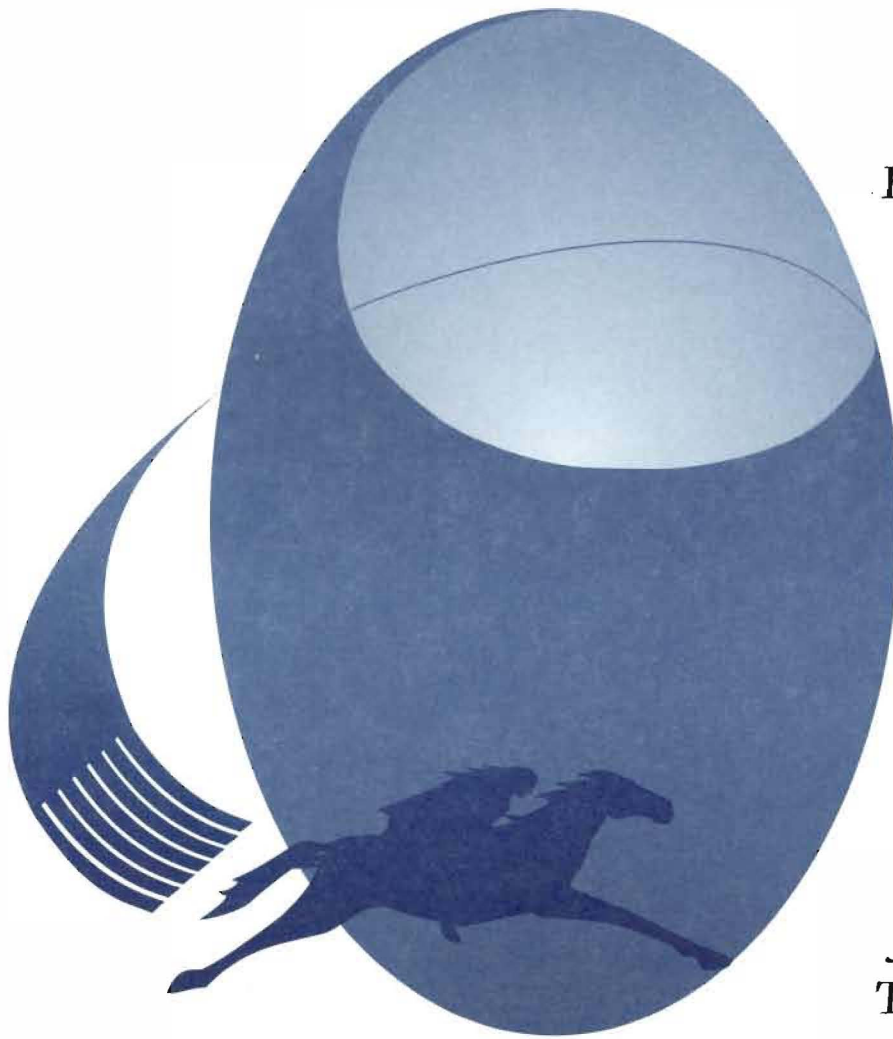


FOHAT

Volume II, Number 3

Fall 1998



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the Shadow and
the Society

Summary of
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Jung and
Theosophy

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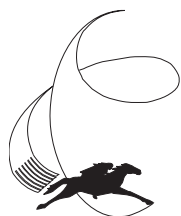
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FROM THE THEOSOPHICAL CONFERENCE IN OKLAHOMA CITY –
PREPARING TO STUDY THE SECRET DOCTRINE;

The Creators of Self-Consciousness

AND MUCH MORE!

Truth Revisited

As there seemed to be much misunderstanding about what was meant by the last editorial in *Fohat*, it would probably be worthwhile to revisit the topic again and try to dispel those misunderstandings. I have been asked to clarify myself on a number of occasions and have even been labelled anti-Semitic by someone who unfortunately mistook the editorial to be motivated out of hatred for Jewish persons. Ironically, it is assumptions of this sort that the editorial was trying to caution people against. Unfortunately, because of the emotionalism surrounding the issue of the holocaust, it is very difficult for our society today to separate a discussion about this historical event from assumptions on what motivates the players of such a discussion.

Truth in its most abstract sense is universal. Two different people looking at the same group of facts can and often do come to completely different understandings on what those facts mean. Theosophists explain this difference in terms of Karma. How people think and behave is their Karma. The strengths and weaknesses that we have developed over lifetimes is our Karma. No two people are exactly the same nor do they understand the world we live in exactly the same way. Given this fact it is amazing that people can work together in a society and agree on anything, and yet we do, and as Theosophists we possess a philosophy that explains this ability. We are all aspects of one common Universal Over-Soul, or sparks from the same flame and we are all trying to return to that source. Because the Truth that lies at the centre of this common source and because the Truth that lies within each one of us is the same, by universalizing ourselves so as to embrace more closely that Truth, we can move closer together in our understandings. In one sense spirituality is this communal movement to Truth and understanding, and this is what gives strength to the Theosophical motto, "There is no Religion higher than Truth." If this is the case, then how do we encourage people to grow spiritually?

A seed requires the proper soil, a soil that is properly balanced. Society is the soil in which the greater part of humanity lives and grows. It is the wisdom of a given society that creates the balance that is necessary for all members to grow and prosper. When that wisdom is lacking and the soil becomes imbalanced, weeds can take root and choke out all else. If the soil is kept balanced then the occasional weed is not a threat to the health of the community.

The point of the editorial in the last issue was to look at what was happening to society: either a certain historical event was being treated as a sacred Truth and being legislated as such, or an assumption was being made that anyone and everyone who did not adopt a certain point of view with respect to this historical event must be anti-Semitic. Fair-minded people would truly rather believe that the first possibility is not the case and so assume that this is a case of hatred: anyone who questions the official version of the holocaust must be anti-Semitic. The consequence of such an assumption may well lead to the soil of society being cultivated (poisoned) so that only those who believe the official version will be allowed to write and voice their views.

It has been argued that holocaust revisionists should be taken as seriously as we take Flat-earthers or anti-Darwinists. This argument should make most Theosophists uncomfortable. Should we assume that these two instances of 'nut cases' hate scientists and consequently we are in the need of legislation to protect scientists? Is it not better to engage people who hold different views in a dialogue to find out why they believe what they do? At some point it may become undeniable that an individual holds a strange view because his reasoning is discoloured by hatred, but that is something we discover case by case. To make universal assumptions is to pass judgement on large numbers of people without proof. For a person to believe that everyone who shares a view different than him on a particular matter must do so for some personal agenda is a kind of blindness. Out of goodwill we can at least begin the dialogue by assuming Truth to be the goal of each party.

Most people are not historians and consequently have not done the work needed to be able to argue on historical issues. I have a great respect for those who spend the many hours digging through obscure material in archives in hopes of coming upon a piece of the puzzle that explains some past event. For those of us who have not done the work, whether legislators or the average citizen, it seems odd that we would be so ready to pass judgement. In our haste to enact laws, we in fact poison the soil/soul of society, and find that what is being allowed to grow is the choking vine of intolerance. Laws of this sort are the thin edge of the wedge. The Nazis took away the Jews and few objected; let us not allow a similar intolerance to once again rear its ugly head, regardless of the pretext.



Letters to the Editor:

Editorial

Revisionist historians with a personal agenda abound in our era. The proof of the scope of Nazi genocide lies not in "scholarly research," but in the magnitude of the physical plants themselves. Go and look at their size and then claim that only a few hundred thousand met their demise over a seven year period, and one would have to be *non compas mentis*. If Mr. David Irving is right, then we have several additional scenarios with equal validity:

According to Japanese financed textbooks used in Alaskan schools, Pearl Harbor was a necessity forced upon the Japanese by American political sanctions.

The alleged moon landing by NASA was a fabrication acted out on a Hollywood sound stage, and the thousands of movie technicians involved have to a man remained silent. But they finally made a movie of it all called *Capricorn One*.

The American Civil War was a political endeavor without the slightest regard for the freedom of the black slaves, according to Lewis Farahkan and his black coalition.

Abraham Lincoln kept slaves in his basement, Thomas Jefferson had children by a black slave, Shakespear was gay (according to the gay community). It's endless.

If we read Daniel Cohen, it shows that the Nazi aryan supremacy and occult background can be traced directly to H.P.B. and Theosophy. David Childress in his travel book confirms this thesis, and claims to have been *introduced* to H.P.B. and Olcott in Sydney in the 1980's, one a corpulent woman in the 60's, and the other an older man with a long white beard. He also wrote a letter describing his visit to the Wheaton Library, where the *assistant librarian* informed him that *shortly before her death*, H.P.B. converted to Catholicism.

In my library I have a book written in the 1880's, which, by meticulously precise logic and the latest scientific instruments, proves conclusively to the satisfaction of any rational person the earth is flat. Spherical aberration by the earth's magnetic field accounting for the widespread illusion that it could be otherwise. It is entitled *The Zetetic Philosophy*.

*Hey diddle-diddle the cat played the fiddle
And the cow jumped over the moon,
The little dog laughed to see such fun
And the dish ran away with the spoon.*

Richard Robb

Editor's Note: Following the editorial from the Spring issue, I was asked several times what book of David Irving's I was referring to. As the book or arguments had little to do with the focus of the editorial, I refrained from being drawn into a discussion of the book and its contents at that time. However, for the sake of accuracy and for those with an historical bent, I decided to review that request. My source for that part of the article was a video lecture by David Irving called "The Search for Truth in History" (distributed in North America by the Institute for Historical Review, P.O. Box 2739, Newport Beach, California 92659). I had assumed after viewing the video that the arguments that he put forward in the video were from a work of his. Upon recently reviewing the video, it is not clear that this was the case. I apologize to anyone that I may have misled.

