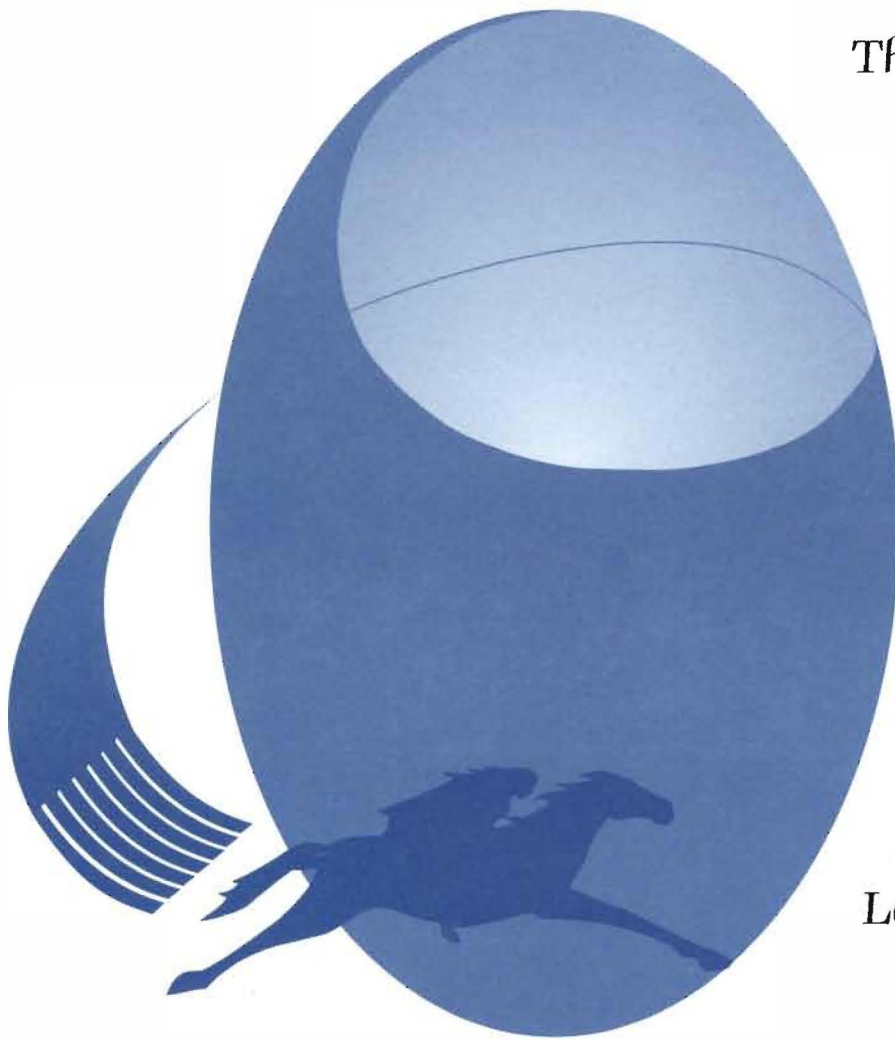


FOHAT

Volume IX, Number 3

Fall 2005



*The Evolution of a
Theosophist*

*Truths and
Courteous Lies*

*Intuition
and
Instinct*

*Hurricane
Katrina and the
Loss of Sovereignty*

A Vehicle for the Ancient Wisdom Tradition

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

H.P. Blavatsky Defense Fund

The above named defense fund has only one purpose — to raise \$10,000 in order to publish an authentic Volume I of *HPB's Letters*.

The Aquarian Theosophist (www.teosofia.com/AT.html) will print a thermometer in each of its *Supplements* showing what progress toward the goal is being made. **(Total as of September 2005: \$4583.00)**. Checks, etc. can be made payable to Jerome Wheeler [Blavatsky Defense Fund], and mailed to —

Blavatsky Defense Fund
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Los Angeles, CA 90007-4108
U.S.A.

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As the volume will NOT be facsimile, some idea of its proposed contents are:

In the forward to the volume there will be two items written by Madame Blavatsky:

1. "Why I Do Not return to India"
2. Madame Blavatsky's March 11, 1885 letter to Colonel Olcott.

Both these items describe the necessary attitude of a student seeking the Spiritual Path.

It will not contain the Solovyoff series. An appendix containing HPB's letter detailing why Solovyoff is an unreliable purveyor of information will be included along with reasons for omitting the "Russian Spy" item.

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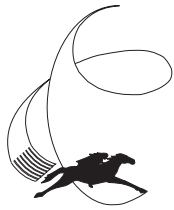
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FOHAT

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Errata

In our last issue on the inside front cover, the URL for *The Aquarian Theosophist* was listed incorrectly. It should have read www.teosofia.com/AT.html.

In our last issue in "The Embellishment of Truth" by Carlos Aveline, it was incorrectly written that "In June 2004, the Theosophical Publishing House-Wheaton published the volume entitled *Letters of H.P. Blavatsky*", it should read that "In 2003, the Theosophical Publishing House-Wheaton published the volume entitled *Letters of H.P. Blavatsky*".

The Theosophical Approach

People generally believe that they are honest and speak truthfully. Sometimes when they are pursuing some desire or avoiding some pain, they find themselves rationalizing things so they can maintain a feeling of integrity. One's integrity is important. Theosophy recognizes this and seems to have developed a system for upholding it.

We live in an era of confusion. People's reputations are treated in a cavalier manner. We confuse the truth of a person's life with Truth. Certainly the two are related, but who among us is wise enough to comment on another's life, its motivations and morality? Consequently, we must protect each other's reputation and stick to commenting on what is important, that is, the ideas written and spoken or conveyed artistically by a person. A liar can speak the truth, a truthful man can utter falsehood, and the only way we will be able to see this is if we study the ideas themselves. All the rest amounts to idle gossip, and no *true* historian should allow himself to get caught up in such nonsense.

In a review of *The Esoteric World of Madame Blavatsky*, Ernest Pelletier commented that he was disturbed by the silent editing in the book (*Fohat*, Vol. V, No. 2). Pelletier approached the volume as a scholarly work that collected stories of HPB's phenomena. However, as a scholarly work it is almost useless as it does not use the passages to argue any point, and as a collection of stories, they have been silently edited so that any scholar using the book would be forced to abandon it and look up more primary sources.

I suspect because of this, Carlos Aveline approached the book differently (*Fohat*, Vol. IX, No. 2). He looked at the book as striving for a popular audience. He questioned how such an audience would react to a work that presented true stories mixed with lies. The implication in this type of approach is that the author is telling the reader that although he believes certain stories to be untruthful, others may disagree, so here are the stories. Some of the stories, those we view as lies, were created to undermine HPB's reputation. By bringing up her reputation at all, the implication is that it is fair to question it, that it is a legitimate area of discourse. This might be what historians do today, but such work does nothing to advance knowledge of history or of Man. The psycho-material vessels through which history is practiced are not important, but rather the ideas that are channeled through them. This cult of the individual is just another sign of the sickness of our time.

HPB's reputation is a distraction. A Theosophist will naturally turn with disgust from any work that tries to legitimize such discussion. A Theosophist takes as his first object, Universal Brotherhood. Both his friend and his enemy can teach him; both deserve respect. Because they deserve respect he focuses on the argument, not on the motivation for this argument. HPB writes on coming to the truth of things as follows (from "A Reply To Our Critics", CWIII, 225), "Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision." This is taken from a short article defending the editorial position of

The Theosophist in not discriminating against the beliefs of others. The TS holds no dogmas. Consequently, it is not concerned with weighing people's reputations. In fact if your Society holds no dogmas, there is no reason to worry about what motivates others to argue as they do. In every case you can assume they are motivated by trying to understand the world. So they can claim anything? No! If you accept the object of Universal Brotherhood, then we will stay away from hurting others, including maligning their reputations. When you malign someone's reputation you are separating him from the herd so as to make it okay to attack him, and more importantly by extension, those ideas that he stands for. Maligning another's reputation is a form of cowardice that no true Theosophist would stoop to. It is a lie as the accuser is purporting the accused to possess certain motivations that they have no way of verifying. HPB makes it perfectly clear that anyone who lies is not a Theosophist (CW XII, 595). What she is referring to here are the truths involved in trying to understand the world.

Theosophists do not protect HPB's reputation because they worship her, they protect her reputation because they are pledged to protect the reputation of all people. HPB tried to change the rules of engagement so that in future we would stick to the facts and those theories about the world stemming from the facts. Everyone was to be accorded respect. We cannot know anyone else's motivation, so why try to guess? There is no lasting truth to be found in such investigation. The reason people would have a problem with *The Esoteric World of Madame Blavatsky* is that the book presents the material in such a way as to reintroduce the question of HPB's reputation as a legitimate field of discussion. Is any theosophist willing to put up his or her personal history — the lies, the rationalizations, the errors in judgment — as a testament to the veracity of their ideas and written work? Blavatsky reminds us:

For, if the spirit of true Theosophy does not permit of aggressiveness being used, yet it does demand in some cases active defence, and it does impose on everyone of us the duty of taking an active interest in the welfare of a brother, especially of a persecuted brother, as Mr. Judge is now. Is it the part of a "Brother-Fellow" to remain indifferent and inactive when one who has done so much for the noble and sacred CAUSE is vilified for its sake, hence, for that of every Theosophist; when he is selected by the enemy as the mark of all the lying and damaging attacks of those who wish to destroy the Society in order to build on its ruins another, a *bogus* Body of the same name, and to enshrine therein an idol with feet of clay and a heart full of selfishness and evil, for the admiration and worship of credulous fools? Can we allow them to achieve this object when they seek to ensure success by ruining the character of this most unselfish champion of our T.S.? Put yourselves in the victim's place, and then act as you think your Brothers should act towards you under similar circumstances. Let us protest, I say, all of us; protest by word and deed. (CW XII, 595)

It seems clear what all our duties must be.



Letters to the Editor:

[The following two letters from Daniel Caldwell first appeared on *theos-talk@yahogroups.com*, July 8th & August 18th respectively, and are here edited together - ed.]

