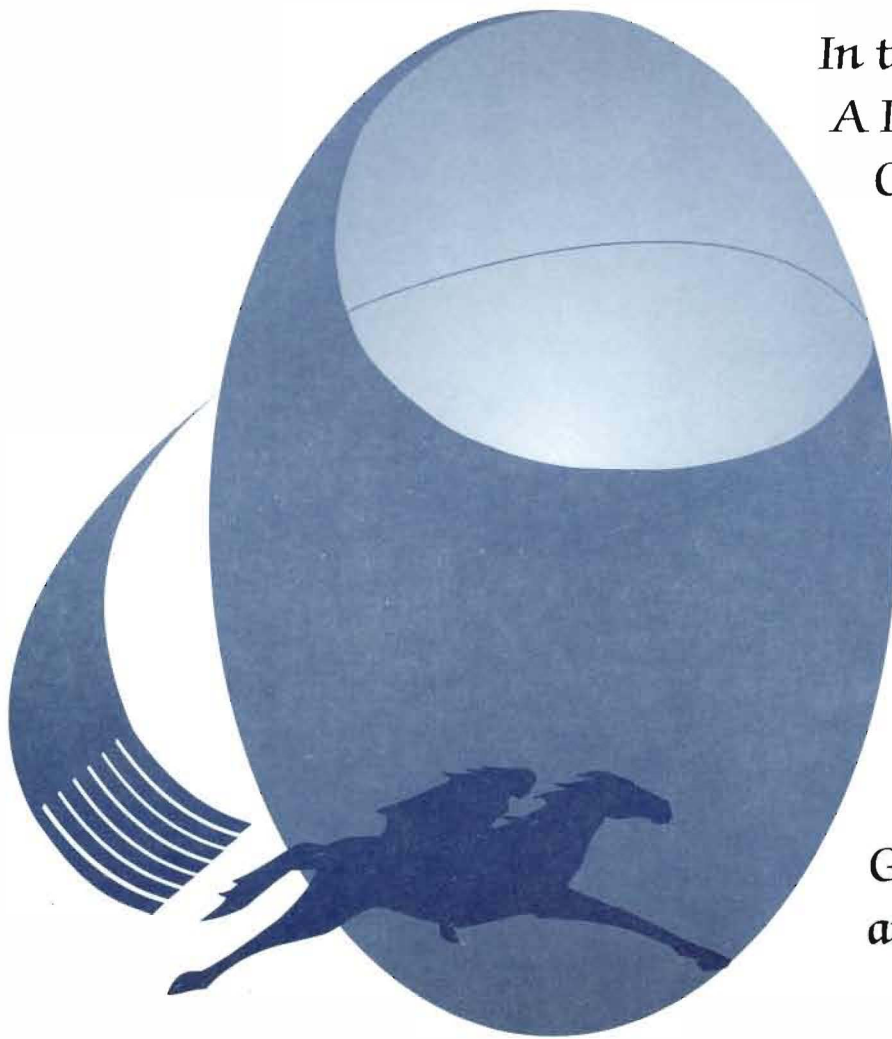


FOHAT

Volume VI, Number 1

Spring 2002



*In the Beginning:
A Look at Early
Christianity*

*The Golden
Truth*

*Nature's Laws:
Manifesting as
the One Life*

*Global Frequency
and Its Effects on
Evolution*

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.

From the World of News

Cyclopean Remains?

An interesting discovery has recently been made in the Philippines. In an article titled “Cyclops skulls’ baffle tribal folk”, the following is reported:

Ancient skulls bearing a single eyeball socket found in limestone caves have baffled tribal folk in the hinterlands of Bohol, Bukidnon and Agusan

The existence of the skulls, which resemble those of the cyclops, a race of giants in Greek mythology with a single eye in the middle of the forehead, has triggered speculations that one-eyed ancient settlers once roamed the country’s southern islands.

The strange skulls were reportedly found in limestone caves in the hinterlands of Bohol, at Mt. Palaupau in Sumilao, Bukidnon, and in some parts of Agusan.

Tribal folklore has it that giants once roamed the plains of Central and Northern Mindanao, the most popular of whom, according to Bukidnon legend, was “Agyo” who fought against the first Spanish conquistadores.

This article also states that according to this folklore there used to be two races of giants: the kapre who were evil and the “one-eyed giants” who were regarded as heroes. For more information see www.philstar.com/philstar/search_content.asp?article=68822.

By the Light of the Moon

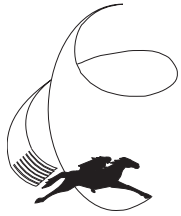
A study was recently conducted in San Francisco looking at the number of homicides committed around the time of the full moon. According to this study, “more often than not, people kill each other” during a full moon. In 1997 there were murders within 48 hours of nine full moons. In 1998 and 1999, there were murders at seven full moons. In 2000 nine people were murdered in eight full moons and in 2001 only April did not have a full moon murder. For more on lunar crime see www.sfgate.com/cgi-bin/article.cg...c/a/2002/03/02/MN1163.DTL

More on the Afghan Buddhas

Zemaryalai Tarzi, former head of Afghanistan’s department of archaeology and conservation of historic monuments has confirmed reports that he had located a giant sleeping Buddha measuring about 350m beneath the sands near a Buddhist monastery. He used the writings of a 7th century Chinese explorer to locate the monument nearly 25 years ago. For more on the Afghan Buddha see www.news24.co.za/News24/World/Asia/0,1113,2-10-20_1154428,00.html

Pharaoh’s Curse?

At the Egyptian Museum in Turin, another three people, this time schoolgirls, fell ill with headaches and nausea after visiting the supposedly cursed Pharaoh Ini exhibition. People who have fainted have reported a strange pungent smell coming from the exhibits. The museum insists that the exhibits are not causing the illnesses and given the number of visitors, some becoming ill afterwards is not so strange. The local Turin hospital will be conducting tests. For more on the curse see www.ananova.com/news/story/sm_498281.html?menu=news.scienceanddiscovery.archaeology



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To be featured in coming issues:

Who was the real Jesus?

Monads in Theosophy and
Tibetan Buddhism

Suicide - The Not-So-Final Solution

Theosophical Brotherhood

H.P. Blavatsky, when describing in *The Key To Theosophy* what Theosophical principles would promote the betterment of social conditions, responded as follows:

Let me remind you what these principles are — universal Unity and Causation; Human Solidarity; the Law of Karma; Re-incarnation. These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood. (p.233)

She then expounds on these principles in the following:

In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life. (p.234)

Theosophy was established in an effort to create a nucleus of just such a Brotherhood. It appears to have been spectacularly unsuccessful thus far, but as long as there are a few who remain faithful to the Original Program and continue the efforts, there is hope; for if even a few manage to form such a nucleus, then by the law of universal Unity and Causation, this will affect the whole. This is why the actions of each theosophist and each group of theosophists are so important. Living the life can and does have a profound effect on society at large. Practically, what does this mean?

First of all, we must understand that we all make mistakes. This is how we learn. The concept of brother is taken from the family in which, because of the natural love and affection between its members, a natural solidarity arises. Because we know the members of our family intimately, we almost always attribute their mistakes to ignorance. We know they genuinely have a good heart and if they hurt someone, it was not done with malice but rather with some sort of selfish stupidity. The people we know the closest, we are the most forgiving towards. After quietly pointing out to our brother his mistake, if it needs pointing out, we carry on assuming that he will not repeat the mistake. There is here an unbreakable solidarity. What happens if our brother continues to repeat the same mistake?

Chances are if there is an honest attempt to change, and our brother keeps trying, the family will continue to be supportive. If there ceases to be any will to change, then the constant complaints our brother receives will push him out of the family into a group that tolerates his behaviour. Should his behaviour change at some point in the future, the family would probably accept him back without reservation — the return of the prodigal son. They would be happy to do so. Sometimes you need to leave the family and experience the hard knocks of life in order to change. Interestingly, in the parable of the Prodigal Son, the jealousy and feelings of injustice experienced by the brother of the returning son were criticized by the father. Rather than being happy for his brother and happily sharing what he had, he felt that his brother had wasted his allotment and should not be entitled to more. This lack of charity is not brotherly. While justice should be left to Karma, charity should be the heartfelt duty that we each have towards one another.

What happens when a brother takes his displeasure with the family or one of its members outside of the family, thus breaking solidarity? This is tough, but you cannot allow one brother to publicly defame another due to the first brother's intolerance. A family is supposed to be the safe haven where you can make mistakes knowing that others will be forgiving. If you take your concerns outside of the family, then chances are that you will be ostracized from the family regardless of whether you are right — for you can no longer be trusted. What would motivate someone to publicly question the character of another person? Certainly not feelings of brotherhood. You cannot take dirty secrets learned in the family and then make them public. What does this show about your character? At the very least, that you are uncharitable and untrustworthy. Unless a family or organization is positively evil, you do not leave it and start ripping its members apart or casting aspersions and innuendo, nor would you expect to be allowed to do this from within that group. By doing this you are undermining the principle of Human Solidarity, not just of the group or family to which you belonged but to all groups and families. You are spitting on this principle. All members of the Theosophical Society past and present are our Brothers. As a Society we should protect each other from anyone who casts public aspersions on our Brothers. Any members who do this or have done this in the past do not understand what it means to be a Theosophist and we should protect the good names of our fellow Theosophists from such members. As a society we must learn to practice brotherhood for in doing so we can change the world.

The Origins of Christianity

David Pratt

[Reprinted with permission from David Pratt's webpage <http://ourworld.compuserve.com/homepages/dp5/christian.htm>]

Divine confusion

Most Christians today believe that the gospels of the New Testament present an essentially accurate account of the life of Jesus Christ, the 'only-begotten Son of God', who was born of a virgin, wandered Galilee as a preacher and miracle-worker at the start of the 1st century, died on a cross to redeem the sins of mankind, and then rose from the dead three days later and ascended into heaven. However, the four gospels contain such glaring inconsistencies and contradictions that they are clearly not reliable historical reports. So if they are the 'word of God', then God must be terribly confused!

