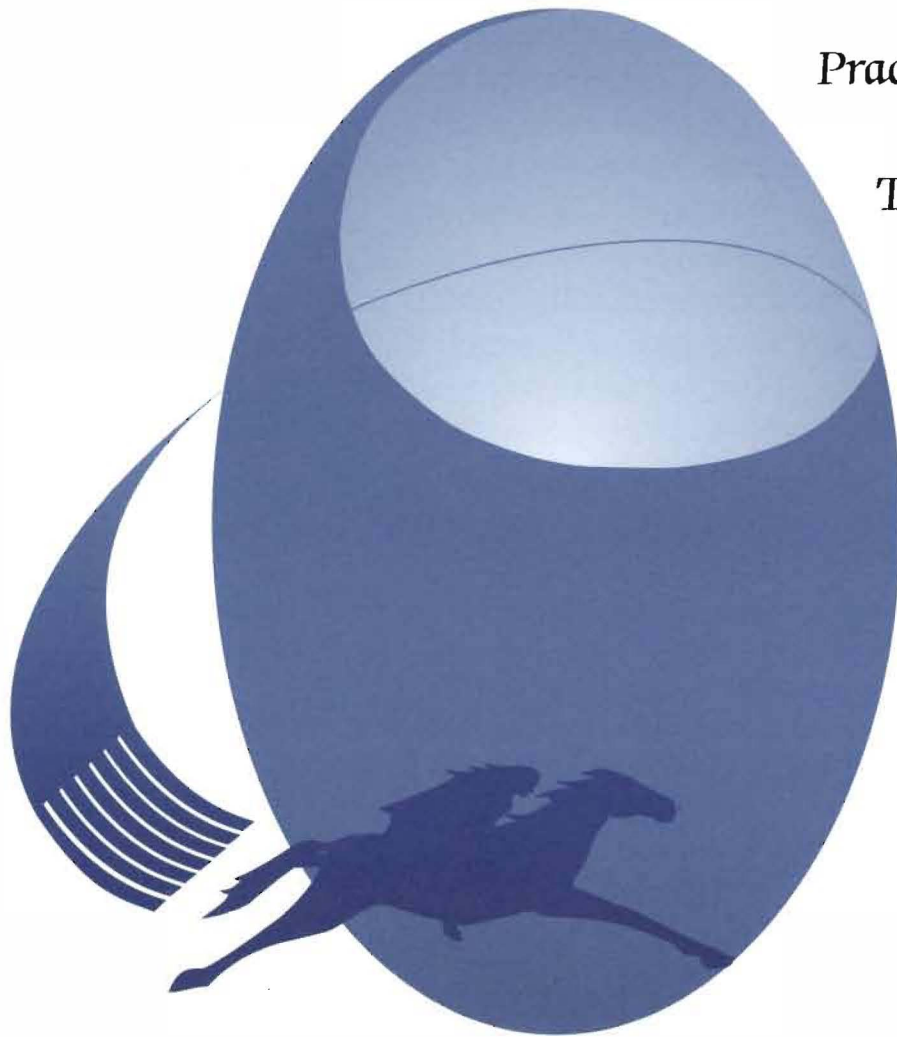


FOHAT

Volume XI, Number 4

Winter 2007



*Practical Steps Toward
Living a
Theosophical Life*

*Radioactivity
and the
Flying Saucer
Message*

*Finding Wisdom
in the
Bon Philosophy*

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.

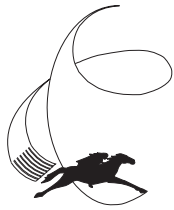
Kamarupa Spook

During life the emplacement of the desires and passions is, as obtains with the astral body, throughout the entire lower man, and like that ethereal counterpart of our physical person it may be added to or diminished, made weak or increased in strength, debased or purified.

At death it informs the astral body, which then becomes a mere shell; for when a man dies his astral body and principle of passion and desire leave the physical in company and coalesce. It is then that the term *Kamarupa* may be applied, as *Kamarupa* is really made of astral body and *Kama* in conjunction, and this joining of the two makes a shape or form which though ordinarily invisible is material and may be brought into visibility. Although it is empty of mind and conscience, it has powers of its own that can be exercised whenever the conditions permit. These conditions are furnished by the medium of the spiritualists, and in every *séance* room the astral shells of deceased persons are always present to delude the sitters, whose powers of discrimination have been destroyed by wonderment. It is the "devil" of the Hindus, and a worse enemy the poor medium could not have. For the astral spook — or *Kamarupa* — is but the mass of the desires and passions abandoned by the real person who has fled to "heaven" and has no concern with the people left behind, least of all with *séances* and mediums. Hence, being devoid of the nobler soul, these desires and passions work only on the very lowest part of the medium's nature and stir up no good elements, but always the lower leanings of the being. Therefore it is that even the spiritualists themselves admit that in the ranks of the mediums there is much fraud, and mediums have often confessed, "the spirits did tempt me and I committed fraud at their wish."

This *Kamarupa* spook is also the enemy of our civilization, which permits us to execute men for crimes committed and thus throw out into the ether the mass of passion and desire free from the weight of the body and liable at any moment to be attracted to any sensitive person. Being thus attracted, the deplorable images of crimes committed and also the picture of the execution and all the accompanying curses and wishes for revenge are implanted in living persons, who, not seeing the evil, are unable to throw it off. Thus crimes and new ideas of crimes are wilfully propagated every day by those countries where capital punishment prevails.

- William Q. Judge
The Ocean of Theosophy, TUP, pp. 53-54



FOHAT

Volume XI, No. 4
Winter 2007

A Quarterly Publication of Edmonton Theosophical Society

Editor

Robert Bruce MacDonald

Managing Editor

JoAnne MacDonald

Assistant Editors

Rogelle Pelletier

Dolores Brisson

Publisher

Edmonton Theosophical
Society

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

Send articles or correspondence to:

FOHAT
Box 4587
Edmonton, Alberta
Canada T6E 5G4

E-mail: fohat@telusplanet.net
Fax: (780) 436-0804
www.theosophycanada.com

Subscription Rates:

1 year (4 issues)
\$15.00 Cdn in Canada
\$15.00 US in U.S.A.
\$20.00 US international

Become an
Associate of Edmonton TS
and help support its efforts.
Additional \$10.00

Associates receive: **ETS Newsletter**

Cover Design: Donna Pinkard
ISSN 1205-9676

Publications Mail Agreement No.
40044514

Contents

Editorial	76
Letters to the Editor	77
Flying Saucer Theosophist <i>by Rogelle Pelletier</i>	78
Dzyan and the Bon Religion <i>by Alistair Coombs</i>	85
Conquering the Lower Self. <i>by Willem B. Roos</i>	89
Book Review	92
<i>The New Consciousness: Selected Papers of Richard Maurice Bucke by Cyril Greenland and John Robert Colombo</i>	
Fire Destroys Point Loma Library	93



The Pyramid and the Circle

Very often when speaking of other nationalities or religions or groups of any sort, we generalize. The fierce, independent pride of the Frenchman, the snobbish class-consciousness of the English, the brash provincialism of the American, and the hot-tempered Latin are all generalizations hardly descriptive of all or most of the people of entire nations, and yet we use them. Similarly with religions we have the ritualistic Catholic, the manipulative and materialistic Jew, and for theosophists the red-cap dugpas of the Bon religion. Now clearly, not all Bons are dugpas, nor Jews materialistic. Is there then any legitimate reason for using such descriptions?

In today's world we have developed institutions for conducting business, government, religion, and other affairs that are pyramidal in structure. This top-down structure allows the leader to set a tone for the institution in question and the rest of the members support that tone, often unconsciously so, as they set about their individual duties. The institution's own dogma or propaganda finds ways to make the company's key-note (or disguised key-note) look like the highest good so that the members of the institution feel good about doing their duty. As like attracts like, when the capstone of an institution is captured by the morally decadent, the institution becomes a training ground for attracting the morally decadent to the top. Decay and death will then be the inevitable end for that institution. Whether that decay happens quickly or slowly depends on the cycles of the time in which that institution exists.

Today we live in a dark cycle where decay and destruction are rampant. It is easy for corrupt institutions to exist and even flourish. It may be that humanity is in for a huge wake-up call. Clearly the pyramidal structure for conducting our collective affairs has become an albatross around our collective necks. At one time, when man was involuting into matter, this structure existed at a moral level, where great philosopher kings incarnated into humanity to guide and teach nascent humanity how to live in this world of matter. The spiritual innocence of the masses was naturally attracted to these spiritual masters who taught humanity its various sciences and arts. Now these great spirits no longer walk freely among us and if they do we don't recognize them, but we still have this structure, which is no longer morally sanctioned, but rather sanctioned by man-made law. Instead of spiritual masters, we now allow ourselves to be led by ordinary men, at best no

better than ourselves, at worst demonic in nature. People are at a loss on how to escape from the nightmare that gets worse each day. We have lost sight of our better natures.

In theosophy it is said, "Nature spews the luke-warm out of her mouth." Individuals must take a stand, for good or for evil. They must create their own key-note and be responsible for its realization. The pyramid is no longer the emblem of humanity; we must look to the circle. Theosophy is about exhorting people to move onto the Path. One metaphor for the path is that of a steep and thorny mountain whose peak is Truth. Seekers can be located anywhere on that mountain but as long as they have their goal set on the peak, they are headed in the right direction. If we were to look at that mountain from on high and flatten it out into 2 dimensions, it would take on the appearance of seekers in a circle spiraling towards the centre of that circle on their own unique spiral. Let's take this analogy a little further. The landscape of the analogy is a vast plane, at one end sits the mountain of Truth surrounded on every side by signs pointing to paths that lead directly to one face of a many-sided pyramid that dominates the other end of the plane. This pyramid's capstone is deception. Each face goes by a different name and its names are legion — "Material fulfillment", "Emotional fulfillment", "Psychic Powers", "Sexual Freedom", and on and on. The path to the top is straight-forward — you need only take the next step and then the next after that until you reach fulfillment. The pyramid advertises all over the mountain of Truth as well. If at any time the thorns and toil become too much, you can be transferred directly to whatever face of the pyramid you desire. The top of the pyramid is jealously guarded by an amoral elite. To reach the higher steps of the pyramid, you must at some point make difficult moral choices, choices that you can deceive yourself about at first, but finally you must make a conscious choice to do evil. To reach the very top you must understand that space is limited. Those at the top have nowhere else to go. To leave the pyramid is to face annihilation. To get to the top you must remove whoever is standing in your way — this is truly a world of the survival of the fittest.

Most of humanity lives on the lower steps of the pyramid, the domain of the luke-warm. The slopes of the mountain are inhabited by very few. The modern Theosophical Society was designed to be a new model, a new way of doing things together. Its centre

was “There is no Religion higher than Truth.” It was a circle. Standing on the plane of a vast circle moving in a spiral towards the centre, there will be others on paths adjacent to you. You will all be moving in the same general direction, some closer to the centre, some further away. As you are moving in almost a right-angle to the centre, it will not be clear who is closer and who is further. Therefore there is no one who is the capstone for another. Whether Mahatma, Theosophical President, or ordinary member, all are responsible for their own beliefs. The moment someone points at another claiming he is on the pyramid of deception corrupting us with falsehoods, that someone doing the pointing has created a new face of the pyramid making himself arbitrator over everyone who follows him. The circle is broken if we allow this to happen. This of course has happened. When one theosophical founder pointed at another founder, the Theosophical Society died and became another face of the pyramid. There are attempts to revive that circle, and it is up to theosophists everywhere to decide if that will happen. There are still members of all Societies who are on the Path, but there does not appear to be any Society that embraces fully the Spirit of the Circle.