*In addition, another thing that came out in discussions was a reference to Deborah Lipstadt who supposedly showed David Irving and his arguments to be suspect. David Irving on his web site (www.fpp.co.uk/ActionReport/AR14/AR14Index.html) describes Lipstadt as a liar and he is waiting for his day in court to respond to her and reclaim his reputation. We already know how libellous accusations can survive for over a century so I think David Irving should be allowed his day in court before Lipstadt is taken too seriously. In addition to material found on David Irving's web site mentioned above, *The Nizkor Project* (www2.ca.nizkor.org/index.html) can be looked at for a more sympathetic look at traditional holocaust facts and arguments. Finally, it should be noted that David Irving refers to a 1998 article in "The Ottawa Citizen" where B'nai Brith Canada is trying to pressure the federal Justice Minister into enacting legislation that will fine or send to jail individuals who "propagate denial that the Holocaust ever took place." A recent communication from a German citizen makes it clear that such legislation is strongly enforced in Germany.*

Eternally Vigilant

Part II: Religious Intolerance and Brothers of the Shadow

Abhin̄yano

There never was an Occult Society, however open and sincere, that has not felt the hand of the Jesuit trying to pull it down by every secret means. (CW XIV 267)

If the Jesuits had ignored the Theosophical Society with the printing of *Isis Unveiled*, when *The Secret Doctrine* appeared upon the bookmarket, one could almost hear an audible cry arise from the inner sanctums of the Black Robes, and hear the superiors give the order: *Theosophiam esse delendam* (Theosophy must be destroyed). It might be speculated that at this point the work of infiltrating, usurping, dividing, weakening, re-churchianizing of the Society began. This destructive work of the agents of the Jesuits has proved very successful! Just ask a man on the street about Theosophy and he will answer: 'never heard of it', and that is the case in America and Europe as well. If Blavatsky was right and no Occult Society to that date had escaped the hand of the Jesuits, if the Theosophical Society were worthy at all, it has undoubtedly suffered from the Jesuits' careful scrutiny.

In a letter dated 1886, Blavatsky gives us a clue of the ongoing battle between Theosophists and Jesuits. Franz Gebhard writes:

I suppose you heard that the H. B. of L.* was in the hands of the Jesuits and nice people they, and our mutual members should be warned. (Letters 348)

The footnote to H. B. of L. reads in Blavatsky's bolded handwriting:

Hindu Brotherhood of Luxor with Davison in it and others working now in the U.S. against us. (Letters 348)

This is an extremely interesting passage. Was this letter transcribed incorrectly or was Blavatsky making a veiled hint here connecting the Hermetic Brotherhood with not only the Jesuits, but also with certain Hindu elements? Black Magic has been an element in the mix of societies from the East long before the end of the nineteenth century. Blavatsky has made no secret of that. At one point Blavatsky writes:

[T]he *Tantras*, as they now stand, are the embodiment of ceremonial *black magic* of the darkest dye. A "Tantrika," he who practices

the *Tantras*, in their *dead letter*, is synonymous with "Sorcerer" in the phraseology of the Hindus. . . . [T]hose Kabalists who dabble in the ceremonial magic as described and taught by Éliphas Lévi, are as full blown *Tantrikas* as those of Bengal. (CW XI 29)

It would seem that this ceremonial black magic is more closely associated with the Bengal region of India than any other. Peter Davidson of the H. B. of L., among other distinctions, was Hon. Member of the Poona "Gayan Samaj," and Hon. Member "Bengal Academy of Music" (*H.B. of L.* 28). Gaya is in the Bengal region of India. Clearly, Davidson had connections with Bengal. In *The Hermetic Brotherhood of Luxor* it is explained that Davidson was convinced "that Madame Blavatsky, in falling away from her original control by the H. B. of L., had fallen into the clutches not merely of the 'Sacerdotalists' but of 'a greatly inferior Order, belonging to the Buddhist [sic] Cult'" (*H.B. of L.* 52). This attitude towards the Buddhists would seem more at home in the mind of certain Hindus than in the mind of a nineteenth century Scotsman. Given that Davidson also believed that he was initiated by the Astral form of an Oriental Adept living in Tibet (*H.B. of L.* 23-25), it would seem that if the Adept was not of the "Buddhist Cult," then in all probability he had some relationship to Hinduism. It is also interesting that John Patrick Deveney was told that there is a tradition in Davidson's home town that in his early years he had set out to be a priest (*H.B. of L.* 22), so it seems that some 'Sacerdotalists' are not as inferior as others. In addition, Davidson spent a lot of time developing an esoteric Christianity, with his belief that the coming Kingdom of the New Age was quickly approaching (*H.B. of L.* 30). Davidson certainly possessed sympathies that may have left him open to manipulation by Black Magicians. Despite any faults that Davidson may have possessed, it seems he was the more sincere of the two H. B. of L. leaders in America. His estranged associate, T.H. Burgoyne had a more questionable history and there was evidence that he was mediumistic and that he had practiced Black Magic (*H.B. of L.* 33-39). It is also through Burgoyne that a possible connection is made to Hurrey Chintamon, one time president of the Bombay Arya Samaj who was coincidentally in London with Burgoyne and possibly Davidson somewhere between 1879 and

1883. Chintamon had no love for the Theosophists and it may be due to him and his influences that Blavatsky makes her veiled Hindu reference. But what about Gebhard's Jesuit reference?

Certainly, Blavatsky makes no bones that the Jesuits are the dominant Order of Black Magic working in the West. Consequently, they have been carefully tilling the soil of social consciousness for some centuries. It is through the confusion and underlying selfishness of laws and doctrines inspired by their malevolent natures that Western Society is made so susceptible to the workings of Black Magic. It seems that at times Blavatsky almost uses the term 'Jesuits' in a generic sense to describe the selfish and materialistic magnetism that clouds the thought of many in Western Society. Therefore, whether the efficient cause is an Eastern or Western individual, the pervading ignorance is still Jesuit inspired.

This Jesuit inspiration may however have had a causally efficient dimension as well. Hurrychund Chintamon became close friends with an ex-Jesuit while in London. From the *Mahatma Letters* we read, "[t]hen it was that the latter [Hurrychund Chintamon] and C. Carter Black, the jesuit expelled from the Society for slandering in the *Pall Mall Gazette* both Swami and Hurrychund—became fast friends" (ML 307). From this letter by K.H. (ML LIV), it is explained how Chintamon, the former chela of a onetime initiated Yogi, was going to great lengths to bring down the founders of the Society. After being thrown out of the Society for his many deceptions, Chintamon left for London seeking revenge. Now it seems while in London he meets up with and works closely with an ex-Jesuit. Like attracts like.

Our Masters and HPB have given us much information about the *modus operandi* of this Secret Service, and the reader may study 'Theosophy and Jesuitism' in CW IX, p. 291 and various passages in the *Mahatma Letters*. On the history of this powerful and rich Order, HPB wrote:

In the year 1534, on August 16th, an ex-officer and "Knight of the Virgin" from the Biscayan Provinces [in Spain], and the proprietor of the magnificent castle of *Casa Solar* [in Guipuzcoa] – Ignatius Loyola [Inigo] – became the hero of the following incident. In the sub-terranean chapel of the Church of Montmartre [Paris], surrounded by a few priests and students of theology, he received their pledges to devote their whole lives to the spreading of Roman Catholicism by every and all means, whether good or foul; and he was

thus enabled to establish a new Order. Loyola proposed to his six chief companions that their Order should be a *militant* one, in order to fight for the interests of the *Holy* seat of Roman Catholicism." (CW IX 298-299)

Ignatius Loyola drew up a formula institute, which the pope Paul III approved on Sept. 27, 1540 in the Bull: *Regimini militantis Ecclesiae*, the regimen of the warring or militant Church. After Loyola's death, Diego Lainez, a Jewish *converso* (one of many *converso*'s attracted to this new order), became the first 'black Pope' the 'Father General' of this powerful Roman Secret Service, which has its headquarter at the Palazzo Gesu close to the Vatican. Lainez re-organized the Jesuit Order by adapting secular, zealot and militant rules. The motto of the Jesuit Order became: *Ad Majoram Gloriam Dei* = To the Greater Glory of God [the Lord: Yehova]. The goal was "to bring the popular mind back to that state of ignorance and abject dependence upon priestly craft and domination . . ." (CW XIV 341).

Kuthumi said in *The Mahatma Letters*:

They – the Jesuits . . . sacrificing the whole humanity to offer it as a holocaust to their Society [Order] – the insatiable monster feeding on the brain and marrow of humanity, and developing an incurable cancer on every spot of healthy flesh it touches. (ML 231)

In a Religious Order one can expect the strictness of the rule of poverty and chastity. Not so within the Jesuit Order! As seen in the movie *Shogun*, they had a system to accumulate riches. They maintained 'black ships' by which they brought gold, pearls, silk, china and spices to Spain and Italy, to be sold at high prices. *Shogun* shows also that they did not hesitate to assassinate enemies. History proves that the Jesuits organized the murder-plot of Elizabeth I and James I of England. They failed and were executed.

Today Jesuits are rumored fanatical Marxists, who are involved in instigating political revolts, riots and in guiding guerilla-wars from behind the scenes. Strange that a Catholic Order should be so intent on installing Marxist governments with their often totalitarian and atheistic policies.

In regard to asceticism, vegetarianism, chastity and celibacy, this Order follows the rules against any form of asceticism, rules maintained by an older Secret Service in the Middle East.* Thus the Jesuits called celibacy, 'a factory for madmen' and encouraged intimate relationship with women. In *Isis Unveiled*, HPB wrote, quoting several writers:

* See "The Most Ancient of Christian Orders" (CWIII 115). Blavatsky writes an ironical article detailing evidence of an Israeli tribe referred to as the Jesuites. The article also details acts that imply Black Magic where certain people are sacrificed to placate the "fierce anger of [their] Lord," a Lord seemingly set against the Sun.

Ex mandato Dei licet occidere innocentem, furari, fornicari . . . set etiam ut incognitus ineat lupanar [By the command of God [the Lord] it is lawful to kill an innocent person, to steal, to fornicate . . . and also to enter incognito a lupanar (bordello)]. (*Isis* II 355, fn)

Did the Jesuits pull down the Theosophical Society? Gregory Tillitt gave some hints in his work *The Elder Brother**, a biography of Leadbeater. Reading between the lines, there was in England the Old Catholic Church, controlled by Rome and thus by the Jesuits. It employed a homosexual priest who was ordered by his superiors to approach Leadbeater with the purpose of offering him full ordination and some time later the position of a 'bishop'. Leadbeater, very ambitious, accepted a sinister plan to introduce into the body of the Theosophical Movement a totally foreign element, absolutely contrary to the teachings of the Masters namely the Liberal Catholic Church, which became a cancer, destroying slowly the Theosophical Movement.