The Gospels of Matthew and Luke go to great lengths to show that Jesus is descended from the line of David, as the promised messiah must be according to Jewish beliefs. But apart from agreeing that Jesus was fathered by Joseph, the two genealogies bear no resemblance to each other at all; Matthew lists 28 generations and Luke 43. Furthermore, their relevance is unclear since the authors of the two gospels also say that Jesus was born of a virgin who was impregnated by the Holy Spirit.* The Gospels of Mark and John, by contrast, make no mention of Jesus' family descent or the virgin birth.

Matthew tells us that Jesus was born during the reign of King Herod, who died in 4 BCE (before common era). But Luke states that Jesus was about 30 in the 15th year of Tiberius' reign, implying that he was born in 2 BCE, i.e. *after* Herod's death. He then contradicts himself by stating that John the Baptist and Jesus were miraculously conceived six months apart in the reign of Herod, but that Jesus was born at the time of the census of Quirinius, which took place in 6 CE (common era), thereby creating the miracle of a ten-year pregnancy!

The Gospels of Mark and John do not contain any nativity story, while the nativity stories given by Matthew and Luke have nothing in common except the names of Jesus' parents and the location of his birth in Bethlehem. John however says that Jesus is from Galilee and that the Jews rejected him because he was *not* from Bethlehem. Only Matthew mentions the guiding star, the three wise men and

Herod's murder of all the infant boys in Bethlehem, while only Luke mentions the Roman census, the appearance of angels to the shepherds tending their flocks (in the winter?!) and the shepherds' visit to Jesus.

Matthew says that Joseph and Mary lived in Bethlehem, while Luke says that they lived in Nazareth. Matthew says that they fled to Egypt immediately after Jesus' birth and then went to Nazareth when Herod died, while Luke says they remained in Bethlehem following Jesus' birth so that he could be presented in the temple of Jerusalem eight days later. Only Luke mentions Jesus' amazing exhibition of learning in the temple at the age of 12.

The scene where Jesus drives the traders and moneychangers out of the temple is placed at the beginning of John's narrative but at the end of Matthew's. Mark has Jesus teaching only in the area of Galilee and not in Judea, and only travelling the 70 miles to Jerusalem once, at the end of his life. Luke, however, portrays Jesus as teaching equally in Galilee and Judea, while John's Jesus preaches mainly in Jerusalem and makes only occasional visits to Galilee. There are major discrepancies regarding the names of the disciples. According to Mark, Matthew and Luke (the synoptic gospels), Peter, James and John are Jesus' closest followers. In John's gospel, however, Peter plays only a minor role and James and John are not even mentioned, but there is mention of Nathanael and Nicodemus, who make no appearance in the other three gospels.

Even the events surrounding the all-important crucifixion are not uniformly recorded by the gospels. Matthew and Mark say that Jesus was both tried and sentenced by the Jewish priests of the Sanhedrin, Luke says that Jesus was tried by the Sanhedrin but not sentenced by them, while according to John, Jesus did not appear before the Sanhedrin at all. Jesus then goes to his death by crucifixion — yet Paul and Peter say he was 'hanged on a tree' (Galatians 3:13, Acts 5:30, 10:39). John places Jesus' death on the eve of the Passover, whereas the other gospels place it on the following day. The story of a centurion piercing Jesus' side with a spear is found only in John's Gospel. The gospels give three versions of Jesus' last

* The Holy Spirit was traditionally regarded as feminine. Hence the wry comment made in the apocryphal Gospel of Philip (25): 'Some said "Mary conceived by the holy spirit." They are in error. . . . When did a woman ever conceive by a woman?'

words: 'My God, my God, why hast thou forsaken me?*' (Matthew and Mark); 'Father, into thy hands I commit my spirit!' (Luke); and 'I thirst. . . . It is finished' (John).

In John's Gospel there is only one woman visitor to Jesus' tomb, in Matthew there are two, and in Mark three, while Luke writes of numerous women who had followed Jesus from Galilee. According to Mark, when the three women disciples found the empty tomb they saw a young man in a white robe inside, while Luke relates that 'two men in dazzling apparel' suddenly appeared. Matthew, however, paints a far more dramatic picture:

And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, his raiment white as snow. (28:2)

In Matthew the resurrected Jesus appears to his disciples in Galilee, where they have been sent by divine decree. According to Luke and the Acts of the Apostles, on the other hand, the risen Jesus appeared in and around Jerusalem, and according to Acts the disciples were expressly forbidden to leave Jerusalem. The earliest versions of Mark's Gospel end with the fear of the women at their discovery of the empty tomb (16:8). The 'long ending' in which the risen Jesus appears to his disciples, was added later but is now included in nearly all editions of the New Testament. The last chapter of John's Gospel, containing Jesus' post-resurrection appearances, is also a later addition. Luke's Gospel is the only one to include an appearance in Jerusalem in which Jesus convinces his disciples that he is not a mere phantom by inviting them to handle his flesh and bones and by eating a piece of broiled fish!

Matthew and John ignore the ascension of Jesus. Luke mentions it only in one brief verse, a sort of postscript not found in some manuscripts, and it receives an equally cursory mention in the verses later added to Mark's Gospel. Luke places the ascension on the day of the resurrection, and Acts 40 days after (1:3). During his ministry, Jesus repeatedly predicts that the apocalyptic Last Judgement will occur within the lifetime of some of his contemporaries, but nearly 2000 years later the Second Coming has still not occurred, though some fundamentalists continue to proclaim — rather optimistically — that 'the end is nigh'!

Reinventing the pagan godman

Although the unreliability of the gospels and other early Christian documents as historical sources is recognized by many theologians, most of them still maintain that an historical Jesus did live in the early 1st century, though opinions differ as to his alleged divine status. However, several recent scholarly books have concluded that the Jesus depicted in the gospels never existed at all and that, far from being a completely new and unique revelation, Christianity originated as a Jewish adaptation of the ancient pagan mystery religion that had held sway for thousands of years.¹

The pagan mysteries were practised in different forms by nearly every culture in the Mediterranean and inspired the greatest minds of antiquity. Their primary aim was to promote moral regeneration and spiritual progress. At the heart of the mysteries was the myth of a dying and resurrecting godman, who was known by different names in different cultures: in Egypt he was Osiris, in Greece Dionysus, in Asia Minor Attis, in Syria Adonis, in Italy Bacchus, in Persia Mithras. The name 'Osiris-Dionysus' was sometimes used to denote his universal and composite nature.

All the following features of the story of Jesus can be found in *earlier* stories about pagan godmen:² he is the saviour of mankind, the son of God, born of a virgin; he is born in a cave or cowshed on 25 December or 6 January;[†] his birth is prophesied by a star and witnessed by three shepherds; he is wrapped in swaddling clothes and placed in a manger; he is tempted by the devil; he is baptized; he heals the sick, exorcises demons and turns water into wine; he preaches the gospel of love, charity and forgiveness; he is surrounded by 12 disciples; he rides triumphantly into town on a donkey while crowds wave branches; his disciples symbolically eat bread and drink wine to commune with him; he dies at Easter-time as a sacrifice for the sins of the world by being hanged on a tree or crucified; his corpse is wrapped in linen and anointed with myrrh; his empty tomb is visited by three women followers; after his death he descends to hell, then on the third day he rises from the dead and ascends to heaven in glory; his followers await his return as the judge during the Last Days; through sharing in his passion, Jesus offers his disciples the chance to be born again.

The passion of Baal or Bel of Phoenicia/Babylon, as revealed on a 4000-year-old tablet now in the British

* This is a mistranslation of the Hebrew. It should read: 'My God, my God, how thou dost glorify me!'¹

† There was a dispute in early Christianity as to when Jesus was born. It is interesting to note that Horus, Mithras and Adonis/Tammuz were said to be born on 25 December, while Osiris-Aion was born of the virgin Isis (also known as Mata-Meri or Mother Mary) on 6 January. Adonis/Tammuz was born of the virgin Myrrha in the very cave in Bethlehem now considered the birthplace of Jesus.

Museum, shows many points of resemblance with the later story of Jesus: Baal is taken prisoner and tried in a hall of justice; he is tormented and mocked by a rabble; he is led away to the mount; he is taken with two other prisoners, one of whom is released; after he has been sacrificed on the mount, the rabble goes on a rampage; his clothes are taken; he disappears into a tomb; he is sought after by weeping women; he is resurrected, appearing to his followers after the stone is rolled away from the tomb.³

The story of Jesus clearly shows a startling lack of originality. Some early Christians tried to explain this by claiming that the pagan mysteries were mythical precursors of the 'real thing' — the historical coming of Jesus. Several church fathers, such as Justin Martyr, Tertullian and Irenaeus, even resorted to the desperate claim that the pre-Christian pagans had been inspired by the devil! A more rational conclusion is that the story of Jesus is simply a reworking of the far older myth of Osiris-Dionysus. No one believes the stories about pagan godmen are literally true, and relating the same events in a Jewish setting hardly turns them into historical facts.



Figure. This 3rd-century amulet shows a crucified figure whom most people would immediately recognize as Jesus. Yet the Greek words name the figure 'Orpheus Bacchus' — one of the pseudonyms of Osiris-Dionysus. The earliest known representations of the crucified Jesus date from the 5th century.⁴

The pagan mysteries comprised outer mysteries, which were open to all, and secret inner mysteries known only to those who had undergone initiation.⁵ The inner mysteries revealed that the story of Osiris-Dionysus was not historical fact but an allegory encoding spiritual teachings. Timothy Freke and Peter Gandy explain:

Osiris-Dionysus had such universal appeal because he was seen as an 'Everyman' figure who symbolically represented each initiate. Through understanding the allegorical myth of the Mystery godman, initiates could become aware that, like Osiris-Dionysus, they were also 'God made flesh'. They too were immortal Spirit trapped within a physical body. Through sharing in the death of

Osiris-Dionysus initiates symbolically 'died' to their lower earthly nature. Through sharing in his resurrection they were spiritually reborn and experienced their eternal and divine essence. This was the profound mystical teaching that the myth of Osiris-Dionysus encoded for those initiated into the Inner Mysteries, the truth of which initiates directly experienced for themselves.⁶

Far from being a Christian heresy, the broad philosophical tradition known as Gnosticism was the original Christianity which developed from the pagan mysteries. The gnostics did not necessarily deny the historicity of the gospel story of Jesus' life as it was an essential part of the outer mysteries of Christianity, which were designed to attract new would-be initiates. But any literal interpretation of the Jesus story was only the first step presented to spiritual beginners, while the inner mysteries revealed that it was not a factual account of God's one and only visit to earth, but a mystical story designed to help each of us become a christ by achieving union with our higher, spiritual self.