Everything has its season, and it may be that it is not yet the season for a healthy Theosophical Society. The field must be worked some more. Part of the working of the field is creating a soil that is able to discriminate

between a face of the pyramid and the Mountain of Truth. Judging the nature of an institution is a part of this process. Seeing things for what they are helps us to move onto the Path and stay there. Institutions are public; we can take a look at their history, their dogmas, their battles, their victories, and their defeats. If it is the case that the highest lamas of the Bon religion practice necromancy, then to say that the Red Caps are dugpas is meaningful. If you try to reach the highest steps of the Bon Religion, you must make yourself into a dugpa. Now there may be individuals who use the wisdom of the Bon teachings to follow the Path, but they are not supporters of the Bon Institution that leads to dark magic. That being said, those who support the Bon infrastructure, ignorantly or otherwise, are supporting the creation of the next generation of dugpas. Again, I don't want to pick on the Bon Religion; the truths of the Bon Religion can be applied to almost any religion in existence today. We live during a cycle of corruption. Great advances can be made during times such as this. If those theosophists on the Path are diligent, there will be opportunities to work the theosophical soil to make it more conducive to healthy theosophical growth in future incarnations. A Theosophical Society will one day win out and establish itself for its cycle of growth. For that to happen, members of the Theosophical Movement must do their part here and now.



Letters to the Editor:

The Search for Truth

I am writing to express my gratitude to the editors of Fohat for their open, transparent and consistent search for truth in the history of the theosophical movement. That any person or group having the quest for truth as its main objective must be beyond reproach in its method and intent is for me a ‘no-brainer’. That it will be forced to make hard choices should be obvious to any theosophist. Hard choices are by definition confrontational; they question the status quo and if this causes anyone to become defensive then that person needs to examine their own motives and methods.

Our goal as theosophists is to bring humanity out of its power-seeking adolescence into a flourishing maturity and to do this our sights must be set thousands or millions of years into the future. Authenticity as HPB defines it speaks to right motive

and right action in all our dealings without any thought of result; however, the adolescent mentality must be reminded that karma rules. It should be obvious that the forces that choose to hide truth and manipulate facts to their own ends are setting into motion causes that will come back and bite them in the end . . . and this won't be pretty. How anyone intentionally using deceit and lies to manipulate minds cannot see they are playing with fire, especially in spiritual matters, is a mystery to me given that the teaching of karma is central to all branches of the theosophical tradition.

So I say to all of you at Fohat, remain courageous and fearless; truth will prevail.

Peter Lakin
St. John's NL

Flying Saucer Theosophist

Rogelle Pelletier

Fohat Spring 2007 featured Reginald “Rex” Dutta in “Theosophical Friends Remembered”, with mention of an article to follow based on his writings about Flying Saucers, their origins and their message. In 1972 Rex co-founded the magazine *Viewpoint Aquarius*, contributed the lead article in most of the issues and wrote the Flying Saucers section. He also authored three books dealing with various aspects of Flying Saucers, which he insisted be referred to as such and not as unidentified flying objects (UFOs). All these writings were interlaced within the framework of Theosophy. Following is this writer’s attempt to impart Rex Dutta’s perspective on this intriguing subject.

The term Flying Saucer was popularized by Kenneth Arnold in his now famous sighting of June 24, 1947. He was a competent, trained pilot, which lent credibility to his story (FSV:13). However, records of Flying Saucer sightings, by whatever name, pre-date Arnold’s experience by centuries. In their famous book *Flying Saucers Have Landed*, Desmond Leslie and George Adamski provide a list of reports from 1619 to 1929 — some 14 pages’ worth of details. They also mention a manuscript discovered at Ampleforth Abby in 1953 dating back to AD 1290 describing that “a large round silver thing like a disk flew slowly over them. . . .” (FSHL:22-36).

Innumerable descriptions have been recorded of the maneuvers of Flying Saucers, of objects or signs of their presence left behind, messages and contacts. Their existence can obviously no longer be denied. Much information has been gathered from, to quote Dutta, a “nuts and bolts’ perspective, with little attention dedicated to the universal brotherhood message which also permeates many of these events. Let us examine Dutta’s presentation in this direction, starting with the basics.

In *Flying Saucer Viewpoint* Dutta outlines three different types of Flying Saucer contacts. Type one:

The most easily understood of the Flying Saucer contacts are those of the little green men type; limited as they are to three dimensions (no nonsense about telepathy or clairvoyance), the best attested by numerous witnesses, giving the most frequent landing marks on the ground. Far and away the most publicised; and far and away the least important. (FSV:39)

He goes on to describe that they are generally three to four feet tall and that the green appearance is the result of a protective metallic green ‘suit’ which covers them entirely. Contact with earthlings is generally avoided with them rushing back into their landed Saucers and taking off when surprised. When pushed too far they have been known to use a paralyzing ray that temporarily immobilizes humans or animals but leaves no after-effects. Their Saucers tend to be more oval than round and the force-field seems less controlled than those of the Venusian scout craft.

Type two are the space beings from Clarion. They are apparently of not quite medium height, slightly more broad shouldered and have longer arms than the ‘greens’. They generally appear in a seamless space suit that comes up to the neck. Their Flying Saucers are also ‘seamless’, that is, no joins, doors or handles, and an opening simply “appears” on their craft. Earthlings are thereby encouraged to look further than ‘solid matter’, but few do (FSV:55). Clarion “is earthling terminology for clear sound or clear light, both ways of describing higher consciousness”. It was explained to one contactee that space peoples have no need for names because their “higher-mind oneness” make such things unnecessary; they have inner means of identification. One of the tools of higher mind is the Auric envelope whose rays have to be clear and vibrant (FSV:68). Perhaps this is what the ‘seamless suit’ represents, although no mention is made of its colour.

The third type are the Venusians, who are described in three main groupings:

the saucer pilot and crew on a short trip with or without landing and/or contact; the ones who walk among us, live among us, undetected. . . . The third type is perhaps, superficially, the most unexpected of them all, being Venusians who have actually incarnated on earth through ordinary earthling parents. (FSV:83)

These last may in part explain why some children today “are born five years old, meaning that these are a distinct cut above the ordinary . . . the forerunners of the yet-distant sixth root-race” (FSV:83). The second group do relatively short ‘tours of duty’, outwardly looking and acting like ordinary men and women while quietly and gently exemplifying universal brotherhood — bringing out the best in those with whom they associate, often as temporary workers in various establishments. The reason for the short stay (usually twelve weeks, maximum two years) is:

Because, it seems, they are a real strain on the Venusians. If we remember that these people can truly and fully and constantly and inevitably read thoughts; all thoughts, all the time; it is easy to imagine the enormous strain of living among us. Have you ever realized how jagged are our thoughts? Selfish, darty, mean, hard little things; all too often full of malice or even hate, of serves-him-right, of jealousy and envy, of indifference and coldness. . . . Noble, uplifting, beautifying, unifying thoughts, encompassing all and not just the particular, are rare. Living in an earth city . . . must be a nightmare for people used to a mental world of peace, harmony and truth. (FSV:84)

Dutta outlines five stages of reaction to the appearance of Flying Saucers since 1947. Stage one was acceptance during which period major newspapers all over the world gave prominence to sighting reports and contact stories, and several governments openly supported the reality of space visitors. Stage two, collective silence, emerged in about 1954. It seems world governments at the time could not agree on anything, except this. Newspapers were also silenced, coercively, according to some revelations.¹ Regardless of official policy, sightings and contacts continued and so came stage three — official ridicule as a means of encouraging or enforcing silence: one was labelled a crank, a drunk, publicity seeker, etc. Information was still managing to find its way out however, which led to stage four — conventional explanations: high-flying geese, spots before the eyes, glass refraction, temperature inversions, weather balloons (pre-1957) and satellites (post-1957), etc. Apparently when that also failed, in about 1967-68 came stage five — space peoples were hostile and dangerous: “to be avoided; certainly not to be contacted; and positively not to be listened to” (FSV:49-54). Dutta claims that “interspersed in all this, have been the double-agent who wrote and talked like a contactee — but was not — who infiltrated into the many sincerely run magazines and roneoed [copied or duplicated] bulletins to steer them off course from within, to ease out of position those who were genuinely trying to find eyes to see or ears to hear” and even came to be pronounced as “an authority” (FSV:92). Much effort has been made to ensure humanity disregards the message of the Flying Saucers. Before considering the message, let us first examine our connection to Venus and the Venusians.

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

Venus is the most occult, powerful, and mysterious of all the planets; the one whose influence upon, and relation to the Earth is most prominent. (II:30)

Venus . . . the planet, is the light-bearer of our Earth, in both its physical and mystic sense.

“Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. . . .” (II:33)

“Every sin committed on Earth is felt by Usanas-Sukra [Venus]. The Guru of the Daityas [giants of the Fourth Race] is the Guardian Spirit of the Earth and Men. . . .” (II:31)

Blavatsky adds to the latter that Venus is thus represented as their *preceptor* (approximately 18 million years ago) in this Hindu allegory.

Records exist of Flying Saucer sightings and contacts going back to 1290, but what triggered the drastic increase circa mid-1940s? Dutta summarizes:

[Flying Saucers] have been quietly shouldering the thankless burden of educating-up us earthlings since the dawn of earth-time, helping us to help ourselves enlarge-out our tiny minds of the current 5-only senses towards the wondrous realms of the destined Sixth and Seventh Senses, but had hitherto been so doing individual by individual “initiation”; came 1947 and [a] world-wide education programme was launched. . . . (VA:157, July/August 1986, p.17)

This programme was launched as a result of earthlings’ advances in technology, specifically with regards to nuclear energy. Venusians “are able to harness the Forces of Nature entirely in accord with the Law” and the result is “absolute harmlessness throughout the Universe” (FSM:104). However, because of man’s separative nature, he

obtains his nuclear power by splitting the atom which causes serious harmful side effects such as radiation and disrupting the Webs of the Universe. In other words, this method is out of tune with the Laws of Nature. (FSM:104)

From 1947 to 1954 when tests were wantonly being carried out with hydrogen bombs, the Flying Saucers were warning about the dangers of radioactivity. They prophesied that we would shortly see the reappearance of antediluvian marine animals and even mammals now considered extinct. One example goes back to the 1960s when the coelocanth, a type of fish ‘extinct’ for half a million years, was found (FSV:98). In February 1982 an article in the *Brooklyn Daily Eagle* described someone’s encounter with a dinosaur-like creature “that should not or could not exist in our modern day world” (<http://forteanhistoricalarchive.blogspot.com/>). Other ‘extinct’ creatures have also reappeared over recent years. Cryptozoology is perhaps worthy of more serious consideration

¹ Dutta maintains that the majority of earthlings have three preoccupations: security (freedom from fear), gold (stable economies), and (anthropomorphic) God. A common understanding of Flying Saucers would have a fundamental far-reaching effect on the very fabric of our lives in these three areas. Dutta questions if humanity is ready for a sudden growth of consciousness.

after all! As to the effects of radioactivity on humans, the biggest concern is with the brain. One message stated “Excess radio-activity begins by influencing men’s brains, upsetting them noticeably. Soon you will see madness range over the earth” (FSV:98). In his article “Chernobyl: its future effects on us all” Dutta details the immensity of its disastrous effects to the entire globe, and the “hot spots” resulting from radioactive fallout rising to high altitudes and descending thousands of kilometers away in random, unpredictable bursts. He claims fallout will continue for generations to come, new diseases will ensue, old ones multiply; with brain damage, not cancer, being the main hazard.

Examples of major historical nuclear events may help to expound upon the reasons for the consternation of the Flying Saucers with the state of affairs on Earth. Nagasaki and Hiroshima were bombed during WWII in August 1945. In the winter of 1957-58 there was a huge nuclear disaster in Cheliabinsk Province of the Soviet Union involving the atmospheric release of fission wastes (See VA:125, May 1983 for details of the Cheliabinsk disaster). In the Arctic in 1961 the Russians exploded “Tsar” (a nuclear device 400 times larger than the one dropped on Hiroshima). These events resulted in radioactive fallout accumulating over the north polar regions and spreading south. In addition for many years thereafter nuclear testing continued relatively unabated in the deserts of the United States and elsewhere.