Leadbeater is not the only one to be blamed for the downfall of our Society. Annie Besant helped much in this by first allowing the Liberal Catholic Church to be implanted into the Theosophical body and then by turning away from the Buddhist origin, nature, character and mission of the Arhat philosophy and discipline (original Theosophy). She was influenced by Prof. Chakravarti, who was a member, as we remember, of the Prayag Theosophists – that group known for their intolerance to other religious points of view. We read in *H.P. Blavatsky Collected Writings*, vol. I:

It so happened that Annie Besant was especially strongly impressed by the personality of Chakravarti, and from that time on her opinions became colored by his point of view. Playing on her desire for occult powers, Chakravarti "captured" Mrs. Besant in less than two months. Judge watched his growing ascendancy over her mind with anxiety, as he intuitively felt that a subtle attempt was being made then to divert her efforts from the genuine line of occultism [Esoteric Buddhism the Secret Teachings of the Buddha] into a sectarian offshoot. (*CWI* 484)

And here are the observations of Dr. Archibald Keightley, a staunch supporter of HPB:

I lived at Headquarters [London] during Mr. Chakravarti's visit there and knew from Mrs. Besant, from him and from personal observation, of his frequent magnetisation of Mrs. Besant. He said he did it to 'co-ordinate

her bodies for work to be done.' To a physician and a student of occultism, the magnetisation of a woman advanced to the critical age of mid-life, a vegetarian, an ascetic, by a man, a meat-eater, one of full habit, large appetite and of another and dark race, is not wise. The latter magnetism will assuredly overcome the former, however excellent the intentions of both persons. And I soon saw the mental effect of this in Mrs. Besant's entire change of view, in other matters beside those of H.P.B. and Mr. Judge. (*CWI* 484-485)

Thus A. Besant went over to the often violent, fanatical, poly-theistic Hinduists, known for their hatred towards Buddhism. Kuthumi tried to warn her:

You have for some time been under deluding influences. Shun pride, vanity and love of power. Be not guided by emotion, but learn to stand alone. Be accurate and critical rather than credulous. The mistakes of the past in the old religions must not be GLOSSED OVER [*emphasis mine*] with imaginary explanations. . . . You will have to leave a good deal of your emotions and credulity before you become a safe guide among the influences that will commence to work in the new cycle. (*Eclectic* p.1)

Besant started this irrational and unrealistic SUPER-TOLERANCE towards Hinduism, the Semitic creeds and their bastard: the *ecclesia carnalis et militans*. Could Kuthumi and Morya do anything other but leave the Society to its Karma?

Thus the cause of the decline and fall of the Theosophical Society must be put on the shoulders of the Liberal Catholic Church as a product of Jesuitism and on Tamil Hinduism, which in recent years has demonstrated its intolerance through terrorist acts perpetrated against the Buddhists of Sri Lanka. These causes coupled with the lack of vigilance and poor judgement demonstrated by the world-wide body of Theosophists, has left the Society with an uncertain future but not a future without hope.

Hope comes to us from Master Kuthumi who wrote, "the Society can never perish, though Branches and individuals in it may . . ." (*ML* p.xx). All those branches which have been re-churchianised, followed by those which have been changed into fanatical personality-cults, and finally those which use the teachings of Theosophy in order to make money will and must perish! The Arhat-philosophy is not for sale!

. . . continued on page 69

* *The Elder Brother: A Biography of Charles Webster Leadbeater* by Gregory Tillitt. London & Boston: Routledge & Kegan Paul, 1982.

Jungian Theosophy

Gerald Schueler, Ph.D.

For the mind of a child is by no means a *tabula rasa*. The unconscious mind is full of a rich world of archetypal images. The archetypes are conditions, laws or categories of creative fantasy, and therefore the psychological equivalent of the *samskara*. (Jung, 1996, p. 9)

The *samskara* or *samkhara* refers to one of the five *skandhas* or residues that serve as the causal forces of each successive life. They are the “tendencies of mind” (Blavatsky, 1946, p. 363). Occultism and magic teach that we all reincarnate, or periodically take on new physical births on this Earth. Modern psychology prefers not to speculate. But exactly what does reincarnation mean? First of all, the occult doctrine does not suggest that we slough off this physical body like an overcoat, and simply don a new one while “forgetting” our last life. This is a naive view. Many people think that it is the personality that reincarnates. Blavatsky (1960) assures us that it is not:

What is the *false* personality? It is that bundle of desires, aspirations, affection and hatred, in short of *action*, manifested by a human being on this earth during one incarnation and under the form of one personality. Certainly it is not *this* (which is in fact, for us, the deluded, material, and materially thinking lot, Mr. So and So, or Mrs. Somebody else) that remains immortal, or is ever reborn.

All that bundle of *Egotism*, that apparent and evanescent “*I*,” disappears after death ...Nothing remains of that “bundle” to go to the next incarnation, except *the seed for future Karma*. (p. 38)

According to Theosophy, the personality (or ego in the Jungian sense) does not reincarnate. So then what does? In the same article, she says:

There are re-births, or periodical reincarnations for the immortal Ego (“Ego” during the cycle of rebirths, and non-Ego, in Nirvana or Moksha when it becomes impersonal and absolute); for that Ego is the root of every new incarnation. (p. 33)

Blavatsky thus distinguishes between ego and Ego, which she also calls personality versus the individuality, the latter being somewhat higher (more spiritual) and more lasting than the former. In other words, the Ego expresses itself as an individual ego

during any one of a series of incarnations. Her Ego is thus equivalent to the occult idea of the oversoul. Not only do we take on a new physical body with each incarnation, but also a new ego or personality — albeit one that is based on the karma of the past.

The teaching that we are different while remaining much the same, during each incarnation, is familiar in the East. In Eastern esotericism, especially Buddhism, the teaching is that each life is like a wave rising up from the surface of the ocean. As one wave rises and falls, shaped and buffeted by karmic winds, it is soon replaced by another. Each wave is different, yet most of the water is the same.

What does Jungian psychology have to say on the subject of reincarnation? Jung (1990a) taught that the ego has access to both conscious and unconscious contents as shown in Figure 1 below (these figures are all adaptations from Jacobi, 1973). The line separating consciousness from the unconscious is fluid and will shift as we go through life.

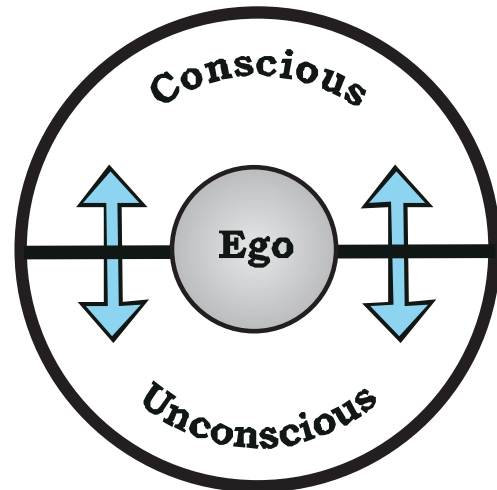


Figure 1. Simplified Model of Jung's Dynamic Psyche.

Jung (1990) taught that the unconscious can be divided into a personal unconscious, unique to each individual, and a collective unconscious that is shared by everyone. The personal unconscious contains complexes while the collective unconscious contains archetypes. This is shown graphically in Figure 2 below.

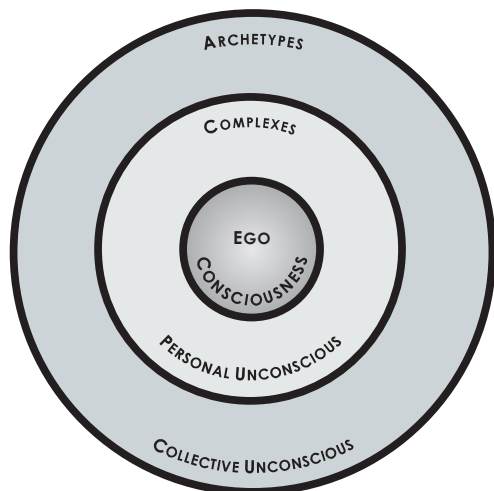


Figure 2. The Three Parts of the Human Psyche

The personal unconscious is that part of the unconscious that contains contents personal to an individual that are forgotten, repressed, subliminally perceived, thought, or felt. Most of these contents can be restored to consciousness although consciousness can only hold a few things at once (Jacobi, 1973; Jung, 1990a).

The collective unconscious is that part of the unconscious that does not contain contents relating to an individual ego, but rather those that result from “the inherited possibility of psychical functioning in general, namely from the inherited brain structure” (Jacobi, 1973, p. 9). There is a connection between the psyche and biology because the psyche, as it is experienced by us, is inseparable from the physical body, but this does not imply a biological dependency. On the contrary, the psyche does not seem to be limited to space and time (Jacobi, 1973; Jung, 1973; Jung, 1984).

The collective unconscious constitutes the foundation of every individual psyche. Figure 3 below shows this structure geometrically:

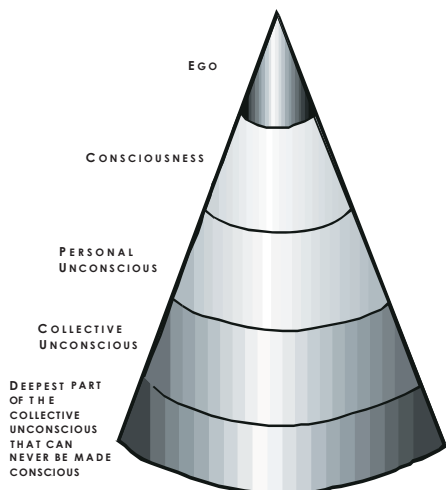


Figure 3. A Conical Model of the Psyche.