However, a rival literalist school of Christians developed, which regarded the Jesus myth as historical fact and dismissed the idea of it having a deeper meaning. The gnostic Christians viewed such literalism as superficial and simple-minded. Pagan writers, too, launched scathing attacks on the irrational beliefs of literalist Christians, and denounced Christianity as an inferior imitation of the perennial philosophy of the mysteries. The philosopher Celsus, for example, dismissed the notion that God could literally father a child on a mortal woman as plainly absurd, and described the doctrine of everlasting punishment or reward as 'absolutely offensive'. In the late 3rd century the pagan philosopher Porphyry stated that promising any criminal that he would be absolved of his sins and enter paradise as long as he was baptized before he died undermined the very foundations of a society of decent human beings. The gnostics regarded a literal belief in the resurrection as the 'faith of fools'. Even the 3rd-century Christian philosopher Origen dismissed literalist Christianity as a 'popular, irrational faith', and stated bluntly: 'Christ crucified is teaching for babes'.⁷

Regarding the Roman Church's doctrine that at the last judgement there would be an apocalypse of fire in which all non-Christians would be consumed and the faithful physically resurrected, Celsus commented: 'The very fact that some Jews and even some Christians reject this teaching about rising corpses shows just how repulsive it is; it is nothing less than nauseating and impossible. I mean, what sort of body is it that could return to its original nature or become the same as it was before it rotted away?'.⁸ Writing at the end of the 2nd century, the church

father Tertullian admitted that the claim that a human could physically return from the grave was too incredible to be believed, but the best ‘argument’ he could come up with was: ‘It is true because it is absurd, I believe it because it is impossible’.⁹ And this from a man routinely claimed to be a great Christian theologian! Celsus described Christians as irrational, because they ‘do not want to give or receive a reason for what they believe’ but rather win converts by telling them ‘not to ask questions but to have faith’.¹⁰ Gregory Nazianzen, a Christian saint, put it very bluntly: ‘Nothing can impose better on a people than verbiage; the less they understand the more they admire’.¹¹

The promise of Christ and the vital force of Christianity require a literal belief not only in the crucifixion and resurrection but also in the irrational doctrine of original sin.¹² We are expected to believe that a supposedly omnipotent, omniscient and loving God *knowingly* created Adam and Eve so flawed that they succumbed to temptation by the Devil (another of God’s wondrous creations?!), and then took revenge by cursing not only them but all succeeding generations as well. Having created the world badly in the first place, he was only able to fix it by sacrificing his own son, i.e. part of himself, to an agonizing death. And thanks to this act of blood atonement everyone can now be saved and enjoy eternal bliss simply by believing in Jesus, while unbelievers, regardless of how noble their lives may have been, will suffer eternal torture in hell! Why the shedding of Jesus’ blood would enable or persuade God to confer forgiveness of sin and eternal salvation is never explained. Blood sacrifices (of humans or animals) are generally regarded with aversion in modern society, yet this primitive concept still lies at the heart of the orthodox Christian faith.¹³

Historically unknown

Few Christians are aware that there is not a single piece of legitimate historical evidence that the gospel Jesus ever existed. The birth, life, miracles, teachings and death of Jesus are not referred to by any historians of the time, despite the fact that the centuries surrounding the beginning of the Christian era were some of the best documented in history. Apart from Luke’s Gospel, no historical sources mention the Roman census that supposedly required Mary and Joseph to travel to Bethlehem. In fact, a Roman census could not have been carried out in Palestine in the time of King Herod, for his territory was not part of the empire. Nor are there any independent historical accounts of the guiding star (which, very unstarlike, wandered through the sky and came to rest over the building where Jesus was born!), Herod’s slaughter of the innocents, or the dramatic events that allegedly accompanied the cru-

cifixion — i.e. three hours of global darkness, an earthquake and the rending of the veil of the temple of Jerusalem, followed, according to Matthew, by corpses emerging from their graves, including the resurrection of the saints and their subsequent appearance to many in Jerusalem!

The only Roman writers to mention anything of relevance to the historical reality of Jesus are Pliny, Tacitus and Suetonius, but they were all writing at the beginning of the 2nd century and none of them mention Jesus by name.¹ Pliny simply says that some Christians had cursed ‘Christ’ to avoid being punished. Tacitus mentions that Christ was executed by Pontius Pilate, but it is clear that he is merely quoting hearsay information from his own day. Suetonius states that Jews were expelled from Rome around 49 CE because a man called Chrestus instigated disturbances among them. But Chrestus was a popular name, and even if Suetonius really meant ‘Christus’, Jesus was never said to have been at Rome, and certainly not nearly 20 years after his supposed crucifixion. Moreover, the authenticity of all these passages has been questioned.

Turning to Jewish historians: Philo was an eminent Jewish author who lived at the same time that Jesus is supposed to have lived and wrote around 50 works that still survive. They tell us much about Pontius Pilate, yet make no mention of Jesus. Philo’s contemporary, Justus of Tiberias, wrote a history that began with Moses and extended to his own times, but again made no mention of Jesus.²

Josephus, on the other hand, a younger contemporary of the apostle Paul, wrote two famous history books, one of which (*Antiquities of the Jews*) contains two passages which *do* refer to Jesus: one of them speaks of him as the messiah, who was crucified under Pilate and appeared to his disciples three days later. For hundreds of years these passages were seized on by Christians as conclusive proof that the gospel Jesus was an historical figure. But more careful scrutiny has shown them to be later forgeries. Since Josephus was an orthodox Jew, he would hardly have called Jesus the messiah if the Jews had really put him to death for blasphemy. Origen explicitly stated in the 3rd century that Josephus did *not* believe that Jesus was the messiah. It was not until the beginning of the 4th century that Bishop Eusebius, the Roman Church’s notorious propagandist and falsifier, suddenly produced a version of Josephus which contained these passages. Nevertheless, given the lack of any other serious, nonbiblical evidence for an historical Jesus, some Christian apologists still go to desperate lengths to claim that the passages in Josephus are at least partially authentic.³

The Jewish Talmud comprises an older stratum called the Mishna and additional matter known as the Gemara or 'completion'. The Mishna was founded in 40 BCE and was edited and amplified till about the beginning of the 3rd century CE. It contains an unbroken record of all the rebels against the authority of the Jewish Sanhedrin from 40 BCE to about 237 CE, and provides a history of the Pharisees, who allegedly put Jesus to death. H.P. Blavatsky asks:

how is it that not one of the eminent Rabbis, authors of the *Mishnah*, seems to have ever heard of Jesus, or whispers a word in the defence of his sect charged with deicide, but is, in fact absolutely silent as to the *great event*?⁴

The Talmud does contain references to a certain Jeshu, on whom the gospel Jesus may partially have been based, but one passage implies that he lived about 100 BCE. The Talmud certainly provides no support for the historical reality of a gospel Jesus living in the early 1st century.

Forging a new religion

The only other evidence for the gospel Jesus is drawn from Christian testimonies, and in particular the gospels. There were originally hundreds of different gospels, not just the familiar four included in the New Testament. The four canonical gospels were accepted around the 4th century after much dispute and argument, all the rest being rejected as apocryphal or heretical. Some of the earliest and most quoted Christian texts, such as the Gospel of Thomas, the Shepherd of Hermas and the Gospel of the Hebrews, were excluded from the New Testament because none of them contained any reference to the quasi-historical story of Jesus.

Even the Gospels of Matthew, Mark, Luke and John were all at one time or another regarded as heretical. These gospels are not eyewitness accounts of the life of Jesus written by his disciples, but later, anonymous works that eventually acquired the names of their supposed authors. The first person to mention a fourfold gospel account of the life and death of Jesus, under the names of Matthew, Mark, Luke and John, was Irenaeus around 180 CE. The earliest versions of the gospels are thought to have been written between 70 and 140 CE, most likely during the last 30 years of this period.¹ However, they then underwent many alterations, as a comparison of over 3000 early manuscripts has shown. For example, the gnostic Marcion was using a Gospel of Luke around 140 CE which did not conform to our canonical text; chapters 1 and 2 are later additions. The last 12 verses of Mark's Gospel and the last chapter of John's Gospel are also later additions. The church father Origen acknowledged that manuscripts had

been edited and passages added to suit the needs of the changing theological climate.² As already shown, all the revisions have done nothing to remove the major discrepancies in the gospels.

Although the four gospels are always placed first in the New Testament, the letters of Paul were written before any of them and are commonly dated at c. 50 CE. It is quite remarkable that although Paul is widely regarded as Jesus' contemporary, he never claimed to have met him in the flesh or to have met anyone else who had done so; he is concerned only with the heavenly Christ, whom he encountered in visions, and with the redemptive significance of his death and resurrection, which he never places in an historical earthly setting. Paul makes no mention of Jesus' virgin birth, his ministry in Galilee or Jerusalem, his miracles and teachings, or the details of his passion. What's more, *all* the earliest, pre-gospel Christian epistles display the same silences as Paul. It is only in the 2nd century that Jesus begins to be linked with the time of Herod and Pontius Pilate and that further biographical details emerge.