Dutta wrote in 1983 regarding the most worrisome source of radioactivity:

Incidentally, let’s get it straight: it’s nuclear power that does the damage; nuclear *weapons* are a side-issue (they just sit there) while the so-called peaceful uses of nuclear *power* constantly poison our planet — each reactor emits 2,600 million curies of radioactivity each year. All countries have them . . . (VA:124, April 1983, p.9)

A calendar of “examples of the everyday nuclear incidents that have occurred all over the world . . . demonstrates how technological failures coupled with human error risk public health and the environment on an almost daily basis.” Among the most memorable is the partial core meltdown at Three Mile Island in Pennsylvania, USA in March 1979 ([\[archive.greenpeace.org/comms/nukes/chernobyl/rep02.html\]\(http://archive.greenpeace.org/comms/nukes/chernobyl/rep02.html\) \[includes the complete listing\]\). Chernobyl happened in 1986 yet the building of nuclear reactors has continued to proliferate.²](http://ar-</p></div><div data-bbox=)

Flying Saucers have been seen hovering over nuclear power plants, for example the sighting of July 24, 1984 confirmed by the New York Power Authority which operated the plant near Peekskill. In his comments to the report reprinted in *Viewpoint Aquarius* Dutta added that the “materialistic report” was factual, down-to-earth, and scientific but missed the real clues. He claimed more serious consideration should have been given to “the numbers” (time, size, distance, etc), colours and the Saucer’s ability to change shape. He goes on to suggest that the Flying Saucers could “stop/neutralise radioactivity . . . to prevent an accident/leakage if this was permitted by the Law of Karma” (VA:148, September 1985, p.15).

There is much discussion about greenhouse gases and their effect on global warming. Rarely is mention made of the effects of radioactivity on this phenomenon, yet the Flying Saucers were warning about this very issue as early as the 1947-1954 period of Saucer communication. They warned that the bomb explosions caused a negative magnetic backlash in a way we don’t yet understand which would affect the weather and ice formation among other things. Radioactive pollution is rampant around the globe; there is no safe way to dispose of radioactive waste from so-called peaceful uses. Dutta wrote in 1984 that people are being cleverly fooled by the Greenhouse Effect ploy that carbon monoxide from our cars and factories, etc are becoming trapped in the atmosphere and warming up/disrupting the weather. He explained that increased radioactivity is significantly melting the ice at the North Pole and thickening it at the South Pole, thereby causing an increasing wobble of the planet. This results in worsening weather as the earth’s magnetic field and air currents are modified (VA:132, February 1984, p.15). We are indeed the authors of our own destruction.

Messages of warning and of encouragement have come in many forms; let us examine some and the means employed to deliver them, keeping in mind what Dutta pointed out on numerous occasions.

² Possibly in an attempt to get rid of depleted uranium, it is being used by the USA, UK and Israel in ammunition in the Middle East, going as far back as the Gulf War of 1990-1991. Irving Wesley Hall in his article “Depleted Uranium for Dummies” explains that U-235 is used to make thermonuclear bombs and “is also used to make fuel rods for nuclear reactors. Used fuel rods are extremely radioactive for many years and will kill any person near them in ten seconds. No one on earth knows what to do with used fuel rods. Tons of deadly, radioactive used fuel rods have been in temporary storage for more than 50 years. D.U. is ‘depleted’ only in the sense that more highly radioactive forms of uranium have been partially removed. What’s left, depleted uranium, mainly U-238, is still highly radioactive and dangerous. It is used to make military bullets, shells, land mines, armor plating, missiles and bombs” (www.contercurrents.org/hall230306.htm). This is causing unconscionable horrors. An article in *Jane’s* in 2006 explained that “DU is genotoxic, meaning it chemically alters DNA”. (“Depleted uranium: the health debate” by Andy Oppenheimer *JCBW Editor*, 26 April 2006, www.janes.com/defence/news/jcbw/jcbw060426_1_n.shtml). DU poisoning; the monstrous deformities to babies, most of course still-born as they are barely recognizable as human; and multiple cancers in individuals are all rampant in Iraq. All attest to man’s inhumanity to man. (See: www.rense.com/datapages/dudata.htm)

“The Venusians always say ‘we don’t choose you, you choose us’ (by the cleansed state of your aura)”. In other words, “a contact must be *earned*, Karmically earned, in one life or another, and certainly is not haphazard or chance” (VA:105, July/August 1981, p.9).

In April 1954 a secret meeting was held at Edwards Air Force base, by prior arrangement, between President Eisenhower and five Saucers that stayed landed for 48 hours. Such face-to-face meetings were also arranged with other heads of state. There are also eyewitness accounts of recovered alien crafts and bodies secretly stored at military bases in the USA. Regarding the physical Saucers themselves, Dutta writes:

Space Mind/Full Mind/Manas has the god-like Siddhi (Occult Power) to be able to precipitate *right down to our solid/dense/real/tangible level ANY form, being, shape that we earthlings want, fear or expect, consciously or unconsciously*. Thus a “crashed” saucer would be no more of a loss to Venusian Mind-Power than the “loss” of the last thought you have just discarded would be to you; easily replaced, if willed. The Venusians deliberately left these “crashed” spaceships and “dead” space beings for us to sniff over with our 5-only senses. (VA:157, July/August 1986, p.20)

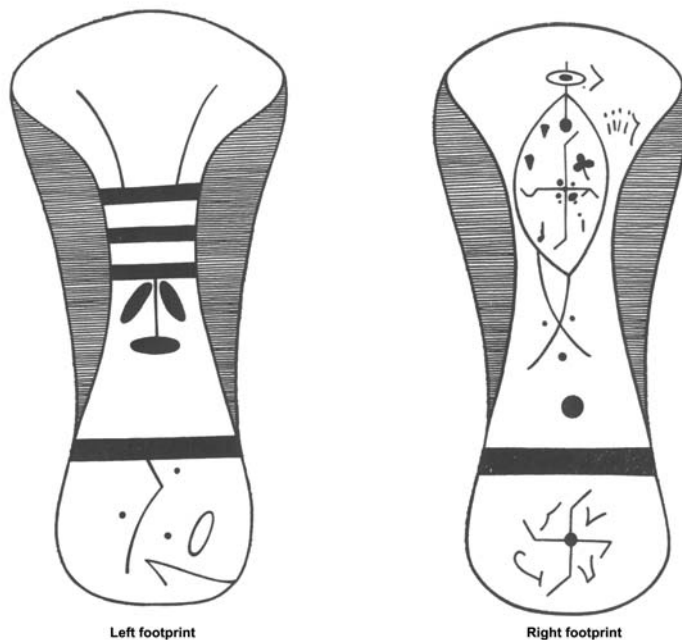
Some messages have been through telepathy or vivid dreams, such as that received by the scientist Robert Oppenheimer (identified in VA:121, January 1972, p.4) involved in an experiment to explode a nuclear device deep down in the sea. Dutta explains:

That night, the scientist had a vivid dream in which he saw a fatal flaw in his calculations; the enormous weight of the sea water would slow down the explosion by a measurable fraction of time to lead to a chain reaction, quite unforeseen, and clearly disastrous for our little planet. The scientist hurried to ‘Higher authority’ next day; the experiment was called off; has never been attempted since; and no other country has tried it. . . . (FSV:58)

Dutta adds that the Saucers have always said they were forced to impress this on the scientist as the resulting chain reaction would have been cataclysmic. They were reluctant to do so and have had to pay the Karmic price for this premature interference; they ‘gained’ nothing, it was a purely selfless act.

Some messages have been demonstrated through physical ‘impossibilities’ — from the human perspective. One example is George Adamski’s meeting with a Venusian in the desert near Parker, Arizona on November 20, 1952. The Space visitor, described as about five feet six inches in height and 135 pounds, left footprints in the sand. Adamski had been telepathically informed to bring six witnesses and plaster of Paris to this encounter. Moulds of two of the prints were made after the Venusian’s departure. They were covered with “strange hieroglyphics for us

to decipher” and could not be replicated by ordinary humans. Similar extraordinary feats by Space Beings were demonstrated during other contacts with earthlings: increasing/reducing density/weight at will (walking on water; going through walls; moving in a swamp without sinking, as did the earthlings who followed behind; materializing and dematerializing). It eventually became apparent that they were demonstrating their control of “mind over matter” and what humanity is also capable of as mind is opened (VA:105, July/August 1981, pp.10-11; FSHL:195, 205).



From *Viewpoint Aquarius*, April 1979, between pp.12 and 13.

Along the lines of the type of Venusians who walk among us, Dutta personally experienced meeting three such individuals at the Spiritual Unity of Nations Conference in Detroit, MI in the early 1970s. One, a young lady who used the name “Viv” openly claimed to have come from Venus. Their bodies were quite dense when one shook hands but no one recalled seeing them eat or drink. They spoke little and when one turned the head or eyes, all three did so simultaneously. They were graceful, serene and calm. “Viv” even appeared on a television interview with Dutta. She claimed it had taken her seven days to make her body, after arriving on earth. What she noticed most was the separativeness of people, things, customs and humans’ determination to remain separate; the hotel rooms were all locked; each person had a separate name, separate function, separate voice, separate personality. . . (FSM:70-72).

Some messages have been delivered during radio broadcasts, for example, a Voice claiming to be from Outer Space called the Assistant Producer of Radio London at 9:10 pm on January 8, 1971 on the occa-

sion of their inaugural phone-in program. Dutta was the guest that evening. "The engineers were flabbergasted because there was no echo or feed-back i.e. nothing was registering on the dials although the Voice was being clearly heard by all in the studio; normally the dial needle rises/falls as a human voice is loud/soft and the electrical pulses register on the instruments. In this case the needles were inert at zero; the Voice was clear; no earthling instrument was being used, but Occult Power was" (VA:132, February 1984, p.11). The interview with The Voice continued for some minutes. When asked "Why aren't you helping us?" the Voice responded:

BECAUSE THE FIRST RULE OF LIFE IS THAT EVERY CREATURE MUST HELP HIMSELF AND USE HIS OWN INTELLIGENCE, IT IS POSSIBLE SOMETIMES TO GUIDE THE WAY BUT VERY OFTEN GUIDANCE IS IGNORED.

Assistant Producer: Are you going to try and guide us?

Voice: YES, THERE ARE MEN AMONG YOU NOW WHO WOULD GUIDE YOU BUT YOU WOULD ALSO IGNORE THAT.

The assistant producer then asked what sort of men and who were they. The Voice refused to answer on the grounds that they would be attacked "BECAUSE THEY SPEAK THE TRUTH". The interview continued:

Assistant Producer: So how do you intend to help us?

Voice: THE ONLY WAY YOU CAN BE HELPED IS NOT BY DOING FOR YOU THAT WHICH YOU MUST DO FOR YOURSELF. BUT POSSIBLY BY GUIDING THE WAY, BUT INDIRECTLY NOT DIRECTLY. IT IS NOT POSSIBLE TO SAY TO MAN: YOU MUST DO THIS - BECAUSE IT IS IN THE NATURE OF MAN NOT TO DO THIS BUT TO DO SOMETHING DIFFERENT BECAUSE THERE IS IN THE NATURE OF MAN PERHAPS A PERVERSITY WHICH WE OBSERVE. BUT NEVER MIND, IT IS POSSIBLE PERHAPS IF MAN USES ONLY ONE THING, THAT IS INTELLIGENCE. THE GREATEST DANGER IN MAN IS PITY. MAN HAS A STRONG FEELING OF PITY FOR HIS FELLOW MEN, FOR SUFFERING. IT IS GOOD BUT IT IS NOT THE HIGHEST GOOD. IN THE UNIVERSE THE HIGHEST GOOD IS BALANCE, IS JUSTICE, NOT PITY. A VERY INTERESTING THING BUT JUSTICE IS THE MOST IMPORTANT ELEMENT IN THE UNIVERSE. AND IF MAN WILL FIND JUSTICE, THERE IS HOPE FOR MAN. (FSM:87-90)

Another highly significant message from a Voice from Outer Space was received by Southern Independent Television (for Southern England) of the BBC at 5:12 pm GMT on November 26, 1977. Using occult power the Space Peoples over-rode the broadcast system and over a 5½ minute period delivered the following, speaking slowly and deliberately in a serene, calm tone:

This is the voice of Gramaha, the Representative of the Asta Galactic Command speaking to you. For

many years now you have seen us as lights in the skies. We speak to you now *in peace and wisdom* as we have done to your brothers and sisters all over this, your planet earth. We come to warn you of the destiny of your race and your worlds so that you may communicate to your fellow beings the course you must take to avoid the disasters which threaten your worlds and the beings on our worlds around you. This is in order that you may share in the great awakening, as the planet passes into the New Age of Aquarius. *The New Age can be a time of great peace and evolution for your race*, but only if your rulers are made aware of the evil forces that can overshadow their judgements.

