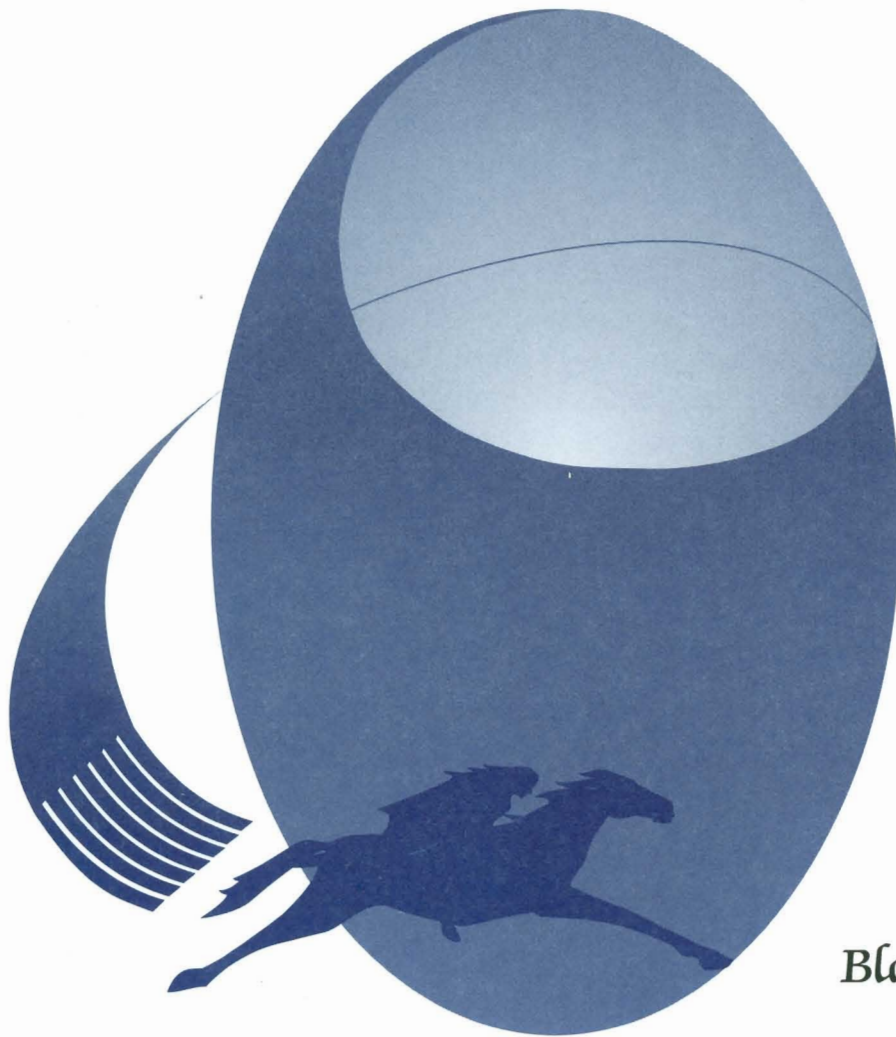


FOHAT

Volume I, Number 3

Fall 1997



*Vampires
Among Us*

*Mars: Our
Sleeping
Neighbour*

*Bailey,
God
and Hercules*

*Call for Papers:
Blavatsky Conference*

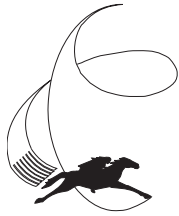
A Vehicle for the Ancient Wisdom Tradition

FOHAT'S MISSION

With humanity now at a crossroads with respect to its future evolution, the time is right for a magazine that will help to create the environment needed for every aspiring individual to realize his or her own inner potential. Words by themselves are lifeless shells if they do not find a home in an individual possessed of a good will bent towards manifesting Truth in self so as to eventually come to that state where Father and Son are one. Today, Man is bombarded by empty dogma from every corner. Words are twisted in order to serve the selfish desires of the few. Confusion and ignorance reign supreme. How do we lift ourselves from this state of darkness?

There has existed from the beginning of time a doctrine, sometimes referred to as the Ancient Wisdom Tradition, which points the individual towards the essential Wisdom or Truth embodied in the Cosmos and correspondingly in Man and in the smallest atom found in Nature. This essential nature shared by all things is the basis of the doctrine of Universal Brotherhood and the source of Man's compassion for all living things. It is our Unknowable Source and our Spiritual destiny. A wise compassion based on an understanding of this Ancient Wisdom Tradition will enable Mankind to perform with greater clarity its duties of compassion and lift Man and all those beings following in its wake towards a more enlightened future. How do we reconcile the many different traditions battling for Truth?

It is said that all of the Great Religions of the world find their source in the Ancient Wisdom Tradition. This tradition points the individual possessed of good will towards the Truth that lies at the centre of all of us. Consequently, if readers were to adopt the motto "There is no Religion Higher than Truth" and also to proceed in a spirit of brotherly good will, each of us following his or her own tradition would come to a body of understanding that all could agree on. The environment for this pursuit is a desire for Truth and brotherly good will. Vigilance is the key to maintaining this environment. Anyone who questions the motives of another; anyone who tries to insinuate that another has an agenda other than the pursuit of Truth; anyone who by way of mere suspicions blackens the name of another, participates in the destruction of the environment of Truth. Vigilance is the key to a brotherly community pursuing Truth. Truth is the goal, brotherhood is the means, and vigilance is our duty. The synthesis of these three elements is Jñāna-Yoga which has been described as one of the safest and most effective of all the Yogas. This magazine is an invitation for followers of all traditions to enter into a dialogue whose goal is Truth and whose means is Universal Brotherhood.



FOHAT

Volume I, No. 3
Fall 1997

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To be featured in coming issues:

19th Century Canadiana - Theosophists and Social Reform
A PSYCHOLOGICAL VIEW OF FOHAT

AND MUCH MORE!

Theosophical Professionalism

Geoffrey Farthing has come forward with a supplement to his earlier manifesto. In this supplement dated July 1997, Mr. Farthing touches on several matters arising out of the original manifesto, and then continues with a look at some historical matters and implications derived from these, as well as what Theosophy has to offer and where we should take it from here. One point that Mr. Farthing raises in a section he calls "Some Recommendations" has to do with theosophical professionalism. He writes:

Professionalism can lead to the paid proponent of Theosophy of having to 'tread the party line' or becoming crystallized in what he or she regards as ideas acceptable to his paymaster. Real freedom of expression would thereby be inhibited and also prevent the growth of insight in the lecturer. The more one knows of it the more 'living' a thing Theosophy becomes. It can never be a fixed 'dogma.'

What might be some of the attributes that Theosophists should be looking for when they are choosing leaders?

Mr. Farthing points out that as one gains a deeper understanding of the teachings, "the more 'living' a thing Theosophy becomes." From this it would seem that we would be looking for leaders from individuals who have reached the peak of their economic lives, and the reasons for this are as follows. Theosophy is a study of the whole of Nature and of Man. This includes body, mind, and soul. The individual who studies Theosophy and then deepens his understanding of Theosophy by putting the teachings into practice in his worldly life is the individual that Theosophists should consider when they are looking for leadership. Experience is the means by which we gain wisdom and become effective leaders. It is by striving for excellence in our worldly life that we deepen our understanding of Theosophy and develop character. It must be remembered that the more successful we are in

our material life, the more people (and this usually means non-theosophists) we will be able to inspire. It is of the greatest importance to the future of the society that as many people as possible be inspired and helped to lead a Good Life. It is from this latter group that future Theosophists will come. People usually peak in their economic lives after 50, so it is from this group that we should be looking for our future leaders. Past cultures have always looked to their elders for wisdom, should Theosophy be any different? With Theosophy for a motive, no matter what the science for success is in our chosen profession, if we work hard we can be assured of reward, in body, mind and/or soul.

This leads naturally to the question of how we should inspire young theosophists entering into the Society. It would seem that they should be encouraged to pursue both career and theosophy with equal vigour. Book-learning should be followed by practical wisdom. The young should be encouraged to become leaders in their chosen fields. They should be encouraged to lead by example. They should for the most part not be allowed to earn their daily bread from Theosophy nor be encouraged to sacrifice public life for greater focus in Societal affairs. This is not the balance that we are looking for. The Theosophical Society cannot turn its back on the public at large to focus exclusively on internal matters for if it does it risks killing the Society. By analogy, the individual cannot turn his back on the public, for the member and the Society are not different, and the Society will be judged by the work of its members. Uninspired and unmotivated members will eventually be reflected in the Society. Professional Theosophists are not the answer to the problems of the Society; if anything, professionalism can only lead to further problems and ultimately to the death of the Society. Professionalism breeds politics and politics lead to compromise. A compromised Theosophy is no Theosophy at all.