The earliest gospel is commonly believed to be Mark's, the simplest and shortest, in which Paul's picture of Jesus as a mystical dying and resurrecting godman is given a historical and geographical setting. Most of the details of the passion story are taken directly from passages in the Psalms and Prophets. Mark's Gospel (or rather an earlier version of the present gospel) was then reworked and embellished by the authors of Matthew and Luke, with details of Jesus' birth and resurrection being added. This shows that they did not regard it as a valuable historical record that must be preserved intact or as the inviolable 'word of God'. The Gospel of John, the most mystical, is remarkably different in style and content from the other three. Due to its strong gnostic flavour, many 2nd-century churchmen were opposed to its inclusion in the New Testament. What worked in its favour, however, was its insistence on the reality of Jesus' physical incarnation, in opposition to the docetic ('illusionist') trend in Gnosticism, which regarded Jesus as an eternal, spiritual being, untouched by the suffering experienced by his 'illusory' physical manifestation. Significantly, all the gospel authors betray a deficient knowledge of Palestinian geography and of Jewish rituals and practices.³

Once an historical Jesus had been created, the Acts of the Apostles was written (150-177 CE) to account for his disciples. It reads like a fantasy novel, misquotes the Old Testament, and contradicts Paul's letters. It is now acknowledged to be largely if not entirely a fabricated picture of Christian origins designed to serve the purposes of the Roman Church. Finally, the Letters of the Apostles were written

(177-220 CE). Modern scholars have shown that the letters ascribed to Peter, James and John are forgeries written much later to combat heretical (gnostic) ideas within the early church; they attack 'many deceivers' who 'will not acknowledge the coming of Jesus Christ in the flesh' (2 John 7). Paul's early (and mostly genuine) letters are full of gnostic phrases and teachings, whereas his later letters (the Pastorals) are anti-gnostic, and are regarded as fakes by all but the most conservative of theologians. Forgery during the first few centuries of the church's existence was so rampant that the phrase 'pious fraud' was coined to describe it.

The evidence clearly suggests that the New Testament is not a history of actual events, but a history of the evolution of Christian mythology. The upshot of all this is that there is no substantial evidence whatsoever for the historical existence of the gospel Jesus — a man who is supposed to have been the one and only incarnation of God on earth. However, this does not rule out the possibility that the gospel Jesus was partly based on or inspired by actual historical figures, including the Talmud Jeshu.⁴

In 66 CE Jews in Judea revolted against their Roman oppressors, culminating in the fall of Jerusalem and the destruction of the temple in 70 CE. Some 600,000 people — a fifth of the population — died from violence, famine and disease. These events fuelled the Jews' desperate desire for a saviour, and gave impetus to the replacement of Paul's mystical, timeless Christ with a more accessible, pseudo-historical saviour who had supposedly lived on earth in the recent past. Such a figure would offer an alternative to the many disastrous revolutionary 'messiahs', or 'zealots', who sprang up during the crisis.

The Therapeutae, a group of Pythagorean, Essenean Jews, are mentioned in one of Philo's books written in 10 CE. They practised a Jewish version of the pagan mysteries, believed their myths encoded secret mystical truths, and may have played a key role in creating the Jesus myth, in which the pagan godman is combined with the Jewish messiah. The community lived near Alexandria, which was a great melting-pot of pagan and Jewish cultures and became one of the main centres of Gnosticism.⁵ Ultimately, however, the Jesus myth won few Jewish converts since a messiah who was crucified as a common criminal was not the saviour they were waiting for. But it was embraced by pagans and gentiles as a new mystery cult. The fact that it incorporated elements from so many other sects and cults added to its popular appeal.

Bigotry triumphant

By the middle of the 2nd century, a battle was raging between gnostic and literalist Christians. The latter attacked the gnostics as heretics who had perverted genuine Christianity, whereas the truth is that Literalism is a degenerate form of the original Jesus mysteries of the gnostics. In the face of gnostic insistence that the Jesus story was a mystical allegory, literalists asserted that Jesus Christ suffered and was crucified under Pontius Pilate — a statement that was repeated with such fanatical insistence that it shows how weak the literalists felt at this time. The forged Second Letter of Peter, for example, defensively asserts that literalist Christians are not following 'cleverly devised myths' (1:16)!

It was literalist Christianity that eventually triumphed, thanks to its adoption as the official religion of the Roman Empire in the 4th century. To endorse their claim of 'one Empire, one Emperor' in the face of increasing fragmentation, the Roman emperors needed 'one faith' — a universal or 'catholic' religion. Roman leaders flirted with various mystery religions. For instance, at the end of the 2nd century Emperor Commodus was initiated into the mysteries of Mithras, another godman who was miraculously born on 25 December. In 304, just 17 years before Christianity became the state religion, Mithras was declared the 'protector of the Empire'. Then Emperor Constantine tried Christianity, which proved a more ideal candidate:

Literalist Christianity . . . was a Mystery religion that had purged itself of all its troublesome intellectuals. It was already an authoritarian religion which encouraged the faithful to have blind faith in those holding positions of power. It was exactly what the Roman authorities wanted — a religion without mystics, the Outer Mysteries without the Inner Mysteries, form without content.¹

At the first Council of Nicaea in 325 CE, Constantine oversaw the creation of the Nicene Creed, which is still repeated in churches to this day.* Christians who refused to assent to this creed were banished from the Empire or otherwise silenced, though the church continued to engage in political in-fighting thinly disguised as theological debate. After the 'Christian' Constantine returned home from Nicaea he had his wife suffocated and his son murdered. He deliberately remained unbaptized until his deathbed so that he could continue his atrocities and still receive forgiveness of sins and a guaranteed place in heaven by being baptized at the last moment.

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* The Nicene Creed includes the following: 'We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. . . He will come again in glory to judge the living and the dead, and his kingdom will have no end.'

Diuturnal Gold

Dolorèse Brisson

Pure, precious, powerful, alluring and appealing to the eye and the pocketbook. History reflects it: the Golden Age, Golden Apples, Golden Cow, Golden Egg, Golden Verses. Gold — a royal metal par excellence. Century by century, its rich yellow colour and splendid luster have affected virtually every society on earth. It has been jealously treasured and coveted like no other metal. This noble metal is equally respected by the rich and poor and has retained its value through the test of time.

Gold predicated the monetary system. Ancient cultures attributed mystical and magical powers to it and it was usually referred to as the metal of the Sun. Egyptians used gold amulets to ward off evil. Chinese put it in burial chambers to prevent decay of the body. Kabalists compared man's spiritual body with gold. Jewelers of all ages delighted traders and buyers with their bijoux. Myths and fables portray a blissful Golden Age when gods reigned and walked the earth, mixing freely among mortals who existed without desire or fear, in happiness and perfection. The Greeks divided the races of men into four ages: the Golden, Silver, Bronze and Iron, depicting each age with its corresponding metal value. Is it possible to tie a spiritual significance to gold?

Gold symbolized truth of the highest nature and implied purification and refinement. The Golden Stairs led to the Temple of Wisdom. A most beautiful and esoteric allegory from days of old originated with the alchemists, the misunderstood truth seekers. Alchemists did not claim to make something from nothing. They increased and improved that which already existed.

Those who rebelled against the religious limitations of their day concealed their philosophic teachings under the allegory of gold-making. . . .

Through *art* (the process of learning) the whole mass of base metals (the mental body of ignorance) was transmuted into pure gold (wisdom), for it was *tinctured* with understanding. If, then, through faith and proximity to God the consciousness of man may be transmuted from base animal desires (represented by the masses of the planetary metals) into a pure, golden, and godly consciousness, illumined and redeemed, and the manifesting God within that one increased from a tiny spark to a great and glorious Being; . . . the base metals of mental ignorance can, through proper endeavor and training, be transmuted into transcendent genius and wisdom. . . .¹

Alchemists were sometimes portrayed as miners:

As gold was the symbol of spirit and the base metals represented man's lower nature, certain alchemists were called "miners" and were pictured with picks and shovels digging into the earth in search of the precious metal — those finer traits of character buried in the earthiness of materiality and ignorance. The diamond concealed in the heart of the black carbon illustrated the same principle. . . .

When the alchemists stated that every animate and inanimate thing in the universe contained the seeds of gold, they meant that even the grains of sand possessed a spiritual nature, for gold was the spirit of all things.²

Applying the universal system of correspondences 'from universals to particulars', other interesting correlations arise with the mineral kingdom. The three noble metals are gold, platinum and silver. Their distinctive quality is a relative chemical inertness rendering them almost unaffected by the corrosive forces of moisture, ordinary acids and alkalides. Gold is also a superconductor, exceptionally malleable, therefore shapeable and pliable, plastic and impressionable. All these physical properties enhance its versatility, quality and demand. Used in space as a heat shield to coat rocket engines, it can also replace oil lubricants that break down and are affected by radiation. Chemistry has taught us that before this metal can react and bond with other elements, it requires the application of some form of energy such as pressure, heat, electricity or other means to initiate the reaction between itself and another atom(s). Analogous to this, in a macrocosmic leap, Brahmâ, "the male and the alleged Creator"³ who creates and fashions the material world, just 'IS' and does not 'do anything' per se until dynamic energy (Fohat) guides this 'Cosmic Ideation' and 'electrifies' every atom into life. The similarity here between universals (Brahmâ) and particulars (metals) is the necessary application of force before a reaction can take place.

Chemistry has a lot to teach about elements and the way they react with other atoms. Everything in nature wants to be in its most stable state. One rule in chemistry is that all atoms strive for an octet of electrons in their outer shell, creating a very stable state (called the noble gas configuration). An octet of electrons consists of four sets of spin-paired electrons in the outer shell. This force holds atoms together. Spinning in a clockwise and counterclockwise motion, a spinning electron will only pair up with an-

other electron of opposite spin — never in the same direction. Spinning in opposite directions causes one energy to dissipate the energy of the other, creating a neutral, stable state. Electrons spinning in the same direction repel each other. In layman terms, gold has a very stable octet-like configuration in its outer shell and therefore its reactivity resembles an atom with the noble gas configuration. The essence of chemistry is based on polarity, the electrostatic forces of attraction between electronegative and electropositive atoms. This duality and the quest for a stable state correspond to everything else in nature, from the highest to lowest form:

For that essence is co-substantial with the universal Electric Ocean, which is LIFE; and being dual, as said — positive and negative — it is the emanations of that duality that act now on earth under the name of “modes of motion”; . . . the dual *effects* of that dual essence, which have now been called centripetal and centrifugal forces, negative and positive poles, or polarity, heat and cold, light and darkness, etc., etc. . . .

From *Gods* to *men*, from *Worlds* to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being — the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.⁴

In cosmology, the conception of the cosmos is portrayed by a Golden Egg with two poles in it, symbolizing that duality was already set in motion at that stage of manifestation. Duality expresses itself *au naturel* in chemistry and with electrons bonding selectively, a faint degree of ‘consciousness’ seems to be expressed at an atomic level. As above so below. If man is a vehicle for the expression of an informing invisible Soul, why would the mineral kingdom not be the expression of some form of informing consciousness evolving along with everything else? In other words, if everything in the universe is endowed with a spiritual essence, from the knowable to the unknowable, then that includes the mineral kingdom. Assuming minerals can be divided into groups according to their esoteric properties, perhaps gold is sitting on top of the mineral heap in terms of degree of ‘awareness’, thereby contributing to its value.

