. She also did some of her high school education in Sweden, which provided her the opportunity to become fluent in Swedish.

Carmen and W. Emmett Small married in 1939. Carmen shared the same birth date as Katherine Tingley. Emmett used to recount the story of how a parade to commemorate K.T.'s birthday was delayed for a number of hours due to the impending arrival of Mrs. Fick's baby. About fifteen years old at the time, he claimed that he was rather impatient about the delay, not realizing then that some years later the little girl born that day would become his life-long partner.

In the early 1950s, due to internal conflicts, they and their family left the Point Loma community and moved to San Diego where they settled into the regular worka-

day world. Carmen taught music in the San Diego Unified School District for twenty-five years. Following her retirement she dedicated many hours to volunteer work. She was also closely involved with Point Loma Publications, Inc. which was established in 1971, serving as its President from January 1993 until October 2002 when her health started to fail.

Rogelle and I had the pleasure of meeting with Carmen and Emmett twice over the years: 1988 and 1997. While both were very welcoming, Carmen was ever the gracious hostess who truly made us feel at home. She appeared so delicate yet displayed amazing strength when handling books and parcels while preparing them for mailing to various parts of the globe. She was most assuredly an indispensable half of a formidable duo in theosophical circles.

Carmen was diagnosed with significant heart problems in 2002 but surgery was deemed too risky. She spent her last few days at the San Diego Hospice where she died peacefully of heart failure. Carmen was predeceased by Emmett in October 2001. She is survived by her three children: Clare, Gwen and Ken, and her sister, Ingrid van Mater.

Ernest Pelletier

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... **Faith** continued from page 31

memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all!  
(II, pp.62-63)

These teachings can directly be derived from theosophical doctrines. Treating about the causes and consequences of anger, we find that daily-life offers many opportunities to check their truth. This I did to my perfect satisfaction, and thus obtained an additional basis for my faith in Theosophy.

Another aspect of the moral teachings of Theosophy is the perfect justice incorporated in them. Once we hold that our Universe is governed by LAW — and this is an axiom, mind you well — we must postulate perfect

justice as being inherent in it. I can see no other way for the manifestation of justice than through the Law of KARMA, which causes the restoration of disturbed harmony. This law of Karma is, after all, only an extension to all existing realms of nature of well known physical laws, in agreement with the rules of analogy and correspondence, which are, in turn, other axioms of Theosophy.

It is perhaps pertinent to state now the principle which guided me in accepting the axioms of Theosophy. This guiding principle was PROBABILITY. I always considered first the probability of a given proposition and

would not accept any one as an axiom unless its probability would be well nigh unity, i.e., certainty.


Writes H.P.B. in *Isis Unveiled*:

A writer in one of our scientific journals observes "that every science in its growth passes through three stages: First, we have the stage of observation, when facts are collected and registered by many minds in many places. Next, we have the stage of generalization, when these carefully verified facts are arranged methodically, generalized systematically, and classified logically, so as to deduce and elucidate from them the laws that regulate their rule and order. Lastly, we have the stage of prophecy, when these laws are so applied that events can be predicted to occur with unerring accuracy." (I, p.533)

As the usefulness of a science depends upon its applicability it is quite natural that I attempted to apply the theosophical teachings to practical cases of life. And I succeeded, indeed, to predetermine on several occasions effects from known causes, which not only increased my faith in Theosophy but also gave me the conviction, that Theosophy is already in its third stage of growth, i.e., that of prophecy. This explains why Theosophy is not dogmatic: its teachings include the possibility of their proof. Blind faith is not required, yea, it is even harmful as it weakens the power of discrimination in the student.

Some of my reasons for accepting Theosophy as truth are related to the Teachers of the same. I have hereby mainly in mind the teachings regarding the Mahatmas, the Great White Lodge, and Chelaship. In order to appreciate these teachings as I do, it is imperative to study thoroughly the history of the Theosophical Movement, of the Theosophical Society, and of some of its

prominent members. "Lies have no legs to stand upon" says a proverb, and in such complicated scheme as the giving-out of the Theosophical teachings an untruth would have shown itself very soon in the form of hopeless contradictions and inconsistencies. Wherever false claims were made "in the name of the Masters," there sooner or later mistakes followed and contradictions appeared. On the other hand, wherever truth was strictly adhered to, there, in the long run, difficulties disappeared and mysteries were cleared up. The *Mahatma Letters to A.P. Sinnett* have done much to show where the truth lay. They have been, in a certain sense, the keystone for the history of the Theosophical Movement. But they also illustrate the Theosophical tenets regarding human nature. A dispassionate study of the actions of various would-be chelas during their period of probation demonstrated forcibly the existence of the various principles in man. I was enabled to trace the effects to their causes and thus came to appreciate fully the rules given out for chelaship.