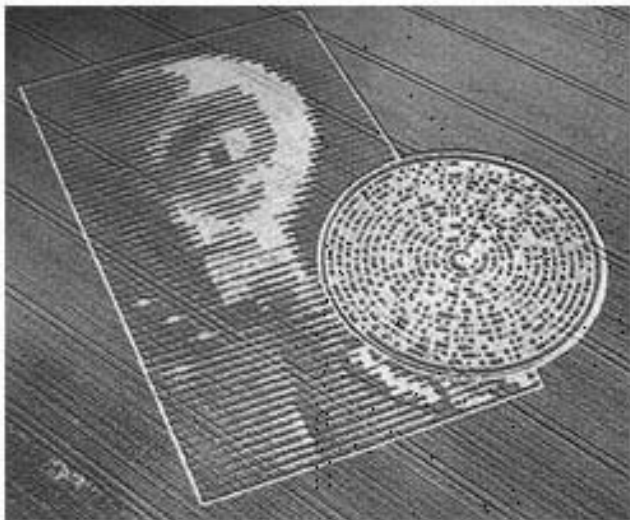
Be still now and listen, for your chance may not come again. For many years your scientists, governments and generals have not heeded our warnings; they have continued to experiment with the evil forces of what you call nuclear energy. Atomic bombs can destroy the earth, *and the beings of your sister worlds*, in a moment. The wastes from atomic power systems will poison your planet for many thousands of your years to come. We, who have followed the path of evolution for far longer than you, have long since realized this — that atomic energy is always directed against life. *It has no peaceful application.* Its use, and research into its use, must be ceased at once, or you all risk destruction. All weapons of evil must be removed. The time of conflict is now past and the race of which you are a part may proceed to the highest planes of evolution *if you show yourselves worthy to do this. You have but a short time to learn to live together in peace and goodwill.* Small groups all over the planet are learning this, and exist to pass on the light of the dawning New Age to you all. You are free to accept or reject their teachings, but only those who learn to live in peace will pass to the higher realms of spiritual evolution.

Hear now the voice of Gramaha, the representative of the Asta Galactic Command speaking to you. Be aware also that there are many false prophets and guides operating on your world. They will suck your energy from you — the energy you call money and will put it to evil ends giving you worthless dross in return. Your inner divine self will protect you from this. You must learn to be sensitive *to the voice within, that can tell you what is truth*, and what is confusion, chaos and untruth. Learn to listen to the voice of truth *which is within you*, and you will lead yourselves on to the path of evolution.

This is our message to you our dear friends. We have watched you growing for many years as you too have watched our lights in your skies. You know that we are here, and that there are more beings on and around your earth than your scientists admit. We are deeply concerned about you and your path towards the light, *and will do all we can to help you. Have no fears, seek only to know yourselves* and live in harmony with the ways of your planet earth. We of the Asta Galactic Command thank you for your attention. We are now

leaving the planes of your existence. May you be blessed by the supreme love and truth of the Cosmos. (VA:157, July/August 1986, p.30)

Crop circles are another method that Flying Saucers have been employing to awaken us to their message and to demonstrate what we, as a humanity, are ourselves capable of. Dutta explains that there are two types of crop circles: the first, the “burn-rings” where the chemical composition of the soil is radically altered so that *nothing* will grow there for at least 30



From www.etfriends.com/LFAS.html

years. More common since 1980 is the second type where complicated designs are left in crops of wheat, corn or barley.³ The stems are curved but unbroken and the shoots themselves are undamaged. The individual stems begin to straighten up again after a lapse of seven days and continue to do so week by week. Significantly, in following years the crop in the circles is more lush and ripens earlier than the rest of the field. Infrared photographs still pick up the outline of the circles years later. Birds are often observed flocking to these circles when humans are absent. They do not peck around searching for food; they stay very still, immobile, as though “bathing in the (invisible) psychic rays therein” then they fly right out (VA:158, September 1986, pp.1-4).

Crop circles appear all over the globe, and they are becoming increasingly complex, but it seems the most spectacular are found in England. One found at Crabwood Farm House, near Winchester, Hamp-

shire on August 15, 2002 consisted of an image of an alien face and a computer disc. The circular ASCII code was translated to read:

Beware the bearers of FALSE gifts and their BROKEN PROMISES. Much PAIN, but still time. BELIEVE. THERE IS GOOD OUT THERE. We OPpose DECEPTION. Conduit CLOSING. (*Nexus* Vol.9, No.6, November-December 2002, p.53)⁴

Sensitive people have observed a mist arising from the circles — not the usual morning mist but the type often reported by Flying Saucer contactees as ‘supernatural’. Dutta describes this as an encounter with Space Mind/Full Mind/Manas, not unlike the mayavi-rupa (mind body) of the Mahatmas. “Angel Hair” described as “web-like filamentation in linear, concentric and spiral rhythms that ‘just appear’ in Saucer presence. . . . Touched with a stone (mineral kingdom) or with a twig (vegetable kingdom) it lingers; touched by the hand (of animal man) it dissolves leaving no trace, no moisture, nor stickiness as would a spider’s web” (VA:158, September 1986, p.3).⁵ Dutta wrote elsewhere:

The central fact is only now becoming accepted, that “living” Angel Hair emanates/falls from “living” Flying Saucers, the very “machines” that we see are in reality a “livingness, a live consciousness”. . . . Space Mind/Full Mind/Manas operates at entirely a higher plane, emanating from within out, to “precipitate” a thought-form . . . and instantly to produce a Flying Saucer. (VA:137, July/August 1984, p.9)

Dutta concentrated on the positive aspects of Flying Saucers although he was aware and did speak of the negative encounters some individuals experienced. He was reasonably well-versed on the ‘imitation’ crafts various governments were developing using Flying Saucer technology. Their chief give-away at the time was that none of them was completely noiseless as were the real Flying Saucers. In addition physical contact generally resulted in a negative incident for those unfortunate enough to encounter one. Further scientific developments, sometimes described as ‘rifts in the space-time continuum’, have been allowing unfriendly entities access to our sphere. Yet the message of the Flying Saucers, which is also the message of original or ‘Blavatsky’ Theosophy, and consistently reiterated by Dutta, remains

³ Wheat has always fascinated botanists: it never was found “undeveloped” i.e., gradually evolving, gradually improving to its present state; it “just appeared”; fully-developed. It has been claimed by Occult Seers that it “was brought from Venus”; a gift for emergent humanity (VA:158, September 1986, p.1). The honeybee is also a gift from the Venusians. One has to wonder if Colony Collapse Disorder is due, at least in part, to radioactivity.

⁴ see also: www.etfriends.com/LFAS.html; <http://thecropcirclewebsite.50megs.com/page56.htm>; www.mystic-mouse.co.uk/Wisdom_Texts/G_Tucker/Crop_Circles_2002/UK_Crop_Circle_Review_2.htm

⁵ In a report reprinted from *U.S. Weekly World News* of October 6, 1981 it is explained that “The material has been sent to various universities and private and government labs for analyses. In each case, the labs were unable to pinpoint the origin or chemical makeup of . . . angel’s hair” (VA:108, November 1981, p.13).

timeless. He often repeated that the key is to develop the inner planes of consciousness, to open our minds from the present dense level to Space Mind/Full Mind/Manas, where Oneness is. An example of the theme he quite often used to demonstrate the current state of humanity was along the lines of the following:

At the moment we earthlings can communicate only by making a noise through the hole in the face; change the noise from English to Sanscrit, and we're lost; change the squiggles on paper from English to Chinese, and we can't understand. We all have "second-hand minds" that need a word/a symbol which we then "translate" into what is meant; we repeatedly get the inner meaning wrong and misunderstand the other's words/symbols; we can't go thought to thought direct, we have second-hand minds that have to go via *form* i.e. words/language/symbols from which we guess at truth. Our "science" looks solely at form . . . Our religions also look only to *form*, to a he-god . . . rather than a state of consciousness. (VA:105, July/August 1981, p.5)

Dutta often dwelled on the point that the Flying Saucers are helping us to help ourselves. He explained that when we finally "touch/reach/sense" the 'key-note' our lives change, not suddenly but with increasing momentum and if the note can be maintained we tend to not wander off-centre. We gain our own salvation with our two flat feet firmly planted on the ground while raising our puny minds to levels of Higher Mind. In various articles in *Viewpoint Aquarius* and in his talks Dutta spoke of raising our consciousness and vibration to the extent that radioactivity could not affect our physical bodies. In *Flying Saucer Message* he explains that through "meditation and knowledge" with "purity of motive [as] the essential preliminary" we can achieve this:

Well known too is the saying that 144,000 shall be saved; the petals of the chakras add up to 144,000. The base chakra has four, the spleen has six, the solar plexus has ten, the heart has twelve, the throat has sixteen⁶; 'over the bridge' and 'upwards' to the dual lobed chakram of the forehead (the third eye) with one lobe controlling the 'male' side and the second the 'female' side — the summation of those so far, i.e., forty-eight plus forty-eight female totalling ninety-six. Adding this

ninety-six to the rest which came to forty-eight we have 144. The crown chakram is said to have 1,000 petals — giving the 144,000.

Such an earthling would be impervious to disease — however strange, unexpected, and mutated; so too, impervious to atomic radiation, nuclear radio-activity, etc., etc. Should catastrophe take place such earthlings would indeed survive and be gathered from the four corners of the earth. (FSM:68-69)


In *Flying Saucer Viewpoint* he wrote:

[W]e each are individuals in our own right, each trying to make our path and each paying for our mistakes; but we make the effort ourselves, on our own two flat feet we journey. It is a long one, but we start by taking the first step, now, from where we are — in the right direction, or we have to retrace, and pay. (FSV:96)

Do not the Saucers try to teach, to encourage, to evoke the multi-faceted, many pathed, keynote of harmony? They don't really seem to want to take anything, as patiently they have been proving for the past eighteen million years while they have waited and guided, silently, gently. There is none of sentimentality, of syrup, about them and they sound their warning notes loud and clear; they would have to, as the money changers had to be driven out of the temple, because Harmony requires balance and truth, a restoration of imbalance — a payment. If we earthlings upset the harmony, who is to restore it but us? (FSV:97)

Dutta also stressed the concept of Oneness and in his third book, *Reality of Occult/Yoga/Meditation/Flying Saucers*, he wrote:

Who not-so-much take, as seek to be in Wholeness; who not-so-much-separate-off as seek the Wholeness of Understanding — both of their fellow creatures (mineral, vegetable, animal, man, Space Man) and of the very throb of the Universe itself — pure motion (not e-motion), touched/sensed/sought at the Lipika Webs, which sub-stand 'substance'. Such are known as 'People of the Web'. (ROY:123)

Theosophy informs us what we are destined to achieve in upcoming Rounds but perhaps we should heed the message and try harder — NOW! 

FSV: *Flying Saucer Viewpoint* by Rex Dutta, Pelham Books Ltd., London, GB. 1970.

FSM: *Flying Saucer Message* by Rex Dutta, Pelham Books Ltd., London, GB. 1972.