Theosophical literature discusses the evolution of spirit and matter. Could the spinning opposites in the octet of electrons not only correspond to a striving for balance in nature, but also be a micro-expression, to coin a word, of evolution and involution? An octet relates to the number 8. Gold is commonly found in the form of octahedra. In nature, the number 8 represents balance. The number 8 or ogdoad was symbolic of the spiral motion of cycles.

Gold is symbolized as a circle with a dot: \odot . The circle typifies the Universe and the dot

is the sign of spirit, gold, the sun, or the germ of life. . . . [The] motion of the dot is the first motion. . . . They are perfect, as can be seen from their symbol, for no more perfect form can be produced out of the dot than the circle. . . . Man (the Little World) is included in this symbol because his inner nature is potential gold. . . .⁵

AU is gold’s chemical symbol. Does it relate in any way to the sound AUM, that mysterious and sacred syllable that man knows little about? Many civilizations paralleled their gods to this metal.

Prized not only for its wealth, gold has a history of medicinal value and applications for all kinds of symptoms. Gold injections are used today for musculoskeletal and rheumatic afflictions. Patients whose pain cannot be managed by the conservative regimen of anti-inflammatory drugs consent to gold injections. Toxicities and side effects that arise from these injections are low when compared to prevalent corticosteroid treatments. Dentistry uses gold for fillings since it does not react or decay and is not poisonous. If controlled and infused, gold could form an elixir. As a symbol of eternal life, and viewed as crystallized light or crystallized spirit, each mineral as all of objective nature, was said to contain a spark of God. Greatest of all treasures, the philosopher’s stone, supposedly contained so-called ghost gold, or white powder gold. Ancient alchemists sought white powder gold, which was thought to contain man’s life essence, the light of life so to speak. This matter apparently cured diseases and prolonged life. Was the alchemist’s formula to be taken literally or philosophically? His ability to turn metals into gold is still in great debate. Perhaps a literal and superficial interpretation should be replaced by studying the spirit of the word. Those unable to grasp any spiritual truth disclaim the idea altogether. Recent developments in gold research include its possible application in the cure for AIDS and cancer. The usefulness of raw metals in the human body is constantly under scrutiny. Unevaluated by experts like the Food and Drug Administration, tinctures and colloids have swept the market. Unlike direct injection of metals into the human body, colloids are produced by a form of electrolysis resulting in pure metal suspended in pure water. Colloidal gold is being sold as a dietary supplement for a wide range of uses. Tinctures, premised in days of old to be of an angelic rather than human character, cannot simply be extracted in large quantity from any metal by resolving it into its *prima materia*. That process does not ensure that the virtues of the metal or its ‘essence’ will be present therein. True believers of these products claim that the potential toxic levels in colloids and tinctures being produced *en mass* nowadays are a classic

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Magic, Nature Spirits and Evolution

Robert Bruce MacDonald

Sirius was called the *dog-star*. It was the star of Mercury or Budha, called the great instructor of mankind, before other Buddhas. - *Secret Doctrine* II, 374.

In an article on crop circles by Len Kasten in the magazine *Atlantis Rising*, Kasten recounts the experience of Glen Wall in his article, "The Crop Cypher Enigma":

Glen Wall, while meditating at a circle site in July, 1988 at Silbury Hill, claims to have had an encounter with a powerful deva, i.e., earth spirit. The deva communicated to him pictorially that Silbury Hill, previously a white chalk pyramid, was used by the ancients as a powerful storage battery for earth energy, which is identical with the kundalini energy. According to the deva, this energy flows from the star Sirius to Earth, and is stored at these sacred sites, of which he is the guardian. From this battery the energies flow throughout the planet via the network of ley-lines, and thereby they help to advance human spiritual evolution by flowing through our bodies. In ancient times, powerful energy centers, such as the Great Pyramid of Cheops, were used as secret initiation sites. But now the initiation chambers are out in the open and for the use of everyone. He says Crop circles are the chakras . . . of the earth (www.atlantisrising.com/issue2/ar2cropcircle.shtml)

If Glen Wall is right, Sirius still plays a role today in the instruction of mankind through the aid of a powerful earth spirit, an earth spirit that appears to be very active at this time if the great profusion of crop circles is any indication. There is further speculation to this end in Joseph Jochmans' article, "Earth: A Crystal Planet?" Jochmans relates that:

In 1973, three Russians — historian Nikolai Goncharov, construction engineer Vyacheslav Morozov, and electronics specialist Valery Makarov — announced . . . their discovery of a geometric grid pattern which appears to interlink a wide number of natural phenomena into a single planetary system. Their work was based on the findings of American researcher Ivan T. Sanderson who identified what he called twelve vile vortexes or electromagnetic energy disturbances located equidistant over the surface of the globe, the so-called Bermuda Triangle near the Caribbean and the Devil's Sea off Japan being two of these. What the three Russians found was an underlying framework linking these centers into a dual crystal structure, a combination between an icosahedron and a dodecahedron. Not surprisingly, these happen to be the Fourth and Fifth Solids in the Platonic series, which were projected outward by the Earth for over the last million years or so.

The Icosahedron is composed of twenty triangles forming a ball, and the Dodecahedron is made up of twelve pentagons as its sides. When these two

are distributed over the surface of the globe, their lines and node points closely delineate the following planetary elements:

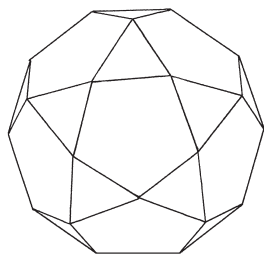
1. High and low barometric pressure areas in the Earth's atmosphere, where storms originate and move along the crystal lattices.
2. The centerpoints for major ocean currents and whirlpools.
3. Areas of highest and lowest solar and electric influx, along with regions of highest and lowest geomagnetic gauss strength.
4. Points of magnetic/electric anomaly, which serve as gateways into other dimensions.
5. Major planetary fracture zones, where the tectonic plates come together and create seismic and volcanic activities.
6. Major concentrations of ores and petroleum.
7. Planetary hotspots where the internal magma surges closest to the surface.
8. Migration routes of land, air and sea creatures.
9. Locations of major life breeding grounds and genetic pool regions, where new species have originated.
10. Concentrations of human population centers, both past and present.
11. Birth-places for human religions, philosophies, sciences, arts and architectural forms.

This last point is most significant, for it includes the location of most of the major ancient monuments either directly at or clustered around each of the node points of the Earth's crystal grid, including: the Great Pyramid at Giza in Egypt, the ruins of Great Zimbabwe in central Africa, the cultural center of Mohenjo Daro on the Indus river in Pakistan, the Shensi Pyramids in China, the Kunoonda stone circle complex in Australia, the ruins of Nan Madol on the Caroline Island of Pohnpei, the stone heads of Easter Island, Machu Picchu in Peru, the Pyramids of the Sun and Moon at Teotihuacan in Mexico, the Hopi Four Corners area in the American Southwest, to name only a few. Fully 3,300 separate ancient monuments or sacred complexes have been found directly associated with the Icosa-Dodeca grid configuration. (www.atlantisrising.com/issue7/ar7crisp1/shtml)

Jochmans goes on to point out that we are undergoing a drop in the geomagnetic field of the planet at the same time as the Schumann Resonance (the

overall global frequency) is increasing. Experiments show that when frequencies change old crystal grids dissolve and new grids based on Platonic Solids formations arise.* Can we be undergoing such a change now? Are Crop Circles pointing to the changing grid system? The current system is believed to be over a million years old.

To recap, Jochmans and Kasten taken together are pointing to the following. The Earth's energy system is based on a Platonic Solid, dual crystal structure. That system is over a million years old and is centered on sacred sites worldwide. These sites are connected to one another by ley lines according to the dual crystal structure. As the Earth's frequency increases, the energies about these sites, and the lines of force that connect them, are dissolving to be replaced by new ones based on a new dual crystal structure. The energy is being fed into this system through Sirius and then stored and distributed by a deva whose job it is to do this. Perhaps the Mayan Calendar and its enigmatic end date might be pointing to the end of the old grid system and the beginning of a new one. If these two writers are correct, then what are the implications of a new grid system?



An Icosi-dodecahedron. From *The Mathematics of the Cosmic Mind* by L. Gordon Plummer.

If the crystalline structure of the planet is undergoing a change, we can expect everything else to follow suit. Minerals, plants, animals could all start to undergo changes in form in order to incorporate these higher frequencies into their physical structures. We may have metals combining in new ways to make new metallic alloys while ceasing to combine in more traditional ways. New mineral structures may occur, new animal forms may evolve, new types of plants more suited to these new energies may arise, elementals may take on new forms. What is the occult significance of such changes?