July 8, 2005

In the latest issue of *Fohat* magazine (Summer 2005, pp. 31-32) Carlos Cardoso Aveline in an article titled “The Embellishment of Truth: Understanding Self-Delusion in the Esoteric Movement” described my book *The Esoteric World of Madame Blavatsky* as a “disgusting volume”!

He wrote in part:

In the year 2000, the Theosophical Publishing House/Quest Books published the unfortunate volume *The Esoteric World of Madame Blavatsky*, by Daniel Caldwell. This 452 pp. book is a collection of testimonies, false and true, about the life of H.P. Blavatsky. With this book, Daniel Caldwell inaugurated a new “editorial policy” adopted by the Adyar Theosophical Society in America, [see footnote below] which consists of publishing lies and libels invented by the old enemies of H.P. Blavatsky and of the theosophical movement as if they were authentic documents. The new editorial “policy” also includes publishing these false accusations scattered amidst authentic documents, which makes it harder for the inexperienced student to identify the falsehoods whose effect — if unresisted — would be killing HPB’s memory and destroying its spiritual vibration at the moral, ethical and occult levels, which are inevitably interconnected. . . . In the disgusting volume *The Esoteric World of Madame Blavatsky* — while believing the editor has selected truthful documents — the reader will bump into many of the lies written against HPB. There he will see two texts by Emma Coulomb . . . with no word from the “editor” Daniel Caldwell admitting he is publishing documents which have no trace of truth in them whatsoever.

Caldwell’s book also contains two texts by Mr. Solovyov with attacks against HPB; one false testimony by Mr. Richard Hodgson, several false accusations against HPB made by Moncure D. Conway and many other unjust attacks *aimed at her who is not here to defend herself*. The disgusting material includes utter disrespect for two Sacred Teachers and Their names, in one of the libels signed by Emma Coulomb. Its reproduction by a Publishing House which calls itself “Theosophical” is something which surpasses

and goes relatively far beyond the limits of absurdity. . . .

It is true that the editor of *The Esoteric World of Madame Blavatsky* wrote at the preface of the book: “These reminiscences by her relatives, acquaintances, friends, co-workers, and enemies give a vivid portrayal of Madame Blavatsky’s personality and allow the reader to enter into the historical milieu of her time.” But he forgot the profound difference between an enemy and a liar. An enemy, says the dictionary, is an adversary or an opponent — often an honest person. A liar is a person who tells lies — or who *knowingly helps propagating them*. Enemies may say unpleasant truths and we should be able to learn from them. The problem is not with enemies, then, but with *false testimonies*. The editor of *The Esoteric World of Madame Blavatsky* wrongly called “reminiscences” the old, well-known falsehoods and proven lies. He and TPH-Wheaton considered them beautiful enough to go to the public.

[Footnote: This Editorial “policy” does not have the approval of the International President of the Adyar Society, Mrs. Radha Burnier, as she clarified in a letter addressed to me and dated 24 June 2004.]

In regards to Aveline’s comments about the adding of negative accounts by Coulomb and Hodgson, etc. to the Wheaton edition of my book *The Esoteric World of Madame Blavatsky*, it was *my* decision and only *my* decision to add them so that readers could see what the charges against HPB were, especially since many of the other accounts by “friendly” witnesses refer to these charges, and even make comments about the charges, etc.

I saw no good reason to hide the “negative” accounts from readers. . . .

And by giving the accounts, the reader can start to understand the relevance of what the other witnesses say.

Furthermore, I was motivated to include them in light of what HPB once wrote:

. . . Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision. (H.P. Blavatsky. *The Theosophist*, July, 1881, p. 218.)

I wanted the reader to be able to compare notes and hear both sides. What is wrong with that?

Notice *also* that in some of my editorial notes attention is called to the conflicting testimony and even to the falsity of the charges against HPB:

- p. 185: “Her phenomena and the reality of her teachers were both controversial matters, eliciting both believing acceptance (sometimes with independent confirmation) and skeptical rejection, as the following selections illustrate.”
- p. 205: “Emma Coulomb later claimed that she collaborated with HPB at Adyar, as she had earlier in Bombay, in producing false phenomena; however, her descriptions of what she did are not consistent with the observations of others, who witnessed the phenomena, both Indians and Westerners, as some of the following selections demonstrate.”
- p. 263: “Meanwhile, a vicious attack on Blavatsky by two of her staff members at Adyar, Alexis and Emma Coulomb, was rapidly building up. . . . She wished to sue the couple, already dismissed from Adyar for their gross libel concerning her supposedly fraudulent production of psychic phenomena. . . .”
- p. 264: “The Coulomb attack, as was later evident, had no solid foundation whatsoever. It was based on forged and partially forged letters, purporting to have been written by H.P. Blavatsky, with instructions to arrange fraudulent psychic phenomena of various kinds.”
- p. 264: “In 1963, Adlai Waterman . . . refuted Hodgson’s contentions against Madame Blavatsky. . . . Another refutation of some of Hodgson’s charges against HPB is Vernon Harrison’s article. . . .”
- p. 406: “In May 1884, the Coulomb couple were expelled from the Theosophical Society for theft, attempted extortion and slander. . . .”
- p. 415: “At first, relations between the two were friendly, but Solovyov turned against HPB and wrote a book. . . in which he attempted to portray HPB as a fraud.” . . . Hasting, *Solovyoff’s Fraud*. . . .

[OBTW, the one selection by Solovyoff in the book is not an “attack” on HPB contrary to what Aveline contends.]

Surely the perceptive reader of all this material will be able to see that one should take what these writers say with a grain of salt.

Furthermore, I specifically selected the material by Coulomb and Hodgson to put in *juxtaposition* with other accounts which show that what they (Coulomb

and Hodgson) say about, for example, the appearances of the Masters, must surely be off the mark, to say the least or as I believe . . . wrong . . . false.

If anything, the accounts by the above “enemies” of HPB found next to other accounts will make the reader . . . *think* about the charges and their validity. And if they are perceptive at all, they should at least conclude that the Coulomb/Hodgson charges should not be taken at face value without carefully considering other material which is also found in the book or what can be found in the Waterman and Harrison books.

Some thoughtful readers may dig deeper and try to determine for themselves what happened. . . .

August 18, 2005

[Again,] Concerning certain material in my book *The Esoteric World of Madame Blavatsky*, Mr. Aveline wrote:

The disgusting material includes utter disrespect for two Sacred Teachers and Their names, in one of the libels signed by Emma Coulomb. Its reproduction by a Publishing House which calls itself “Theosophical” is something which surpasses and goes relatively far beyond the limits of absurdity. . . . As to this kind of action, there are two levels of karma: the karma of actively publishing lies against the Masters and HPB, and the karma of anyone who knows about this and does nothing. This will not be the karma of earnest students. . . . [Fohat, Summer 2005, p. 32]

Trying to understand Mr. Aveline’s reasoning in this matter, I wonder if his above comments about “beyond the limits of absurdity” and the creation of karma (“bad” I assume) would *also* apply to a 1995 photocopied “reproduction” of Emma Coulomb’s pamphlet??

In 1995, the Edmonton Theosophical Society (who is also the publisher of *Fohat*) reprinted the *entire* 112 pages of Madame Coulomb’s “disgusting” (to use Aveline’s description) pamphlet.

There are no publisher’s comments or notes appended to this reproduction to indicate to readers that this pamphlet contains “old well-known falsehoods and proven lies” (again to use Mr. Aveline’s phrasology).

So would Mr. Aveline also conclude that the “reproduction [of the Coulomb pamphlet] by a Publishing House which calls itself ‘Theosophical’ is something which surpasses and goes relatively far beyond the limits of absurdity. . . .”?????

. . . continued on page 68

Two Spiritual Forces: Intuition and Instinct

Part I

Karin Smith

Mind is one of the most mysterious and complex aspects of our life, difficult to define except through its functions, such as thinking, reasoning, consciousness, awareness, feeling, memory, will and so on. It is nothing we can grasp and explain even though we use it all the time. Through this principle, manas or mind, we become who we really are, and its presence sets us apart from the animal kingdom. It is through this mind that we can scale to great heights, or sink to even greater depths. Our senses are able to receive impressions and communicate them to the mind, which in its turn assimilates the information and uses it to understand the world of manifestation. Mind is soul; it is the one link we have with spirit. Yet, none of its functions are infallible, and man must struggle to overcome ignorance through a higher medium, that is, his intuition and instinct until he reaches enlightenment.

Blavatsky describes Manas in the following way:

What again is Manas and its functions? In its purely metaphysical aspect, Manas, being again one remove (on the downward plane) from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is *Spiritual Self-Consciousness*, in itself, and Divine Consciousness when united with Buddhi, which is the true “producer” of that “production” (vikāra), or Self-Consciousness, through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the human mind, or lower Manas. (CW XII 630¹)

So where do instinct and intuition fit in the scheme of our mental activity and states of consciousness? Are they a function of mind alone, or are they more than that?

H.P.B. describes intuition as “the instinct of the soul”, making one to appear as the “higher” aspect of the other, yet to some extent a similar function. Perhaps we could say that instinct and intuition are related to our lower and higher principles. It is similar to the idea of higher and lower Manas, which doesn’t mean that we have two “manas”, but that its function decides whether we are reaching towards spirit, or just expressing a mental activity. Hence intuition be-

comes the guiding force for higher manas, since it reaches the Buddhist principle, while instinct functions more with our lower manasic/psychic/etheric principles, yet both are related to “spirit”. In *Isis* she writes “In losing instinct, man loses his intuitional powers, which are the crown and ultimatum of instinct” (IU I 433). This tells us that they are both related to each other, and that the function of one affects the other.

Iamblichus describes intuition as:

. . . a faculty in the human mind which is immensely superior to all those which are grafted or engendered in us. By means of it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and super-human power of the inhabitants of the celestial spheres. By this faculty we find ourselves finally liberated from the dominion of Destiny [karma], and we become, so to say, arbiters of our own fate. For when the most excellent part of us finds itself filled with energy, and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in bondage to every-day life; it exchanges its ordinary existence for another one, and renounces the conventional habits which belong to the external order of things, to give itself up to, and mix itself with, another order of things which reigns in that most elevated state of existence . . . (CW XI 253²)

This is the power of intuition in its most developed form.