ROY: *Reality of Occult/Yoga/Meditation/Flying Saucers* by Rex Dutta, Pelham Books Ltd., London, GB. 1974.

FSHL: *Flying Saucers Have Landed* by Desmond Leslie and George Adamski, The British Book Centre, Inc, London, 1955 (1953).

VA: *Viewpoint Aquarius*, Jean Coulsting, Editor. Camberley, Surrey, UK, 1972-1989 and continued as *Viewpoint Aquarius Study Centre*, December 1989/January 1990 - Winter 1996.

Nexus New Times Magazine, Duncan M. Roads, Editor. Mapleton, Qld, Australia. www.nexusmagazine.com.

⁶ This is where the thyroid gland is situated. Radioactivity accumulates in the thyroid, the gland that controls most of the body's functions. The thyroid is thus adversely affected, resulting in very serious repercussions throughout the system.

Dzyan and the Bon Religion

Alistair Coombs

There remains ambiguity surrounding the original meaning of the word Bon although it is usually translated as: 'to summon' or 'to invoke'. Adherents of the religion are the Bonpo; 'those of the invocations', 'the invokers'. The stem of the word is Bo, meaning to swell or expand; hence an alternative meaning of the word Bon is 'seed', in the sense of a murmur strengthening into a prayer. It has been further postulated that there is a connection between Bon and Bod — the indigenous name for the region; 'Tibet' possibly derives from Semitic origin.¹ To today's adherents of the Bon religion, 'Bon' simply designates the path to truth and the eternal unchanging reality; like the Tao to Taoists and the Dharma to Buddhists.

To the popular understanding, the Bon religion remained largely unheard of until the Tibetan Diaspora when exiles were forced into India and the West following the Chinese invasion of Tibet during the 1960's. The origin of the Bon religion and its original adherents remains at present unrevealed. Many of the mytho-historical accounts we have of them derive from Tibetan Buddhist literature which naturally held a specific bias towards the indigenous religion, as its philosophy and world-view disagreed with certain fundamental tenets of Buddhism, which after two major diffusions into the region along with several informal encounters, became the state religion of Tibet. With its newly-acquired precepts of tolerance and compassion towards all sentient beings, it was an empire not without a stringent persecutory tendency towards Bon practice during its inception and throughout its formative history.

The Bonpo believe that Bon came from a land called Olmolungring, a land or island that is very similar in description to Śambhala. Olmolungring is described as an eight-petalled lotus from the centre of which rises 'the pyramid of nine swastikas' (Mt. Yungdrung) with four world rivers flowing to the cardinal points from its base. Olmolungring is a compound which means 'the unborn undiminishing prophetic words and compassion' [of Tonpa Shenrab]. Olmolungring sometimes appears as Tazik. Tibetologists believe this might be the land of Tajiks, or Tajikistan further West; there are indeed strong Iranian elements present in the Bon religion which sometimes emerge as Gnostic-dualism.

The development of their religion is described as having passed through three phases or periods. The

first, known as Jol-bon was concerned with employing magical forces to overcome the elemental hostility of the Tibetan landscape, and is popularly termed the shamanic period of Bon. The second phase known as Khyar-bon, was marked by the development of funerary rituals. The development of this phase marked a period when man had become so subsumed in materiality — meaning the physical body — that he actually needed burial, as the body prior to this period was considered too ethereal to leave any trace. The third, known as Yungdrung-bon, marks the stage when Tonpa Shenrab, a Bon prophet who holds a Buddha like status, fused and systemized all previous teachings into one canon, and thus provided the Bon religion with more of a centralised doctrinal structure. This later phase is also when Bon became exposed to the dominance of Buddhist philosophy.

A period of Tibetan history (or mythology) studied in connection with the development of the Bon religion is the Yarlun Dynasty, popularly known as The Dynasty of the Seven Heavenly Kings. There exists no firm dating of the dynasty's commencement although the historical period and ruling dynasty of kings it is supposed to depict is estimated by Tibetologists to be the period covering 600 to 842 (AD). Tibetan chronology, on the other hand, provides an alternative cluster of dates for the advent of the first king and commencement of the dynasty, ranging between 95 to 794 (BC). The sequence dynasty in view of its compilation and presentation essentially represents a synthesis of fragmented strands and elements of ancient Tibetan folklore and religion of different region and chronological order, compiled together into text; it is estimated, during 8th century.

The Religious symbology, schemata and overall sequence of the dynasty portrays in miniature the grander all-involving scheme of theosophical root-race progression, as amplified in the *SD's* commentary on the Anthropogenesis Chapter of *The Stanzas of Dzyan*. The diagram of the dynasty contains cosmology, theogony and chronological shifts in religious awareness. The dynasty commences by a metaphorical fall into matter by its progenitor king Nyatri Tsenpo, variously described as originating from the womb of a goddess (a Bon variation of Paldan Lhamo) or descending from heaven upon a mountain-top.² The progeny of the king then follow by falling from the sky, descending from sky-ropes or

being conceived within a body of light within the recess of a mountain. As the line extends the kings progressively become subject to immersion in matter from their transactions with the physical world. Their queenly consorts, originally engendered from lake divinities, are over time portrayed as somewhat irresponsibly being chosen from their human subjects, contributing to their growing attraction to worldly things.

As the subtle thread, rather like a celestial umbilical-cord,³ connecting the kings to their divine ancestry became increasingly thin there arose doubt and distinguishing divide in the kingdom between those of divine birth as opposed to those of merely royal birth. The eighth king Drigam Tsenpo whose name means 'killed by a dagger', severed the celestial link entirely after becoming possessed by a demon and challenging his groom to a battle, which he lost. The groom slew Drigam although it was Drigam's own rage that accidentally cut the heavenly thread by him wielding his sword clumsily. He thereafter proved himself to be mortal to his subjects from the fact his body required burial in the earth, the bodies of the preceding kings were too ethereal to need burial, their corpses vanished 'like a rainbow' and their tombs were made in the regions of heaven, to where they re-ascended upon sky-ropes. Kings thereafter became bound to the cycle of birth and death, a scenario besides showing a decline into matter, also indicates the emergence of Buddhist philosophy in Tibet.

The funerary rites formulated at the burial of Drigam which marked a turning point in the religious ideas of the Tibetans, were designed 'to open the door to the *LHa of the Living*, to shut the door to the *Tombs of the Dead*, and to lead the *Living along the Path of the Swastika*'. Man then became directly responsible for 'replacing the superiority of the *chthonic powers* with that of the *celestial ones*',⁴ and thereafter assumed a pivotal centrality in maintaining the harmony of cosmos accordingly. By an effective sealing of the doors of the tomb, the bond that connected the recently deceased to the 'World of the Defunct' was severed, allowing a reconnection with the world of the gods to occur from following the path of the Swastika, a passage which became available after opening the door of the Lha, or the sacred.⁵

It is common to interpret such origin myths as a romanticised construction to nurture belief in a grand antiquity, usually as a response to a new socio-political system. Origin myths, however, are not things inherently created by socio-political causes. Neither is their construction merely the result of a reaction of one culture upon another, in this context, something generated in oppositional response to the spread of Buddhism; as saying Buddhism was a reaction to the

rigidity of Brahmanism before. Often, interpreting the imprint socio-political affairs may have worked upon the myth (and the interpretive schemes projected at it), we for the most part close our eyes to the symbolic sequence of the myth; the unique meaning and power such origin myths convey. Theosophically speaking, our day-to-day consciousness is for the most part a constant re-invocation of memory; our thoughts, actions and reactions play themselves out on the basis of memory and are a product of its conditioning. A way in which this consciousness is transgressed along with its offspring behaviours is via the imagination; a faculty Blavatsky termed the '*plastic or creative power of the soul*', and '*the remembrance of precedent spiritual, mental, and physical states. . .*' (IUI, 396)⁶ which similarly to intuition, is the result of an assimilation of memory from a higher state or, a response to sound of a more subtle type. In the context of ritual, this insight was kindled by the psycho-drama of the origin myth. The liturgical design of the origin myth temporarily transformed mythological 'memories' into cognitive realities, with which the performers could interact in a twilight actuality. Before the use of scripts, such an oral rendition of origin myths from memory was not only an essential element of what powered ritual; it was a fundamental aspect of what perpetuated the tradition through history.

Quite similarly to the rituals of the Vedic cults, Bonpo priests would recite creation hymns to invoke the memory of their family's mountain (divine) ancestry. These rituals involving the recitation of origin hymns summoned a mental theatre in the imagination of the performers where gods could reveal their nature through worldly correspondences, receive inspired praise, oblations and temporarily reconnect with the world of men. Unlike the Vedic tradition, however, the liturgical addresses of the Bon were not so much focused on communing with specific divinities of which Agni was the foremost; neither did they have the Buddhist attention on liberation. When not directly concerned with subduing a troublesome chthonic force, their rituals were concerned with connecting to the deeps of ancestral memory, merging with a primordial purity, a 'condition' realised through a cosmic unification, as Tucci illustrates:

The recitation of a myth of origin thus has the meaning of a restoration of a primitive state; this evocation of the origins (even if it lasted for only a brief moment) gave new strength to society and to the family dominating it, through the function innate within the ritual of making a connection between the three worlds (the heavenly world, the intermediate world and the world of men). The three worlds were brought together in the ritual in a unity which in daily life continually deteriorates and which is constantly in need of renewal.⁷

They have several cosmogonies, which tend to vary according to region, although the differences, coloured by regional-hue of the metaphor, are quite superficial as there is an underlying continuity of the principles being portrayed. The genesis of the cosmos commences from a goddess or, queen of heavenly space, representing non-being, yet the plenum of all-potential. A quiescent unmanifested state that was from ancient times conceived as pure effulgent light (visualised like burning magnesium), echoing the pure light, described as forming a disk of light,⁸ which in the Mahāyāna is effectively enlightenment. Notwithstanding the catalogue of difference, the goddess is really a sort of Bon equivalent of a Dhyani-Buddha.

Unfoldment begins within the goddess womb, symbolised by a cosmic egg or 'origin egg' as it is termed. Within this a change of condition begins, a differentiation rather than creation, or a privation occurring in order to manifest. The third stage is an emanation of creative hierarchies of light, picturesquely depicted by the appearance of light radiating from the snow of Mt. Yungdrung, an arising mound in space identified on the world plane as Mt. Kailas. The fourth stage is marked by the formation of root-substance, represented by the elements. The fifth is another stage of emanation, but running along the lines of constituents of reality, where each of the elements gradually develops according to its own inherent nature. The sixth marks the birth of an 'emanation body' (a creator god) with 360 accompanying gods, which by their own process of individualisation produce lesser periods or cycles of time. The seventh phase is Māyā or illusion, which is symbolized by a great white yak. The eighth phase is the descent or 'fall' of the yak into the world, which is the world of Zhangzhung, the land of Bon. The ninth and last phase marks the coming of the deity Shelgyer who descends upon a mountain in the form of the great white yak. With his horns he tears the mountains to right and left, which generates flowers from beneath. The yak, much like the cow in Indian traditions, besides depicting a terrestrial matrix represents the non-violent anti-oppressive spread of religious ideas.⁹

Another probably much earlier cosmogony commences once again with the goddess space of all-potential, stirred into being by creator intelligences. This produces the world of appearances; the physical world and that hidden within it. A white egg and a black egg represent these two poles of universal being. A god born from the white egg copulates with the mother of the black egg, an emissary of the goddess of space, and from this union they produce nine male and nine female children, the highest number obtainable for any one quality marking the acme of perfection. Each of the sons and daughters are then united with the gods or goddesses of the opposite na-

ture, who then manifest existence as a dancing web of mutually opposing light and energy.