In an E.S. Instruction, "What Magic Is, In Reality", Blavatsky draws our attention to Neo-Platonic thought as developed by Simon Magnus. She writes:

For Simon, all that can be thought of, all that can be acted upon, was perfect intelligence. Fire con-

tained *all*. And thus all the parts of that Fire, being endowed with intelligence and reason, are susceptible of development by extension and emanation. This is our teaching of the Manifested Logos, and these parts in their primordial emanation are our Dhyani-Chohans, the "Sons of Flame and Fire," or higher Aeons. This "Fire" is the symbol of the active and living side of divine nature. Behind it lay "infinite Potentiality in Potentiality," which Simon named, "that which has stood, stands and will stand" . . . or permanent stability and personified Immutability. (BCW XII, p.553)

Here we can see that Blavatsky is dealing with the four lower planes of Nature, the manifested planes. These planes, already brought into existence by the differentiation of the various elemental kingdoms, are developed by the Aeons or Dhyani-Chohans which emanate from the Fire or Manifested Logos. She again looks to Simon for the description of the emanation of the Aeons:

From the Potency of Thought, Divine Ideation thus passed to *Action*. Hence the series of primordial emanations *through Thought begetting the Act*, the objective side of Fire being the Mother, the secret side of it being the Father. Simon called these emanations *Syzygies* . . . (a united pair or couple), for they emanated two-by-two, one as an active and the other as a passive Aeon. Three couples thus emanated (or six in all, the Fire being the seventh), to which Simon gave the following names: Mind (*Nous*) and Thought (*Epinoia*), Voice (*Phone*) and Name (*Onoma*), Reason (*Logismos*) and Reflection (*Enthumesis*), the first in each pair being male, the last female. From these primordial six emanated the six Aeons of the Middle World. Let us see what Simon himself says: "Each of these six primitive beings contained the entire infinite Potency [of its parent] but it was there only in Potency, and not in Act. That Potency had to be called forth (or conformed) through an *image* in order that it should manifest in all its essence, virtue, grandeur and effects; for only then could the emanated Potency become similar to its parent, the eternal and infinite Potency. . . ." (BCW XII, p.553)

So we understand that these emanated potencies of the Second World had to emanate in turn in order to become like their parents, thereby establishing Aeons of the Third World. Blavatsky then turns to Irenaeus to continue the story:

Irenaeus supplements the information on the further development of these six Aeons. We learn from him that Thought, having separated itself from its Parent, and knowing through its identity of Essence with the latter what it had to know, proceeded on the second or intermediate plane, or rather World (each of such Worlds consisting of

* "In the 1970s several students of inventor Buckminster Fuller performed a series of experiments that were later repeated by other researchers and taken to new levels. The experiments involved submerging a balloon in a liquid medium filled with blue dye, and subjecting the balloon and liquid to a certain frequency of vibration. The result was the dye collected at specific points in geometric arrangements. When the frequency was turned higher the original dye points first quickly dissolved and then a greater number of dye points began to slowly form, joined by lines in a more complex configuration." ("Earth: A Crystal Planet?" by Joseph Jochmans, www.atlantisrising.com)

two planes, the superior and inferior, male and female, the latter assuming finally both potencies and becoming androgyne), to create inferior Hierarchies, Angels and Powers, Dominions and Hosts, of every description, which in their turn created, or rather emanated out of their own Essence, our world with its men and beings, over which they watch.

It thus follows that every rational being — called *Man* on Earth — is of the same essence and possesses potentially all the attributes of the higher Aeons, the primordial seven. It is for him to develop, “with the image before him of the highest,” by imitation *in actu*, the Potency with which the highest of his Parents, or Fathers, is endowed. (*BCW XII*, pp.555-556)

So by this imitation of the highest of his Parents, Man becomes like the Aeons with all of their powers open to him. Naturally this imitation entails an understanding of the Laws of Nature which in turn make the adept who has reached these heights incorruptible and self-less. He becomes a co-worker with Nature and helps the Aeons do their work because in a real sense He is not different from them.

The lineage of Man then could be described as follows:

Thus of this triple Aeon, we learn the first exists as “that which has stood, stands and will stand,” or the uncreate Power, Atman; the second is generated in the dark waters of Space (Chaos, or undifferentiated Substance, our Buddhi), from or through the image of the former reflected in those waters, the image of him, or It, which moves on them; the third World (or, in man, Manas) will be endowed with every power of that eternal and omnipresent Image if it but assimilates it to itself. For, “all that is eternal, pure and incorruptible is concealed in everything that is,” if only potentially, not actually. And “everything is that image, provided the lower image (man) ascends to that highest Source and Root in Spirit and Thought.” . . . “Eternal Matter” receives its various forms in the lower Aeon from the Creative Angels, or Builders, as we call them. Why, then, should not Man, the direct heir of the highest Aeon, do the same, by the potency of his thought, which is born from Spirit? This is Kriyasakti, the power of producing forms on the objective plane through the potency of Ideation and Will, from invisible, indestructible matter. (*BCW XII*, p.556)

With this description we can see the true nature of the Magician and how they “made use of so-called ‘exorcisms’ (as in the New Testament), incantations, philtres [magic potions]; believed in dreams and visions, and produced them at will; and finally forced the lower orders of spirits to obey them” (*BCW XII*, p.557). The Magician understands that all of Nature from the smallest particle to the greatest galaxy is part of the same journey and he can do his part in helping those who are coming behind by pointing out the road ahead. Man is of the same nature as the Aeons and

because all of them are in him, and because they are in every particle of Nature actually and/or potentially, Man can center his consciousness on any of the planes of Nature since he is of the same stuff.

G. de Purucker gives us a deeper insight into Nature by expanding on the idea of Swabhava. Purucker writes:

It is one of the fundamental teachings of the esoteric philosophy that every sound has its innate swabhavic color, and, conversely, that every color has its inherent swabhavic sound; and that, as a corollary, since both sound and color are expressions of rates of vibration, there can be no sound and no color without number, for every period of vibrational frequency has just so many units of vibration, which is equivalent to saying it is a number. . . .

Now as every atom in every object of nature, animate or inanimate, sings its own keynote and produces its own sound and has its own color and number, so every man, flower, tree, and every celestial body, is a play and interplay of sounds both loud and faint, interblending in a marvelous symphony, as well as being a beautiful intermingling of flashing and scintillating color. For instance, the auric egg of a man, because of the continuous activities of the pranic auras, is not only a mass of coruscating colors, but equally is a living organ producing harmonies of sound when the emotions, thoughts, and feelings are on a high plane, and horrible discord when they are characterized by hatred and other low passions. (*Fountain-Source*, pp.204-205)

Finally, from *The Secret Doctrine*, Blavatsky outlines how one communicates in sound, color and number:

The *magic* of the ancient priests consisted, in those days, in addressing *their gods in their own language*. “The speech of the men of the earth cannot reach the Lords. Each must be addressed in the language of his respective element” — is a sentence which will be shown pregnant with meaning. “*The Book of Rules*” cited adds as an explanation of the nature of that *Element-language*: “It is composed of *sounds*, not words; of sounds, numbers and figures. He who knows how to blend the three, will call forth the response of the superintending Power” (the regent-god of the specific element needed). (*SD I*, 464)

The elementals in Nature all have a specific language by which they can be reached. Complex entities are “living organs” of sound and color that nevertheless at their core have their own Natural Frequency. The Adept can see through all these layers of various elementals and communicate directly with that inner monad using the language of that deity. The Black Magician has also learned to communicate and command many of these elementals, coming by this knowledge through deceit. Whereas the Adept uses these elementals to help others, the Black Magician

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Nature's Laws in H.P.B.'s Works

Karin Smith

What are the laws of Nature, how do they emanate and what controls them? Blavatsky has given us some hints and explanations about these laws in her writings and we will try to show the unity in these laws and how they affect Man. From the Platonic point of view, she says, the "Primal Being is an emanation of the Demiurgic Mind (*Nous*), which contains from the eternity the 'idea' of the 'to be created world' within itself, and which idea he produces out of himself. The laws of nature are the established relations of this *idea* to the forms of its manifestations" (*Isis Unveiled* I, 55-6) and later she tells us "[i]t is idle to speak of 'laws arising when Deity prepares to create' for (a) laws or rather LAW is eternal and uncreated; and (b) that Deity is Law, and *vice versa*" (*Secret Doctrine* I, 152). When she speaks of the Earth, she tells us that the first to come are the "self-existent", the "Spiritual Lives projected by the absolute WILL and LAW, at the dawn of every rebirth of the worlds" (*SD II*, 164). These are the divine *Sishta*, also called the seed-Manus. Therefore these laws are interrelated and are considered eternal since they are part of the natural evolution of man and Nature, and its "visible laws" are secondary effects on our plane. To come to know and understand them is one of the goals of occultism, for then the student would be working in harmony with these laws.

The Law, the first law that comes into effect at the dawn of every *Manvantara* is the law of cycles, the Great Law, which starts the birth, growth and later decay of the Cosmos. That Great Law starts the building of the "Wheels" to continue, after a *Pralaya*, the evolutionary cosmos. Thus *Fohat* awakes and produces the "Seven Laya Centres" where The Great Law "modifies its perpetual motion on seven invisible points within the area of the manifested Universe" (*SD I*, 147). When the "hour strikes the Law comes into action" and it is "absolute and Secondless". An eternity in the manifestation of the Universe, cycles upon cycles and all according to its invisible clocks. This cyclic law is like a double helix, the cycle of Spirit, and that of Matter to create the One Life and Law. This double helix does not move at the same pace for there is a strange law of Nature that, "on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower" (*SD II*, 109) and that Spiritual evolution is incapable of keeping pace with physical evolution. But it is from this One Life and Law that all of Nature's laws follow.

A fundamental law in the Universe is the radical UNITY of the "ultimate essence of each constituent

part or compound in Nature" under its three aspects: spirit, matter and intellect. As H.P.B. says "The idea of *Absolute* Unity would be broken entirely in our conception, had we not something concrete before our eyes to contain that Unity. And the deity being absolute, must be omnipresent, hence not an atom but contains IT within itself" (*SD I*, 58-9). Everything emerged from the "One homogeneous divine SUBSTANCE-PRINCIPLE" (*SD I*, 273), called as such because it becomes "substance" at the beginning of manifestation, while it exists as a "principle" in the Absolute. This unity is then a oneness throughout the Cosmos. ONE is the Absolute, and the manifestation of that Absolute, is the One Life, united, as it is the reflection, so to say, of the other. Unity in all of Nature is a law for it is the root of its being.

As soon as the One changes into the dual, we have the origin of diversity, and contrasts, in other words the beginning of polarities: Spirit and matter, heat and cold, etc. are all aspects of the One. These give rise to another fundamental law in nature, the law of contrasts. Good and evil are one of those polarities, a struggle "between two manifested Principles" both rooted in the Absolute. Evil is "infinite and eternal, for it is co-eval with matter" and Good, as soon as it is purified from matter "re-becomes again pure unalloyed Spirit . . ." (*Collected Writings* III, 299fn). Both exist to form an equilibrium to produce harmony, one as necessary as the other, and as H.P.B. says "[i]f one is arrested, the action of the other will become immediately self-destructive" (*SD I*, 416), both are indispensable to maintain equilibrium, like the centrifugal and centripetal forces in the physical plane.