Letters to the Editor:

On Alice Bailey

Having written an article which can be considered a defense of Alice Bailey, I find myself in the strange position of apparently advocating theism. In fact, I wholeheartedly agree with the Mahatma letter thoughts contributed by my respected friends Richard Robb and Nicholas Weeks to your last issue, and also those quoted in my article, against theism. Yes, for the Mahatmas, "Our chief aim is to deliver humanity of this nightmare [God]," as stated in letter 10. "Yet it is absolutely necessary to inculcate it [the doctrine we promulgate] gradually," as stated in the Maha-Chohan's letter. Hence we do not find Blavatsky engaging in any anti-theism campaign. On the contrary, the membership of the Theosophical Society under her was primarily Hindu and Christian, as it has been ever since, the vast majority of whom remained theists. Thus the

Maha-Chohan considered that Anna Kingsford with her Christian Esotericism would be better for president of the London Lodge than A. P. Sinnett with his Buddhist Esotericism, according to Mahatma letter 85. K.H. recommends in this letter the "principle of wise and respectful toleration of each other's opinions and beliefs," in the absence of which any difference "arms seekers after the same truth, otherwise earnest and sincere, with the scorpion-whip of hatred against their brothers, equally sincere and earnest." To me, this letter is applicable also to Bailey, who was sincere like Kingsford. And if Bailey can move Christians' belief in a personal God who sits on his throne in Heaven to belief in an impersonal God as the Solar Logos, that is moving them more than half way to full non-theism.

David Reigle

Additional Food for Thought:

Edmonton Theosophical Society also receives much mail with insights that ought to be shared. The following is a collection of thoughts from our readers that you may find interesting. - *Editor*

[T]he influence of numbers on meteorological conditions seems very debatable to me, except in terms of the relationships of forces and probably, some periodicity. The number 9 in our calendar occurs in innumerable ways, the calendar itself is artificial and out of tune with history . . .

I am very grateful to *Fohat* for publishing the article by Mr. Nicholas Weeks about differences between Theosophy and Mrs. Bailey. At last, we get something clear and definite. This has been needed for a long time. His article is splendid and renders great service, I'm sure.

As regards "enemies," . . . [i]n actual practice we obviously have to be careful and use discern-

ment. And where it is necessary and/or worth it, we must fight the enemy as hard as we can, within and without, abstract and concrete, calmly and impersonally if possible. To put it briefly, "fight them, as a matter of duty, don't hate them." . . . Psychologically, I am not so sure that we are ready to embrace Mr. MacDonald's very metaphysical position.

I think it is entirely illogical to speak of "globes," on the Arupa-planes, and I find it misleading to present matters as if H.P.B. were sort of "preparatory" to Dr. de Purucker by presenting "a smaller version" of his 12-globe theory. Now, if he had spoken of 5 arupa states of consciousness rather than of 5 more globes, his case would have been stronger.

Vampires Among Us

Rogelle Pelletier

The subject of vampires has evoked both interest and apprehension from the beginnings of recorded history. The topic refuses to die. There has been renewed interest in vampires, particularly during the last decade. A current trend among teens, especially girls, is the 'vampire look,' i.e., dressing in black, wearing black lipstick and nail polish, pale makeup and long black hair, some going as far as capping their eye teeth — the commonly accepted image of the blood-sucking, giant bat-like creature established mostly through movies based on Bram Stoker's novel, *Dracula*.



Many people claim that vampires are nothing more than a fiction invented by someone's over active imagination, while others have labelled the belief in their existence as superstition. However, if they are indeed mere fantasy, why does documentation exist of vampires in so many countries, dating "from the remotest ages" (*Isis* I 451) and each with such similar details, testified to by "peoples foreign to each other and differing widely in matters concerning other *superstitions*" (*Isis* I 451)?

In investigating the topic, it becomes evident that there are different types of vampires. Documentation exists of vampires which have appeared and attacked their victims, or whose invisible presence have been felt and which have left physical marks as evidence. These are the vampires which come to mind when the word is mentioned. However there is another connotation to the term which applies to many living humans; they are those persons who maintain or increase their reserves of energy by sapping that of others, whether consciously or unconsciously. Yet another kind of vampirism is that exercised through black magic.

Let us examine the one which holds such fascination for so many people: the sun-abhorring, creature of the night which has been witnessed coming and going from its graveyard 'resting place.'

One of the fundamental teachings of Theosophy states that evolution of the universe and man unfolds through the sevenfold division of the

principles or planes of consciousness. These are divided into the three 'upper' and the four 'lower' principles. Briefly stated, in man these are: 1. Atma (Spirit), 2. Buddhi (intuition), 3. Manas (Mind, which is further subdivided into Higher and Lower Mind). Together these three principles (Atma, Buddhi and Higher Manas) form the permanent individuality of man. The lower four principles: 4. Kama (desire body), 5. Prana (life, vitality), 6. Astral (the *Double* or phantom body) and 7. Physical body, form the principles which, following the death of the physical, experience their own 'deaths' as they eventually dissolve. The astral body is the blueprint for the physical and is only slightly more ethereal than its physical counterpart. It is the remnants of these lower principles which are involved in the vampirism herein described.

The common theme of corroborated testimonials is the appearance of a departed individual in the midst of those who were familiar to it during its life. The result of these visitations is sickness and emaciation of the victims, resulting in death. But how is it possible for someone who has died and been buried to return regularly from the grave and, when disinterred, found "with the corpse soft, flexible, the eyes open, with rosy complexions, the mouth and nose full of blood, and of the blood running in torrents . . ." (*Hodder* 227), and the body cry or writhe when the corpse was staked or decapitated? These occurrences were all the more inexplicable when vampires were "seen with their usual clothing," and therefore assumed to have quit their tombs, then found, again when disinterred, with "feet . . . muddy and covered with dirt on the day following the night they had appeared . . ." yet "without

appearing to have disturbed the earth [of their grave] in the least" (*Isis* I 452).

In *Isis Unveiled*,* H.P. Blavatsky quotes from various sources to emphasize that individual life is sustained by a balance of spirit and matter. Upon the death of the average person, the astral body gradually disengages itself from its physical encasement and "magnetic polarity will violently repulse the ethereal man from the decaying organic mass" (*Isis* I, 453). If, however, a person is materialistic to the point of being depraved, at death the astral body may not completely separate from and will remain in the vicinity of the physical body. In a footnote to an article which appeared in *The Theosophist*, H.P.B. states it quite clearly:

Nothing likes to starve: — each body as well as each principle has a powerful attraction and craving for those elements which are necessary for its subsistence. The principles of lust, gluttony, envy, avarice, revenge, intemperance, etc., will rush blindly to the place to which they are attracted and where their craving can be temporarily gratified; — either directly as in the case of vampires, by imbibing the emanations of fresh blood, or indirectly by establishing magnetic relations with sensitive persons (mediums), whose inclinations correspond with their own. If there is still a magnetic relation existing between the vampire (elementary) and its buried physical body, it will return to the grave (Fortin 159).

"The vampire leaves the grave as an impalpable form, and 'materializes' whenever it likes, the favouring atmospheric and psychical conditions existing" (Olcott 388-389).†

How is the transfer of blood from the victim to the entombed body of the vampire explained? As long as the astral body is not disconnected from the physical, the strong desire of the astral body

to continue experiencing physical existence (i.e., TANHA a Pali term meaning 'thirst for life'), in which nutrition plays a vital role, is accomplished through a "mysterious and invisible cord of connection" (*Isis* I 449) by which the blood sucked from living persons is "forwarded to the material body lying still in its tomb, and the latter [is] thus helped to perpetuate its vital existence" (*Isis* I 453). Olcott states that "[d]uring life it is the body which develops and nourishes the astral body; in the case of vampires the process is reversed" (Olcott 388).

Examples are given in accounts of phantoms/apparitions at seances consuming foods/liquids and the medium feeling the effects, or again, the phantoms being injured/bruised and the marks appearing on the medium. Similarly, a sympathetic relationship exists between the astral body and the corpse. Olcott quoting from d'Assier notes that "all absorption of liquid by the former passes at once into the organs of the latter" and the astral returns to the corpse "as soon as its poaching work is finished" (Olcott 393).

Another type of vampire is the *incubus* or *succubus*. In this instance, the cravings which these elementaries seek to satisfy are of a sexual nature and they are drawn to living persons who live lives of immorality, abuse and excess with whom "unnatural sexual union" (*BCW* X 156) is consummated. Accounts of persons feeling the weight of someone(thing) lying on their chests and having sex with them have been recorded. Having no objective explanation for the subjective experiences described by the victims, the phenomenon of incubus/succubus has been attributed by psychologists to expressions of repressed sexual feelings through dreams or nightmares. The theosophical definition of the nature of elementaries however, provides an explanation that is simpler and more logical, given its initial premises, and less contrived than the scientific explanation.‡

* Vol.1, pp. 319,449, 452-3, 459

† Mention is also made of persons who have been cremated and yet, due to their extreme materialistic natures during life, "seek to prolong [their] existence vicariously by either possessing [themselves] of some living body, . . . or by attaching [themselves] to . . . some familiar object in the house or locality that it inhabited" (*Statues* 71).