The faculty of intuition is so important that time and again we are told we should strive to develop it. It is not just paying attention to the hunches we get while we are trying to solve any of life’s problems, or realizing something is going to happen before it does. There is something much more essential. It is obtaining knowledge instantaneously, an immediate awareness of things as they really are and our being sure that it is right, that is, knowing without a doubt. We need to get back what we lost when mankind developed mind and forgot spirit, and the only way to get it back is through our own efforts.

Historically speaking, and according to Theosophical teachings, prior to our having “activated” the mind

¹ “Esoteric Instruction III”.

² “Occultism Versus the Occult Arts”.

principle, we used to respond and act according to our instinct and intuition, or a more direct communication with spirit. Spirit alone was worshipped. Man knew everything, he had unlimited sight, and could understand things at once, because he still had his third eye. The new senses which man developed were used more to understand his environment, and with the development of mind, he changed his awareness. Slowly man relied more on the Manasic principle to attain his goals, and through this lost his spiritual intuition. As man came down in his progressive cycle of evolution into a more material environment and aided by his Manasic principle, it all went at the cost of Spirit. Materialism drowned his intuition in the waters of ratiocination. Nowadays we must add to this the scepticism of the age, especially towards anything spiritual. Unless we equilibrate this materialism, scepticism and egocentricity with intuition and altruism, we will never develop that intuitive faculty of the soul, we will never be in touch with our Buddhic principle. It was a cycle of necessity for man to reach the apex of materialism, and now the cycle must be reversed.

Knowledge of the divine changed with the downward cycle. From worshipping only Spirit, with a feeling of devotion and of one-ness with all existence, mankind divided itself into the righteous and the unrighteous, into the right hand path and the left hand path. Soon man was worshipping minor gods, and daemons; religions sprouted, which built dogmas and man lost his sense of truth, and of one-ness. Devotion became fanaticism, which in turn gave way to strife among peoples and nations. Religion was just the dead letter of dogmas, with no soul, no spiritual intuition to guide it. Man's knowledge of the divine, which had expanded through his observations, knowledge and intuition in former times, now became hidden from profanation under different symbols, occult meanings, allegories and teachings, which are now left to man's own efforts to regain. As H.P.B. mentions in *The Secret Doctrine*:

Yet the metaphorical FALL, and as metaphorical atonement and crucifixion, led Western Humanity through roads knee-deep in blood. Worse than all, they led it to believe in the dogma of the evil spirit distinct from the spirit of all good, whereas the former lives in all matter and pre-eminently in man. Finally it created the God-slandering dogma of Hell and eternal perdition; it spread a thick film between the *higher intuitions* [emphasis mine] of man and divine verities; and, most pernicious result of all, it made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other earths. Henceforth the people were led to accept, as the problematical consolation for this world's sorrows, the thought of original sin. (SD II 484)

On the one hand, we have the idea of original sin in the West and, on the other, the belief in the law of karma in the East. With the latter, it is the belief in divine justice, but with the former it is the belief in divine punishment. Nemesis among the early Greeks was not a goddess, "but a moral feeling" — a feeling of keeping within the "limits of Nature and righteousness" which also degenerated in time, and the "feeling" was deified. It is not quite like karma, for as H.P.B. says:

Karma is a highly philosophical truth, a most divine noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and ennobles our conceptions of what divine immutable Justice ought to be, instead of degrading the unknown and unknowable Deity by making it the whimsical, cruel tyrant, which we call Providence. (SD II 305-306 ft)

So again, it is through man's intuition that such a concept as the Law of Karma is accepted and understood, a concept which tells us that through our intuition and our instinct we develop our own moral fibre and ethical outlook on life.

Religion is not our only source to enhance intuition. Many a scientist has had some illumination while concentrating deeply in his studies, finding some of the "truths of nature's laws" or of man's being, to understand the universe we live in. These are the great discoveries which sometimes happen simultaneously in different parts of the world, by different people. When the time is ripe for certain knowledge to appear, it will by the intuitive faculties of scientific minds. Yet not all knowledge originates in the intuitive minds of scientists, for most of it is just the struggle of ratiocination.

In *Isis* H.P.B. tells us:

The fruit of the Tree of Knowledge gives death without the fruit of the Tree of Life. Man must know *himself* before he can hope to know the ultimate genesis even of beings and powers less developed in their inner nature than himself. So with religion and science; united two in one they were infallible, for the spiritual intuition was there to supply the limitations of physical senses. Separated, exact science rejects the help of the inner voice, while religion becomes merely dogmatic theology — each is but a corpse without a soul. (IU II 264)

If science without spirit is a corpse, then one wonders if that is why so many scientific experiments done nowadays, especially with animals — as it causes suffering to our brothers — are but black magic disguised as science, since every new discovery has the potentiality for good or for evil.

Mr. John E. Keely invented "a wide variety of devices said to be based on an undiscovered force in nature, related to the harmonics of etheric laya centers" (CW

XIII 384³). Speaking of his invention, H.P.B. explains that

His inter-etheric point is the *laya*-point of the Occultists, which, however, does not require “an infinite mind to *understand* it,” but only a specific intuition and ability to trace its hiding-place in this world of matter. Of course, the *laya centre* cannot be produced, but an *inter-etheric vacuum* can — as proved in the production of bell-sounds in space. Mr. Keely speaks as an unconscious Occultist. . . . (SD I 557)

and we may add, as a great intuitive being. And so it is with other scientists, and with geniuses, though with the latter it is the makeup and quality of the physical shell which will allow an adequate transmission from the Inner man. In artists as well as in scientists

“the manifestations of genius” in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form — the man of clay — in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Aeschylus, or a Shakespeare are, of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. (CW XII 15⁴)

We are given certain keys to understand the importance of intuition, and also how to further develop it. For example, Master K.H. mentions in one of his letters that Occultists didn’t intend to conceal information, but rather to secure it in a “safe-box, the key to which is — intuition” (ML 279). This in itself tells us the importance of developing our intuition through our own efforts, of finding truth behind the veil. Plotinus tells us that the secret, Gnosis or knowledge of Theosophy has

three ascending steps: opinion, science and *illumination*. . . . “[T]he means or instrument of opinion is sense, or perception; of science, dialectics; of illumination, *intuition* (or divine instinct). To the last, *reason is subordinate*; it is absolute knowledge founded on the identification of the mind with the object known.” (IU I 434)

These three steps point out the way how to understand spiritual teachings and the manifested universe, and how to study: first the necessity of being aware and observant, then the necessity of rationalizing, but the third, the most important, is our intuition, those flashes of knowledge we obtain and which tell us that we are on the right path. It is the same idea which H.P.B. mentions in the Introduction to the Esoteric Teachings, expressing very strongly that no student is to ask questions out of pure curiosity, but that they should try to find their own an-

swers, in order to develop intuition. Therefore arguments were not allowed, and the student was to free his mind from any preconceived ideas, to be open to the new teachings, concentrating the mind completely on the instructions. For, as she reminds us, an adept becomes through his own exertion, and so must we.

Intuition can also point out the way towards “the duties that Karma has given us” (CW IX 400-H) and thus work unselfishly to help others and in harmony with nature. Become aware of others by being totally conscious and present at all times, and remember that Man is but a “copy of the Universe and has in himself a portion of the Supreme Being” (CW IX 400-J), that is, he has “an intuitional perception of . . . being the vehicle of the manifested Avalokiteshvara or Divine Atma” (FYT 32). What this does, is to open our faith in the law of justice, that is, in the law of karma, and in the realization that whatever we go through is fine, for it is Divine Spirit acting through us, since we chose our own lives and we must take the responsibility of our own acts, thoughts, and words. We must keep in mind that “egotism is but the sin of separateness, and intuition cannot take root on such soil.”

Meditation has always been a means to quiet the mind and listen to the voice of our higher Self. But how can one know if the thoughts we get come from the higher Self, and not the prattle of one’s mind or just wishful thinking? We need to use discrimination and knowledge to sift through the information we receive and trust our inner voice. But this comes only through practice, nothing is infallible. Intuition sees directly without the mental ratiocination, therefore during the meditative moments when we are quieting the mind, our Buddhist wisdom has a chance to express itself through our intuition. There is a sudden insight into things, people, or ideas; in a split second we get an illumination into a reality. We can recognize a true insight for it is usually a moment of genius, a moment of the eternal verities of life, which has no sight of the egoism of the age and the blindness of selfishness.

Calming the mind is one of the most essential ways of letting your intuitive voice reach you, by concentrating as you meditate on your breath, and silencing the thought process. If a student is not able to silence the mental process, sometimes it helps to visualize a flower or some object, and concentrate on that. Contemplating an image, like a Mandala, can help you calm the mind, and with practice you will be able to achieve this.

. . . continued on page 71

³ “Bibliography”.

⁴ “Genius”.

The Resurgence of Pseudo-Theosophy*

Jerome

The potpourri of lies and truth which Daniel Caldwell has served up to the public entitled *The Esoteric World of Madame Blavatsky*, needs a few comments to warn the unwary. This book has items by Emma Coulomb, Moncure D. Conway, Solovyoff, and Hodgson scattered into the book, usually WITH NO WARNING; as if this batch of known liars were presenting a truthful picture of Madame Blavatsky's so-called milieu, or soirées.

Mr. Caldwell is very careful to tell us about what animated him, and uses HPB's advice as a cover for his policy:

. . . Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision. (H.P. Blavatsky, *The Theosophist*, July, 1881, p.218)

He even adds that he “wanted the reader to be able to compare notes and hear both sides. What is wrong with that?”

Daniel is proud to say he “CHOSE” the enemies and liars found in his book; that moreover he did this as a way of creating **contrast** and thereby arriving at the truth.

But does the use of evidence in the book actually support this claim?

From the dust jacket onward the volume takes a parlor-game approach to Madame Blavatsky's life. The reader is treated to phenomena, phenomena, and more phenomena until he is transformed into a veritable thaumaturgical sot, drunk on the wonders of his *emotional* thirst for *marvels*.

Emma Coulomb's disgusting description of the Master is presented with the casual almost offhand comment that it was untrue. Then why present it!!

Again and again similar incidents of known liars are presented as if they were respectable sources of evidence, though eventually proven untrue.