And so harmony and equanimity or perfect equilibrium is the one eternal Law in Nature "one that tends to adjust contraries and to produce final harmony". That is the stage to which Nature will always tend to go, for disequilibrium would mean chaos, lawlessness and separation. From the three emanations of the Universe, i.e. its Spirit, Soul and Matter we obtain the equilateral triangle, three sides that are equal, "because these three principles are diffused throughout the universe in equal proportions; and the ONE LAW in nature being perfect Equilibrium — they are eternal and co-existent" (*CW III*, 313). Nature abhors disharmony and will produce such effects as to balance the energies and achieve equilibrium. It is no wonder that the great Masters and initiates have always signed with the equilateral triangle to show that their natures have achieved that perfect equilibrium.

How does this equilibrium come into being? We must understand that there is never a cessation of motion in Nature, for motion “pulsates and thrills through every slumbering atom” during the periods of Rest and it has the tendency of a circular movement as the Cosmos awakes. “The Deity becomes a WHIRLWIND” (*SD I*, 117). Three aspects which are eternal are: motion, duration and Space. This perpetual motion allows Nature to re-establish its balance and this motion is action. An action which produces effects that will come back to produce another action to bring it eventually to a perfect equilibrium. And so H.P.B. writes that “It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature” (*SD I*, 97) and the Buddhists believe that “Everything has come out of Akasa in obedience to a law of motion inherent in it” (*SD I*, 635-6).

The law of evolution follows motion, as we read “that immutable law of Nature which is ETERNAL MOTION, cyclic and spiral, therefore progressive in its seeming retrogression” (*SD II*, 80). That cyclic, spiral and progressive movement shows the evolution of Nature. First it is just the need to evolve “conscious life out of inert material” through the Fohatic will as it combines spirit with matter to give it life. Each atom has its seven planes of being and each plane has its own laws of evolution; each in a cyclic and spiral progressive way, each in its own plane of existence with laws behind them, they move from cause to effect. “Fohat is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World. In the latter, he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law” (*SD I*, 109). This law of Cosmic Evolution “teaches us that the higher the evolution, the more does it tend towards Unity” (*Five Years of Theosophy*, 21). Thus, unity is the end in itself, after going through the process of differentiation, action and evolution, to become One with the whole. Why, we can ask ourselves, do the laws of physics work through the Universe, if it is not because of the unity of the whole; would the speed of light be the same all over the Cosmos if there were no unity?

Force “does not emerge with Primordial substance from Parabrahmic latency. It is the transformation into energy of the supra-conscious thought of the Logos,” from where the laws of matter emerge. The forces which are awakened must be adjusted so that the Cosmos can be created from its divine cosmic dust. The sun, “drew into the depths of its mass all the Cosmic vitality he could, threatening to engulf his weaker ‘brothers’ [or planets] before the law of attraction and repulsion was finally adjusted” (*SD I*, 102). One law generates another to control those forces and energies that are created. Without the law of attrac-

tion and repulsion we would all be engulfed in the sun’s magnetic field, the planets wouldn’t exist, thus those divine energies must have their limitations. This tells us that there is divine Thought which adjusts the balance of forces in the Cosmos and are not just left to blind forces.

Another fundamental law is the law of affinity which follows the law of contrasts, as polarities surge in Nature and in man. What is this law of affinity? It is the attraction of certain atoms drawn together by an “animating principle”. In the physical plane, as in chemistry, affinity is that force by which atoms are held together in a chemical compound. In the astral plane H.P.B. describes this affinity as “the atoms . . . are drawn once more together and become the animating principle of the new body in every new incarnation of the Monads . . . drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies” (*SD II*, 671-2). And again, in the higher mental plane, when we read about the esoteric meaning of meditation and contemplation, that as man changes his physical body gradually and continually, so is the inner man doing this as he meditates. “The latter too is developing and changing atoms at every moment. And the attraction of these new sets of atoms depends upon the Law of Affinity . . .” (*F.Y.T.*, 27). And what is this animating principle if not Fohat, which in his “capacity of Divine Love, the electric Power of affinity and sympathy” unites pure Spirit with matter, or with Soul to form the Monad in Man.

In a similar way, the law of cohesion is explained as one of the energies of cosmic magnetism. In physics cohesion refers to a force of “like” molecules, opposite to adhesion which is a force of “unlike” molecules. One experiment mentioned in physics is that of water in a test tube; one can see that the edges climb up due to the cohesion of the molecules of glass and of water, while if we put mercury, the edges would go down due to the adhesion force between those molecules. H.P.B. speaks of the “fiery atoms” that have been segmented to become life germs, which “aggregate according to the laws of cohesion and affinity.”

How is mankind to ever understand the workings of nature if not through her laws, and the law of Analogy is one to give us the keys to those fields that we cannot otherwise reach. “Analogy is the guiding law in Nature, the only true Ariadne’s thread that can lead us, through the inextricable paths of her domain . . .” (*SD II*, 153). Even the Adepts are limited in their vision, for they also have a “ring-pass-not”, but through analogy they can understand what they cannot see, and it is their true guide.

“Everything in Nature has to be judged by analogy. Though the highest Deities (Archangels or Dhyani-

Buddhas) are unable to penetrate the mysteries too far beyond our planetary system and the visible Kosmos, yet there were great seers and prophets in olden times who were enabled to perceive the mystery of the Breath and Motion retrospectively, when the systems of the worlds were at rest and plunged in their periodic sleep” (*SD I*, 116 fm).

Man, like the Cosmos, has his cycles, where certain events will follow at intervals of time, lessons which have to be learned. These cycles are part of our great cycle, the cycle of necessity. Thus Man has also an internal clock, and his cycles are connected with his karma and affinity. “Starting as pure spirits on our downward journey around the world with the knowledge of truth . . . inherent in us, cyclic law brings us down to the reversed apex of matter, which is lost down here on earth and the bottom of which we have already struck; and then, the same law of spiritual gravity will make us slowly ascend to still higher, still purer spheres than those we started from” (*CW XIV*, 303). Here she explains not only the idea of cycles, but also of progression, and thus evolution into higher states of matter. This evolution is adjusted and controlled by the Dhyān Chohans, or Intelligent Forces, who are the embodiment of the Laws of Nature, and enact her laws.

Man looks for unity, not only within himself, where all his bodies are working in unison, but with Nature and all of mankind. The same law that will produce harmony in nature, must be developed by man. It is the law of spiritual development which must supersede the physical and intellectual, that will free him and make him “self-redeemed”. Man must search for that oneness in life, and avoid all idea of separateness.

But in order to achieve the harmony without, he must first achieve the harmony within. For again we must follow the rules that the laws evolve from within without. Man has within himself, just like every plant, and animal, that psychological law which is “a passionate, inherent and instinctive desire for freedom and self-guidance” (*SD II*, 484). A trust that must come from within us, and a desire to achieve in the end, that unity with all.

Karma is a primary law, it is action, the cause; it is the law of “ethical causation”; it can be used as a synonym for “sin”. “It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself” (*SD II*, 305). The law of cause and effect — we see in our daily lives, and has given human beings the type of life they are experiencing at present. That law is something to keep in mind, and to remember that it is not only on the physical plane where we will experience it, but also in the mental, and spiritual. We must recall the “law of

occult dynamics that ‘a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence’” (*SD I*, 644). Psychic growth would then be the step by step effort an individual has put into it, and is the result of his own merit. An immutable law of absolute love and justice.

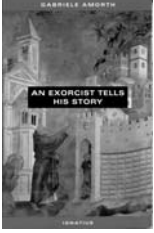
There are ramifications to the law of Karma as in the case of someone wishing to become a Chela, a new set of laws comes into effect. H.P.B. mentions this “terrible law operative in nature” for anyone who wants to go through chelaship: that desire itself will bring out “every sleeping passion of his animal nature”. The disciple will open Pandora’s box, and must face himself in ways he never knew. For to desire Adeptship one must not fight evil; forgiveness and charity are rules to all disciples, since the first law of the Sacred Science is “never to use one’s knowledge for one’s own interest, but to work with and for others” (*CW VIII*, 81). Yes, man know thyself, for the laws are immutable, and no one is privileged. This applies to all, including Initiates who have to follow rules imposed on them for that “inexorable law of the death penalty always following upon the revelation of any portion of the Mysteries to the profane” (*CW XIV*, 222) and she gives us the example of Julian, the Apostate, and Socrates, even if Socrates were not an initiate, but both had divulged a part of the mysteries. This is the law of silence, imposed on Adepts so as not to reveal certain knowledge for which mankind is not yet ready, a wise and necessary law.

Humanity has gone through the laws of evolution, and will continue to do this with the whole of Nature. But because we have all the principles within us, we are able to advance, under our own will and desire ahead of the natural law, that expects man to become a “perfect septenary being” during the seventh race in the seventh Round. Man has that choice, while Nature will continue its cycle set in motion. “The Monadic (or spiritual), the intellectual and the physical evolution. . . Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyānis or ‘Logoi’” says H.P.B. (*SD I*, 181). We might not see nor feel the progress we make in other planes of existence, but it goes on through our thoughts, actions, decisions or motives.

H.P.B. mentions other laws connected with evolution, and these are: the law of Atavism and the law of retardation. In biology atavism is the reappearance of a characteristic of some remote ancestor that has not been present for some generations. In a human being she mentions that collection of myriads of lives that follow in its “own sporadic way” and this law “copies family resemblances as well as those it finds

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BOOK REVIEW



An Exorcist Tells His Story, by Father Gabriele Amorth (Translated by Nicoletta V. MacKenzie). Published by Ignatius Press, San Francisco, CA., 1999; 205 pages, softcover. ISBN 0-89870-710-2

Father Gabriele Amorth has earned both fame and notoriety in his role as the chief exorcist for the Diocese of Rome — fame for the assistance he has rendered to people in difficulty, and notoriety for his outspoken comments regarding the diminishing role of the exorcist within the Roman Catholic Church.

In the writer's experience, when the subject of exorcism has been raised among co-workers, the majority have shrugged it off as superstition. While Father Amorth attributes all negative paranormal phenomena to Satan and his minions, students of Theosophy will recognize the effects of elementals and, especially, elementaries at work.