The number nine was not only a sacred number in Bon and other Asian religions; the Grecian mysteries also held this numeral highly sacred and had a very similar meaning attached to it:

... in this sense nine was called *Terp-sich'o-re*, the Dancing Muse, because of its turning and causing the retrogression and convergence of productive principles to circulate like a dance. That there can be no number beyond 9 as it circulates all numbers within itself, is evident from the regression of numbers. For the natural progression of them is as far as nine, but after it their regression takes place. For 10 becomes as it were, again the Monad or One. Thus if from each of the numbers 10, 11, 12, 13, 14, 15, 16, 17, 18 and 19 the number 9 is subtracted, the numbers that remain will be 1,2,3,4,5,6,7,8,9,10, and vice versa the increase will receive an increase by the addition of 9.¹⁰

Up until quite recently, the trend was to consider Bon as either a complete plagiarism of Buddhism or some sort of demonic distortion. There have even been parallels made between Bon and the satanic cults of medieval Europe. An iconographical detail that inspired such a parallel concerns the Bon Swastika, a scenario some have thought similar to the inverted-pentagram, although it is not quite as straightforward.

The Swastika or sky-wheel is probably one of the most ancient symbols known to man.¹¹ In Bon it represents an imagined fixed point, or rather, unchanging point, in the heavens symbolising eternity, the path of truth and ultimate reality. The Bon Swastika is also often described as rotating anti-clockwise, in contradistinction to the so-called clockwise direction of the Buddhist form. However, there is much confusion over the original 'rotational' direction of the Swastika itself, by both scholars and practitioners. Misconception exists here given the mutual way Bon and Buddhist forms are sometimes depicted and how both forms have been found in both Buddhist and Bon communities. Similarly, different forms of the symbol have been found in the Indus Valley region, the Middle-East, South America and Easter Island. The Buddhist 'clockwise' direction is presumed by the arms being bent at right angles, deriving from the Hindu form which represents the growing power of the Sun at the commencement of a year. The symbol does, however, carry what we might appropriately term here as a *demon est deus inversus* charm, possibly responsible for begetting some of the confusion over its use by some of those who adopted it; for as seen, there is no compatibility between the directions the arms are bent and the rotational direction the symbol will take when visualised during meditative exercises, *presumably* allowing the arms to

smoothly follow trail. The clockwise form would spin anti-clockwise and vice versa.

Connected to this is the 'widdershins' direction the Bonpo take when circumambulating sacred sites, objects or mountains; a conspicuous tradition that is woven too closely with earlier Bon theology than to admit any deliberate inversion of Buddhist practice, for some malefic end. It does appear to derive from pre-existing indigenous folk traditions, deriving from an early period when Tibet was believed to have been a matriarchal culture. The anti-clockwise direction of circumambulation taken round venerated objects or sites — which also exists in higher-teaching Buddhist rituals — represents the path of the goddess; which is one of transcendent 'stellar' consciousness, in distinction to a clockwise 'solar' consciousness.

Blavatsky often speaks of the 'Bhons' as having adulterated the Tibetan Dugpa sect with practices of 'black magic' 'sorcery' 'necromancy' and things generally abominable, '*... even now they form a powerful sect, practising the most disgusting rites all over Sikkim, Bhutān, Nepal, and even on the borderlands of Tibet*' (SD V, 393). She denounces them more vehemently when dealing with their use of the Swastika, '*So degraded, however, has it now become, that it is often placed on the headgear of the "Gods," the hideous idols of the sacrilegious Bons — the Dugpas or Sorcerers, of the Tibetan borderlands — until found out by a Gelugpa, and torn off together with the head of the "God," though it would be better were it that of the worshipper which was severed from his sinful body*' (SDIV, 157). It is an association that appears intrinsic and may well lead one to think the study of the Bon religion is one to be avoided on account of an affiliation with Dugpa practice. However, the use of the term Dugpa in theosophical literature equates more with what may be better understood as a strain of powerful necromantic and hypnotic ability, one governed by a corruptive Atlantean genealogy and not a term specifying the habit of a particular region or religion. 'Dugpas' are those who primarily '*work on the Linga Sharira of other people*' (SD V, 561) most destructively upon those of the recently departed:

Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer — the word is used advisedly, since the necromantic spell is Dzu-trul, or what you term a mesmeric attraction — can force them into our presence . . . the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the 'jang-khog' — animal soul — is yet heavily loaded with material particles — there has not been a natural disintegration of the coarser from the finer

molecules — and the necromancer, in compelling this separation artificially, makes it, we might almost say, to suffer as one of us might if he were flayed alive. (CW VI, 107)

In her Inner Group Teachings (compiled together by Henk J. Spierenburg) which were delivered to her inner group during the final months of her life, Blavatsky uses the term '*Animal Dugpas*' alongside '*elementals of animals*' and '*nature spirits*', suggesting that it is a characteristic appearing in many other kingdoms other than the human. So what is really being designated 'Dugpa' or 'Ba-po' as seen above would be better understood as a principle in universal nature that sometimes attaches to individuals or groups susceptible to its influence, in a similar way to which individuals and groups become possessed by elemental influence; although in the case of 'Dugpaship' it is a force more consciously attracted and utilised by occult, yet ruthless amoral types. The term Dugpa, despite its more common association within Buddhism, is not here referring to individuals of a particular global region or religious sect. It is a term adopted synonymously for a necromancer or black magician, those who work on the etheric bodies of others for corrupted manipulative purposes. The Masters do actually use the term Dugpa this more generic open-ended manner by applying it to certain Europeans, often, so it appears, not without a tone of humour.

Blavatsky did earlier distinguish between the Bon and Dugpa in her editorial appendix to T. Subba Row's "Esoteric Tenets on the Sevenfold Principle in Man" article, when criticising missionaries for not distinguishing between Bon and Buddhist sects. She also produced another statement regarding them that is more encouraging than others:

For though the whole of Bhūtan and Sikkim belongs to the old religion of the Bhons, now known generally as the Dug-pas, we do not mean to have it understood that the whole of the population is possessed *en masse*, or that they are all sorcerers. Among them are found as good men as anywhere else, and we speak above only of the *élite* of their Lamaseries, of a nucleus of priests, "devil-dancers," and fetish worshippers, whose dreadful and mysterious rites are utterly unknown to the greater part of the population. (CW VI, 198)

Blavatsky describing the Bon as fetish worshippers and devil-dancers is interesting for as Bjerken points out in his article (pp.12-13) the Bengalese Tibetologist, geographer and British agent, Sarat Chandra Das (1849-1917), who was acquainted with Olcott and other members of the early TS, used a very similar terminology in his *Tibetan-English Dictionary*. In his dictionary Das used terms such as 'fetishism' and 'demon worship' to define the practices of the Bon and in another work described them as '*... skilled in*
... continued on page 93

Conquering the Lower Self*

Willem B. Roos

The following fragments are offered to those students of Theosophy who desire to “raise the self by the SELF” according to the injunction in the VIth chapter, verse 5 of the *Bhagavad Gita*, but who are still in doubt as how to undertake this most difficult task. *Doubt* is a great hindrance as it counteracts the WILL and it is believed that anything that may dispel the doubts of the sincere student will be of benefit to him. I intend therefore to discuss some general rules which will have an important bearing upon the subject, and furthermore to offer practical instructions accompanied by some examples.

The general rules will serve as an intellectual basis for appreciating the practical instructions given further on. As soon as the student has grasped the intellectual side of the process of conquering his lower self and sees that the practical instructions offered to him agree with the theory, he will have confidence in the ultimate result and without hesitation and doubt will undertake, with a firm WILL, the task of his own purification.

These practical instructions which, of course, will not be at all complete, are intended to assist the student to establish his own personal line of conduct. We must not forget that the circumstances for different students vary infinitely, and that, therefore, plenty of individual mental effort is required. Each student will have to devise the details of the battle to constantly prevent the “enemy” from reinforcing itself. Besides, he should remember that once the battle has seriously started there will be no pardon on either side, not even an armistice!

Therefore, once our friend is determined to take up the battle with his weaknesses and vices and ignorance, he should deliberately and carefully inspect the future battlefields and act according to the position and strength of the enemy. He should not “rush where angels fear to tread” but neither should he relax in his efforts or take a “rest” as his enemy, no doubt, will take his profit whenever and wherever possible. Our friend, therefore, must be constantly watchful and avail himself of every opportunity. Finally, his attention is drawn to an important advantage he has over his enemy, namely that he possesses a great ally in his Higher Self, which will never desert him as long as he stays on the battlefield.

The theoretical side of our subject will now be elucidated and we are at once confronted with three main questions, namely:

- (1) In what condition is our Lower Nature before it has been subdued by the Higher Ego?
- (2) What is the condition as desired by the latter? and,
- (3) By what process can this condition be attained?

Speaking about the condition of the Lower Nature before it has been influenced appreciably by the Divine Ego we notice the following: The body has certain habits, likes and dislikes. If something happens that the body likes then the body sends a pleasurable sensation to the inner man; but if, on the contrary, something disagreeable happens then the impression received by the inner man is painful. In this way the body tries to induce the inner man to follow its whims and wishes, and as long as the inner man identifies himself too much with the body he will feel inclined to grant the body its wishes.

But stronger still than the body is the desire-nature of man, also called his “Kama” principle. It consists primarily of the simple and natural desires of the body but these desires have been greatly increased with perverse physical and psychic ones, which do not have their “raison d’être” in the natural needs of the body. This needs further explanation.

With animals, and also with primitive men, the kama-principle is really subservient to the body. It serves the body by reacting upon the impulses sent out by the various centres. We might regard the body, for this purpose, as a Republic and the seat of Kama as a combined Senate and Chamber of Deputies. The impulses, which reach the seat of Kama, are then the votes of the citizens, in the body represented by the numerous cells. As in a real republic there are also citizens who are not permitted to vote, others who neglect to vote, and again others who cheat and overrule their weaker brothers. If it were an ideal republic, then all the votes would be the result of a sincere endeavour of the citizens to consider only the interests of the community. The sense of separateness has many in its grasp, however, and there are groups of citizens who try to profit at the expense of the rest and misuse the particular power they have at their command. The senses especially are very influential and they may vote entirely for

* Lecture delivered in Mexico City, January 23, 1931.

their own temporary benefit. It thus happens that the desire-nature rules, not to benefit all, but to gratify the wishes of certain powerfully developed organs and centres. But, as previously mentioned, such is not the case with the animals and primitive men. With them the government of the body is still a poliarchy which, if not exactly an ideal form of government, at any rate prevents the serious abuses of the few.

However, as soon as the government becomes more and more centralized, which is the case after MANAS has become active, and the Republic has become a Kingdom, with Buddhi-Manas as king and cabinet, we find corruption starting within the government. The reason is that neither the king nor the cabinet is infallible and mistakes and wrong judgements from the lack of right knowledge will cause confusion, rebellion and what not in the body. When the king finally realizes the situation he faces the enormous task of once again establishing full harmony and righteousness among all the citizens, so that the state may flourish again as it did in the Golden Age.

This is exactly the task that confronts the student of occultism who wishes to tread the path of the right hand. He, that is, his Higher Ego, is the king who has to govern with perfect justice and a strong hand his realm — the physical and astral bodies — by means of his own pure will directed through the agency of his obedient ministers — the mind.

From the above allegory we may learn that the Ego has first of all to subdue the mind and make it obey the orders from on high. It is well known that Theosophists are working to elevate the mind of the race; well, for similar reasons we should impose upon ourselves the task to elevate our own minds. Physical improvements can never last as long as the mind remains corrupted because it is our thoughts which so powerfully affect our lives: “As man thinketh, so he is.”

To refer again to our allegory, it will be obvious that in a state where the king and his ministers are wise, just and benevolent, and at the same time powerful, the wicked and the unjust cannot have their sway *but will have to leave such a country or otherwise better themselves*. Therefore, once our mind is changed in the right direction, a process of purification will start within the physical and astral bodies, consisting of the attraction of good elements and the repulsion and expulsion of bad ones. Cooperation will steadily increase among the lives of our bodies and the inevitable result will be a better execution of duties, a wider range of knowledge and grander possibilities for the Ego, which now has at its disposal a well-organised and harmonious set of “instruments.”