If you go to the biography: *H.P.B. . . .* by Sylvia Cranston, a heavily documented volume and look up words like, Coulomb, Conway, Solovyoff, etc. you will see that Daniel Caldwell is using these insertions as a way of poisoning the well of available information, of destruction by innuendo — partly by what he uses for insertions, *partly by what he chooses to leave out*.

Remember Daniel is presumably following HPB's advice that —

Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision.

Ok, but is the reader getting an honest *contrast*, or a *Hall of Mirrors*?

If an editor inserts a single sentence in the beginning of his book that he will be presenting the views of both enemies and friends, but usually does NOTHING to say *which is which* as the items actually turn up, *is the editor presenting contrast or confusion*?

What about the readers? You who have read this book, have you found a page of philosophy? Has Daniel treated you to HPB's two-page article describing the rise and fall of phenomena as part of his *contrast* so you, the reader, can hear both sides. In fact, good reader, did you run across any ethics? Did Daniel carefully leave out of his book those incidents of phenomena that would show CONTRAST, that would give another view of this Spiritual Teacher than that presented by the Conways and the Coulobms — something beyond growing teacups and catching letters?

What about the way Madame Blavatsky made her voyage to America? In steerage! In the 19th century only cattle, slaves and immigrants traveled *steerage*. Was it a normal nightmare, or an unusually bad one — this steerage trip? According to Lloyd's of London it was an unusually trying voyage. What about the *reason* she purchased her *steerage ticket*?

When purchasing her first-class ticket, HPB noticed a woman in tears. On asking the problem she discov-

* *Fohat* received this article July 30th apparently in response, at least partly so, to Daniel Caldwell's letter to the editor first published on *theos-talk@yahoogroups.com* on July 8th.

ered that the lady had been sold bogus tickets. Thereupon HPB exchanged her first-class ticket for steerage tickets for herself and the woman with children. Arriving in New York without money HPB used her artistic talents to survive, making ties and artificial flowers.

The ethical CONTRAST is left in the shade. Hearing both sides is *inconvenient* when it lends wings to the eagle.

In fact, the greatest *phenomena* if you are thirsty for *real* occult phenomena rather than the type presented in this book is the Theosophical Philosophy. The 18+ books written and published by Madame Blavatsky in 15 years saving millions of people from skeptical disbelief and the jungle of conflicting religions is a phenomenon of the first order.

Did Caldwell recount to you the mysterious phenomena that occurred when HPB was forced out of India by the betrayal of Col. Olcott¹ and other fair-weather friends? On the voyage to Italy the Masters went into high gear on behalf of their betrayed, *almost dead*, but *doggedly loyal* AGENT. For you see, good reader, ingratitude is not one of their vices. Every morning sheaves of MSS² for the forthcoming Secret Doctrine were appearing on her work area — an area quite bare on retiring.

A book of this type does not create CONTRAST or aid one to *hear both sides of the story*. On the contrary, by ignoring the ethical and the philosophical, you create a poison stream for future pilgrims, and leave us in a HALL OF MIRRORS. Every circus has one. They are built by the misuse of *contrast*.

The dust jacket of *The Esoteric World of Madame Blavatsky* carries a quote from the well-known lecturer and editor, Joy Mills, as one supporting its publication. If this is so, I can only conclude that she has not read the contents. If she has, are we to con-

clude that this past-president of the American T.S. supports the practice of mixing lies with truths? Mr. Algeo, the immediate past-president, has also issued a similar volume of lies mixed in with truths. Is this to be standard practice in the future for a Society whose motto is “There is no religion higher than Truth”?

Truth cannot be permanently stifled by such one-sided efforts. The transmission of *real* theosophy will continue as the *new cycle* gains strength with every passing day. The detractors may throw up a smoke-screen, BUT THEY CANNOT STOP IT. Those who planted the causative seed for this new beginning were far too wise to be hood-winked by the “money-changers.”

Mr. Crosbie pointed out, in one of his letters, this age-old process of **destruction from within**:

The article made me think of the way the Jesuits side-tracked Masonry. They entered it, obtained its secrets, invented “higher degrees” to draw attention from what lay hidden in the original ones, and gradually made it innocuous, and incapable of leading to the knowledge that they feared. Much that is going on and has gone on in the . . . society has the appearance of leading into innocuous desuetude. This is the mode of working of Brahmano-Jesuitical forces, and the ordinary thinker is unable either to perceive, or credit it if warned. It is not believed that there are Dark Forces and their agents in the world, and that they war within that which they would destroy; that they dress themselves up in “sheep’s clothing” so as to be unsuspected. (*The Friendly Philosopher*, p.161)

In the forthcoming *Volume One, of Madame Blavatsky’s Letters*, to be issued by the **HPB Defense Fund** there will be a warning to serious students about such dishonest methods of slanting history to suit one’s own prejudices. 🌸

¹ Or in his own words: “She kept urging me to take her to a judge, or solicitor, or barrister, no matter which, for her to file her affidavit and begin our action [against the Coulombs], but I positively refused. . . . She fretted and stormed and insisted, but I would not stir from my position, and when she threatened to go by herself and ‘wipe this stain off her character,’ I said that I should, in any case, resign my office and let the Convention decide between us.” (*Old Diary Leaves* I, pp.97-98)

Vernon Harrison of the SPR summed up the betrayal most succinctly, “A century later, in discussing the decision [not to initiate a court case against the Coulombs], Dr. Harrison remarks that he cannot exonerate them [the delegates at the 1883 convention] from failing “to allow their founder a fair defence, they seemed concerned only with saving their own reputations. Whether she was imposter or not, HPB was entitled to a fair hearing. She never had it. Had she been allowed the legal and expert help she begged for, both Hodgson and the Society for Psychological Research would have been in dire trouble,” and the Coulombs too. (“J’Accuse: An Examination of the Hodgson Report of 1885,” p.309 as quoted in *HPB* by Sylvia Cranston, p.282)

² According to Dr. Hartmann and those traveling with her.

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The Dharma of Being Truthful

Carlos Cardoso Aveline¹

Theosophy students must beware of wishful thinking. This sort of mental illusion results from an intense personal desire to be kind and spiritually-minded towards all.

Inspired by this idealistic attitude, it often occurs that when we see someone is making a mistake, we forbid ourselves even to think about that.

We do not want to hurt that person's feelings. We sense we can't cause suffering to his outer *shell* by telling him the truth. We take it for granted that such a person is attached to his favourite illusions, and it seems unacceptable for us to destroy any fancies of our friend's *shell*.

Perhaps one or two of our friends do the same favour to us. They see all our mistakes — they may even invent some extra shortcomings — but since they are spiritual people, they are kind enough to make believe they don't. It could be insane to provoke our anger.

Consciously or unconsciously most people sense that truthfulness is a dangerous thing. At every moment, any extra amount of sincerity may seriously violate the rules of social courtesy, breaking an implicit but forceful agreement for *mutual respect and equilibrium* among different *personality masks*.

H.P. Blavatsky never accepted such social rules, and she paid the price for that. The Old Lady looked at the movements of the soul — not at those of the shell. She couldn't help it: she was far from being politically correct. Perhaps her honesty was part of the reason why so many people found her personality rather strange and unconventional.

When one has his consciousness centered in the heart, his sincerity undergoes a process of growth and he finds it increasingly difficult to share selfish goals, or to lie and say falsehoods in order to keep a kind attitude towards people. There seems to be a greater self-confidence, on an inner level, and an ab-

sence of short-term astuteness or cunning, outwardly. The student tends to say what he thinks — and hence dozens of *problems* emerge. He may be hated or persecuted for that higher degree of sincerity. He is often caught in the midst of an iron contradiction between the need to be courteous and the need to be sincere.

How can one best face that challenge? Sooner or later self-sacrifice will be inevitable. Remaining silent is only a partial solution which cannot solve all problems in every occasion. According to the *Golden Stairs* given by H.P.B. to her students, making a *brave declaration of principles* is one of the main steps in the inner path to the Temple of Truth. This is no rhetorical recommendation. For truthful people, defending truth tends to be a practical necessity. If they don't do that, they may gradually cease to be sincere without ever noticing it. Accepting lies or illusion destroys mental clarity and hence severely reduces the possibility of identifying our own mistakes. Then one can't even know one is going astray.

On the other hand, as we try to be sincere and to defend truth we are likely to be accused of being intolerant of other people's views. If, for instance, we take some steps to put an end to a specific absence of ethics within our field of action, our attitude can be easily construed as intolerant. We are then accused of being aggressive towards the emotional shells of others. But what exactly are the limits between real, heartfelt tolerance — and merely social courtesy?

A few basic principles might help us in the task of making such a distinction.

1) While outward courtesy may have nothing to do with ethics, tolerance is certainly inseparable from it. Tolerance is the willing acceptance of change and contrast among different views and aspects of life. It emerges without effort from an open mind and a pure heart. Yet it is naturally limited by the sense of truthfulness towards all and of full responsibility for one's own actions.

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2) Tolerance can only take place where there is a common respect for truth. Liberty of thought should not be seen as a license to lie and to slander, for instance. Passive or active support to any wrongdoing is no tolerance, but sheer complicity, even when disguised under the elegant masks of open-mindedness and spiritual generosity.

In short, duality and diversity are part of external life. We must accept and even celebrate them, but this is not the same as welcoming obvious lack of truthfulness — or leaving it unchallenged.

Since its creation in the 1870s, the theosophical movement has been an open battlefield for testing truth and error. Decade after decade, we have been painfully trying to identify our collective mistakes, to learn from them and finally to correct them once and for all in order to go ahead. Unidentified mistakes tend to repeat themselves, while those same mistakes, once corrected, become part of our common wisdom and help us along the way.

Probation does not come from within ourselves only: we also have to face it in the outer world — and to decide what to do about it. In a sense we are all Arjuna before the battle, in conflict with ourselves. We resist to act as warriors. It is not easy for a student to choose between the duty to his own conscience and his old habits, or between the eternal truth and his friends and colleagues. When the student sees the actual need to do something which will cause suffering to those most dear to him, or if he realizes that he may be utterly misunderstood and rejected by his loved ones, he can grasp in a deeper sense what Arjuna felt before the battle:

The advent of feelings of peace (. . .) completely overlaid the warrior qualities of Arjuna. His fortitude was gone and he was full of melting sentiments. He said to Sri Krishna: “I see on two sides, determined on a bitter war, all my relations and friends and tribesmen, but the very idea of this fighting shakes me up to the root.”