‡ Scientific researchers are diligently seeking for the causes behind many of the effects/symptoms displayed by the mysterious brain/mind of the human species. Every "new" discovery provides only a

Elementaries are the remnants of the four lower principles and are further defined as the “Kamarupic [desire body] shades . . . of grossly materialistic ex-humans whose evil impulses and appetites . . . draw these phantoms to physical spheres congenial to them. They are a real danger to psychical health and sanity, and literally haunt living human beings possessing tendencies akin to their own. They are soulless shells, but still filled with energies of a depraved and ignoble type” (*Glossary* 44-45). Paracelsus summarised it well when he defined *Incubus* and *Succubus* as:

[1.] Male and female parasites growing out of the astral elements of man or woman in consequence of a lewd imagination. 2. Astral forms of dead persons (Elementaries), being consciously or instinctively attracted to such persons, manifesting their presence in tangible if not visible forms, and having carnal intercourse with their victims. 3. The astral bodies of sorcerers and witches visiting men or women for immoral purposes. The Incubus is male, and the Succubus female (*Paracelsus* 37).

Hindu writings warn against attempting a life of asceticism and celibacy before “having sufficiently studied the occult sciences to allow [the] spiritual nature to control [the] material nature” (*BCW* VIII 89) as this can lead to the creation of incubi and succubi through the lustful animal feelings of “unconscious sorcerers” who “work . . . *black magic upon themselves*” (*BCWX* 156). By “surexcitation of the nervous system and animal passions, through the unclean imagination” (*BCW* X 156), incubi/succubi are created by or elementaries are thereby attracted to them. The warning makes sense when consideration is given to the effects of intense imagery produced by strong/persistent thoughts. Whether one is attracted to or repulsed by it, the very existence of the image in one’s mind provides a magnetic link to the elementaries (incubi/succubi). About this magnetic link, H.P. Blavatsky states in an editorial note that “[t]he tie is a psychophysiological one, and can be broken by an exercise of will-power, either by the victim or a friendly mesmeriser” (*BCWX* 156).

Thomas Aquinas, in the 13th century, believed that women could be impregnated through intercourse with an incubus (Melton 319). Paracelsus elaborates further on this in a discourse on “pneuma” (soul) in which he describes how strong sexual fantasy can result in “the expulsion of an ethereal fluid, impotent to generate a child, but capable of bringing Larvae into existence. Such an imagination . . . if continued, renders man impotent and woman sterile, because much of the true creative and formative power is lost by the frequent exercise of such a morbid imagination.” He goes on to recommend that anyone unable to remain “chaste, honest, and pure, in thought and desire . . . should not remain single.” To those unable to find a mate he suggests employing “their time in some useful manner . . . in order that such evil results should be avoided” (*Paracelsus* 110-111).

Can it not be surmised that by humanity’s current obsession with sexuality in general, not only is a form of black magic being perpetuated, but that humanity is exponentially contributing to it through the prevailing narcissistic nature of our society? Self-gratification has been glorified as the epitome of the ‘you-only-live-once’ society. Degeneration of society continues its downward spiral as more people concentrate on their material natures at the expense of their spiritual development.

There is another type of vampirism, one which we encounter daily. It involves the flow of energies (magnetic emanations) between bodies and has been termed by some as magnetic vampirism. It is vampirism in the sense that it is a preying upon the vitality of others consciously or unconsciously by certain persons through the absorption of these others’ energies (“the semi-substantial ‘auric fluid’” (*BCW* XII 396)) to revitalize themselves. We have likely all met persons whom we felt have left us feeling drained of energy. Well, we may literally have been!

Franz Hartmann, in an article titled “Vampires,” states that “to absorb the thought, magnetism or influence of another is a kind of vampirism, and there are persons who can live entirely upon the vitality of others” (Hartmann, 256). One such

partial answer. Until scientists are ready to investigate the causes at other than the physical only level, these mysteries will remain inexplicable.

case, documented in the Bible, is that of King David. When he grew old and feeble a young person was kept in close contact with him in order to revitalize his strength. There is a recorded account of a lady in Paris in 1868 who always had a young girl in her company (Fortin, 158-160). It became noticed that the girls joined her in perfect health which soon deteriorated, and which often led to their death. Upon such companionship becoming forbidden, the old lady died a month later. Yet another instance is documented of a woman who had been bed-ridden for twelve years and lived without eating, only sipping small quantities of water. She apparently survived by vampirizing the vital energies of those persons who visited her for her blessing (Fortin 148-149).

H.S. Olcott, in an article titled "The Vampire," states:

This magnetic vampirism is practiced every day and hour in social, most especially in conjugal [relationships]: the weak absorb strength from the strong, the sickly from the robust, the aged from the young. One vampirises by hand-shaking, by sitting close together, by sleeping in the same bed. . . . Throughout all these phases the law of natural equilibration asserts itself, as it does in the whole realm of physics. Great minds love isolation, from an instinctive feeling that if they live the life of the crowd, they will be sucked down to the crowd's low level. It was this sense which dictated to the yogi and the hierophant, that he must seclude himself within the sanctum, or retire to the *gupta* (yogi's cave), the jungle or the mountain summit (Olcott 391).

Generally, magnetic vampirism involves the involuntary transfer of one's vitality from one person to another. The recipient displaying vampirism does this usually by a blind, mechanical process "produced without the knowledge of either the *absorber*, or the vampirized party" (BCW XII 396).

However, there is another, related form of vampirism. This involves a *conscious act of will* on the part of a sorcerer, that is, a premeditated performance of black magic. The magician places himself *en rapport* with a person and, through the use of his will can direct suggestions

or influences to gain control of his victim. This can be accomplished in many ways. "Among those to whom knowledge is power it may act entirely through the intellect; with others whose weak moral constitution lays them open to attack it may act through the emotions . . ." (Hodder 229).

Getting *en rapport* is facilitated by the sorcerer directing his auric fluid towards his subject and overpowering the victim by affecting the person's aura, i.e., one's magnetic emanation. A common example of a similar effect is that of a magnet on a piece of iron when the magnet is applied to it. The piece of iron becomes magnetised in its turn; "[i]t neither weighs more nor appears different from what it was before . . . yet, one of the most subtle potencies of nature has entered into its substance" (*Isis* I 462). A sorcerer, being a predatory creature, uses his strongly developed will to direct his auric fluid to influence others for his own selfish purposes. Sorcerers/black magicians also use their will during ceremonial rituals to direct elementals and elementaries to gain control over their victims, either directly or by show of force to frighten/convince the victims of the sorcerer's power; or to act as informants for the magician, enabling the sorcerer to learn the victim's 'weak spot':

[T]he practitioner of black magic . . . compels the presence, by the powerful incantations of necromancy, of the tainted souls of such as have lived bad lives, and are ready to aid his selfish designs (*Isis* I 321).

As fire needs fuel, elementaries need a means of prolonging their so-called 'life.' The auric emanations of the victims serve this purpose well. The sorcerer/magician meanwhile, is thus enabled to deceive/convince his victims to serve his selfish ends. Because of their ignorance, the victims are vampirized by morally bankrupt, predatory entities.

Is there a way to protect ourselves from the impositions of vampires, or at the very least to minimize the odds?

The importance of keeping one's thoughts elevated, dwelling on things spiritual rather than mundane, cannot be over-emphasized. Desire, envy, fear, the urge to seek revenge are examples . . . *continued on page 70*

Bailey, God and Hercules

On Alice Bailey's *The Labours of Hercules*

R. Robb

The work states that it is to be a guide for disciples, and that there is a realization "that man is in very truth made in the image of God, and one in nature with his Father in Heaven" (p.2). The format is 19 short chapters, being a compilation of writings and lectures by the author over several years. The theme is that the Labors of Hercules, (originally Herakles in Greek) correspond to the 12 signs of the zodiac, and that his exertions in each sign as given in Greek mythology, can be interpreted in an astrological sense. Herakles was the son of Zeus, who is identified with Jupiter in the mythical pantheon of cosmology. As such he personifies forces in nature, and his Labors, give characteristics to the interplay of various influences to be found in the manifested universe. But, as each chapter of this book proceeds, it is begun with a section by 'The Tibetan'. Then, Mrs. Bailey gives her slant on the awe inspiring grand pronouncements. We begin with quotations that will indicate her level of expertise:

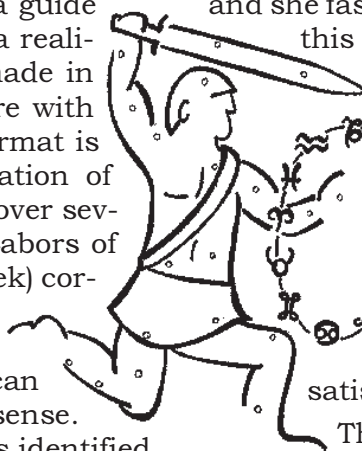
p.4. "In the physical body, handicapped and limited by the tendencies . . ."

p.9. "his physical body must be a fit medium of expression . . ."

p.11. ". . . he was physically bullnecked."