Another analogy will now be considered: Those, who have traveled in uncultivated parts of our Earth, know what is meant by the word *trail*. It means a path through the wilderness due to repeated use by cattle, men or vehicles. Usually, the more such a trail is trodden, the easier it becomes. The wheels of wagons will make grooves and other wagons will follow in these grooves, *thus deepening and hardening them*.

Similarly, strong thoughts will make a “groove” for others to follow and in this way good habits, as well as bad ones, are set up. Once an impulse is given there will be a tendency to repetition, and the application of this rule is imperative in the case of purification of the lower self. All the inner man needs to do is send out regularly certain impulses to the outer man, which will finally make a definite “groove” for the latter to follow. If this is done diligently and according to the practical rules, which now will be dealt with, then success will eventually follow.

The practical aspect of our task consists of disciplining the mind and subduing our wishes and desires, besides living a healthy and clean life of the body. We often find that too much attention is paid to the latter, usually under the pretext that a healthy mind needs a healthy body. Those who say so forget that almost every disease of the body has its origin in the mind, and that as soon as the mind is purified from its burden of sin, our bodily ills will cease. Of what use therefore are all our efforts to improve the body as long as the mind remains “diseased”? Far better to get first at the root of our evils and to cleanse the mind, that great storehouse of effects of long-forgotten causes! It will be sufficient if we treat our body well and protect it against abuses from within as well as from without; if we are moderate in eating and drinking, in muscular and brain exertion. To give more care to the body would be a waste of time and energy and might even result in dangerous and harmful tendencies.

From the foregoing it must be clear that a thorough knowledge of the constitution of man will alone furnish us with a sound basis for a successful attack upon our lower self. “Know thyself” was a precept given long ago to the neophyte. One of our first steps is therefore the study of the teachings about MAN, as taught by Theosophy. This will serve two purposes, namely, (a) we will acquire a useful knowledge about our lower nature and thus be able to predetermine, more or less, according to our abilities, the effects of our various undertakings; and (b) we keep our mind and brain busy with abstract thoughts, which precludes the possibility of occupying our mind and brain with low, selfish ones. At the same time our Kama principle will be kept passive and thus prevented from mischief, allowing our discriminating

principle, Buddhi, a chance to come into action and by its inspirations the Ego will acquire tendencies of an entirely spiritual nature. Thus, slowly the character of the personality changes; more and more of its time will be dedicated to spiritual things and consequently time spent in physical pleasures will be regarded as a loss.

Simultaneously the lower nature reacts upon these new tendencies of the Ego by strongly requesting that its own desires and wishes be granted, and thus the Ego faces a terrible battle with its worst enemy. If the Ego rushes unprepared to this battle, failure will certainly result. But if he has a sufficient store of spiritual knowledge and struggles diligently and skillfully and with a steadfast mind, he certainly will be victorious. As it is practically impossible to fight against the whole of the lower nature at once, we have to start with a guerilla-warfare, or, in other words, we have to take it up with each fault and vice separately, the basest first and then the more harmless ones.

In order to acquire the desire to fight against our faults we must first *recognize* them as such, and we must also be fully convinced of the *necessity* to get rid of them. This means that the first action against a fault should be done in the mind, even if it has its seat in the Kama-principle.

Nearly everyone commits frequently the sin of anger and we will therefore take this fault, which is an unkind feeling towards others, as an example to explain the methods I propose for fighting against our lower nature. No doubt, it would be a great step forward if we could extirpate this feeling from our being. It would not only be a blessing for our friends and acquaintances but also for ourselves, who will have to suffer from the reaction caused by our own anger. Anger blinds the inner man and how often do acts done in anger cause terrible remorse? The immediate cause of anger is always something that affects our desire-nature, that does not conform to our wishes or expectations. Hence, as long as we are subjected to desires we cannot expect to be wholly free from anger. But if we cannot avoid anger rising up within us, we can at least prevent it from staying with us for a time. I do not mean that we should *surpress* the showing of anger, as that would be pure hypocrisy. But we should do our best to *destroy* anger and convert it into a kind feeling towards the object of our wrath. How to do this depends much upon the circumstances, but if we would accustom ourselves to only consider our own faults and never those of others, if we would always look with compassion upon others and their failings, thereby steadily remembering that their Souls, who are our other selves, are also struggling with their animal-nature, then it will be comparatively easy for us to convert

feelings of anger into those of compassion. Moreover, it will be well to consider what has been said about criticizing the faults of others:

Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavor to find in you a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say. (*Theosophy* II, Dec 1913, p.81)

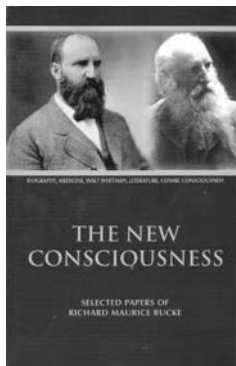
Finally, anger is neither useful for the person who exhibits it nor for the one against whom it is directed. On the contrary, it will very likely arouse bad feelings in the latter and thus strengthen the animal-nature of both. On the other hand, how beneficent must it be for all parties concerned if we always deal with the faults of others kindly and with patience! Therefore, let us prepare ourselves mentally for transmuting baser into nobler feelings and let us avail of every opportunity which presents itself to us to *act* accordingly. We should not worry if at first we meet with little success. Remember that in order to acquire skill in doing something, repeated trials are always needed. The fact that *no effort is ever lost* should give us sufficient courage to not give up in despair the seemingly hopeless task of subduing our lower nature, but to continue unwaveringly, trusting that in a universe governed by LAW, everything must ultimately go well with those who abide with that LAW.

If the object of life is the emancipation of the Soul, then everything that imposes limitations upon the Soul's actions must be harmful. This is the case with bodily habits such as drinking alcohol, taking cocaine or morphia, to name some of the worst, and also with psychic habits such as gambling, lying, praying, or even such habits as collecting stamps, curiosities, coins, etc. Habits enslave the soul as they attach the latter to the respective desires and they should, no doubt, be avoided by all means. We should, therefore, cultivate attention to all we do, and as soon as we are aware that we are slowly forming a deleterious habit we should counteract it with all our might. It would be an excellent rule to abstain in general from all such acts which some of our weaker brothers have already made a habit, even if we are convinced that these acts could never harm us. Our abstinence would add strength to those who struggle to free themselves from their habits and vices.

Let me conclude with a few words about day-dreaming, a vice which has its seat in the lower manas. A day-dream is called a set of pictures made deliberately by the mind under the guidance and control of Kama. It may be the evolution of a series of events in the mind, in which the personality puts himself in

. . . continued on page 95

BOOK REVIEW



The New Consciousness: Selected Papers of Richard Maurice Bucke, compiled by Cyril Greenland and John Robert Colombo. Shelburne, ON and Sauk City, WI, The Battered Silicon Dispatch Box, 2007. Soft cover. 430 pp. Price \$32.00 Cdn.

The term “Cosmic Consciousness” is part of the vocabulary of students of Theosophy and others. The book by Richard Maurice Bucke (1837-1902) bearing this title, which has been in print for over a hundred years,* should also be familiar to most of them, if not on their library shelves. In all probability, however, few would know much about the author and his other work.

Years ago, Cyril Greenland and John Robert Colombo undertook the task of compiling a selection of the more important scientific and miscellaneous writings of Dr. Bucke other than the famous *Cosmic Consciousness*. Entitled *The New Consciousness*, their labour of love was first published in a 1997 limited edition — in quasi-book format, which effectively restricted its circulation. Now their cooperative effort has been rewarded in this attractive new and slightly enlarged edition.

The contents (about 40 items) reveal a remarkable individual, whose interests covered an incredibly wide range of thought. Biographical details are minimal, although incidents in Bucke’s adventurous youth are told here in mostly his own words. After settling down he studied medicine at McGill University in Montréal, and thereafter his professional career as a distinguished physician and psychiatrist (called alienist in his days), took place mostly in London, Ontario. There he not only helped establish the medical department at the University of Western Ontario, but most famously was Superintendent of the London Insane Asylum. He was years, if not generations ahead of his time in the humane way he treated his patients.

Not surprisingly, some of the papers reprinted in this volume pertain to his medical interests, especially those embracing sanity, insanity and other psychiatric studies. These and Dr. Bucke’s practical work were not the only factors that contributed to his far reaching ideas about consciousness which eventually found permanent expression in *Cosmic Consciousness*. For one thing, his thinking was significantly influenced by the scientific theory of

evolution which was new to his generation. But there was another reason for the development of the idea of Cosmic Consciousness, and that was his understanding the mind of Walt Whitman and deep appreciation of the poet’s works. For he was a close friend of the bard, and indeed was his official biographer and literary executor. (Whitman, of course, was one of those singled out in the book as having had a Cosmic Consciousness experience.) Shortly before his death, Bucke wrote: “In fact, as I look back 35 years, it seems to me that my spiritual life, such as it has been, and is, has very largely flowed from that man and his book — ‘Leaves of Grass.’” A substantial portion of *The New Consciousness* reveals the significance of Whitman on Bucke’s life and thought.

The selection of papers include examples of his interests in other aspects of literature. The Shakespeare/Bacon controversy intrigued him, and had he lived it is possible he would have written a book on this subject. He learned German in order to read Goethe’s *Faust* in the original.

Interesting appendices to the original compilation include an obituary of Bucke by the early Canadian Theosophist Albert E.S. Smythe, published in the Toronto *Saturday Night*. There is also an article from *The Theosophical Forum* pertaining to a Bucke monograph entitled “Cosmic Consciousness” which was published a year or so earlier than the book. Extracts from the diaries of William Lyon Mackenzie King, the long serving Canadian Prime Minister who was a “closet spiritualist” indicate how in thirty years the concept of Cosmic Consciousness had permeated among a variety of thinkers who investigated latent human powers. Finally, compiler Greenland’s “End Notes” make a fitting epilogue to this fascinating book.

That Richard Maurice Bucke was one of the most brilliant thinkers in 19th century Canada may be judged from the pages of *The New Consciousness*. While it may not have been the compilers’ original intention, their selection of Bucke’s papers effectively serves as an introduction to *Cosmic Consciousness*. As such, its value is obvious.

T.G.D.

* See “Cosmic Consciousness Centenary” *Fohat*, V: 1 (Spring 2001), 20.

Fire Destroys Point Loma Library

The recent October firestorm in Southern California has destroyed nearly all of the Point Loma Library and Archives, and the inventory of books for sale.

Ken Small, son of Carmen (1918-2004) and Emmett (1903-2001) has been responsible for Point Loma Publications (PLP), the Archives and the Library since the passing of his parents. He released the following statement following the devastation.

I have very unfortunate news. The recent fire consumed virtually all of PLP's back inventory (95% of its published in print books) and 85% of the library, etc. (Some books and all the archive of photos and art work are safe and some archive originals at another location.) Additionally a complete copy of the archive was made about 6 years ago, but much original material was lost. A complete overview of the loss will be accomplished during the next 1-2 weeks. The fire storm came through at 1000 degrees+ so everything burned from the inside out with near 100 mph winds according to the fire department Sunday night October 21. This fire burned around 80,000 acres during last week in San Diego County. A second fire burned almost 200,000 acres in the north part of the county. (<http://wisdomtraditions.com/index.html>)

Following Carmen's death the Small residence was sold and a new location to store the Library was sought. The Madre Grande Monastery (Paracelsian Retreat) near Dulzura, CA dedicated space on their property for the development of the Wisdom Traditions Resource Center. Large steel shipping containers were purchased and retrofitted to house the books for sale, the library and the archives. (See photos of the progress as at February 2006 at www.wisdomtraditions.com/resource.html). Plans for The Resource Center include a large community meeting space and facili-

ties for long term research and individual studies, including overnight stays.

Dulzura is located 45 minutes southeast of San Diego on Highway 94 near the Mexican border. In retrospect, one does perhaps question the wisdom of choosing this particular site. The Retreat is nestled in the rocky hills and surrounded by brush in an area notorious for fires in the past.