A little later Arjuna says to Krishna:

I cannot stand here for a moment more. The very idea of killing these men makes me tremble. I cannot see any good in fighting. I do not want triumph in war. Nor do I want a kingdom. (. . .) I see before me every one with whom I can claim human relationship. I shall not raise my hand against them even for an empire.²

Indeed we all want peace, physically and emotionally. More: we want peace based on routine. We do not want to be warriors.

Perhaps it was to avoid outer dissension and disharmony and to attain peace in the realm of appearances, that during the 20th century some theosophical circles got used to accepting a strange mixture of true ideas and absurd fancies, all put together as part of a naive conception of universal brotherhood, in which implicit *rules of courtesy* forbid people from being frank and honest with their words.

How can that happen, if the *uncompromising search for truth* has been from the beginning an essential part of the theosophical ideal?

First of all, many people are slaves to appearances and have no real interest in searching for truth or testing its descriptions in their lives. They prefer the easy way of belief.

Secondly, for those who really try, having access to truth is never easy. The student has to undergo a certain death to selfishness in order to be born in unconditional wisdom and happiness. Gradual acceptance of truth brings with it a painful inner transformation which can be successfully done by the student only *after* he has learned to become relatively independent and to take entire responsibility for his own life.

Since childhood human beings are taught to disguise and to repress their real emotions. Throughout life, people suffer strong pressures to renounce their sincerity and to develop highly socialized personality shells which feed mainly on fancies and appearances. This trend — which leads to hypocrisy — is accepted and perhaps intensified in some theosophical circles.

H.P.B. wrote about such spiritualized masks:

No “*Cultured*” man or woman will ever show anger in Society. To check and restrain every sign of annoyance shows good manners, certainly, but also considerable achievement in hypocrisy and dissimulation. There is an occult side to this rule of good breeding expressed in an Eastern proverb: “Trust not the face which never shows signs of anger, nor the dog that never barks.” Cold-blooded animals are the most venomous.³

What do the Mahatmas say about such a challenging relationship between inner life and outer form?

² *Gita the Mother*, a commentary by Dnyaneshvar Maharaj, translated in English by Manu Subedar, Kalyani Publishers, New Delhi, India, 2000, 318 pp., see p. 58.

³ *From the Note Book of an Unpopular Philosopher*, by H.P. Blavatsky, in *Collected Writings*, TPH, 1960, vol. VIII, p. 137. Published for the first time in the *Lucifer* magazine, October 1887.

In one of the *Letters*, an Adept-Teacher explains the way the enemies of Truth work, and he compares it to the methods used by the teachers of Universal Truth. Reading such a letter is a stimulating experience. After patiently comparing the two paths — the easy one of lies and the difficult one of truthfulness — the Master kindly says, using most simple words in an attempt to be understood by his *lay chela*:

. . . You have to remember that our Eastern ideas about “motives” and “truthfulness” and “honesty” differ considerably from your ideas in the West. Both we believe that it is moral to tell the truth and immoral to lie; but here every analogy stops and our notions diverge in a very remarkable degree. For instance it would be a most difficult thing for you to tell me, how it is that your civilized Western Society, Church and State, politics and commerce have ever come to assume a virtue that it is quite impossible for either a man of education, a statesman, a trader, or anyone else living in the world — to practice in an unrestricted sense? Can any one of the above mentioned classes — the flower of England’s chivalry, her proudest peers and most distinguished commoners, her most virtuous and truth speaking ladies — can any of them speak the truth, I ask, whether at home, or in Society, during their public functions or in the family circle? What would you think of a gentleman, or a lady, whose affable politeness of manner and suavity of language would cover no falsehood; who, in meeting you would tell you plainly and abruptly what he thinks of you, or of anyone else? And where can you find that pearl of honest tradesmen or that god-fearing patriot, or politician, or a simple casual visitor of yours, but *conceals* his thoughts the whole while, and is obliged under the penalty of being regarded as a *brute*, a madman — *to lie* deliberately, and with a bold face, no sooner he is forced to tell you what he thinks of you; unless for a wonder his real feelings demand no concealment? *All is lie, all falsehood*, around and in us, my brother; and that is why you seemed⁴ so surprised, if not affected, whenever you find a person, who will tell you bluntly truth to your face; and also why it seems impossible for you to realize that a man may have *no ill feelings* against you, nay even like and respect you for some things, and yet tell you to your face what he honestly and sincerely thinks of you.⁵

Masters admit that truth is “a too powerful tonic which can kill as well as cure”. It has to be therefore

“cautiously given out, and bit by bit”.⁶ Both H.P.B. and the Masters wrote about the practical importance of this old kabalistic motto: “*To know, to dare, to will and to remain silent*”.⁷

Yet it is the truth which must be gradually given out — not illusions. As the path to wisdom is dangerous, students must have courage. Hence, earnest aspirants are described as *Warriors of Truth*.⁸

We have the right to refuse Krishna’s lessons to Arjuna and decide not to be warriors. But we should know that this is not a way leading to peace, as every attachment to a pleasant routine provokes greater danger in the future. Writing about the subtle mechanisms by which selfishness can infiltrate itself in a *spiritual* group, a Teacher wrote, while evaluating the reality of the London Lodge of the Theosophical Society, in the early 1880s:

(. . .) This is also the reason why, the British T.S. does not progress one step practically. They are of the Universal Brotherhood *but in name*, and gravitate at best towards *Quietism* — that utter paralysis of the Soul. They are intensely selfish in their aspirations and will get but the reward of their selfishness.⁹

The validity of this sentence is not restricted to the 19th century. Perhaps we ought to ask ourselves whether an Adept-Teacher, examining in 2005 the whole of the theosophical movement, would get to the conclusion that we or our groups are free from that mistake, in this first decade of 21st century.

What can we do with regard to this?

For 130 years now, a living chain of theosophical workers have taught to us a practical lesson which is as old as humankind, and which comes from all wisdom traditions. The lesson says that *selflessness in the action* is one of the best ways of preventing and fighting both “spiritual” selfishness and tamasic immobility.

The *Bhagavad Gita*, commented by Dnyaneshvar, explains:

. . . *continued on page 71*

⁴ “Seemed”. The THP third edition of the *Mahatma Letters*, revised by Christmas Humphreys and Elsie Benjamin, changed “seemed” into “seem”.

⁵ *The Mahatma Letters to A. P. Sinnett*, Transcribed by A. T. Barker, facsimile edition, Theosophical University Press, Pasadena, California, 1992, Letter XXX, p. 232.

⁶ *Mahatma Letters*, T.U.P., Letter XXXIV, p. 245.

⁷ *The Letters of H. P. Blavatsky to A. P. Sinnett*, Theosophical University Press, compiled by A. T. Barker, facsimile edition, Pasadena, California, 1973, Letter XVII, p. 36. See also *Letters From the Masters of the Wisdom*, Second Series, TPH/India, 1973, Letter 65, p. 118.

⁸ See, for instance, *Mahatma Letters*, Letter LV, p. 322.

⁹ *Mahatma Letters*, Letter XXVIII, p. 210.

Islands of Theosophy in a Pseudo-Theosophical World

In 1999, J. Ramón Sordo sent Richard Robb a letter describing his introduction to and experience with theosophy in various parts of the world. Questions that arise from this letter are: Does a non-sectarian society have any business endorsing or supporting ritual?; What does it mean to have an Esoteric Section of the T.S. when there is no link to any further esoteric teachings?; What does it mean when a spiritual society ignores the teachings of its spiritual founders?; What does it mean when a spiritual society is concerned about the epi-phenomena of geopolitics? Consider these questions and others as you read the following letter.

Dear Richard,

I am enclosing for you, the last 3 issues of our magazine, *Atma Vidya*, and *Deity Cosmos and Man*, by Geoffrey Farthing. I believe you received already the first 3 issues. I am a Mexican, and about twenty years ago, I met an Australian born Hungarian girl. We soon got married and later on, in less than one year, we went to live in Australia, where we stayed for eight years. She is an artist painter, and I am an Architect.

When I met her in Mexico City, she was about to publish a book in Spanish on yoga and meditation. She introduced to me for the first time, the concepts of reincarnation, karma and then Madame Blavatsky.

Soon after our arrival in Australia, and through the yellow pages we found the address of the T.S. and began to attend its lectures every week. Later we joined the Society. At that time, we didn't know the existence of any other Theosophical Organization nor did we understand the difference between Theosophy and pseudo-theosophy.

My wife, Maritza, had already the *S.D.* and *Isis* in Spanish; we thought that Blavatsky and the T.S. were one and the same thing. During those days we began to buy most of H.P.B.'s original works in English, including the *Collected Writings*, but unfortunately we also bought many books belonging to the so called "second generation theosophy." At that time we discovered your magnificent *Secret Doctrine Reference Series* of which we bought about twenty books.

After three or four years, we were invited to belong to the Esoteric Section of the T.S. (1986). In 1988, the year of the Australian Bicentenary, we had the opportunity to stay at the Manor, in Mosman, Sydney, the headquarters of the E.S. in Australia. In 1989, we went back to Mexico.

As you know, the Manor was the main residence of the infamous Leadbeater. His memory roams about the place and is still alive in every corner of the house. On almost every wall hangs a portrait of him, together with those of his initiated pupils like Annie Besant, Jinarajadasa, Arundale, etc.

One day, I was reading the Biobibliography of G.R.S. Mead in the *Collected Writings*, Vol. XIII; I was puzzled by certain words written by Boris de Zirkoff concerning C.W.L.'s oblique practices, and later at the Manor's Library — which is at the top floor, overlooking a magnificent view of Sydney's Harbour — I found out the confirmation of the statement made in several books like: *The Theosophical Movement: 1875-1925*, *The Theosophical Movement: 1875-1950*, *The Elder Brother*, etc.

During the next months of our sojourn at the Manor, Maritza and I launched ourselves in an in-depth research, using almost all our free time commenting daily on the fruits of our inquiry. In the end, we were both happy and sad. Happy because we were able to get rid of so much accumulated garbage that we had picked up since we joined the T.S.; and sad, because nobody at the Manor was willing to listen to our findings.