Thus a force in nature is anthropomorphised into a physical human, and removed from cosmology — perhaps a Kevin Sorbo leaping about (Hercules TV series). But what then follows is quite unlike the original Greek mythology, as Mrs. Bailey has her own special interpretation of the 12 Labors, guided of course by The Tibetan. Her Hercules is the "ancient Son of God," (p.2) a sort of pre-Jesus, and as such he naturally is related to the later one, whom she expects to return momentarily. It isn't explained why the 'ancient Son of God' doesn't return. None the less, she predicts the astrology of the future will be superior to that of the present day,

and she fastens upon astrological influences for this work, having an aversion for numbers, angles, and the like.



Our next citation relates to Bailey's concept of cosmological evolution:

p.15. "For aeons, this life force has been applied to selfish ends, to the purposes of self-gratification and to the satisfaction of desire."

The dictionary defines aeons as, 'an unlimited amount of time,' 'immeasurable,' and as 'eternity,' thus it seems there has been no gradual descent of spirit into materiality, from a simple undifferentiated proto-matter, nor a developing monad gradually descending into physical complexity, as in the teachings of Theosophy, Vedanta, Buddhism etc. In short, we have been rotten from the beginning, like biblical 'original sin.'

p.10. "Saintliness, sweetness and a pleasing, loving disposition have their place . . ."

This passage is cited to give the reader an idea of the Bailey astrology. And:

p.12. "This [Neptune's] emotional, fluidic nature, with its sensitivity and its power to feel. . . is one of the greatest assets. . ."

Here we find the lower nature of emotions and feelings elevated to a level never seen before. The concept is diametrically opposed to Theosophy and Eastern occultism, with its regimens designed to overcome and rise above the physical and astral worlds.

p.12. "Through emotional sensitivity and response, we, too, can be *en rapport* with the world in which our labours are cast."

In *The Secret Doctrine*,* perfected men are free of emotions, completely, and thus the road to

* vol. I, p. 275

perfection (for Theosophists anyway) doesn't include emotional indulgence, but a gradual path towards the impersonal and dispassionate.

p.15. "Three outstanding urges characterize this sign [Aries]."

We have here a new term in astrology, doubtless full of hidden meaning; the urge.

p.17. "(But the esoteric ruler [of Aries] is Mercury . . .)"

Some astrologers may be delighted with this intelligence, but others with experience will be suppressing laughter. It certainly doesn't fit Theosophical correspondences.

p.17. "the Virgin Mary gives birth to Jesus."

The above phrase is included to give a sample of similar ones throughout the book. And, the following passage is perhaps a confirmation of the above:

p.36. "The astral plane is the distorted reflection of the buddhic plane, and it is only when we carry glamour up into the clear light of the Christ soul that we shall see truth as it is, and become invincible."

Theosophists will wonder what happened to higher and lower manas, which precludes the astral plane from receiving anything from the sixth or Buddhic. The astral is a repository of the essence of lower emanations, solely. The next citation will absolutely confirm our suspicions that this work under review has nothing in common with Theosophy:

p.49. "The Ageless Wisdom of the east tells us that the number five is the most occult and the most deeply significant of the numbers."

Theosophy, as well as all the oriental systems postulate seven as the most occult number, which has been born out universally for thousands of years.

To continue with our retinue of poignant quotations:

p.50. ". . . for in the sphinx we have the lion with a woman's head . . . It may, therefore, signify the two polarities, masculine and feminine . . ."

The Sphinx has always been an emblem of the spirit of man encased in an animal body, but with Bailey, all she sees are the lower aspects. Bailey may be unique in ascribing the female gender to the monument.

p.50. ". . . Leo and Virgo, were one symbol."

Not in Theosophy. When there were but ten signs (which correspond to ten orifices in the human body) a split took place in Virgo, resulting in the new sign Libra, and Scorpio. Leo wasn't involved.* Our next quote confirms the one from page forty nine:

p.51. "Nine is the number of initiation. . ."

Nine, the number of spirit descending into matter, is the emblem of generation on the physical plane (9 months gestation for humans) of abject repetition, quantity, extreme proliferation on the material plane, as developments from 1900-1999 show.

p.51. "six is the number of mind . . ."

In Theosophy, FIVE is the number of mind or manas, intellectuality, thought, etc. Six is the number of unity, marriage, Buddhi, etc.†

p.51. "We are told in the Book of Revelations that the mark of the Beast is 666, and *Hydra*, the serpent, lies under three constellations and its number 6 is, therefore, three times potent."

For the riddle of the 666, we must further examine Revelations 17:5 for the passage: 'Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth,' which in Theosophy, applies to CHURCHIANITY.‡ Well, we have selected quotes from the first half of the book, and this last one is the sole reference to *The Secret Doctrine*, which is shown in quotes, but without a page reference. It reads as follows:

p.57. "In *The Secret Doctrine* is a clear . . . continued on page 69

* see: "The Twelve Signs of the Zodiac," by T. Subba Row. and Vol.XII, p.533, *Blavatsky Collected Writings*.

† see *Blavatsky Collected Writings vol. XII*.

‡ see *Secret Doctrine* Vol II, p.748.

What Does Theosophy Say About **MARS**?

compiled by David Pratt

“Mars . . . has ended its third round. We of the Earth are in our fourth; Venus is in its seventh and last; and Mercury is just beginning its seventh” (*Fundamentals of the Esoteric Philosophy*, TUP, 1979, 208).

“. . . the earth as compared with Mars is, essentially, a grosser planet; and in evolution, also, it stands at a lower or more material point of its own planetary cycle than does Mars in its planetary cycle. . . . Therefore, Mars is more ethereal than the earth . . .” (*Fountain-Source of Occultism*, TUP, 1974, 326-7).

“As for the planet Mars, its physical sphere is younger than the earth, but presently it is in obscurity. It is more than merely ‘asleep,’ for the great bulk of its living entities have moved on to higher globes of the planetary chain of Mars. However, certain beings were left there when its globe D went into obscurity. These are the *śishtas*, ‘remainders,’ i.e. those who serve as the seeds of life on any planet, until the returning life-wave in the next globe-manvantara shall find these bodies waiting and ready for their use. At present, the vital essences of the Mars planetary chain have left its physical globe D, having ended their third round thereon, and have gone to its other globes” (*Fountain-Source*, 332; see also *Fundamentals*, 207-10).

“Any globe can be either in *partial* or *complete* obscurity. It is in complete obscurity when there is no actively evolving Life-wave on it. This is rather rare, but happens frequently enough when compared with the immense ages of a Chain-manvantara. . . . Such is the case with the planet Mars at the present time” (*Dialogues of G. de Purucker*, TUP, 1948, 2:357-8, 264).

The present manvantara of the *earth*-chain began about 2 billion years ago, and will last for a total of 4.32 billion years. (*Secret Doctrine*, Theosophy Co. 1982, 2:68-70)

“There is a mystery with regard to Mars, and that is why H.P.B. in a certain passage [SD 1:575] on the seven sacred planets mentions only four (Saturn, Jupiter, Mercury, and Venus), and merely hints at three more. Like the sun and the moon which are substitutes for two secret planets, Mars — to a certain extent — is in the same category” (*Fountain-Source*, 332; see also *Fundamentals*, 209-10, 349, 526).

Mars represents the principle of *kāma* or desire (which has a higher aspect as well as a lower). The spiritual rector of Mars builds and oversees globe F (the sixth globe), and also globe F, of the earth-chain. It will also govern the destiny of the sixth root-race. (*Fundamentals*, 548, 586-7; *Fountain-Source*, 151-2, 323)

“. . . the planet Mars is built by its particular group of seven or twelve planetary chains, itself being the eighth of *its* ogdoad; and our earth chain is one of these” (*Fountain-Source*, 324).

“. . . such great adept astronomers were the Scientists of the earliest races of the Aryan stock, that they seem to have known far more about the races of Mars and Venus than the modern Anthropologist knows of those of the early stages of the Earth” (*Secret Doctrine*, 2:699).

“. . . Mars is now in obscurity. This means that the body of the planet is, as it were, sleeping in space, as it rolls about the sun and has no

inhabitants on it such as we” (*Echoes of the Orient*, PLP, 1980, 2:411).

“. . . the inhabitants of [the sacred planets] resemble each other very closely because they belong more or less to the same evolutionary life-wave.

“This does not mean that the inhabitants of Jupiter, or of Mars, or of Mercury, or of Venus, if any at present, have human bodies proportioned exactly as our human bodies are, or that they are formed of flesh as our human bodies are. On the contrary, the inhabitants of these planets, whatever and whoever they may be, have bodies different from ours but yet approximating to ours somewhat” (*Questions We All Ask*, Series 1, Vol. 1, TUP, 250-1).

Third round on *earth*: “[Man] has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent human mentality. In the last half of the Third Round his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva. . . . (All this is almost exactly repeated in the third Root-Race of the Fourth Round)” (*Secret Doctrine*, 1:188-9). “[We became self-conscious human beings] towards the end of the globe manvantara when the mânasic faculty began to manifest as best it could in Third Round conditions” (*Studies in Occult Philosophy*, TUP, 1973, 615; see also 287).