Our personality develops in the course of our life from germs that are hard or impossible to discern, and it is only our deeds that reveal who we are . . . At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. (Jung, 1991, p. 172)

Jung’s germs sounds a lot like karma. The ego develops and matures within the psyche:

The ego, the subject of consciousness, comes into existence as a complex quantity which is constituted partly by the inherited disposition (character constituents) and partly by unconsciously acquired impressions and their attendant phenomena. The psyche itself, in relation to consciousness, is pre-existent, and transcendent”. (Jung, 1991, p. 91)

Jung says here that the psyche exists before the birth of the ego and after its death. This sounds a lot like Blavatsky’s Ego. Jung also says that most of the conscious develops during the period from birth to “psychic puberty,” which is to say, about twenty-five years for a man, and about twenty years for a woman. “This process of the conscious rising up from the unconscious is like an island newly risen from the sea” (Jung, 1991, p. 52). Here Jung uses the Eastern metaphor of the waves upon the sea. He warns us about this:

By virtue of its indefinite extension the unconscious might be compared to the sea, while consciousness is like an island rising out of its midst. This comparison, however, must not be pushed too far; for the relation of conscious to unconscious . . . is not in any sense a stable relationship, but a ceaseless welling-up, a constant shifting of content; for, like the conscious, the unconscious is never at rest, never stagnant. It lives and works in a state of perpetual interactions with the conscious. (Jung, 1991, p. 51)

He also points out that according to a law of evolution, our species repeats itself in the embryonic development of the individual. Thus man in his embryonic life passes through the anatomical forms of primeval times (Jung, 1991). On this subject Jung argues for an ancient occult teaching; every fetus goes through a miniature version of the entire evolution of our physical body.

The child has a special psychology. Just as its body during the embryonic period is part of the mother’s body, so its mind is for many years part of the parents’ mental atmosphere. (Jung, 1991, p. 74)

This passage suggests that a form of telepathy exists between parents and their children. Jung (1991) also notes that the mind of the neonate is not blank. He says that the child's psyche prior to the stage of ego-consciousness is not devoid of contents. Soon after speech has developed, consciousness is present and is exercising checks on the previous collective contents. At three and four years of age, the dwindling collective psyche dreamily reiterates the contents of the collective soul of mankind. These un-childlike premonitions, when discovered later in life, form the basis of the belief in reincarnation. Jung says here that many of our "rememberings" of past activities are actually images from the collective unconscious to which we all have access. How does one go about differentiating between such visions and true memory of past lives? He does not say.

Primitive peoples often hold the belief that the soul of the child is the incarnation of an ancestral spirit, for which reason it is dangerous to punish children, lest the ancestral spirit be provoked. (Jung, 1991, p. 45)

This belief is a more concrete formulation of the idea of the individual psyche rising up from within a collective psyche. Figure 4 below graphically shows this Jungian idea of an individual ego rising up from the collective background.

The source or "sea" in Figure 4 from which each individual rises is *central energy*. This is the *anima*

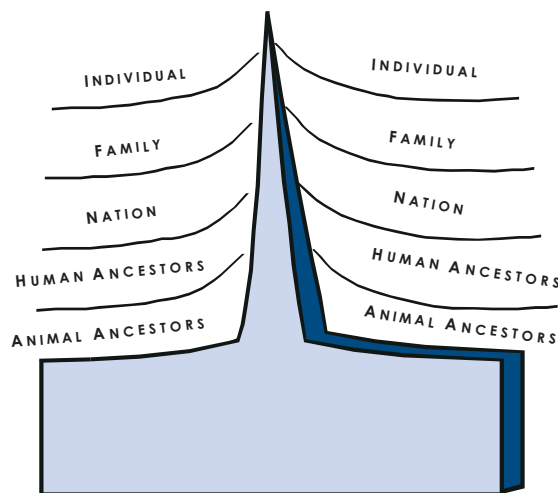



Figure 4. The Individual Rising Up from the Collective.

mundi of the Gnostics or "unfathomable ground" and is "the only factor that remains unchanged in every stratum" (Jacobi, 1973, p. 35). This sounds identical to the *Beness* that Blavatsky (1963) describes as a fundamental theorem in occultism; an eternal boundless principle that "transcends the power of human conception" (p. 14).

Although Jung occasionally criticizes modern Theosophy, his views compare closely with its central teachings. 

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HOUSES THAT KILL!

Rogelle Pelletier

Some years ago I was given a book which contains many intriguing incidents. The book's author has also detailed what he believes to be the cause of these incidents. It is a French publication authored by Roger de Lafforest, a geomancy researcher, and titled *Ces Maisons Qui Tuent* (translated: Houses That Kill). (Éditions Robert Laffont - Paris, 1972, reprinted 1985).

Throughout history there have been many mysteries related to benevolent and malevolent structures and sites. For centuries the Chinese have been well aware of the energies that circulate in the earth and in the atmosphere as well as in our bodies. This energy they call "chi" and through the art of Feng Shui they seek to balance the opposing forces of yin and yang which arise from the interplay of these energies. In terms of theosophical concepts, understanding the nature of magnetism and mesmerism, and of elementals and elementaries helps to explain the forces at work in various circumstances. De Lafforest's book details many examples that help to illustrate these forces.

The first example detailed in *Ces Maisons Qui Tuent* occurred near the end of WWII in Germany (near Pforzheim). An American doctor tells how on one particular day there had been a considerable number of casualties. They could not be evacuated and there was not enough space in the tent for all the injured. Twenty-three of the least injured were forced to spend the night outdoors on cots. The next morning it was found that thirteen of these soldiers had died overnight, more than 50%; whereas in the tent where the more seriously injured soldiers had slept, less than 5% had died. Upon investigation it was found that of those who slept outdoors, all the survivors had the habit of sleeping with their head under the bed sheet. The doctor explained that he had given this episode

much thought and had come to the conclusion that the best security for a sleeping human is a house and that its representation, even a merely symbolic one, such as a bed sheet over the head while sleeping, is analogous to a roof and is sufficient to assure the protection of the slumberer from the influence of "beams of assailing forces and to discourage aggression by the invisible" [p.15].*

De Lafforest believes the above example indicates that the greatest benefit of civilization is a house and that it is not so much a matter of comfort as of security. He claims pre-historic man sought refuge in caves and even homeless persons sleeping on park benches instinctively cover their heads before sleeping. Pushed by an instinct of self-preservation, humans seek protection for the night not only to escape the cold, the wind, or wild beasts but rather to escape from invisible currents which are harmful. This protection is provided by a house.

The importance of a home, according to the author, cannot be overstated. De Lafforest goes on to describe the fate of a transient who visited him annually over a period of many years. The transient claimed that with every passing year he was observing himself becoming more and more like an animal. He described himself 'benign' by nature but claimed that his nomadic existence with neither 'home nor hearth' had gradually made him more anti-social, abnormal and possibly dangerous. He claimed that if he stayed in a house for a few days he sensed his soul repressed deep inside of him, but that when he spent a prolonged time sleeping "in nature" his human conscience sank and disappeared.[†]

Mr. de Lafforest states that there are 'neutral' houses in which the environment changes nothing for its

* It is not stated in the book whether it was a full moon that night, however, in *The Theosophist*, Vol.4, April 1883, p.172 [*Whence The Name "Lunatics"?*] HPB writes:

The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck during the full moon. . . . [I]t was proved . . . by a long and careful series of experiments, that no person – even one with remarkably strong nerves – could sit, lie or sleep for any length of time, in a room lit by moon-light without injury to his health. . . . [I]n the year 1693, on January 21, during the eclipse of the moon, *thrice* as many sick people died on that day than on the preceding and following days.

[There was also likely a site/location factor involved here. The author adds that he was in that area at about that time and had been struck by the fact that in other cities where battles had been fought and bombs dropped, something of the buildings remained standing as ghostly reminders of what had once stood there but that in Pforzheim, there was nothing left standing – everything had been flattened. He also described a feeling of great discomfort at this site.]

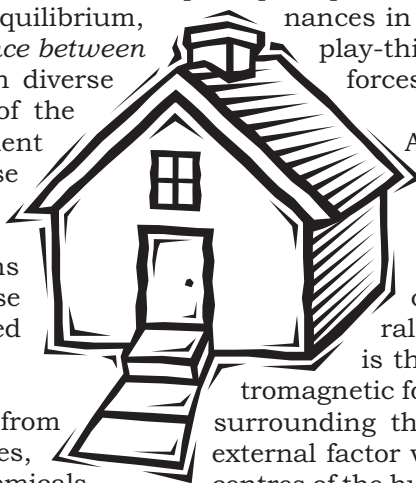
[†] In the above described instance, the man was sentimentally attached to the house of his birth, which had also been in the family for generations. The transient, however, described it as a "*maison maudite*" that is, an 'accursed' house. The author investigated it and found this to be unquestionably true. De Lafforest described it with the following words: "Never in my entire life have I ever seen a house more damned, more hostile to man, more impregnated with misery" [p.24]. The house apparently brought nothing but misfortune to its occupants while it compelled others to abandon it completely. It was burned by the Germans in 1944 but to the end its sinister nature prevailed; the occupants who did not burn to death within its confines were gunned down attempting to escape it.

inhabitants. There are, moreover, houses of 'good fortune', those in which the inhabitants and the house are in harmony. He adds that there is no mistaking, however, when one inhabits a maleficent tenement. What if your house is the source/cause of your undoing? ill health? bad luck? Are there remedies for houses with ailments?

The author maintains that man's overall well-being is dependent upon the equilibrium being maintained between two major forces: the telluric force, which streams from the centre of the earth and tends to escape into the stratosphere, and the cosmic force, which comes from the cosmos, our galaxy, our solar system and which constantly bombards the telluric force to neutralize it. When there is dis-equilibrium, what he refers to as *a breach in the balance between the two forces*, it engenders ill health in diverse ways [p.71]. Apparently the direction of the rupture/breach will favour the development of one ailment over another. When a house is located in such a breach site, the malaise of its inhabitants is often written off as psychosomatic. The author maintains that symptoms for ailments which these people simply do not have can be attributed to location.

Noxious vibrations/rays come not only from telluric currents or underground anomalies, but equally from diverse forms of chemicals which pollute the earth's atmosphere, soil, and waters. Scientists have now ascertained that homo sapiens have magnetic sensors within their brains which are affected by the electromagnetism of their surroundings. The earth's natural magnetic field is associated with positive electrostatic field strength and negative ion concentration. Waterfalls, mountains, forests, all add to the beneficial electrical effects. However, inside metal-frame buildings, automobiles, or airplanes, for example, the earth's electrical field is not experienced by the human body and, additionally, through the extensive use of plastics, a strong negative electrical field condition is accumulated in these enclosed areas "which may augment fatigue, irritability and allergies, and natural apathy and extra stress in sensitive individuals" [*The Power of Place*, an anthology by James A. Swan, Quest 1991, p.283]. Evidence is mounting to prove that human happiness is dependent on harmony with the earth's magnetic field [*ibid*, p.282].