Although the Manor is referred by the members as the "Occult Center for the Southern Hemisphere", most of the classes are based on the most anthropomorphic conceptions written by Annie Besant and C.W. Leadbeater. It is something similar to a brain washing. They try to convince you, for instance, that Mahatma Gandhi was evil, and that it is good to kill in certain occasions. They talk about occult geopolitics, etc.

There is a so-called Egyptian Rite invented by C.W. Leadbeater and Wedgwood. It is like a masquerade

or carnival where people of the E.S. will disguise themselves like Egyptians to perform a promiscuous rite, that is half Masonic and half Roman Catholic Mass. It is a secret organization within the E.S. Originally this rite had two degrees: the blue and the red, but now there is only one left. The celebration of the E.R. takes place in a large room on the ground floor of the Manor, called "The Temple". The ceremony is presided by the head of the Manor. The rite is considered by the members to be: "very powerful". The climax of the celebration is when the chalice is held by the priestess and the brethren take communion from the chalice and the host. After that all brethren present, raise their arms — as one can see in the Egyptian vignettes — and "send forces to the world".

As we were very disappointed with the Adyar Society, on our way back to Mexico City, at the L.A. airport, I made a phone call to the United Lodge of Theosophists, inquiring if they had any lodge in Mexico City. They gave me two names and an address.

In May 1991, one afternoon, we were driving through a certain street in Mexico City, when I told Maritza: "Look, that house is the T.S. Adyar in Mexico." The address was given to me in Sydney. So, without thinking one second, Maritza told me: "Stop the car, let us see what they are doing." As we entered into the place, we were lucky to be received by the General Secretary himself. He is the one who sent to you the first issues of *Atma Vidya*. At that moment he was engaged in preparing an International Congress on Theosophy, to take place in a luxury hotel in Mexico City. After a very animated conversation, and knowing that Maritza is Australian, he immediately invited her to give a lecture, putting her name in the program. She gave her lecture in English.

As the smog in Mexico City was becoming thicker every day, we decided to migrate south. We bought a plot of land in a village called Tepoztlan, which is located forty minutes south of Mexico City and thirty minutes east of Cuernavaca. The village is surrounded by beautiful mountains and with a pyramid on top.

The T.S. General Secretary, Carlos Lopez Cerdan, had a house in Cuernavaca, so we met frequently. I was able to give him a manuscript that I had written at the time, showing the difference between real Theosophy and the altered one. This had a positive impact on him, and very soon he asked me to start a *Secret Doctrine* course at the headquarters in Mexico City and Cuernavaca.

On one occasion, he showed me the first issue of the *Vidya Magazine* which he was preparing. He asked my opinion. I felt that all his efforts were useless, as most of his articles were written by second genera-

tion Theosophists. He then asked me to be editor. The first thing needed to do was to change the title of the magazine from *Vidya* to *Atma Vidya*, and then to change the contents, presenting articles on Original Theosophy. After that, we had many meetings in his house and ours. I designed the cover, Maritza chose the colors and a photo of H.P.B. I was supposed to translate only a couple of articles, and the rest would be done by other people; but when we received the translations I saw that they were faulty, so I had to do the job myself. All of a sudden I was engaged in a work that I never dreamt of doing before. By the time we reached the fourth issue, Carlos was finishing his term as General Secretary and the T.S. was unable to pay the expenses involved in printing the magazine.

By this time we were in contact with Geoffrey Farthing from London and his Blavatsky Trust. Thus, to be able to print *Atma Vidya* — being inspired by Geoffrey Farthing — we formed the "Fundación Blavatsky" (The Blavatsky Foundation), an independent Theosophical organization. This association consisted of most of the people in the *S.D.* classes, both from Cuernavaca and Mexico City. Each person gave some amount of money so that we were able to print issue five and six. Currently, we are preparing issue seven.

Meanwhile, Geoffrey Farthing asked me to translate his *Deity Cosmos and Man* which I think is a very good introduction to Theosophy. Since our return to Mexico, we soon realized that there were very few works in Spanish about real Theosophy, whereas practically all the works of pseudo-theosophy are available in translations from Spain, Argentina, Mexico, etc. The few original works that were translated were faulty, for example, *Isis Unveiled* was practically reinvented by the translator. When you compare (page by page) the English and Spanish versions, they are totally two different books.

The Secret Doctrine has a better translation but it is based on the revised edition of Annie Besant and arranged in six volumes which includes the so called third volume of the *S.D.* Perhaps the statement of the U.L.T. to the effect that the third and revised(?) edition of the *S.D.* has more than 40,000 changes could be a bit exaggerated, but I think it is not far away from the truth. Even the Stanzas have been tampered with. We have also *The Voice of the Silence* in Spanish translated by Don Francisco Montoliú from Spain around 1890. It is a good translation, although maybe too plain. *The Key to Theosophy* was translated around the same time in Spain by Don Jose Xifré; it is a good translation. A few years back in 1993, a new translation was issued in Spain. Although these translations are in general good, they give in Spanish a wrong rendering of the English word Self, and they pass unnoticed many important

subtle distinctions like for instance the difference in translation of words like remembrance, recollection, and reminiscence.

As you can see, we have a huge task before us. We would need more translators. Most of our members are eager to help, but they do not know English. One of them has been very useful. He has the skill to bind books and thanks to him, we are able to publish in high quality photocopies all the supplements of *Atma Vidya* and the Uruguayan translation of *The Mahatma Letters*.

So far we have in print or in process:

- Atma Vidya*
- No. 1 About H.P.B. as a messenger
- No. 2 The Masters and Meditation
- No. 3 Emblems, Symbols and Diagrams of Theosophy
- No. 4 The Yoga of Theosophy
- No. 5 Dreams
- No. 6 What is Theosophy?
- No. 7 Devachan and the Post-Mortem States

My best wishes to you,
J. Ramón Sordo

Nature's Paradigm

A.P. Ril

The "Purists" sometimes complain about Annie Besant and especially C.W. Leadbeater as being the ruin of the Theosophical Movement.

I humbly demur to their analysis. In the first place it was not a "failure" but a success. The Movement was and is a mirror held up to Nature. When a seed is planted — whether it be corn or humans — you have to have a crucifixion and a resurrection. You have to have a Judas and a blossoming. It's LAW and not sentiment. It is nature's way of impressing a basic fundamental *Duty*, or *Equation* that belongs in particular to all self-induced, self-devised units when each of us is ready. Many are called, few are chosen. There is quite some distance between us and a corn seed. The seed does it unconsciously we do it with mind, self-consciousness and choice.

All this said, Col. Olcott laid the Root Cause for the death of the Old and the birth of the new. CWL was simply the irresponsible working out of a cause set in motion — an irresponsible blossom, an effect of the root or primary cause set in motion when Col. Olcott had his big battle with Madame Blavatsky. He spit back in the face of his Teacher — as we all do at one time or another in our string of costumes called "incarnations."

Unbeknown to his personality HPB was his Teacher. He never woke up to this fact. He thought he was an *equal*.

Let's digress for a moment and ask: "Could it have been different?" No. A new cycle was being planted in the West and there had to be a "Judas" to help with the transfer of the old to the NEW. The state of

our Plastic Potency, our growth as an "Incarnating Angel," determines where we are in the Drama. The very fact that his growth got him into the *Plot* at all marks Olcott as far above the "lukewarm" types in the mainstream of *Mass Evolution*. When HPB was at the Eddy farmstead she was *told* to select *Olcott*.

As the Drama culminated in a pinnacle of decision, Col. Olcott chose the *atavistic* Path, mistaking *Form* for *Essence*.

Since the *real* energy directing the Drama came from Master M, why not look at the **last** letter he sent to Col. Olcott and see if Nature's Paradigm is not mirrored back to us:

THESE are foolish, insane ideas of yours about Upasika, Henry, wretched thoughts — the mirage thrown upon your brain by some of those who surround you. . . .

Do not take as an excuse your honesty. Honesty without Justice is like a drunken watchman's bull's eye — made but to throw light on his own distorted features leaving all around him in greater darkness still. . . You wrong her from beginning to end. You have never understood Upasika, nor the laws thro' which her apparent life has been made to work since you knew her. You are ungrateful and unjust and even cruel. You take *maya* for reality and reality for illusion.

I have said and shall say no more, and now if you don't listen and believe what I now tell you I shall have to turn *Karma* into a new direction.

M . .

DISASTERS AND SOVEREIGNTY

Robert Bruce MacDonald

With the recent hurricane devastating the Southern Gulf Coast of the United States, it is easy to wonder in the aftermath who is to blame for the resulting debacle. Fingers are pointed at politicians, at government agencies, at the military, and in some cases the poor and infirm citizens who were unable to evacuate themselves. There are whispers of corruption, of ineptitude, of a criminal elite now ruling western democracies, and of realities still worse. As students of theosophy, we understand that we are not going to find answers to the debacle in politicians, or government agencies, or any of these other things but rather in the nature of Man himself.

At this point one could be pointed to Plato's *Republic* for the appropriate analysis, but there might be something about modern democracy that may be further divined by doing the analysis ourselves. *The Platonic Quest* by E.J. Urwick provides a good starting point for our analysis of Man:

The three dominant faculties or qualities of the soul are called Tamas, Rajas and Sattva. *Tamas* is the desiring element — the whole part of the man which aims at satisfaction of the senses. Its highest end is sense-pleasure; its constant characteristic is ignorance. It cannot be said to possess any virtue; but it is capable of submission to control and guidance by the higher faculties, and when this is the case the man is called temperate. *Rajas* denotes emotional energy and passion, together with ambition and the impulse to dominate, succeed, get on in the world. It closely resembles, in one aspect, what we rather barbarously call "pushfulness," but always coupled with excitability and restlessness. But it has also a gentler side — the emotion which, attaching itself to others, becomes affection. Its obvious ends are power and profit. It is not wholly ignorant, but stands midway between Tamas, which can know nothing, and Sattva, which is capable of full understanding. And, at its best, it possesses the virtue of tenacious loyalty to the orders given to it by the highest faculty, together with fortitude and courage, and devotion to those for whom it cares.