“. . . every globe of a planetary chain is surrounded during its globe manvantara with a thick veil of meteoric dust, most of it very fine, some of it, however, consisting of more or less large bodies” (*Fountain-Source*, 336). “Mars has at present none or very little of such a protecting veil, simply because its life-energies have gone to another globe of the Martian planetary system — the Martian planetary chain — and the attractive magnetic force which holds together such a veil therefore is largely absent. But Venus and Mercury, for instance, have, as we have, such a protecting veil, although much thinner in Mercury’s case than in that of Venus, because Mercury is just emerging from obscu-

ration, and it is what the astronomers see when they look at those planets through their telescopes, when they see the ‘clouds,’ and note that they cannot see the face of the planet itself” (*Fundamentals*, 340; *Studies*, 294-5). “When the life-waves begin to come into Mars again, as they will before many millions of years have passed, Mars also will begin again to be re-covered with what scientists call heavy clouds, which are really veils of meteoric dust” (*Studies*, 320).

“MARS WITH TWO MOONS NOT HIS OWN [SD 1:165]. This is taken from the letter by a Master who, replying to the query as to why Mercury and Venus have no satellites, says: ‘It is because

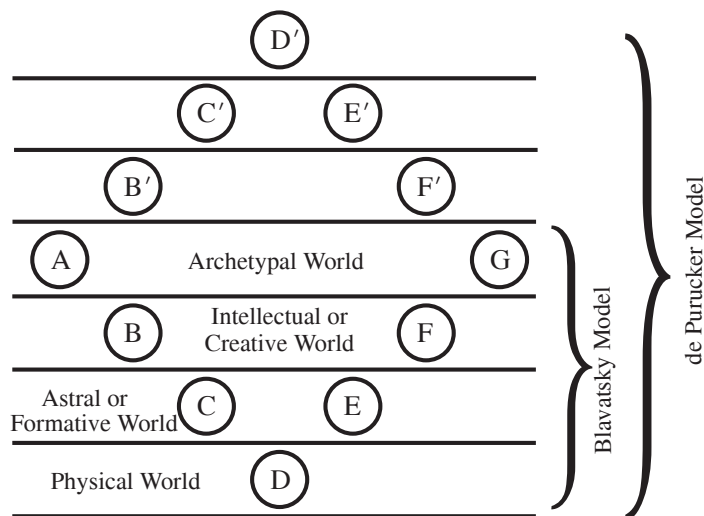


Diagram by Editor

Mars has two to which he has no right and — for other reasons.’ That is, we infer that Mars absorbed these moons or dragged them off into his orbit at some time enormously distant and still keeps them. They cannot therefore stand to us. One of the ‘other reasons’ may be that, Venus being in her 7th round, all vestiges of old moons have been sublimated and absorbed into her atmosphere” (*Echoes*, 2:217).

“. . . the planet Mars has two satellites, Phobos and Deimos. Phobos is not a moon; but Deimos is a true moon, but not of Mars. Phobos is a capture, as we may say, by Mars” (*Fundamentals*, 526). “. . . the true moon of Mars has not

What do scientists say?

Mars, like the earth, is 4.6 billion years old, having formed from the same primordial solar nebula. Its two tiny moons are probably captured asteroids. Mars is less dense than the earth. It has a weak magnetic field, a very thin atmosphere (mainly carbon dioxide), and a harsh, arid environment. It has dormant volcanoes, and the southern hemisphere in particular is heavily cratered. The Mars Pathfinder mission has led to the unexpected discovery that Martian rocks are much more similar to those on earth than to those on the moon.

There is abundant evidence that Mars was once geologically active, and had a thicker (possibly oxygen-rich) atmosphere, a warmer climate, and large quantities of running water. The dominant view at present is that this period ended billions rather than millions of years ago. Similarly, most craters are usually estimated to be billions of years old. However, the lack of extensive surface erosion indicates that they could be far younger. Although they are normally regarded as impact craters, the material surrounding them seems to have flowed out like mud, suggesting that many may have been produced by internal forces [1: pp. 214-5, 218].

The general opinion is that Mars is completely barren of life today, but may have supported primitive plant and animal life early in its history. Some scientists believe such lifeforms may still exist today, beneath the surface and even on the surface [1: pp. 210-12; 2: pp. 64-5]. A group of scientists is investigating what appear to be large artefacts on the surface of Mars, including a carved, humanoid face in the Cydonia region, and various pyramidal and other structures [3, 4]. A few of these researchers think that such objects could be the remains of an extinct indigenous civilization on Mars [5].

- [1] W.R. Corliss (comp.), *The Moon and The Planets*, Sourcebook Project, 1985.
- [2] W.R. Corliss (comp.), *Science Frontiers*, Sourcebook Project, 1994.
- [3] Richard C. Hoagland, *The Monuments of Mars*, North Atlantic Books, 4th ed., 1996.
- [4] Mark J. Carlotto, 'Evidence in Support of the Hypothesis that Certain Objects on Mars are Artificial in Origin,' *Journal of Scientific Exploration*, 11:2, 1997.
- [5] J.E. Brandenburg, V. DiPietro, G. Molenaar, 'The Cydonian Hypothesis,' *Journal of Scientific Exploration*, 5:1, 1991.

disappeared yet. Mars is a much younger planet than the Earth is . . ." (*Dialogues*, 2:170).

A.P. Sinnett (and later Besant and Leadbeater) wrongly argued that Mars and Mercury were globes C and E respectively of the earth-chain. The correct teaching is that Mars and Mercury, like the earth, are separate planetary chains —

each consists of 7 (or 12) globes, of which only the lowest (globe D) is visible to us. See *Fundamentals*, 208-9, 518-21, 538-40, 587; *Fountain-Source*, 320, 635; *The Mahatma Letters*, TUP, Appendix, 489-93.

"G. de P. — . . . the planet from which we came before we came to Earth on the Outer Round. . . was the planet Venus; and the planet to which we shall next go on the Outer Round is the planet Mercury" (*Dialogues*, 1:21).

"Student — I gathered from what was said at the last meeting that the last planet we were on was Venus. Then where does the Moon come in? We are supposed to come from the Moon.

"G. de P. — Well, I was referring to the Outer Rounds when I spoke of the planet Venus. The Moon, of course, is the parent of the Earth. You see, I have explained that there are two kinds of Rounds: the Outer Rounds and the Inner Rounds. The Outer Rounds are they which the life-hosts follow in passing from one solar planet — from one planet of the solar family to another planet of the solar family, such as from Venus to Earth, from Earth to Mercury, or from Jupiter to Venus, or again from Mercury to Mars. . . .

"The Inner Rounds are the Rounds pursued by the life-hosts in passing from globe to globe of any one planetary chain. . . .

"And it is just on this point that Mrs. Besant's non-understanding of the difference between the Outer and the Inner Rounds made her make the mistake that she did in saying that we came to Earth from the planet Mars" (*Dialogues*, 1:72-3).

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Theosophical History Conference, London, July 1997

Michael Gomes

In 1985 Leslie Price started the journal *Theosophical History* in London; a year later the first Theosophical History Conference was held there. Over the years the Conferences have developed as a forum for those interested in the history of the Theosophical movement to meet and exchange ideas. The seventh in the series was recently held in London on July 11-12-13th.

Fourteen presenters from five countries gave papers over the three days. The Conference was hosted by the Theosophical Society in England at 50 Gloucester Place, and opened by its General Secretary Miss Lilian Storey, who was a presenter at the first History Conference in 1986. Miss Storey welcomed the participants and turned the program over to Dr. James Santucci, its organizer. The presentations over the next two days provided an indicator of the best that is available in the field.

The work of the Theosophical Society in its New York days was well represented with Dr. Santucci's *Charles Sotheran's Description of Theosophy*, which showed that an 1876 article by Sotheran already mentioned some of the ideas that would be identified with Theosophy, such as the existence of an ancient wisdom religion. John Patrick Deveney gave an in-depth report on an aspect of the work for members at the time in his *Astral Projection and the Early T.S.* It was a tantalizing glimpse of his study on the subject to be published later this year. My own *Unveiling Isis* focused on the main themes of that work.


Early English members of the T. S. were represented on Saturday by talks by Kim Farnell on *Walter Old*, an excellent piece of investigative reporting tracing Old's role in the Theosophical Society (he was with Mme. Blavatsky when she died and a General Secretary of the Society in England at the time) to his departure from it as "Sepharial" and his work as a pioneer in astrology and his later life in the English Pentecostal movement. Ms. Farnell's work is a prelude to a book that she is working on Old. *Stainton Moses* was discussed in John Hamill's paper on his connection with Masonry. This paper was read by Lilian Storey as Mr. Hamill unexpectedly could not be there. Recently discovered Masonic letters of Moses were quoted. Alan Leo's services were recognized in Nicholas Campion's talk on the Astrological Lodge of the Theosophical Society.