According to de Lafforest, when in his lodgings man is caught in a trap and is usually unaware of perhaps being bombarded (and therefore conditioned) by forces which originate from the soil beneath it, from the location of the house, materials falling from the cosmos, materials with which the house is built, from angles invented by an irresponsible architect, perhaps from the decor whereby the placement of certain objects cause "waves of form" which violate the surroundings, occult influences, or perhaps from the memories of the walls (which have registered dramatic and/or painful events over the years and which pollute the atmosphere for the current inhabitants). For one or more of these reasons, the house (or perhaps a part of it) becomes a container of resonances in which the occupant is merely the play-thing of these multiple and unbridled forces.



After noting that successive occupants of certain houses inevitably died of cancer, and investigating this anomaly, he concluded that in his opinion, cancer does not necessarily have a viral, bacterial or microbial origin but is the result of the interference of electromagnetic forces upon the cells. The vibration surrounding the organism thereby provides the external factor which disrupts the principle nerve centres of the human body at the cellular level and which results in cancer. He makes allowances for predisposition to certain diseases but maintains that the most frequent cause of cancer remains the vibratory ambiance of the places we inhabit.* He further rates it as the most dangerous cause simply because we choose to ignore it.

De Lafforest then goes on to provide a series of fascinating examples of 'cancer houses' and their 'cure'. The first house was a caretaker's residence built upon the dry bed of a stream. Over the next six years, nine people who took up residence there died of cancer. It was ascertained by two diviners that although the stream bed had been dry for a long time, energies continued to flow as though the water had maintained its presence. With the slab of concrete having been implanted in the stream bed, it had prevented the natural flow of energies but had also resulted in ionization of air which had become trapped under the house.† The concrete was pierced

* In *The Edmonton Journal* on January 16, 1994 there appeared an article titled: "Do You Hear What They Hear?" (Knight Rider article originating in Taos, NM, written by Dan Meyers). It stated that in New Mexico a number of people could constantly hear a hum which for most of these individuals, had become almost unbearable. One theory is that certain areas of New Mexico are purposely being subjected to ELF (extra low frequency) waves as part of experiments to determine the effects of exposure to these radiations.

† In Boulder, Colorado water trickles through the downtown along some of the streets. As I recall, a number of the buildings have been erected on pillars and the water flows freely beneath them. It would be interesting to find out if this was done because of knowledge of things occult or simply for reasons of aesthetics or practicality.

from both ends in order to allow the flow/ventilation to resume. There have been no deaths from cancer among the residents since then.

An example of such a house actually exists in the neighbourhood of one of the members of ETS. The house has been built near a stream on a man-made extension to the edge of the adjacent ravine. Perhaps at one time the water flowed where this house is now located and the ionisation of trapped energies might explain why successive occupants have been suddenly stricken with cancer and died shortly thereafter or have suffered heart attacks and died. Interestingly however, the current occupants appear to have remained unaffected.

Other houses do not necessarily cause cancer but are responsible for such ailments as hardening of the arteries or other cardio-vascular problems, depression, chronic fatigue, nervousness and anxiety, migraines, insomnia, muscular aches and pains, intestinal discomfort, ulcers, etc. An interesting example of such a case is that of a family having taken residence in an old aristocratic hotel. Shortly thereafter all five became ill. They were diagnosed with anemia for which no medication prescribed had any effect. Once again, diviners were consulted. Using a simple pendulum they discovered the source of the problem as being an old chimney which had been sealed during renovations when the old hotel had been modernised and divided into apartments. The ionisation of the 'dead air' was causing harmful radiation into the premises which affected the health of the occupants by "influencing the vibratory rhythm of the cells . . . causing a vibration prejudicial to their health" [p.69]. When the chimney was unblocked each individual's blood count returned to normal, much to the bewilderment of the medical professionals involved.

Telluric radiations are measurable with the appropriate scientific equipment and the author has therefore labelled these as *concrete*. However, there are waves which are of an occult nature which de Lafforest has labelled as *abstract* and which can be transmitted by word or thought. He goes on to describe how these abstract waves, when employed judiciously through a ritual (including an act of will), can establish protection around a designated area thereby creating a sanctuary (or consecrated site) to which entry will only be accessible to those who know the password, that is, those who possess the "proper modulation of the particular wave length" [p.97].

A familiar example is the Tomb of Tutenkamen which resulted in the death of eighteen persons connected with transgression of the inscription found at the entrance of the tomb: *Death will touch with its wings whoever touches the pharaoh*. These eighteen all died

mysterious, unusual deaths. In 1967 the curse was implicated in the death of an Egyptian museum official who had recently signed an agreement to move the treasures of Tutenkamen's tomb to France for a public display. In 1972 the individual who signed an agreement for a similar display in London died under the same circumstances. Howard Carter, who was closely linked with the Tutenkamen find was spared. He attributed his immunity against the curse to an object which he had found, early in his career as an Egyptologist, in the tomb of a powerful Egyptian priest. Carter understood it to have been a greeting offered to the first visitor to the tomb of the priest and his wife. It was a ring made of sandstone with a very specific design carved onto it. It is believed this design was of Atlantean origin and "created an impenetrable protective barrier, neutralised all forces susceptible to disturbing the vibratory surroundings of a home, and maintained equilibrium (and therefore good health, fortune, and happiness) to the individual" [p.114]. The author put the ring through a variety of tests and found it manifested its effectiveness in three areas: "protection, healing, intuition" [p.114]. It ultimately spared Carter during his entire career; he died of natural causes at age sixty-nine.

As can be deduced from the above example, the effects vary according to the intentions of the consecrator. De Lafforest goes on to explain the difference between *consecration* (the effects of which disappear with the death of the consecrator), and *dedication* to a divinity or a hero (which becomes 'indelible'). He provides an example of a consecration: A gentleman involved in the study of alchemy had consecrated his laboratory so no one could enter it except him. It was located in an annex to his home. His wife, on the pretext of dusting it, attempted to enter the premises while the gentleman was away. The moment she opened the door she slipped and sprained her ankle, without getting a glimpse of the interior of the room. Shortly thereafter during WW II, the town was taken over by soldiers. The family escaped, with no time for the gentleman to undo the consecration to his laboratory. When a soldier attempted to enter the premises, he slipped and, as he was holding a machine gun at the time, proceeded to gun down his companions following behind him. The gentleman never returned to his home but the interdiction ended abruptly when he died.

He cites an example of 'consecrated ground' for which the source of the dedication is unknown but at which site extraordinary crimes have been perpetrated. All the more unusual is the fact that this site eventually became the location for a church. Re-consecrating it as a holy site however did not nullify the original dedication. The first recorded incident was the death of a priest who tripped on the steps coming down from the altar after having performed the service. A second

priest murdered his pregnant mistress and their child, which he mutilated. A third priest, on holidays in the holy land, was murdered by bandits.

He also provides an example of a recent dedication and its results. A young man, intent on putting his occult knowledge to the test, proceeded to ritualistically dedicate a portion of a park to himself as an experiment to satisfy his curiosity about the efficacy of dedications. Interestingly during his observations the next day he noticed a number of small animals as well as humans who abruptly changed directions when approaching the perimeter of the dedicated area. Unfortunately, the following morning a body was found in 'his' area; a young prostitute had been strangled. He undid the ritual and the area returned to its normal state. A dedication can only be undone through a meticulously performed ritual to reverse the effect of the original dedication.

De Lafforest goes on to discuss the application of 'sanctuary' to literary works which, for one reason or another, the original author did not want certain portions of the text to be revealed to the profane. These include works which *must not be* translated into another language, or manuscripts for which the author has not authorized publication, or even titles for which the author has indeed authorised a reprint but only for a certain number of copies. The breaking of such restrictions is only to the detriment of anyone who dares attempt it. For example, a professor of philosophy who translated *Percival* became victim of strange maladies and in the end the manuscript of his translation mysteriously disappeared. This also holds true for portions of certain texts. Apparently interpreters who realised certain subtleties included within particular Centuries in the quatrains of Nostradamus have paid for the transgressions with their lives. A number of such protected literary works apparently can be found in the Vatican library.

Another aspect of influence, maleficent and beneficent, bestowed upon occupants are the memories of the walls of their lodgings. The author maintains that joys, sufferings, sentiments, and thoughts create a vibration of both concrete and abstract natures which become radiations that influence successive inhabitants of houses. In a footnote to an installment to Dr. N.I. Pirogoff's diary which appeared in *Lucifer* (Oct. 1891, p.122) HPB states, "the Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, of man or of the Universe." In other comments on this same series she adds:

The records of past events, of every minutest action, and of passing thoughts, in fact, are really impressed on the imperishable waves of the Astral Light, around us and every-

where, not in the brain alone (Blavatsky
Collected Writings, vol. XII, p.407)

When writing on the subject of psychometry in *Isis Unveiled*, HPB further states that "every occurrence in nature — no matter how minute or unimportant — leaves its indelible impress upon physical nature; . . ." [Vol. I, p.182, TUP 1976]. It is therefore only logical that houses receive and retain the influence of the dwellers in them.

During his attempts to identify the cause of certain houses being 'cancer houses' de Lafforest has ruled out geological, chemical, electromagnetic, telluric and cosmic possibilities. A review of the previous cases of cancer deaths in the house will sometimes indicate a slow, painful death for one of the first afflicted within those walls and the strong influences embedded within the structure in turn affect the next inhabitants. The author explains that these waves or rays are:

[W]eak in amplitude but very strong in density. If the new occupant of the premises is in a good state of physical resistance, he will not be affected; but it would suffice that were the cells of his organism, following a depression, fatigue or a cold, have their vibratory equilibrium troubled and the length of the waves become inferior to the maleficent waves refracted by the walls, for the man to become vulnerable. An electromagnetic interference would be produced on his morphology, provoking an oscillatory disequilibrium at the cellular level of this person. If the individual carries this specific predisposition, he is condemned and the house-of-cancer has gained one more victim. [pp.152-153]

Through his researches the author has found that certain areas of a home are prone to repeating the tragedy to the new inhabitants. For example, if someone suffered from cancer and spent a lot of time in his bed, where he eventually died, that location becomes potentially cancer-producing. The author quotes research by Dr. Maurice Graff who has determined that the 'radiations of cancer' extend 1.55 metres horizontally and .55 metres vertically. Interestingly he claims that if the bed of the cancer patient had been kept at a distance of more than 1.55 meters from the walls, they would have retained no memory and the room would have remained healthy and sound [p.155].