Sattva is more difficult to explain. It denotes not only the faculty of knowing and understanding — intelligence — but also the quality of goodness and stability of character. Regarded as faculty, it alone is competent to guide the whole man aright; on it depend all the virtues — though temperance and loyal fortitude may be specially connected with the two lower faculties. Its one peculiar virtue is the

practical wisdom which the Romans called *prudentia*; and its end — the summit of its attainment — is the right performance of all duty. But Sattva has a theoretical as well as a practical side. As intelligence, its function is to reach scientific knowledge of the phenomena of this world; and by doing so it may be said to *know* and to understand. (*PQ*, 27-28)¹

Urwick here gives us a useful outline of the three Hindu qualities as they pertain to Man. They are analogous to the theme of the three divisions of the soul that Plato develops in his *Republic*. What makes these qualities important is that they correspond to the essentially identical qualities existing in Nature. Urwick writes that "there exist, in all creation and in every part of it, three elements, corresponding to the changeless Spirit, to the fixed matter, and the state of perpetual change which results from the combination of the two in a phenomenal world" (*PQ*, 28). Finally, he explains that "These three elements are the basis of the three Qualities, which, in their cosmic significance, may be called Inertia, Motion and Equilibrium" (*PQ*, 28-29), Tamas, Rajas, and Sattva respectively.

So Man is comprised of Spirit and Matter as is Nature. In the One Life that is our World, there are entities that are of a more material nature than Man, and entities of a more spiritual nature. In Sanskrit, *manas* denotes mind and is, perhaps, the ultimate origin of the English word "Man". It is mind that mankind must develop and it is mind that gives Man his dual nature. In a sense, as the mind of Man evolves, so does the mind of the World. Urwick, analyzes the faculties of the soul as follows:

The lowest faculty, imperfectly translated desire, or better, appetite, corresponds to Inertia, as well as to illusion (the two chief characteristics of matter), because it is totally unprogressive. Its "movements" resemble those of a squirrel in a cage. It can never lead beyond a ceaseless recurrence of wants and satisfactions — of a feeling of emptiness and temporary filling of the void. It is therefore really a stagnant condition; but we usually imagine that it is leading us to some end, and therein lies its illusory character. The intermediate faculty (which of course contains a large element of what we call desire) is rather better, because the "aims" of ambition and the feelings of attachment to persons and interests are at any rate progressive in the sense that they lead us on to the attainment of

¹ Urwick, E.J., *The Platonic Quest*. Santa Barbara, CA: Concord Grove Press, 1983.

some sort of ends or achievements. They do not merely, as appetite does, involve movement oscillating between two fixed points. They move us in the direction of a changed state of being. The highest faculty, intelligence or prudence, alone leads to a condition which is at once balanced and really progressive; for it alone can produce a state of “moving equilibrium” (the very antithesis to inertia), and a state of progressive harmony (very different from restless struggling towards some imperfect goal). (PQ, 29)

If these are the elements of soul that make up the people in our modern democratic society, then what aspects of the soul are prominent in people today?

In North America, very often soon after birth, a child is sent off to daycare. We rationalize doing this by saying to ourselves that the child will learn to socialize and the experience will be a good one. If the child is not sent to daycare, then at five years of age it is primary school. At these ages children are emotionally vulnerable and can be traumatized very easily. It is at this point that a sense of alienation enters into many children’s lives. The people that they trust the most, their parents, have betrayed them into this emotional minefield leaving them with only themselves to rely on. Years later parents wonder why their teenagers are influenced more by their friends than their parents. There is an old Jesuit saying, “give me a child before the age of seven and he is mine for life” — they understand the ease of emotionally programming children before this age. Naturally the children learn to cope, but often the damage has been done — a feeling of separateness has been instilled. Remember, the Rajasic nature relies on the feeling of attachment to persons to generate activity. For those children coming from poor families or single-parent families, where daycare is the rule rather than the exception, this feeling of attachment is very weak and consequently a Tamasic nature is developed thereby feeding into the cycle of poverty. Television which feeds the child a steady diet of sex and violence (passion and alienation) only exacerbates the problem.

The other thing schools teach children is to unquestioningly defer to authority. Again, at an early age with so many children of different backgrounds, most teachers use fear as the most effective means to gain and maintain control of the classroom. The child does not grant authority to his teacher out of respect for his fellow classmates — at a young age this is not even possible — instead the child is coerced into behaving through fear. This whole process undermines the child’s development as a moral agent and has huge implications for the way in which a society will develop. Fear is usually the tool used all the way through school, as some children never develop very strong moral sensibilities.

Let us fast forward. Naturally some parents are able to instill in their children a strong moral fibre, despite all the obstacles. However, the Sattvic and more noble Rajasic natures as a percentage of population will in time decrease. Even the more noble Rajasic natures learn to defer to authority, as many of them gather together in church communities and learn to be guided by a blind faith and a priest-caste. It is this deference to authority coupled with the weakening of the establishment of the individual as a moral agent that is the root of the problem in our society today.

The moral agent is confident in himself and possesses a strong sense of self-responsibility. The fully realized moral agent is a powerful force because he does not give away his powers. It is his sympathy with the whole that causes him to act and it is his understanding of our true nature that guides his actions. To act wisely is his duty. The society as a whole, on the other hand, has a poor understanding of Self and a weak sympathy with the whole. This leads to a lack of confidence that results in a giving away of power to church, to state, to corporate interests, and any other institution that might be able to protect them from the many demons that they perceive to exist in the world. Instead of a society of strong self-reliant individuals cooperating with one another, we have a society of dependent weaklings relying on others to look after them. The former society is spiritually progressive, the latter is a slave economy.

It has been estimated that 95% of the world’s resources are controlled by less than 5% of the people. This is a master and slave scenario. What causes 5% of the people to want such control? This is what Urwick described as the Rajas energy whose “obvious ends are power and profit.” It is the need to dominate that comes about through a lack of sympathy with others and ignorance as to Man’s true nature. This is why power and resources are centralized away from the people, in order to control those people. It is also why in a disaster, some people will sit quietly and wait for the authorities to save them (the nobler Rajasic nature), while others will take advantage when the authorities have to pull back (the Tamasic nature). The authorities, largely Rajasic and easily corrupted (whose “obvious ends are power and profit”) will normally be poorly prepared and ineffective. This is why people complain about government. They will follow their training, more concerned with controlling people than helping them, and the result will generally be very poor. Things will often go from bad to worse.

On the other hand, in a more Sattvic society, the power and resources will tend to stay with the peo-

. . . continued on page 70

BOOK REVIEW

More True Canadian Ghost Stories, collected and introduced by John Robert Colombo. Toronto: Prospero Books, 2005. xviii + 286 pp. ISBN 1-55267-691-9.

This collection is the eighth of its kind put together by the indefatigable John Robert Colombo. Some of the stories appear in other collections, but many have never been in print before. There is a self-seeding aspect to Colombo's compilations: readers of one book share their personal experiences with the author/compiler who provides the soil for germination. Of course, he is not just a "gatherer"—his preface and introductions to the stories are proof he is well versed in this and related subjects.

Ghost stories have been recounted for countless ages. Many millennia before the first could be recorded in writing they were told orally, and their presence in classical literature which derived from the oral tradition suggests they were expected if not enjoyed by those who heard them. Their constant recurrence in every age and in every culture suggest humanity has an inborn fascination with the paranormal. Certainly there is no shortage of Canadian interest in this regard. This particular literary genre has persistence and durability, and it would be reasonable to predict there will be collections like *More True Canadian Ghost Stories* published a hundred years hence.

The present collection has something for every interest. The following are two of several stories in the book that caught my attention for different reasons.

One of the items is a letter published in the *Montreal Star* on April 30, 1881. It describes a personal experience of an exhibition by the famous 19th century medium Henry Slade. This may be of interest to

other students of Theosophy who before judging it may wish to look up the several references to Slade in the *Blavatsky Collected Writings*.

Another, "The Ghost of University College [Toronto]" is by a student who took evening courses in that lovely mid-19th century building. It impressed me on two counts, one personal. One evening in the early 1960's I stepped out of an absorbing candlelit lecture by the brilliant classical scholar, Prof. G.M.B. Grube on to a pitch black campus, and to this day can remember the eeriness of the place. The reason for candlelight and the 100% darkness was a massive power outage which spread across two Provinces and several States. My other impression of this item was that Clara Blackwood not only told her story clearly and succinctly, she also wrote a poem about the "Visitation" she and her boy friend experienced one evening, and in a way, the poetry evoked a feeling about her experience which could not be conveyed in the narrative.

Ghost stories may be read to entertain, frighten or instruct, according to one's interests. Whichever, it really doesn't matter whether they are true or not. Truly, this collection is Canadian; truly, all the stories are about ghosts in various aspects; truly, only the tellers of the stories know whether they are fact, fiction or a mixture of both. Regardless, I fully concur with John Robert Colombo who says, ". . . the simplest thing to do is to enjoy them."

Ted G. Davy

. . . **Letters** continued from page 54

Furthermore, would Mr. Aveline also agree that the Edmonton Theosophical Society as publisher of this reprint has generated "karma" for "actively publishing lies against the Masters and HPB"?

These are just some of the questions and thoughts that came to me as I pondered on what Mr. Aveline's statements and reasoning actually mean.

Daniel H. Caldwell
Blavatsky Study Center

John Algeo, International Vice-President of the TS, has written an article for the July issue of *The Theos-*

ophist entitled "Discord is the Harmony of the Universe."

The article is a defense of his editorial policy in Volume I of H.P. Blavatsky's *Letters*. He does not actually admit this until near the end of page four in which he says:

But I will give you a personal example of a different sort. Not long ago I edited a collection of the early correspondence of H. P. Blavatsky (*The Letters of H. P. Blavatsky*, volume I). In that collection I included a number of letters that some good people thought should not have been included. Those good people would have omitted the particular letters for two reasons: first, because the letters give

a picture of Blavatsky that does not agree with their conception . . . and, second, because they believe the letters to be forgeries. . . . The good people who believe the disputed letters to be forgeries hold their belief that those letters, were forgeries because, in those letters, Blavatsky appears in a character they think is not appropriate for her.

John has a way of repeating the phrase “good people” over and over again. Do you have to be “good people” to have some definite rules of evidence?