Groundbreaking work was provided in Daniel Caracostea's paper on *Jaccoliot*. Louis Jaccoliot (1837-1890) was cited by HPB in *Isis Unveiled*, but he is now forgotten. Caracostea's research gave the extended story of Jaccoliot and his stay in India. Joy Dixon's *Sex is Not a Freehold Possession* looked at Theosophy and the woman's movement in a new way. Prof. Dixon teaches History at the University of British Columbia and the paper is part of her ongoing project in this area. Tore Ahlback from Finland presented a paper on the brief flirtation between Theosophy and Socialism in that country at the beginning of the century. Dr. Vernon Harrison's *New Discoveries in the Mahatma Letters* outlined the methodology in his new book *H.P.B. and the*

S.P.R. He gave the evidence that led him to the conclusion that H.P. Blavatsky was not their author.

Notable also were Jean Overton Fuller's on *Cyril Scott*, Robert Gilbert on *John Thomas and his "Celestial Brotherhood,"* about the Manchester astrologist who created his own group two years before the founding of the Golden Dawn. *Theosophy in the Edgar Cayce Readings* by Paul Johnson, read in absentia by Pat Deveney, gave Cayce's influences and responses on Theosophy, while Judy Saltzman presented the work of Robert Crosbie and B. P. Wadia and the growth of the United Lodge of Theosophists.

The program closed with a slide presentation by James Santucci on the Point Loma Theosophical Society's California Headquarters which began to be acquired a hundred years ago. Dr. Santucci announced at the end that a conference on Theosophical History would be held in July 2000 on the grounds of the former Point Loma Society in San Diego now held by Nazarene College.

Such conferences offer the chance to learn about the latest research being done in this field and for scholars to network. The staff at the London T. S. headquarters: Lilian Storey, General Secretary of the T.S. in England, Colin Boyce its publicity director, and Neil Hedges, Manager of the bookshop, made it all flow smoothly, while Donald Atkinson, the Treasurer of the section, doubled as recording engineer. Tapes of all the talks are available from the Theosophical Society in England, 50 Gloucester Place, London W1H 4EA. 

Musings From A Secret Doctrine Class

THE EYE OF DANGMA

(Reflections on the first page of the Proem)

This first page of the Proem opens up a magnificent vista to the student of inner learning. Not only does it point towards the source of all 'Being,' and indeed of all 'non-Being', that ever incognisable PRESENCE, but it also points towards that knowledge alone which is achievable by humanity—that knowledge which lies within the Universal Soul. In the first few lines H.P.B. writes, "An Archaic Manuscript . . . is before the writer's eye." We might presume that the palm leaves which make up the manuscript and upon which the symbols are found are fragments of the esoteric doctrine that is handed down through the generations from seer to seer. That the word "eye" is of three letters and is the third word on the third line may suggest that it is the "third eye" that the writer is alluding to in the text. Is there a hint here that this is the level of looking that the student must develop in order to understand the wisdom contained therein? After all, HPB informs us later on the Proem (page 21) that the Stanzas appeal to the inner faculties of the student. Of course, one must ask what really is the third eye? We may know something about this 'eye' in relation to psychic vision and clairvoyance but what might its deeper meaning be? We find a very pertinent clue to this in Stanza 1, sloka 8:

Alone, the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsated unconscious in universal space, throughout that All-Presence which is sensed by the "Opened Eye" of the Dangma (*SD I 46*).

In the footnote to this page we are informed that Dangma is a purified soul, the highest Adept no less:

His "opened eye" is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the "third eye". . . (*SD I 46*)

We might note in passing that spiritual intuition is not in itself the 'opened eye'. It is the "opened eye"

of the purified soul that senses the All-Presence. It is through the opened eye that the faculty of spiritual intuition operates, and it is through the latter that direct and certain spiritual knowledge is available. This seems to suggest that the ability to sense the All-Presence, at least to some degree, is a prerequisite for the faculty of spiritual intuition to operate.

In one way it seems quite extraordinary that that All-Presence can be sensed for we know from page 2 onwards of the Proem that the One Life, the One True Existence, is unrealisable and cannot be perceived. For if either of these two were possible it would mean IT was capable of becoming an object of knowledge or perception to some form of consciousness, and no matter how high that consciousness might be that which can be perceived or known as an object to consciousness cannot possibly be infinite. As Sankaracharya is made to say on page 6, "[t]he knowledge of the absolute Spirit . . . is naught else than the absolute Essence itself." THAT is beyond the duality of subject-object consciousness — to know it is to be it. Since no one, not even the highest Adept can claim to be that All-Presence, Its knowledge cannot be grasped . . . and yet, it can be sensed.

We should note that in the quote above H.P.B. has placed the emphasis on 'sensing' rather than 'seeing'. We may perhaps get a sense of this, although many steps removed, when we lift our heads and gaze into the dark night sky. That infinite space which stretches endlessly in every direction cannot be realised, it cannot be cognised, it is beyond the range and reach of both perception and thought, and yet . . . it can be sensed, and this sensing may bring a feeling of profound wonder in the fathomless depths of our being as we bow down before that unknowable Mystery. We can have a sense of that which cannot be grasped even if we cannot know it directly. What else other than this sensing of the Infinite can adequately explain that phrase in "The Elixir of Life": "Meditation is the inexpressible yearning of the inner Man to 'go out towards the infinite,' which in the olden time was the real meaning of adoration"? (*The Theosophist* April 1882: 169)

In Stanza 5, sloka 4 we find that 'sensing' and 'seeing' are once more clearly distinguished between. The Master asks the pupil:

"Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the midnight sky?"

"I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant in saying, 'Thy Soul and My Soul.'" (SD I 120)

We might note in passing that whilst our modern approach is to place great emphasis on the power of thought, in the passage above what counts is that which is sensed and felt — neither of the latter imply emotions, quite the opposite in fact. What is sensed and felt above is a direct experience, to some degree, of Unity. Thoughts and emotions are usually about something, and thus rest on the experience of duality, even when these thoughts and emotions are about Unity.

If we return to symbolism on the first page of the Proem we might ask, "What then is 'that' which is sensed?" "What is that certain knowledge which is available through the inner spiritual eye of the seer?" Is it the dull black ground, the ever incognisable PRESENCE? Or is it the plane of the circle, symbolising the Universal Soul? One cannot help but sense that both are being alluded to in the text. We might understand it as follows: It is the All Presence, ever incognisable (hence symbolised by the dull black ground), that is sensed by the 'opened eye.' The direct and certain knowledge attained through the faculty of spiritual intuition derives from the Universal Soul — on which the Manvantaric manifestation begins, and in which lies concealed the Divine Thought. The latter, we are told, contains the plan of every future Cosmogony, i.e. of all that will manifest in the coming manvantara(s). As vast as this Knowledge is, containing as it does the totality of all that is to be, we recognise that it is still limited in relation to the ever incognisable Presence, thus HPB writes:


Only the face of the Disk being white and the ground all around black, shows clearly that its plane is the only knowledge, dim and hazy though it still is, that is attainable by man (SD I 1).

So, what does all this mean for the student of the Secret Doctrine? We might say that if our reflections and contemplations on the knowledge contained therein are to bear fruit they must take place within the ground of that All Presence. In other words our strivings to understand must be grounded in the ONE LIFE, the Unity of ALL in ALL. It was suggested above that the ability to sense the All-Presence is a pre-requisite for the faculty of spiritual intuition to operate. However, we are informed that this faculty is only fully developed in the highest Adept. Does this mean then that all is lost to us until we reach that stage? Let us take the maxim of "as above so below" and apply it in this case and see what we may find. We discover on page 1 that "[t]he one circle is divine Unity, from which all proceeds, whither all returns."

This Divine Unity, symbolised by the one circle, is thus the alpha and omega of all existence. On the principle of "as above so below" we may deduce that what is attained at the last step (i.e. the highest adept above) is also that which is required at the first, or to put it yet another way, "the first shall be last." Thus to sense that All-Presence, that all encompassing One-ness, is the starting point not just the ending. The importance of understanding this is highlighted in the Occult Catechism (quote above from Page 120) where the Master asks the pupil:

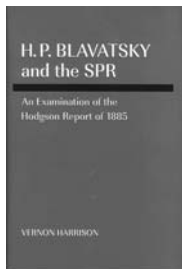
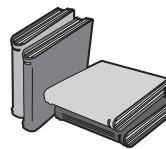
[L]ook around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?

"Brotherhood is no idle phrase" says the Master. For if we do not have that feeling of Unity, that sense of Universal Brotherhood, that sense of the underlying unity with all Life, then our studies will falter. At best they may just become barren, at worst to study the Occult Doctrine without this sense of Unity may lead our steps, albeit unconsciously, onto the left hand path. As HPB points out through the symbolism on page 5, once entirely separated from its Circle that which is found so easily turns into the sign of human sorcery — the five pointed star reversed. The Master M. writes:

It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets (*Mahatma Letters*, TUP, 252).

P.M.M.

Book Reviews



H.P. Blavatsky and the SPR: An Examination of the Hodgson Report of 1885. By Vernon Harrison, Ph.D. Pasadena: Theosophical University Press, 1997. xiii + 78 pp. Price \$15.00 US (cloth).