Point Loma Library in 1997

When Rogelle and I last visited the Smalls in 1997 copying of the archives had apparently begun. In his statement Ken announced: "We are now embarking on a project to digitally archive and reproduce what is remaining, and to reprint what we are able of that which was lost." Using the catalog of the various holdings, assuming it was stored separately, it should be possible to estimate a detailed inventory of the losses. Ken is planning on restoring what is salvageable and is asking for assistance in the form of donations and/or volunteer services.

Ernest Pelletier

. . . **Bon** continued from page 88

witchcraft . . .' and performing ' . . . mystical rites for the suppression of evil spirits and cannibal hobgoblins of the nether region . . .'¹² Remarking upon them also, as 'great drinkers of wine and eaters of meat' and 'not careful to refrain from female company'.¹³ So such an odious view of Bon and their practices was in currency in circles at the period, as had been slightly before.

Blavatsky also wasn't the only esotericist from around the turn of the nineteenth century responsible for introducing Asian religions to the West who spoke cuttingly about the Bon religion. The explorer Alexandra David-Neel sketched an outstandingly

sinister portrait of them, a narrative one would expect to encounter in some sort of horror novel!

Even worse creatures are symbolically fed in special buildings, and the offerings placed there stand as a substitute for the more realistic and bloodier sacrifices of the pre-Buddhistic cult. It is only — so the Tibetans believe — strict attendance to their needs, and a due reverence, that keeps human beings and animals safe from their ferocity. Other dread Malevolent and Invisible Ones are chained by the power of magic charms, and a perpetual watch has to be kept in order that the spells and other occult devices, whose strength prevents the dangerous beings from escaping, shall be recited and performed at the right time.¹⁴

Given the rich tapestry of ancient Tibetan religious belief that is now finding its way to us through Bon, elements of which that perhaps correlate more in interpretation to the structure and layering of *The Stanzas of Dzyan* than any single Buddhist doctrine, it is quite astonishing why, amidst all the other world traditions used in the *SD*'s commentarial explication of Dzyan, Blavatsky's attitude towards Bon was so scathing, especially given its Central Asian provenance and Theosophy otherwise termed the 'Aryan-Chaldeo-Tibetan' doctrine. Rather than acting merely on hearsay, Blavatsky's sharpness towards Bon does strengthen the idea that the Masters were possibly of a Gelugpa ilk, a theosophical alliance between the TS and this sect first suggesting itself in Sinnett's *Esoteric Buddhism* (1883). While never making an explicit statement about belonging to any particular Buddhist lineage, the Masters do allude to being based at Shigatze, a renowned Gelugpa territory West of Lhasa. The Gelugpas were strongly opposed to the earlier Dugpa sect ever since their founder Tsongkhapa attempted to purify Tibetan Buddhism from the fusion of elements deriving from indigenous traditions.

However, Blavatsky also somewhat fascinatingly described the Bon as a degenerated fragment of the Chaldean Mysteries, remarking also '*Were our Orientalists to know more of them, and compare the ancient*

Babylonian Bel or Baal worship with the rites of the Bhons, they would find an undeniable connection between the two' (CWIII, 419). Blavatsky's 'Chaldean' and 'Baal worshipping' observations appear remarkably attuned as this connection was generally unknown at the period and has only really been established during the past forty years. What informed this opinion is difficult to estimate as the works on Tibet and Tibetan religion Blavatsky sometimes cites don't offer such a connection. The earliest Chinese records preserving descriptions of the Bonpo compares them to early Daoist sects.

Now that more about the Bon religion is becoming known to the world, its influence on Tibetan Buddhism, upon the shaping of the doctrines now consolidated into *The Tibetan Book of the Dead* — a work that since its publication in 1927 has become a 'theosophical classic' — and its less-known influence upon the increasingly popular Dzogchen teachings,¹⁵ should help us lay aside some of the unfortunate behaviour conducted by fragmented groups of 'representatives' at various points, which no doubt inspired some of these reports. The Bon religion is a fascinating trajectory of ancient Central Asian traditions and trans-Himālayan esotericism that has stretched across several ages. It will be interesting to see what yet concealed Terma yields in the years ahead. 🌀

- ¹ See *The Buddhism of H.P. Blavatsky*, Henk J. Spierenburg. Point Loma 1991, p.104. Spierenburg also uses Blavatsky's analysis of the word '*Tibet or Ti-Boutta, will yield, etymologically, the words Ti, which is the equivalent for God in Chinese, and Buddha, or wisdom: the land, then, of the Wisdom-Deity, or the incarnations of Wisdom*' (p.103).
- ² The Buddhist version of the myth naturally has Nyatri Tsenpo as an Indian sage, coming to Tibet via the Himālayan-slopes. Tibetan Buddhism does generally view itself as having preserved original Indian Buddhist traditions, even though there have always been differences between the two.
- ³ The celestial cord (Tib dmu) was said to connect to the helmet of each ruling king during his reign on earth. The helmet, resembling a horned headdress, was an item of great magical power to the Yarlung king as it symbolised the Tibetan Khyung bird, an avian with three flaming eyes and horns and claws of meteoric iron, one of the transmitters of the Bon wisdom. The original Zhangzhung equivalents of the Khyung bird are Dmuzhag 'celestial bird' and Zhungzhag 'zhung bird'. Until recently Tibetologists assumed the Tibetan Khyung derived from the Indian Garuda. However, on the basis of the Iranian influence in Bon, Allen (p.225) suggests a far earlier association of this winged-beast with the Sumerian storm-bird Zu. Birds as zoötypes of sovereignty are certainly more indigenous to Iranian and Middle-Eastern traditions than those of the Indian sub-continent.
- ⁴ *The Yar-lun Dynasty*, p.111.
- ⁵ 'Lha' as a term for the sacred also appears in several other cultures, such as the Celtic 'Lyr', the Roman 'Lar', the Semitic Al-Lah and perhaps also within the original 'Ad-Lha(nte)s'. See *Land of the Fallen Star Gods* by J.S. Gordon, Orpheus Publishing 1997, p.60.
- ⁶ As Blavatsky intimates on the same page, imagination is a world apart from fantasy. In comparison to the creative function of imagination, fantasy would appear as characteristically elemental in nature. In relation to psychology, an obsessional cycle of repetition.
- ⁷ *The Religions of Tibet*, p.233.
- ⁸ We are reminded of other 'disks of light' otherwise termed 'honorific umbrellas' are said to appear in the sky above the heads of sages when they achieve certain magic powers. See *Psycho-cosmic Symbolism of the Buddhist Stupa* by Lama Anagarika Govinda, Dharma Publishing 1976, p.94.
- ⁹ From the same text another cosmogony is described occurring through seven stages. Commencing with the goddess space of infinite potential, creator beings build existence through planes of light; refractions of light; wind; mind; sound; and finally the physical world of perceptual consciousness. Yet another tradition has a cosmic tree (or shamanic world-tree) with four variously coloured eggs hanging from its branches; an earlier representation perhaps of the more popular Meru cosmography, which Śambhala is a microcosmic type.
- ¹⁰ *The Meaning and Philosophy of Numbers* by Leonard Bosman, Rider & Co 1932, pp.144-145.

¹¹ Waddell (p.389) suggests the origination of the symbol may have derived from the use of two pieces of wood in the kindling of a fire. Blavatsky speaks of the symbol as 'the relation of the seen to the unseen . . .' (SD IV, 159) ' . . . the "Workers Hammer" in the Chaldean Book of Numbers, the "Hammer," above referred to, in the Book of Concealed Mystery, "which striketh sparks from the flint" (space), those sparks becoming worlds" (SD III, 107) and ' . . . the emblem of the activity of Fohat, of the continual revolution of the 'wheels, and of the Four Elements . . .' (SD IV, 159). Esoterically then, this ancient symbol would appear to represent a 'warp and woof' marking the interpenetration of one world upon another, the point where a cosmic insemination occurs from a higher state to a lower. In Celtic and Chinese mythology comets were symbolised by Swastikas.

¹² See *Tibetan Studies* by Sarat Chandra Das, Ed. Alaka Chattopadhyana, K P Bagchi & Company 1984, p.5. This work is a collection of scattered journal articles by Das which are now becoming very rare and difficult to obtain.

¹³ *ibid*, p.17.

¹⁴ *Trespassers on the Roof of the World* by Peter Hopkirk, Oxford University Press 1983, p.226.

¹⁵ The Bon actually claim this set of teachings originate from their own canon which, like the majority of their teachings they claim were hidden (as Terma) during their persecutions. In their support, the Dzogchen teachings were considered heterodox within Tibetan Buddhism up until very recently. There has also been further speculation that Bon teachings may have found their way into India long before Buddhism was introduced to Tibet. See *Heart Drops of Dharmakaya* p.83. In the same work reference is made to the discovery of a carving of a Bon-style Stupa (which is surmounted by a trident rather than the Buddhist sun-moon crescent, and carrying inscriptions from the Zhangzhung language) dated to the first century, some six hundred years before Buddhism was introduced to Tibet.

Sources on the Bon Religion

Heart Drops of Dharmakaya by Shardza Tashi Gyaltsen, Snow Lion 2002.

The Bon Religion of Tibet by Per Kværne, Serindia Publications 1995.

'Exorcising the Illusion of the Bon "Shamans"' by Zeff Bjerken, *Revue d'Etudes Tibétaines*, numéro six – octobre 2004.

The Nine Ways of Bon by David L. Snellgrove, Oxford University Press 1967.

The Yar-Lun Dynasty by Erik Haarh, København 1969.

Religions of Tibet by Giuseppe Tucci, University of California Press 1988.

Tibetan Buddhism by L. Austine Waddell, Dover 1972.

The Search for Shangri-La by Charles Allen, Little, Brown & Co 1999.

Oracles and Demons of Tibet by René De Nebesky Wojkowitz, Book Faith India 1996.

. . . **Conquering** continued from page 91

pleasant circumstances. Or it may be that the personality sees himself as the hero of a novel he is reading, or of an actual historical event in which he imagines how *he* would have acted if he were the hero. Or, again, it might be pictures of prospective events, let us say getting a premium out of the lottery. Very often it is connected with love and pictures of the beloved one are made agreeably to the desires of the lover. More rarely are day-dreams about unpleasant things. Certain perverse natures may delight in day-dreams about horrible things, but it also happens that fear causes the mind to create pictures about probable future mishappenings.

Of whatever kind the day-dreams are, their general characteristic is the fact that *Kama is the guiding principle* and Manas therefore the servant of Kama! This alone justifies it to call day-dreaming a vice. Very often crimes are committed first in day-dreams so that the actual crime is only the materialization, so to say, of the day-dream; a materialization which will happen more easily the stronger the will and the desires of the day-dreamer.

If we take day-dreams in their broadest sense, then even the slightest expectation should be regarded as such. The complete suppression of day-dreams

means therefore the simultaneous renunciation of the fruit of action, because if no pictures are made about the possible results of our actions, no desired end has been formulated by us. Whatever that end therefore will be, it cannot affect us, as we are not bound to it by our desires.

The remedy for day-dreaming is again the study of such abstract sciences as Theosophy. This study will direct our minds to impersonal things and in this way we will forget our personality and its selfish objects. But in order to be effective, this study should occupy all our free time and the busier we are the greater blessing it is for us. Often day-dreaming is indulged in before going to sleep. It is best to select a theosophical subject for meditation and to not allow the mind to wander to other subjects. This is not easy and much exercise is needed before we can record a complete success. It all depends upon the love one has cultivated for higher things. If this love is sufficiently strong, it is clear that it will be relatively easy to expel all other thoughts from the mind.

Thus I hope to have made clear that control of the mind is the alpha and omega of the conquest of our lower self. ☞

Fohat is the Steed, Thought is the Rider

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



FOHAT

Box 4587

Edmonton, Alberta

Canada, T6E 5G4



Recycled Paper