But to accept his assumption that whatever these objectors were, they were “good,” he proceeds to say “The good people who believe the disputed letters to be forgeries hold their belief that those letters, were forgeries because, in those letters Blavatsky appears in a character they think is not appropriate for her.”

John, you’ve got the cart before the horse. It is not Blavatsky’s character that is in dispute, but it is the known and proven character of Vsevolod S. Solovyov. Beatrice Hastings’ book, *Solovyov’s Fraud* goes into his sickness in great detail. Those whom you delight in calling “these good people” also have KNOWN letters of Madame Blavatsky detailing his tendency to pathological lying — a tendency that blossomed when Madame Blavatsky refused to teach him how to do magic. He was thirsty for “powers” and followed her to more than one country trying to achieve his object. HPB explained to him that in Raja Yoga, “Powers” are a side-effect of living the life, an epi-phenomenon of inner development.

John, do you mean to tell us that you have risen to the rank of Vice-President without being familiar with this iron-clad rule?

When you entitle your article “Discord is the Harmony of the Universe” this is an assertion that between Contrasts we can discover the truth. Sankaracharya would have agreed with you, and Bach as well. But the contrast advocated by them is the same as that recommended by the Masters and H. P. Blavatsky — seeking of a greater harmony, not a greater dissonance. The *contrast* or dissonance between seekers for truth rises to a higher synthesis and includes all below it. The contrast is open, the search for a more inclusive truth.

The problem changes entirely if you destroy the open contrast and create dissonance between honest people and liars.

An open contrast has nothing to do with disguising lies and slanders among true testimonies, as there is an oceanic difference between enemies and liars.

Liars, and those who protect liars or divulge lies, can present themselves as our friends. While an open enemy who criticizes us may be honest in his criti-

cism and present something from which we can learn. *Light on the Path* tells us that “There are no friends or enemies, all are our teachers.”

But liars are a different breed of cats. The contrast they present is that of a dishonest reflection of ourself — a hall of mirrors.

Beatrice Hastings does a thorough job of exposing this tendency toward pathological lying in Solovyov. Have you read it? Did it occur to you when repeating the refrain “These good people think,” that there might be some very weighty reasons for omitting ALL of the Solovyov letters. Instead of this, minor check up on what the “good people” based their case upon, what did you do? You, John, included the whole series (20 letters) as if they were gospel truth!!! Now tell me, if someone did that with YOUR letters, would you consider it:

1. honest
2. or capable of illustrating anything about your character, good, bad, or indifferent?

You even admit “it may be the case that those letters are indeed forgeries.” Where is the plain simple “good people” type of honesty in this process? Maybe you should have requested some of those “good people” to have helped you. Would any honest editor include a Russian Spy Letter of which there is no copy, not even a Xerox copy??!! HPB’s character is not the major issue — you got the cart before the horse — the issue is what basis have you for including these letters in a volume that claims to be an honest reflector of the individual under review? Would this treatment of Churchill’s letters or George Washington’s letters be an acceptable way of writing history?

Slanting the case AGAINST the person whose material you are collecting is just as dishonest as slanting it for them. Heaven forbid, we wouldn’t want “good people” helping us! But there are rules for the impersonal collection of evidence. If you want to prove Madame Blavatsky as having been held too high, then FINE, but don’t use loaded dice to prove the case. I agree with W. Q. Judge, “She does not need anyone’s defense, but she does need justice.”

Incidentally, that discussion of the Kingsford/APS[innett] incident is another example of using evidence in a one-sided and prejudiced manner. Two most crucial items were conveniently left out:

1. Dr. Kingsford was vehemently against vivisection and the Maha-Chohan had taken note of this.
2. Dr. Kingsford experienced death shortly after the imbroglio, and her being in that position in the London Lodge was more an ending arrangement showing respect for her valuable humanitarian work.

Neither the Masters nor HPB knew of the impending death, but the Maha-Chohan, to whom Time is an open book, did.

These two facts furnish a very good way of seeing how one with more universal knowledge can create harmony and synthesis where once there was discord.

On page 2 of his article Mr Algeo says that “the Master articulates a profound truth, one that is often difficult for us to realize and to act in accordance with. That truth is the fact that we progress only as a result of reconciling or accommodating discordant ideas, so that we maintain a ‘wise and respectful toleration of each other’s opinions and belief’ — and thus bring harmony out of discord.”

We are in total *harmony* with you in this, John. In fact that is the reason the HPB Defense Fund was originated, so the reader can have a *choice*. We certainly respect your opinion and actions, but we demur to their honesty. Nevertheless mutual respect is

the desideratum, and the TWO VOLUME I’s of Madame Blavatsky’s *Letters* will render harmony in discord in the same way that publishing a facsimile *Secret Doctrine* in 1925 furnished students with a chance to make an informed CHOICE without being subjected to the editorial sleight-of-hand rendered by “undisclosed changes.” Incidentally, the Fund is well on its way to the \$3,000 mark so in the not too distant future we will have a companion volume. This second volume will furnish the Pilgrim with the *freedom to Choose* and determine for himself which volume is honest and which is not. The present discord will then rise to a higher level of synthesis, thus *restoring the harmony of an open and free comparison!*

So, yes! Yes! We agree with what you say in the next column of your article (p.2), “good can result from disagreements that are *subsumed within a great plan*” [italics added]. In fact, that is the motto of Theosophy: “There is no religion higher than truth.”

Sincerely and fraternally,
Jerome

. . . **Disasters** continued from page 67


ple. There will be much more true leadership and disasters will be met with power and ingenuity by the very community that is affected and their closest neighbours. Resources and know-how will exist right there in the community. It is the removal from the community of its extra resources and wisdom by parasitic institutions that allows disasters to occur.

The Gulf coast was a disaster waiting to happen, but then so is almost every urban centre in North America. What is a city if not a wholly dependent entity reliant on the outside for resources? If you want to bring a city to its knees, simply cut off its supply lines. Almost everything in North America is trucked into it from only a few major ports. North America and the nations in it are not sovereign, they are dependent. They are dependent on the 5% of people controlling 95% of the resources in the world.

People have been alienated from one another, they have been alienated from their spiritual natures and the attendant confidence and wisdom that goes with that, and they have been alienated from Nature and its abundant resources. Ambition has replaced duty and avarice has replaced charity. Where do we go from here?

Somehow, the power has got to be given back to the common man and they have to be forced to figure out how to do things for both themselves and their immediate communities. As they learn to do things for themselves they will gain a self-reliant confidence. As they give to make their communities a better

place, they will learn the true nature of charity. Right now people perceive charity as giving money to those less fortunate. What is money? Money is a tool that many Tamasic souls use as a spade to dig their own graves. True charity is giving of yourself. By working with those less fortunate to instill them with the confidence, resources, and wisdom to look after themselves and their families, you are transferring wisdom on down the line. In order to do this properly you have to be a student of human nature, thereby deepening your own spirituality and at the same time helping others onto that same path. Throwing money at a problem in order to make it go away does nothing for the giver or the receiver of that money, other than to assuage some guilt on the one side and foster a feeling of entitlement on the other.

There was a disaster on the Gulf coast of the United States, a disaster not caused by a hurricane, but rather caused by a loss of sovereignty. Communities must regain their sovereignty by learning to trust and respect their neighbours. Who knows what is best for a community — some government, church, or company existing thousands of miles away, or the people of that community? If it is the people of the community, then why do we support these other entities with so much of our power and resources? If we don’t stop there will be more and more disasters until everything we have is taken away in some major cataclysm that no one knows how to fight against. If you are waiting for the right time to speak out, don’t wait too much longer — time is running out. 

. . . **Intuition** continued from page 57

Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong . . . if it is due to egoism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. (CW IX 400-G⁵)

And that light is the light of intuition, the light of Buddhi.

Egoism is not the only obstacle to our development; among others we find: suspicion, doubts, a restless mind, lies, pride, vanity, lack of harmony, and fancy. These obstacles are related to egoism, for it is the lower self which brings these to fruition, and one can see how any of these characteristics would interfere with our intuitive mind. If through our suspicion or

doubts we don't believe what our intuition is telling us, how can we accept that voice? Or if we know something we did was wrong and our intuition is telling us that, but due to our vanity we don't admit it, then how can it help us? We can help ourselves, by being observant of these obstacles, by watching our mind, our motives and choices. Judge tells us:

[T]he key which unlocks the "Gates of Gold" . . . is not found in mere cerebration. To make myself clear to thee, I shall call that which is beyond thought — the key which ushers man into the regions of the One Pure Life — META-THOUGHT, or Intuition. . . . To gain this META-THOUGHT thy mind should be wholly free from those ties which bind it to the Earth. . . . When thy mind ceases to get its nourishment from the outer world, *Samadhi* is at hand, and this state is accomplished when thy senses whose slave so long thou wast, are in their turn brought under subjection. (Echoes iii 279⁶)

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⁵ "Conversations on Occultism".

⁶ "The Eternal Pilgrim".

. . . **Truth** continued from page 62

Those who turn their back to their duty (Dharma), who are filled with the pride of achievement, or who are absorbed in objects of enjoyment, will fall a prey to acute unhappiness. (. . .) Performance of one's duty is the only means of securing happiness in the next birth.¹⁰

Dnyaneshvar also says:

You need not absorb yourself in religious ceremonies. You need not pain the body. Nor go upon long journeys of pilgrimage. You need not practice physical Yoga (Hatha Yoga), or give devotion with any motive. You need not to equip yourself with any charms or incantations. You need not worship the minor deities or engage in any fussy activ-

ities. Your obligatory duties are the one sacrifice (Yadna) you should offer. Do your duties cheerfully and without desire for fruits (. . .). The performance of duty is the only sacrifice worth practising.¹¹

We must always sow before we harvest. And the seed sown must necessarily be of the same type and substance as that which we hope to harvest one day. There is, therefore, more than one indication that **being truthful** is a central duty, a basic step for us — if we have the intention to tread the old steep road leading to **Truth**.

¹⁰ *Gita the Mother*, a commentary by Dnyaneshvar Maharaj, Kalyani Publishers, New Delhi, India, see p. 74 (first sentence of this quotation) and 78 (last sentence of this quotation).

¹¹ *Gita the Mother*, p. 73.

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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