For over a century, H.P. Blavatsky has been looked upon as a clever fraud by the western establishment. Members of western academia have continued to publish books and papers that perpetuate this slander, supported undoubtedly by the contents of short biographies found in “respected” secondary reference books. These references derive their judgements from *The Report of the Committee Appointed to Investigate Phenomena Connected with the Theosophical Society*, later known simply as the Hodgson Report of 1885. There is a century of harm stemming from this report that investigator Vernon Harrison dismisses as reading “more like a portion of a judicial inquiry recording only the address of a Counsel for the Prosecution who has made up his mind in the early stages of the inquiry and thereafter is interested only in evidence, however dubious, that can be made to support his case” (p. 74).

Vernon Harrison, a member of the Society for Psychological Research, combines in this book an earlier paper entitled “J’Accuse” (Part 1), with a detailed line by line look at the Mahatma letters which he calls “J’Accuse d’autant plus” (Part 2). At the end of the book he replies to some criticisms that came out during his writing of the book, gives his professional opinion of the Hodgson Report and swears to this in a signed affidavit.

Dr. Harrison laments at the end of Part I, “J’Accuse,” that because the SPR committee in charge of this investigation seems to have done little more than rubber stamp this badly flawed report, that “never was opportunity so wasted” for “Madame H. P. Blavatsky was the most important occultist ever to appear before the SPR for investigation” (p. 33). He goes on to point out that had “the quondam Council of the Theosophical Society . . . allowed the legal and expert help she begged for, both Hodgson and the Society for Psychological Research would have been in dire trouble” (p. 33). The really ludicrous aspect of this entire report was the supposed motive of Blavatsky for perpetrating this alleged fraud. While the Coulombs could be suspected of trying to destroy Blavatsky out of revenge, Blavatsky’s motive for spending her entire life on the introduction and establishment of Theosophy in India “was that she was a Russian

agent set to foster and foment as widely as possible among the natives a disaffection towards British rule” (p. 6). Blavatsky herself in a letter written to the Indian members of the Theosophical Society writes:

As for myself, who can charge me with having acted like an imposter? with having, for instance taken one single pie from any living soul? with having ever asked for money, or even with having accepted it, notwithstanding that I was repeatedly offered large sums! Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of even the Padri class and Psychical Research Society have been unable to explain to this day, *viz.*, the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to the Society every penny I earned by writing for the papers, why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way, so that but for my Master’s repeated help, I should have died long ago from the effects of such voluntary hard labour. For the absurd Russian spy theory, if it still finds credit in some idiotic heads, has long ago disappeared, at any rate from the official brains of the Anglo-Indians.*

It is clear that Hodgson accepted all sorts of damning testimony against Blavatsky despite not being able to come up with a credible motive and despite there being an obvious motive for the Coulombs’ attempt to destroy Blavatsky’s reputation.

Dr. Harrison, a court expert in hand-writing analysis, notes that the main body of evidence remaining from this case is the hand writing of the various parties concerned. This is where Dr. Harrison focusses his investigation into the Hodgson Report.

Dr. Harrison points out that by using the techniques and methodology that Hodgson used in coming to his conclusions, it could be proven that H.P.B. wrote *Huckleberry Finn* and President Eisenhower wrote *The Secret Doctrine*. Obviously this is nonsense, as was the reasoning that Hodgson used for coming to

. . . continued on page 68

* “Why I Do Not Return to India.” *Blavatsky Collected Writings*. Vol. XII, p.161-62.

Alice Leighton Cleather

Joan Sutcliffe

Alice Cleather (A.L.C.) was a personal pupil of H.P.B.'s since 1887, becoming a member of her Esoteric Section and later her Inner Group. As she considered her meeting with H.P.B. the great turning point in her life, from which she started to live as a consciously awakened soul rather than a mere personality, her life became wholly inspired and guided by the theosophical teachings.

From the very first meeting she recognized that the real H.P.B. was an initiate guiding the personality of Helena Blavatsky, and a very great being. One of the things she also realized was the unique appearance of this messenger at a critical point within the law of cycles. 1875 and the years just following were a very important cyclic time, being a converging point for certain major cycles. Referring to the purpose behind the Theosophical Movement she wrote:

After thousands of years the *Path of Initiation*, the way to the "*Lesser Mysteries*," leading to the attainment of true immortality, was once more opened; not to a chosen few only, but to *the whole world*, could that world have understood the message. The truth about the inner man, his potential god-like nature, was freely offered by its immemorial Guardians, the Masters of Wisdom, to the human race, of which They are the avowed "Elder Brothers". . . .

This "golden opportunity" may not recur for another 2,500 years, in accordance with cyclic law which, at the close of the first 5,000 years of the Kali Yuga, permitted the Guardians of the Secret Wisdom of the Ages to open — even if ever so slightly — the Door of the Sanctuary, and let a beam of the sacred Light stream forth (Cleather 44).

Above all the members of the E.S. she remained faithful to her pledge. Following the death of H.P.B. she remained in the T.S. until 1895 working as a lecturer and writing articles. She was elected Corresponding Secretary of the Liverpool Lodge and she started an elementary Correspondence Class for students of Theosophy. During this period (1890 to 1895) she contributed a regular series in *The Theosophist* under the heading "Theosophy in Western Lands" which gave a report on all that was currently happening in the theosophical world, generally in the western hemisphere. She also took charge of the Press Bureau, which concerned the collecting of cuttings from newspapers and magazines of anything mentioning Theosophy.

When the split came in the Society she resigned and followed Judge, in recognition of his long standing as

a Chela of H.P.B. and the Masters and his sincerity to the deep and esoteric purpose of Brotherhood. After Judge's death she joined Katherine Tingley on the World Crusade, being an exceptionally fine lecturer. However, becoming disillusioned with all formal Theosophical organizations, she decided to work independently in whatever way possible to keep burning some light from these sacred mystical teachings in this dark age. Joined by Basil Crump, she became involved in an interpretation of the oriental symbolism in Richard Wagner's operas, presenting a series of lectures accompanied by music and coloured slides, showing that the themes of the operas represent allegories of the evolution of the Soul, with the emergence of the Inner Man, the struggles of the Will with the animal self, the fall of the spiritual man and the sowing of Karmic seeds, and the redemption through purity and compassion. These lectures were later printed in four small books.

She formed a group of students round her, whom she helped with questions but always encouraged to develop their own intuition and understanding through the practice of living out the teachings in their own lives. Because of her experience as a direct pupil of H.P.B. she was able to shed a penetrating light into obscure aspects of the philosophy and she was a great inspiring force to her own students. She founded the Blavatsky Association in London with William King-land for the purpose of preserving the original teachings, and this was a very vibrant centre until it ceased its operations in the late 1920s. The H.P.B. Library was also started by her with the same intention, using her own original editions of H.P.B.'s writings, and it is still in existence.

With Basil Crump and her son, Graham, she traveled first to Egypt and then to Italy where they visited and researched some of the ancient occult sites, such as the temple at Karnak and the sybelline oracles at Cumae and Tivoli.

In 1918 the Trio set off for India, on the way being torpedoed by a German submarine, then rescued in an open boat, but after having lost all their possessions. This period in India, which lasted for seven years, before her travels in China, she considered another of the intensely deep and inspiring periods of her life. It was here that she started her theosophical work in earnest, that of defending the life and work of her beloved teacher and she produced three books. *H.P. Blavatsky As I Knew Her* is a rather lovely collection of her personal reminiscences of H.P.B. *H.P. Blavatsky Her Life and Work for Humanity* is very deeply occult, and in it she gives the esoteric purpose

behind the Theosophical Movement. *H.P. Blavatsky A Great Betrayal* is definitely the most controversial of all her writings. In it she points out clearly and with sure knowledge the corruptions of Theosophy in the period following the death of H.P.B. which was causing much confusion and many innocent seekers to be grossly misled. Her book was a great eye opener, and her voice along with that of other clear sighted individuals helped arouse many students to seek out those pure teachings identical with the immemorial Mystery Schools.

Whilst in India, following the example of H.P.B. the Trio took the vows of Buddhism at Buddha Gaya under the sacred Bodhi tree where Buddha reached enlightenment. This Buddhism was identically the Ancient Wisdom of the Aryan Upanishads, and the soul of all the esoteric philosophies.

When the Trio moved to China in 1925, where they lived for eleven years, the fact that they had become acknowledged Buddhists brought them into contact with many leading Buddhist abbots of the Gelugpa Order, who received them with great respect as fellow lanoos. On several occasions they had audience with the Tashi Lama who accepted them as his disciples and approved their work. It was here that it became recognized that the teachings of H.P.B. are the same as the esoteric Mahayana Buddhism.

It was under the auspices of the Chinese Buddhist Research Society that an exact copy of the original edition of *The Voice of the Silence* was reprinted by A.L.C. and Basil Crump in 1927, and the Tashi Lama endorsed this edition with a special sutra written in Tibetan script.