And thus I saw before me a mighty system of doctrines, all-embracing, benevolent and harmonious, with such far-reaching consequences that the slightest error in these doctrines, the slightest inaccuracy even, would be multiplied to exaggerated dimensions in their countless correlations and effects. Having to a certain extent the power to check some of these correlations and effects, and noticing the perfect agreement of them with the facts of nature already known to me, I could not do otherwise but accept these doctrines for a part as truth and for the rest as working-hypotheses. This is a natural result of my strong desire to do justice whenever and wherever possible and to find the truth at whatever cost, and of the little personal experience I have had in dealing with *nature, science and religion*, or, in other words, in dealing with MAN. 

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... **Chemistry** *continued from page 34*

the souls from their temporary abodes. It is that mysterious life represented collectively by countless myriads of lives, that follows in its sporadic way the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being; a mystery in short that will receive fuller attention elsewhere."

Indeed, the vista she opens up as applied to the division of matter seems to the writer almost a profanation of the mysteries, as it exposes to the comprehension of the vulgar and the materialist secrets of mighty power.

It is well that the keys are too heavy for those to handle who have not learned the ethical lessons of her Theosophical teachings so that their hands may be clean and strong to handle such keys and their minds illumined to understand the meaning of the great Teacher. At one

time I was discussing precipitated messages with Dr. Franz Hartmann with whom I was associated at the time, and I asked him, "How do you know that such messages come from the Masters, as I have seen Diss de Bar precipitate such messages, and she was a fraud and a cheat as I knew by personal experience?" He replied as he shut up a book in which he had collected a number of such messages: "You cannot tell except by the ethical message which it contains."

That is how we know the teachings of H.P.B. were from the Masters, as she always accentuated the necessity of the moral teachings, as in her famous quotation from the Masters, beginning, "Behold the Truth before you, a clean life, an open mind, an eager intellect, an unveiled spiritual perception," etc. She was the Lion-Hearted and those who do not accentuate her moral teachings do not follow her, the great Teacher. Peace to her soul! 

. . . **Musings** continued from page 40

in mundane interests. Maya diverts us from Spirit. The veil must be lifted if we are to overcome our ignorance. Maya has the three qualities or gunas, which are finite attributes inherent in Nature. Our consciousness dwells in the three gunas.<sup>3</sup>

Are these natural forces purposely keeping us in bondage for the evolution of the Higher Self? If so, then there can be no personal interest in this matter. *The S.D.* affirms that full perfection must be born out of imperfection, that the incorruptible must grow out of the corruptible, having the latter as its vehicle, basis and contrast.

Furthermore, the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other — ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Maha-Maya*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it — this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (*Manus*), in accordance with their Karmic exigencies. (*S.D.* II, pp.87-88)


A human being possesses the essence of a Spiritual Being. That spiritual aspect in man may grow to expand toward the whole. Higher Egos, striving to gravitate toward Atman, have to manifest themselves in separate form and become individualized, but still be part of the Whole. Our cooperation aids that process; our lack of cooperation stifles it. There can be an awakening to an entirely different and higher state of consciousness. Somehow, we are playing a role in the ‘salvation’ of Spiritual Humanity. When it comes to discussing our own human ignorance, it is very easy to chide or lecture, but this is no clear nor easy path. Meanwhile, those of us who are learners are unable to teach or shed any light on these vast mysteries. We can only keep trying to figure it out using intuition, and gain some understanding of the divine plan from whatever reliable

sources are available to us. Meanwhile, we will keep on suffering and learning.

A passage from a popular book beautifully summarizes the condition of our existence, at this stage of human evolution. In Charles Dickens’ book, *A Christmas Carol*, Ebenezer Scrooge undergoes a transformation with a little supernatural help. Ebenezer is so plagued with selfishness and avarice that he is blind to himself and to the world around him. He is given the opportunity to see himself through an objective eye and is forced to examine his own baseness. He is visited on three separate occasions by different spirits. The second spirit to visit him, the Ghost of Christmas Present, is of giant stature. He is clothed from head to foot in a large green flowing robe. Before his departure, the Ghost of Christmas Present is standing in front of poor miserable Ebenezer, who apologetically asks the spirit what is the strange protrusion from the bottom of his robe that looks like a foot or claw. The spirit sorrowfully unfolds his robe to reveal two pitiful, wretched, frightful and hideous children knelt down at his feet, clinging to his garment.

They were a boy and girl. Yellow, meagre, ragged, scowling, wolfish. . . . Where graceful youth should have filled their features out . . . a stale and shrivelled hand, like that of age, had pinched, and twisted them. . . . Where angels might have sat enthroned, devils lurked, and glared out menacing. . . . [N]o perversion of humanity, in any grade, through all the mysteries of wonderful creation, has monsters half so horrible and dread. . . .

“Spirit! Are they yours?” Scrooge could say no more.

“They are Man’s,” said the Spirit, looking down upon them. . . . “This boy is Ignorance. This girl is Want. Beware them both, and all of their degree, but most of all beware this boy, for on his brow I see that written which is Doom, unless the writing be erased.” (p.487) 

<sup>3</sup> For a clear explanation, please refer to article “The Role of the Gunas” printed in *Fohat*, Spring 2004, Vol. VIII, No. 1, which so thoughtfully unfolds how gunas function to affect our daily thoughts and acts.

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# *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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