It is to the credit of the authorities in Ontario that they ordered the destruction of the home where Paul Bernardo and his wife tortured and killed two teenage girls. It was destroyed by a bulldozer. De Lafforest would have further suggested sprinkling the site with salt. It would probably have been better to have

destroyed it by fire, the great cleanser, but the authorities were on the right track. A theosophical perspective is that such sites have a tendency to repeat tragedies due to the inherent nature of the elementals/elementaries attached to these locations, whose very survival depends on the availability of fresh tragedy to maintain their 'life'.

Yet another intriguing portion of the book is the segment devoted to the love/hate relationship occasionally experienced by a house and its inhabitants (in theosophical terms, the mingling of elementals). He cites the example of the gentleman who preferred to sleep in one of his barns rather than in his castle. Every time he walked by a certain door he would hammer in a nail and kick the door to let the castle know how he felt about it. One day, as he hammered in another nail, he scratched the index finger of his left hand on a rusty nail. He died fifteen days later. Another example is of the lady for whom quite suddenly one thing after another started going wrong in her premises. The only change had been the hiring of a young man who, as it turned out, the house did not like. Upon sending him away to work at a different site, everything returned to normal. Upon his return the problems started once again. A third example is that of a man who eventually succumbed to an offer he could not refuse and sold his house, which he dearly loved, to a developer in Paris. He then moved to another town. The house was to be demolished to make way for a high rise. However, at the moment that the first blow was struck to the house the former owner met with a freak accident and died a few days later.

Roger de Lafforest proceeds to describe the steps to ensure the salubrity of a new residence. He recommends ascertaining the composition of the soil upon which the house is to be built (favouring permeable as opposed to impermeable), as well as the nature and origin of harmful currents traversing the building site. He suggests that if the currents are 'manageable' so to speak, the placement of appropriate metal plaques and copper grills to serve as accumulators and dischargers can neutralise the effects of the currents. The construction materials he recommends are wood and stone. However, if inhabiting a house built of mostly concrete or concrete blocks or synthetic materials, surrounding oneself with natural materials (for example, a wooden table, rattan furniture, copper plates on the walls, plants) helps to compensate for the less favourable structural materials of the building. He praises the importance of Feng Shui in this respect for proper placement of these items.

If a particular room only is affected by bad radiations, he advises implanting nails approximately 60 cm

apart and 30 cm up the wall around the entire perimeter of the room, and running a wire (going around door frames and window frames as required), starting and finishing at the same point. He adds it is important that the wire be grounded to the soil (perhaps via a water pipe) and that the wire not parallel electrical wiring.

Fortunately, he claims that it is indeed possible to combat or redirect the invisible influences. Two gentlemen invented an equilibrator based on the designs on the protective ring which spared the life of Howard Carter from the 'curse of the pharaoh'. It is made of a sculpted rectangular piece of wood with relief geometric forms engraved on it — an elongated duplicate of the ring. It has been proven that aligning it precisely to the magnetic north pole alters the frequency of the vibration of the surroundings and has proven 100% effective when the cause of the noxious energies is of a geophysical origin (that is, waves of form, therefore *concrete*). Unfortunately, it is ineffective for *abstract* waves, that is, waves which do not have a physical origin.

For waves of an *abstract* nature, he states that occult methods are required. He mentions blessings and exorcism-type rituals to cleanse the apartment, house, environment, etc. (as briefly described in the consecration vs dedication mentioned previously). He further praises the methods of Feng Shui to render a house amnesic, especially following a tragedy, by beating the walls, doors, roof, floor, etc., with a truncheon until the house has been deemed cleansed and the offending spirit departed.

In the western world, caught up as we are in materialism and things scientific and mechanistic, we have failed to recognize the wisdom of the ancient, older races on our globe. For centuries western pride and intellectualism have caused us to label much of the knowledge and rituals of these people as 'superstition' and to scoff at the very idea of indulging in such 'silliness'. Occidentals are now starting to realize the value of what they have ignored and scoffed at for so long — unfortunately, and true to our ignorant human nature, we waited until the world was a mess (physically, mentally, psychically) before giving it credence.

Theosophical writings include explanations for the workings of the energies and the nature of the elementals which, as described by Wm Q. Judge in *Vernal Blooms*:

... are colourless in themselves — except some classes — and merely assume the tint, so to speak, of the person using them. (p.147, Theosophy Company, 1966 reprint)

All things are possible! 

The Works and Influence of H.P. Blavatsky

The members of Edmonton Theosophical Society wish to take this opportunity to thank everyone who participated in the Conference on **The Works and Influence of H.P. Blavatsky** which was held July 3 - 5, 1998. Edmonton is a bit out of the way and it was gratifying to see so many individuals in attendance. We are especially grateful to those who volunteered to present papers and we wish to reiterate that your time and effort were sincerely appreciated.

This report appeared in *Theosophy World* - August 1998 and is reprinted with the kind permission of the author, J.P. Deveney, and the Editor of *Theosophy World*, Eldon Tucker.

Edmonton Theosophical Conference

John Patrick Deveney

Sponsored by the Edmonton Theosophical Society
Edmonton, Alberta, Canada
July 3 - 5, 1998

The Edmonton Theosophical Society hosted an extremely well-organized and creative conference over the July 4th weekend at the Holiday Inn in Edmonton, Alberta, Canada. The Conference was called **The Works and Influence of H.P. Blavatsky, A Forum for Presentations and Open Dialogue** and it lived up to its promise. It drew speakers from all across Canada and from the U.S., and should serve a model for future gatherings. It provided a friendly and stimulating forum for discussion and friendly debate on many subjects of interest to Theosophists and to scholars.

On Friday night, July 3rd, Rogelle and Ernest Pelletier presented a slide show of fascinating and rarely seen photographs of and drawings by H.P.B. and photographs of her relatives and ancestors.

Saturday saw a full day of presentations, including a paper by Joan Sutcliffe on A.L. Cleather and The H.P.B. Library, and one by Sharon Ormerod on the famous "Meditation Diagram" of H.P.B. David Reigle then elucidated the relations of The Secret Doctrine to the Buddhist Wisdom Tradition, and Anna

Lemkow spoke on the emerging consensus of modern social and scientific theory with the ideas of H.P.B.

Several presentations were made on the relationship of H.P.B. to the artistic world. Dr. Ann Davis of Calgary, AB spoke on the influence of Theosophical ideas on the Canadian artists Lawren Harris and Emily Carr, and Pat Deveney sketched out the history of "spirit painting" in the 19th century spiritualism and H.P.B.'s role in that phenomenon.

Michael Gomes discussed the problems inherent in editing the works of H.P.B., illustrated by his recent abridgment of *Isis Unveiled*, and also announced several projects for the future, both of them fascinating. The first is a facsimile color edition of *The Mahatma Letters*, and the second a "Festschrift" in honor of Ted G. Davy, whose long and careful work in establishing Theosophical history on a solid factual foundation surely deserves exactly this sort of recognition.

Dara Eklund spoke movingly of H.P.B.'s ideas on the unity of nature and harmony with it, and R. Bruce MacDonald closed the day with a thought-provoking paper on H.P.B.'s ideas on the "Black Brothers", the counterweight of progress, and their influence on history.

The day closed with a delicious and friendly dinner at the hotel, with speeches (short!) and music by a string quartet composed of four lovely and talented girls, 9 and 10 years of age.

The conference continued on Sunday morning with Ted Davy speaking on "A Material Body Which Sufocates The Soul": H.P. Blavatsky's Attitude to Ritual - a fascinating and much-needed presentation.




A paper by Dr. Yuri Gorbunov of Russia was read that detailed a side of Theosophical history that has largely been unavailable: H.P.B.'s influence on her native land. With the opening of Russia, it is hoped that more works of this nature will appear.

Jerry Hejka-Ekins presented a fascinating paper on the real and lasting influence of Theosophy on William Butler Yeats, and Nancy Reigle spoke on the 'heart doctrine' and *The Voice of The Silence*.

Ernest Pelletier closed the conference with a resume of the highlights of the conference, and in the afternoon, [the members] hosted an open house at the

Edmonton Theosophical Society's headquarters, where they put on display the extremely impressive list of Theosophical works they have published over the years.

This conference was a model for such meetings. It brought together people of diverse points of view and backgrounds and provided a forum for the presentation and discussion of a variety of subjects of interest to scholars and Theosophists generally. The Edmonton Theosophical Society is to be commended — and, I hope, emulated. 

[Editor's Note: The Papers will be published in booklet form; details will appear in future issues.]

THEOSOPHICAL FRIENDS REMEMBERED

Eric and Lillian Hooper



Lillian Hooper died on February 17 this year, her husband Eric exactly five months later. They were 86 and 85 respectively. Their close partnership had lasted 59 years. Both were stalwart members of the former Orpheus Lodge in Vancouver.

Those familiar with the Orpheus Lodge tradition will know how intimidating its discussion meetings could be to newcomers. Every question was subject to unusually deep probing, and discussions were never allowed to stray from Theosophical fundamentals. But in the 1940s two young mothers found its unique discipline to their needs and liking. If at first intimidated (highly unlikely!) both appreciated the integrity of the Orpheus program, and remained committed to Theosophy for the rest of their lives.

One, Dorita Gilmour, had earlier been introduced to Theosophy through the Edmonton Lodge, and for nearly fifty years worked actively for the cause in no fewer than four other Canadian cities as his career moved her husband Bill from place to place. When, following an early transfer they found themselves in Vancouver in the 1940s, they became friends with another executive in the same company - Eric

Hooper, and his wife Lillian. The two women became close friends, and Dorita's enthusiasm for Theosophy was soon shared by Lillian, who at the time was bringing up her four very young children.