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. . . **Book Review** *continued from page 66*

his conclusions. In Part 2 of this book, Dr. Harrison goes into more detail as he looks at the handwriting of Blavatsky, K.H., M., and Sinnett. Again, his conclusions concerning Hodgson's findings are strengthened with this closer scrutiny. Dr. Harrison gives us a description of "The Expert Witness" and his "Methods of Examination" before launching into his more detailed analysis of the Hodgson Report. This description allows the reader to see ideally how the Expert approaches an examination, the principles that he uses and then to see how he submits his report. This perspective allows us to see, as Dr. Harrison demonstrates, the unlikelihood of the main conclusions of Hodgson's handwriting evidence, the inadequacies of Hodgson's methodology as well as his lack of impartiality. It becomes very clear that Hodgson's conclusions are not only untrustworthy but also very improbable.

It was a dear wish of Mrs. Cleather's to go to Tibet, but at that time it was extremely difficult for a westerner to gain entrance, and several attempts to do so led to extreme hardships and ultimate failure. Learning of the death of the Tashi Lama in 1937, A.L.C. returned to Darjeeling, where she died on May 4th 1938. She was cremated by Hindu priests who remarked that the bright burning of the fire indicated the passing of a very good and pious soul.

Even though she believed that the T.S. had failed to live up to its original high purpose, she always insisted emphatically that for the sincere individual aspirant the age-old secret path is never closed. The Master may always be contacted on the Inner planes through the spiritual purity and striving of the determined seeker. In a letter to one of her pupils she wrote: "Any one may become a Chela at any time, within himself" (Henderson 40). However she stressed that it is the awakened Inner Self that treads the path, not the personality; and the awakening comes through recognition of that Mystical centre within oneself and detachment from merely personal concerns. The key lies in living for others. In another letter she wrote: "by just practising Brotherhood we actually accomplish a sort of miracle in ourselves, — we compel the Immortal within us to action" (Unpublished letter).

This was the ideal she lived for, and the ideal she saw embodied in her teacher, for she believed that H.P.B. was actually part of that Guardian Wall mentioned in *The Voice of the Silence*, and this was the direction in which she sincerely set her own goal. ☸

Vernon Harrison has not been the first person to defend HPB against the accusations made against her in this infamous report. William Kingsland, Beatrice Hastings, Victor Endersby, and Michael Gomes are just a few of the writers who have taken up Blavatsky's defence. As the inevitable flow of research proceeds, fair-minded people have at their disposal a greater arsenal with which to battle the unfounded accusations against HPB stemming from the Hodgson Report. Vernon Harrison has given the world another important tool with which to defend the honour of a most Honourable Lady.

[For additional historical background see Grace Knoche's fine review article "H.P. Blavatsky and The Society for Psychical Research" (*Sunrise*, June/July 1997). Also, see Ted Davy's early article "Blavatsky vs. Hodgson: Opportunity to Right a Century-Old Wrong" (*The Canadian Theosophist*, July/Aug. 1986) where he looked at the history of the SPR case. - Editor]

More Theosophical Friends Remembered

William T. Ross, a member of the Southwest District of T.S. in America, died April 23, 1997. Members of Edmonton T.S. had the privilege of meeting Will during his cross-Canada lecture tour in the fall of 1981. On September 10th he spoke on “*Can We Know Where We Are Going?*” He delighted the public audience with his charm and wit. Having joined the T.S. in 1914 he had many anecdotes and considerable experience to pass on. We are sure he will be missed but many fond memories of him will live on.

George E. Linton, a member of the Portland Branch of T.S. in America died January 27, 1997. He had been a T.S. member for seventy years. Together with Virginia Hanson, he co-authored *The Reader’s Guide to “The Mahatma Letters to A.P. Sinnett”*, first published by TPH-Adyar in 1972; the second, revised edition was published in 1988. The members of Edmonton T.S. did a detailed, chronological study of *The Mahatma Letters to A.P. Sinnett*; the *Readers Guide* proved a valuable resource.

A thoughtful obituary, written by Nancy Harper Secrest, appeared in the April 1997 issue of *The Quest*. A few details are provided here: Mr. Linton was born near Kerby, Oregon on June 25, 1903. He was the youngest graduate at what is now Oregon State University. He spent his entire professional career with the US Army Corps of Engineers. Following an early retirement, he then used his engineering skill on numerous theosophical projects in both the U.S. and Adyar. He also served on the Boards of T.S. in America, the Krotona Institute in Ojai, California, and Camp Indralaya on Orcas Island, Washington. He is described overall as a very giving man. He is survived by his wife, Dulcie, whom he wed in 1931.

... **Hercules** continued from page 59

statement of the whole message of this sign [Virgo]: ‘Matter is the vehicle for the manifestation of soul on this turn of the spiral; and soul is the vehicle on a higher turn of the spiral for the manifestation of spirit, and these three are a trinity synthesised by Life which pervades them all.’”

After some searching, this ‘quote’ was located on page 49, volume I. But it reads:

“Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all.”

The phrase, ‘turn of the spiral’ is wonderfully ambiguous compared with ‘plane of existence,’ and allows much latitude. Here, an extra step of dissimulation took place, pretending to be original. Those finding Bailey’s quotes elsewhere are forewarned. We will stop here, as the second half of the book is similar.

However, on page 96 appears an editor’s note stating that the work *The Reappearance of the Christ*, was dictated by The Tibetan in 1948. The introductory paragraphs at the beginning of each chapter by The Tibetan, are in the best tradition of the church pulpit. Are we expected to believe that this is the same Djual Khool who was the favorite chela of the Mahatma and has not only defected from all his eastern knowledge, but become a promoter of something ridiculed in Theosophy, namely, the ‘second coming of Jesus’? Absurd.

In this work on ‘astrology,’ we find in its 111 pages, 156 places where the word ‘God’ appears, 84 Christ or Jesus the Christ, World Saviour 13 times, Virgin Mary 8, and Father in Heaven, just 5. It is a work by a deluded Christian, for gullible Christians, and its reading would be, to use T. Subba Row’s word, ‘unprofitable.’ Once again, Bailey advocates may believe what they will, but it isn’t Theosophy. ☹

... **Vampire** continued from page 57


of the mind-set to be avoided. In *Isis Unveiled*, H.P. Blavatsky writes:

Let the student of occult sciences make his own nature . . . pure and his thoughts . . . elevated . . . and he may sleep unmolested by vampire, incubus, or succubus. Around the insensible form of such a sleeper the immortal spirit sheds a power divine that protects it from evil approaches, as though it were a crystal wall (*Isis I 460*).

The buddhist middle way concept of detachment should also be borne in mind. As mentioned earlier, “[g]reat minds love isolation, from an instinctive feeling” to seclude themselves. However, “[m]odern life has created a social condition, in which solitude, so salutary to spiritual meditation, cannot be realized; it is a human whirlpool to which vampirism has become allured” (Fortin 148). Although we are of necessity *in* the world we need not necessarily be *of* the world. A moral/ethical life is definitely a requirement to averting vampiric influences. Knowledge/awareness can also go a long way.

There is a tendency currently prevalent in society to promote a ‘victim’ mentality among the populace. Unfortunately, if you consider yourself a victim, in this instance, you may be leaving yourself open to in fact becoming one. Victimization implies passivity, the opposite of the exercise of strong will and uplifted thought so

necessary to repel negativity — in whatever form. Another dangerous practice is that of ‘astral travel,’ sometimes also referred to as ‘soul travel’ and mistakenly believed by some to be a means of spiritual development. In esoteric eastern literature the necessity of having total control over all desires and passions is stressed — the moral, ethical, and spiritual virtues must be fully developed. At certain points along the path of spiritual development, siddhis* appear as signposts of a certain level of attainment. These abilities have developed naturally and, simply stated, from the top down; not from the bottom up (where our desires, emotions and personal motives reign). Consciously developing the ability to separate the astral body from the physical (at best to satisfy one’s curiosity and at worst to spy upon, harass or attempt to influence others) logically provides strong tendencies toward becoming a vampire following the death of the physical body. The habitual exit from and return to the physical body during life may not be an easy habit to break at the end of the person’s earthly cycle. The urge to perpetuate earthly existence, due to the materialistic tendencies inherent in this activity, may trap such a ‘traveller.’

This article merely touches upon the subject of vampirism. More information can be found in early theosophical literature. A study of the nature of elementals and elementaries would also serve well to further explain the underlying means by which the vampiric phenomena are effected. 

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* [sanskrit] “‘attributes of perfection’; phenomenal powers acquired through holiness by Yogis” (*Theos. Gloss*).



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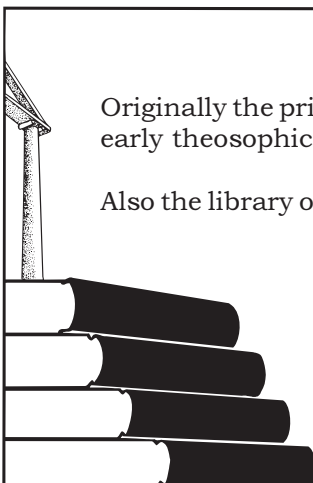
H.P.B. LIBRARY

Originally the private collection of Alice Cleather, a personal pupil of HPB, the library contains early theosophical and related philosophical literature, which may be borrowed by mail.

Also the library offers for sale books written by A. Cleather and some theosophical pamphlets.

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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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