Of the three active Lodges in Vancouver, Dorita chose Orpheus. Her choice was likely based on the recommendation of Emory Wood, President of the Edmonton T.S., a close friend of Washington E. (Doc) Wilks, who was the President of Orpheus. Like all newcomers, Lillian and Dorita were required to attend the weekly meetings regularly for two years before even being considered for membership in the Lodge.

Following Dorita's next move, Lillian missed her friend, but appreciated the support of other Orpheans during a stressful period in her life. Later, Eric joined the Society and the two of them helped keep Orpheus Lodge active after older members died. When they still lived in Vancouver, they would go out of their way to help visiting students of Theosophy, and to offer them warm hospitality.

All who knew Lillian and Eric will forever remember them as strong-willed individuals, absolutely devoted to each other, who together overcame severe health problems and family tragedies. They helped many along the way, especially through Eric's tireless voluntary activity. By students of Theosophy they will be remembered as exemplars of the philosophy - Lillian and Eric really "lived the life."

It was a privilege to know them. Our loving thoughts go out to their family members (two of their four children predeceased them).

T.G.D.

Musings From A Secret Doctrine Class

Stanza VII, Sloka II: The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom (of Form, *Sthula-sarira*, external body). Through the countless rays the life-ray, the one, like a thread through many beads (pearls).

This stanza explains that the one ray multiplies the smaller rays. Blavatsky goes on to explain that Osiris' connection with the moon was for the Egyptians as "the symbol of life-renewals or reincarnations" and as far as conception was concerned, "Osiris was 'God manifest in generation'" (SD I 228). Osiris manifested during generation as the life principle of the growing entity and consequently without this lunar influence there would be no life-form. Like all things in Nature, cycles play a role and this is most certainly true with the moon.

In a footnote Blavatsky writes that "it is the Moon and her conjunctions that regulate conceptions" (SD I 228-29). Here we see the male force of Osiris channelled and regulated through the Moon in her female aspect of Isis creating that power which regulates conceptions. With respect to regulative power, Blavatsky writes that for the ancients, "those who indulged in marital relations during certain lunar phases that made those relations sterile were regarded as sorcerers and sinners" (SD I 229fn). Today of course because of the disbelief and ignorance in occult influences, this type of behaviour is all but universal. Why does Blavatsky refer to this behaviour as sorcery?

Sorcerers of course would be aware of the phases of the moon and therefore able to use this information to their advantage. The imagination of the Sorcerer, that power of the mind capable of forming "into a substantial image the influences which are actually present" (Paracelsus 109fn), can actually imbue consciousness into Larvae created through an impotent sexual act (Paracelsus 110). Larvae are grown out of corrupted seed (sperma that does not enter into the proper matrix) where that sperma is born in a certain state of the invisible body caused by an imagination overheated to the point of ejecting sperma (Paracelsus 110). Paracelsus describes the production of Succubi and Incubi as well as certain other entities such as the following:

The so-called 'Dragon' is an invisible being, which may become visible and appear in a human form and cohabit with witches. This is accomplished by means of the sperma which is lost by masturbators, fornicators, and prostitutes *in acte venereo*, and which such spirits use as a corpus to obtain for themselves a human form, because the whole of the human form is typified in the sperma, and if such spirits use the sperma of a certain person, it is as if one man puts on the coat of

another man; and then they have the form of that person and resemble him in all his parts and details (*De Fertilitate*, Tract. ii). (Paracelsus 112)

In a footnote it is stated that such entities cannot become visible unless they draw from a mediumistic person some of their astral essence.

Paracelsus shows us perhaps where Blavatsky was going with her comment on sorcery. Paracelsus also comments that "[i]f a man has a strong and evil imagination, and wishes to injure another, such beings are always ready to lend a helping hand for the accomplishment of his purpose" (Paracelsus 113). These entities consequently, are no small matter, and today it must be the case that they are produced in great profusion by the ignorant masses. It is little wonder that humanity today is under such stress and anxiety, the disgusting and horrible monsters that populate the astral must assault us at every turn. However, regardless of how bad the unseen world becomes, the Theosophist always has the tools for combatting worldly influences. In the words of Paracelsus:

A healthy and pure person cannot become obsessed by them [these Larvae], because such Larvae can only act upon men if they make room for them in their minds. A healthy mind is a castle that cannot be invaded without the will of its master; but if lusts are allowed to enter, they excite the passions of men and women, they create cravings in them, they produce bad thoughts which act injuriously upon the brain; they sharpen the animal intellect and suffocate the moral sense. Evil spirits obsess only those human beings in whom the animal nature is preponderating. Minds that are illumined by the spirit of truth cannot be possessed; only those who are habitually guided by their own lower impulses will become subjected to their influence. (Paracelsus 113-14)

A healthy mind allows bad thoughts to sail on through as opposed to stopping these thoughts by giving them attention. By focussing on them we invest them with something of ourselves thereby creating a magnetic link that must be dealt with. If the link is weak, then the thought may be brushed off easily; if the link is strong, the result of obsession, then mental and physical diseases may be the consequence. A mind centred on things spiritual is a mind strong enough to deal with these products of the world.

Abbreviations of Works Cited:

Paracelsus Hartmann, Franz. *The Life of Paracelsus*. London: Kegan Paul, Trench, Trubner & Co., 1887.
SD Blavatsky, H.P. *The Secret Doctrine*. Los Angeles, CA: The Theosophy Company, 1982.

BOOK REVIEWS

Close Encounters of the Fourth Kind by C.D.B. Bryan. Alfred Knopf Pubs, NYC, 1995. xii + 476 pp. 6"x9" Paperback.

Even though published three years ago, this title isn't widely known. It is a chronicle of the Alien Abduction Conference held at the Massachusetts Institute of Technology by physicist David E. Pritchard, and Harvard psychiatrist John E. Mack. Attending were abductees, UFO-logists, and an impressive array of respected members of the academic and scientific community. The results of the conference indicated an unexpectedly broad and prevalent scope for the phenomena.

The theosophical student may find the description of the *Grays* to be useful from the standpoint of our evolution, posing the question of how far ahead of us they may be, a *round*, or a *manvantara*. The book includes many accounts of them.

A typical scenario begins with brilliant light, then paralysis, followed by floating out and upwards to a large metallic craft via a beam of light. Once inside, the individuals are subjected to examination, tests, and implantation or injection on cold metallic tables. Their abductors usually fall into four types; short grays 4' tall, tall grays of 5'5", a 6' reptilian type with yellow vertical irises and alligator skin, and a rather human looking blue eyed, yellow haired 7' Nordic type. But these are only the most common.

Most medical activities are under the supervision of a tall gray, with short grays doing the majority of the work. The abductees are subjected to these various procedures without anaesthetic; implants in the ears and nose, injections with single and dual needle syringes at the navel, arms and hands, and intrauterine insemination. They experience extreme pain, and because they cannot move or speak, horrific trauma. The majority of them are female, and after insemination, they are re-abducted in their first trimester, and a fetus extracted for incubation.

These hybrids then develop in a type of amniotic fluid in small transparent canisters, of which the abductees have seen *hundreds!* They are encouraged to *hold* their young hybrid babies, but often refuse as they seem too strange. The grays refuse to divulge the purpose of this "new race", and are adamantly reticent on all queries, which is frustrating in the extreme. Of course all communication is by telepathy or gesture. One subject was informed that she was "changed", that cows are

"changed", and horses are "changed." All in the present tense, as if there were no past, present, and future in the grays' concepts.

The grays are completely devoid of emotions, or feelings of any kind. They seem united mentally and dedicated to their objects, which for the time being, are a mystery. They have but the hint of a mouth and ears, long since dispensed with. No kitchen or bathroom facilities have yet been reported. Their hands are four fingered, without a thumb, and when they hold abductees, the impression is that there are no bones or joints, only cartilage. They no longer have a gender, having transcended physical reproduction. Their surroundings are plain and without embellishment, square rooms and corridors, and lighted control panels. One subject recalls seeing what appeared to be hieroglyphs on a wall. The tall Nordic types never have any interaction with the grays, except casually, one observed.

The subjects have been assembled in large groups of perhaps 100, at an underground site on the east coast, "*big enough to hold several 727's*", with a huge canopy door, which when opened, allowed small pebbles and turf to fall on the floor. They were then loaded into a space ship where they witnessed a sort of *nursery* of small animals of all types, and hybrids. There is said to be another similar installation in the American southwest.

These accounts are distilled from hundreds of people, most of whom are average unbelievers in UFO's, or were so prior to their experiences. They all suffer from after effects, and are only now discovering that they are not insane, but simply victims. The book offers compelling evidence. We can only speculate on the purpose of these activities. It seems that theosophy has the tools to account for the monochromatic *non-personalities* of the grays, if one extrapolates and applies the characteristics of an advanced cycle, where the astral world does not exist and there is no corresponding level present in the constitution of the beings . . . we *may* become.

Bryan's comfortable narrative is well written, and easy to read, giving an overview of the people and personalities at this most unusual conference.

Richard Robb

... **Intolerance** continued from page 56

Today's Theosophists should recognize that the Arhat brotherhood follows the commandment of Tsong Kha-pa, the great Tibetan reformer and founder of the Geluk-pa sect, namely that the Arhat must "make an attempt to enlighten the world, including the 'white barbarians', EVERY CENTURY, [*emphasis mine*] at a certain specified period of the cycle" [at the end of every century, vide: *SD* III 412]. The results of this commandment were first the founding of the Theosophical Society in the last quarter of the last century and secondly, the new thrust for this century, carried out by the Dalai Lama, his staff of high lamas and the Theravadins of Sri Lanka and Indo-china. Buddhist groups are being formed, new Buddhist temples are being built and opened in Europe and in America. Sure, the teachings of these Buddhists are exoteric. Thus we have seen the projection of Lamaism with the emphasis upon ceremonies and rituals, then the Way of Self-discipline and Liberation from the bonds of matter and the flesh, the Way of Wisdom (Jnana Yoga) with the development of Bodhi-citta (Buddhi-Manas, Kwan-Yin, Sophia), the Way of Faith (Bhakti Yoga), the Bodhisattva Way and finally the Cultic Way as a concession of the ignorant masses. The serious Theosophist prefers the Bodhisattva Way and the Jnana Yoga, transcending the selfish intellect which gives only fragments of reality and limits itself only to the imperfect senses and to materiality.

Asia and the Middle East are exploding as we can see, and HPB is right when she says that we will have "an unimaginable living hell" and that "our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded" (*CW* XI 202).

The Jains, brothers of Buddhism, say the same:

Moreover, as time moves on to the conclusion of our present descending age, the scale of humanity will decline still further, the religion of the Jainas will disappear, and the earth, finally, will be an unspeakable morass of violence, bestiality and grief. (Zimmer 227)

This concerns the majority of mankind, which, at present time, is racing fast into the direction of ABSOLUTE EVIL. The rest will be protected by a good Karma and "will be fortunate enough to escape the general disaster" (*SD* II 465). The Europeans will have a respite of 16,000 years, and yet most of them will have emigrated by then to the West and the Pacific area, i.e. Australia.

The future of the Theosophical Society depends on the necessity of cooperating with the new impulse of

the Arhat brotherhood, and, as we have seen, this new thrust is BUDDHISTIC! Our task, here, is the propagation of the semi-esoteric teachings of the Arhat philosophy and – discipline! This move would result in the blending of the 'Original Buddhism'(!) with the great Ethics of the Theravadins. This 'Buddhism' is the:

[E]soteric doctrine, a soul-ennobling philosophy, BEHIND [*emphasis mine*] the outward body of ecclesiastical Buddhism. . . . [and t]his secret system was taught to the *Arhats* alone . . . in the Saptaparna . . . cave . . . in Rajagriha, the ancient capital of Magadha . . . between the hours of *Dhyana* (or mystic [yogic] contemplation.) (*CW* X 71)

[Vide the famous answer of HPB to the paper of French Orientalist Emile Burnouf, which every serious Theosophist should study!] HPB called quite often this secret system 'Practical Occultism', which is nothing more than the very ancient discipline of Raja Yoga, hidden BEHIND all the genuine, white magic philosophies of the Orient and Egypt, where it was called 'THE MYSTERIES'! Emile Burnouf stated very wisely that "[t]he Jewish element has regained the upper hand, and the Buddhistic element in Christianity has been OBSCURED [*emphasis mine*]" (*CW* X 68)! The Buddhistic and Egyptian part of Original Christianity was forced back under the sand of Egypt, into the crypts, tombs and subterranean galleries, where it still can be found today as this writer has found it in his studies in Egypt! It is all there! Burnouf made another remark: "[t]herefore the [Theosophical] Society has a BUDDHIST CHARACTER [*emphasis mine*]" but most of today's Theosophists have forgotten this fact. If Theosophy wishes to survive, it must learn again the Buddhist origin, nature, character and mission of our Arhat philosophy. We are very fortunate to have HPB's *The Voice of the Silence*,* the mystical version of the Bodhisattva Way and Dr. Taimni's *The Science of Yoga*,† the more technical, concrete, but also semi-esoteric version of 'Occultism', based upon the Yoga Sutras of Patanjali. This work is the basis of all Yoga-systems and is a blend of Hatha and Raja Yoga. No book on Yoga in the West goes as deep as Dr. Taimni's interpretation of the Yoga discipline. Most Theosophists are not ready for that, especially since they are in a Western body, but it is of high value at least to study the book theoretically.

Once again in regard to the lack of vigilance and poor judgement of today's leaders, which 'has left the Society with an uncertain future', HPB's warning in *The Key to Theosophy*, shall be repeated here:

* *The Voice of the Silence* by H.P. Blavatsky originally published London & New York, 1889.


† *The Science of Yoga* by I.K. Taimni. Wheaton, IL: Theosophical Publishing House, 1961.

I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiassed and clear judgement. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has DEGENERATED INTO A SECT, SET UP HARD-AND-FAST DOGMAS OF ITS OWN, AND SO LOST BY IMPERCEPTIBLE DEGREES THAT VITALITY WHICH LIVING TRUTH ALONE CAN IMPART [*emphasis mine*] [furthermore – by lack of vigilance – the groups allowed some agents of the ‘Brothers of the Shadows’, the ‘Sons of Belial’, the ‘Dugpas of the Vatican’, to usurp the leadership in those headquarters.] You must remember that all our members have been bred and born in some creed or religion . . . and consequently that their judgement is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there REMAIN A STRANDED CARRIAGE TO MOULDER AND DIE [*emphasis mine*]. (Key 304-305)

Yes, this is what happened to some theosophical groups! And consequently, our Masters have been disappointed and left the Society to its Karma. But they still work with individuals in which they find at least “the feeblest glimmer of the true ‘Tathagata’ [Buddha] light within him . . .” (ML 268).

In short, today’s Theosophists should and must develop this ‘Buddha Light’ and accept the Buddhist origin, nature, character and mission of the Arhat philosophy and discipline (Original Theosophy). If not, then we are given a hint as to what will happen:

Could but your L.L. understand . . . that the present crisis that is shaking the T.S. to its foundations is a question of perdition or salvation to thousands; a question of the progress of the human race or its retrogression, of its glory or dishonour, and for the majority of this race – of *being or not being*, of ANNIHILATION [*emphasis mine*]. . . .

Don’t we understand that alone in this century over 100 million of human beings have been ANNIHILATED by violent means, and that this annihilation will continue in the next century, which is around the corner. It is the task and mission of the Theosophists to enlighten and thus save thousands of men and women! Go to work! 

Abbreviations of Works Cited:

- CW H.P. Blavatsky *Collected Writings*. (14 vols + index) comp. Boris de Zirkoff, et al. Wheaton, IL: The Theosophical Publishing House, 1966-.
- Eclectic “Service to That Supreme Spirit Alone . . .” *The Eclectic Theosophist*. Sept/Oct 1987, No. 101.
- H.B. of L. Godwin, Joscelyn, Christian Chanel and John P. Deveney. *The Hermetic Brotherhood of Luxor*. York Beach, ME: Samuel Weiser, Inc., 1995.
- Isis Blavatsky, H.P. *Isis Unveiled*. Los Angeles, CA: Theosophy Company, 1968.
- Key Blavatsky, H.P. *The Key to Theosophy*. Pasadena, CA: Theosophical University Press, 1972.
- Letters *The Letters of H.P. Blavatsky to A.P. Sinnett*. comp. A.T. Barker. Pasadena, CA: Theosophical University Press, 1973.
- ML *The Mahatma Letters to A.P. Sinnett*. comp A.T. Barker. Pasadena, CA: The Theosophical University Press, 1975.
- SD Blavatsky, H.P. *The Secret Doctrine*. London: Theosophical Publishing House Ltd., 1893 (3 volume edition).
- Zimmer Zimmer, Heinrich. *Philosophies of India*. New York: Meridian Books, Inc., 1960.



It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict continuity and logical coherence of the Eastern, if not esoteric, doctrines, that he can realize their truth.

- The Key to Theosophy
H.P. Blavatsky

Special Announcements

At "The Works and Influence of H.P. Blavatsky" conference recently hosted by Edmonton Theosophical Society, Michael Gomes announced a few upcoming projects that he has in the works. The first project came out of a conversation with Tony Maddock, the Chairman of the Mahatma Letters Trust. Michael is working at putting together a facsimile edition of the Mahatma letters in colour. This would be a two volume set following the order as arranged in the Barker edition of the Mahatma Letters, the order in which they are also bound in the British Museum. The volumes will be large format and should be published at the beginning of the next century. Keep an eye out for further details as there will only be a limited number of copies and they are certain to go fast.

The second project that was announced by Michael was a "Festschrift" honoring Ted Davy. As in any "Festschrift" there will be a listing of the writings of the honoree. As a former editor of *The Canadian Theosophist* with his wife, Doris, Ted was responsible for encouraging and giving space to many up and coming writers in the Theosophical Movement. As a way of saying thanks, Michael is encouraging those influenced by Ted Davy to participate in this "Festschrift" and come up with articles on mainly historical lines. *The Canadian Theosophist* was known, under a long line of editors, to be a publication that kept the history of the Movement alive, with Ted and Doris being part of that lineage. A "Festschrift" will allow those of us who are indebted to Ted to honour him and the work that he has done for the Movement. Michael put a tentative date of 2002 for the publication.

A Look At *Modern Theosophy Origins and Intentions* – A Trilogy

We have recently received from Geoffrey Farthing a booklet titled *Modern Theosophy Origins and Intentions – A Trilogy*. The booklet contains, in addition to an introduction and a bibliography, three sections. These sections are "The Writing of *Isis Unveiled*," "The Writing of *The Secret Doctrine*," and "The Corner Stone." This booklet explains many aspects about the Society and the Movement drawn from anecdotes on the writing of Blavatsky's two major works. From "The Writing of *Isis Unveiled*" we get an understanding of how *Isis Unveiled* is looked upon as a compilation from many different sources and why many Theosophists view the works of Blavatsky not as evolutionary but as a distillation of facts and principles coming from a much older tradition of Wisdom. Also, we are given a sense of some of the psycho-spiritual mysteries surrounding Blavatsky and her teachers. From "The Writing of *The Secret Doctrine*" Blavatsky's altruistic motive is made clear, as well as the help that she once again received from the Masters both in the writing of *The Secret Doctrine* and in surviving the ordeal. Geoffrey Farthing, through these two sections, first gives us an understanding of how Blavatsky's work is a simplified account of the Ancient Wisdom Tradition written by herself and her Teachers, and secondly we see the sacrifice made by one woman in order to get this account into print.

Once Farthing has given us this understanding of where Modern Theosophy has come from, the next question is, why was this huge effort made by the Masters of the Wisdom to get this material out? In "The Corner Stone", Farthing details that the Maha Chohan wrote that "The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity." Farthing uses this as a starting point to show how the Theosophical Society was meant to be a Society of Universal Brotherhood whereby the true spirit of religion could once again be introduced to humanity. Theosophy shows the common source of today's World Religions; Theosophy shows true religion to be not of gods but of Nature; Theosophy can help us to understand the nature of Nature; Theosophy shows the essential identity of Man and Nature and this identity is made clear to each of us through the study of Self as Nature. The Theosophical Society was founded for a purpose; Geoffrey Farthing reminds us not to forget that purpose.

For those interested in seeing that *Modern Theosophy Origins and Intentions – A Trilogy* is published, contact Geoffrey Farthing at 36 The Mount, Fetcham, Surrey, England KT22 9EA.

Fohat is the Steed, Thought is the Rider

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



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