Fr. Amorth divides Satan's activity into *ordinary* and *extraordinary*, neither of which can take place unless God so allows [p.32]. *Extraordinary activity* is divided into six different forms, described as follows [pp.33-35]:

1. External physical pain caused by Satan. Some examples are taken from the lives of saints who have been beaten, flogged, and pummeled by demons.
2. Demonic possession. This occurs when Satan takes full possession of the body (not the soul, which can only be given up willingly). The victim speaks and acts without his knowledge, and he is therefore blameless. It is the gravest and most spectacular form of demonic afflictions — the stuff of which movies such as *The Exorcist* are based upon. Signs of possession include speaking in tongues, extraordinary strength, and revealing the unknown.
3. Diabolical oppression. There is no possession, loss of consciousness, or involuntary action and word, but there is a demonic presence that causes physical discomfort; strikes people in their jobs, their health or their relationships.
4. Diabolic obsession. Symptoms include sudden attacks, at times ongoing, of obsessive thoughts, sometimes even rationally absurd, but of such a nature that the victim is unable to free himself. Here, Fr. Amorth does not rule out mental illness but adds that some symptoms are so inconsistent with known illnesses that they point with certainty to their evil origins.
5. Diabolic infestation. This affects houses, things, or animals.
6. Diabolic subjugation, or dependence. Condition where people voluntarily submit to Satan, most commonly by the blood pact with the devil and the consecration to Satan.

He then asks "How can we fall prey to extraordinary satanic activity?" and groups them as follows [pp.56-60]:

1. With God's permission. God at times allows extraordinary satanic activity — possession, evil influences — testing us "for our own good", by increasing one's humility, patience, and mortification and thereby strengthening one's spiritual life.
2. When subjected to an evil spell. This is defined as causing the suffering of others through the intervention of the devil. The common forms are binding, the evil eye, or a curse, and the most common method is sorcery.
3. A grave and hardened state of sin. Attributes the true cause of this state to a lack of faith.
4. Association with evil people and places. Includes the practice or assisting in seances, witchcraft, satanic cults, or sects — the occult; associating with warlocks, witch doctors, or certain types of card readers, all of which make one vulnerable to evil spells.

In a chapter titled *The Point of Departure*, Fr. Amorth states that "one of the determining factors in the recognition of diabolic possession is the inefficacy of medicines, while blessings prove very efficacious" [p.70]. Fr. Amorth regrets the fact that so few psychologists and psychiatrists are willing to consider the possibility of negative outside influence when medical tests and remedies produce no relief for the individual. He claims it is important for the exorcist to discover the medical diagnosis and the therapies attempted in order to rule out mental health difficulties. He mentions physical symptoms which are indications of evil influences:

The two areas most commonly affected . . . are the head and the stomach. In addition to headaches that are severe and unresponsive to prescriptions, symptoms include a sudden inability to learn. In particular, young people who never had trouble at school all of a sudden cannot study anymore, and their ability to concentrate disappears. . . .

The other area most commonly affected . . . is the neck of the stomach, immediately under the sternum. There we find acute and piercing pains If the pain travels, now to the entire stomach, then to the kidneys, later to the ovaries, etc., defying the understanding and remedies of medicine, it is a common indication of evil influence. [pp.69-70]

Fr. Amorth also explains how he questions the demon during the "blessing," as he refers to an exorcism. The responses should prove interesting to students of Theosophy. In one instance he proposed a scenario of two enemies who hated each other all their lives and both ended up in hell. He questioned what relationship they would share, being together for all eternity. The response was,

How stupid you are! Down there everyone lives folded within himself and torn apart by his regrets. There is no relationship with anyone; everyone finds himself in the most profound solitude and desperately weeps for the evil that he has committed. It is like a cemetery. [p.76]

On another occasion Fr. Amorth was told “I enter through the senses . . . and mostly through the eyes” [p.78]. Theosophical analogies can be drawn here as well.

The efficacious use of exorcised water, oil and salt is described, as well as of incense, sacred organ music and Gregorian chant. He writes of exorcism not only for “healing body and soul” but also for removing evil influences from houses, clothing, etc. He devotes a chapter to curses where he details their varying degrees of effectiveness, their origins, and how to deal with them. In an especially interesting comment regarding imposition of curses, he claims that “if there is a blood relationship between the one who casts them and the accursed, the outcome can be terrible” [p.130]. He states that it is important to trace the origin of curses in order to deduce how to best neutralize them. He claims, however, that curses where parents or grandparents have called down evil upon their children or grandchildren (which he calls the most common instances), are sometimes impossible to negate due to the fact that bonds that tie parents to their children are stronger than any other person’s. One can thereby perhaps recognize the roots of negative family karma.

Fr. Amorth describes most psychic phenomena as works of the devil. However, he admits to having made use of “charismatic or sensory individuals”, who under this label, he apparently finds acceptable [p.138].

In a chapter on witchcraft Fr. Amorth deals with spiritualism. He maintains that in such a scenario, “these spirits — who are always and only demons — will possess some of those who participate in the seance. . . We never learn anything useful by consulting Satan”

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uses them for selfish gains and to lead the unwitting astray. However, if the planet were undergoing a change in its Natural Frequency, the Black Magician would be in danger of losing power and control for the rules may be changing.

Sirius was called the star of Mercury or Budha, “the great instructor of mankind.” To say that it is raising the frequency of the planet is to say that something new is being given to mankind. New potencies may be coming available, the ring-pass-not may be broadened. The tools used by both White and Black Magicians may become obsolete as the frequencies of the spirits of Nature are changed. Some or all of the potions, incantations, etc., that once worked may

[p.149]. The roles are attributed to players renamed, but the teachings of Theosophy on this subject ring familiar.

Scattered throughout the book are Fr. Amorth’s strong recommendations against turning to means other than the intercession of the Church for assistance to deal with evil influences and closes this particular chapter with the following advice:

Satan is our worst enemy, and he will remain so until the end of time. Therefore he uses all his intellect and power in an attempt to thwart the plans of God, who wills the salvation of all. Our strength is the Cross of Christ, his blood, his wounds, and obedience to his words and to his institution, the Church. [p.151]

At times the contents of this book strike one as quite simplistic. However, the efficacy of the exorcism ritual has been well documented. The liturgy of the Roman Catholic Church does undeniably include rites which have proven effective against negative forces, of whatever origin, that have plagued humanity throughout its history. Fr. Amorth expresses distress regarding the current lack of exorcists among the ranks of the Catholic clergy. He attributes this to fear the demons will attack the exorcist, and to acquiescing to the public’s belief that the whole subject is simply superstition and an embarrassment from the Church’s past. In one of the last chapters he encourages the Church hierarchy to reestablish exorcism as a common and accepted rite. In an obviously lighter moment he titled it “The ‘Cinderella’ of the Ritual”.

An Exorcist Tells His Story has been through a number of reprints since it was first written. The copy at hand is the 1999 English translation of the twelfth Italian edition, 1994. There is obvious interest in the subject when a book of this nature becomes a title worth keeping on the shelves of book stores. It definitely has a religious slant but it also contains a lot of useful information when approached with a theosophical point of view.

Rogelle Pelletier

work no longer. We are entering into the Age of Darkness, the Kali Yuga. As the White Adepts work to master this new world, the Black Magicians will be working equally hard at stealing what knowledge they can. Perhaps this is one reason why there has been such a push ahead over the last one hundred years with technology. Perhaps this is also why large hierarchical institutions — governments, businesses, charities, professional associations, etc. — have come to be. With technology and these hierarchical institutions, large groups of people can be controlled. As Man loses touch with Nature and his own Inner Nature, the dark powers may be able to move through this transition period more easily. There is talk of putting identity chips into people and

whispers coming out of intelligence agencies that the minds of people so chipped can be manipulated.

Yet ironically, in the midst of such dark scenarios there is a glimmer of hope. The energy grid of the planet may be changing. As sacred sites move from those of ancient archeological sites to more accessible sites, people may be able to access these new sites, elevate their consciousness and perhaps battle the effects of such technology. We may be about to go through a forced evolution as we find ourselves stuck between the proverbial “rock and a hard place.” The deva of Silbury Hill may finally have had enough. The

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example of pharmaceutical mentality corrupting holistic medicine. Gold therapy, based on light emission, called chrysotherapy, is currently being investigated in the cure for cancer.

The gold mined in the world today is far less than the annual demand. Dominant figures in the world are pulling out of the stock market and investing in metal currency such as gold and silver. Linked closely with the economics of political power, man has extracted it from all continents of the world. He has gone to great lengths to amass gold, all too often under hazardous subterranean conditions, where shifting

energies of the planet directed and affected mostly by Mankind may finally have hit the point where it is time to mix everything up again. As we are at the middle of the fourth round, this may be the time where the responsibility for the advancement of Man and the Kingdoms that are following him, begins to fall more squarely on the shoulders of the average citizen. As we head into Man’s middle age our learning period is over and it is time for us to demonstrate some wisdom. We must play our part in lifting the various Kingdoms of Nature back towards Spirit. How can we not be fed up with materialism? 🐉

rock in mine shafts crack and groan from enormous downward pressure. The recent Olympic Winter Games reverberated only one sound through the entire event, over and over again: gold — win the gold medal — the epitome of competition.

Coinage and jewelry, metallurgy, biochemistry and medicine are some of today’s vast applications of this most sought after metal. It holds a value unsurpassed by any other, even platinum which is rarer than gold. It has endured throughout the centuries. What obscure essence hides behind the glitter that man is so fascinated by? 🐉

- ¹ Hall, Manly P. *The Secret Teachings of All Ages*. Los Angeles: The Philosophical Research Society, Inc. 1977, p.CLIV.
² Ibid. p.LII.
³ Blavatsky, H.P. *Theosophical Glossary*. Los Angeles: The Theosophy Company, 1971, p.62.
⁴ Blavatsky, H.P. *The Secret Doctrine - Vol.1*. Los Angeles: The Theosophy Company, 1982, p.604.
⁵ Hall, *Secret Teachings of All Ages*, p.CXLV-VI.

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impressed in the aura of the generators” (SD I, 261); some characteristic will appear which has not been there for generations. While the law of retardation, doesn’t copy, but it keeps the imprint, even when higher types of the same species have evolved, therefore one can still find hermaphroditism as the reproductive method of plants and lower animals. For this reason, the law of progressive development is checked by the law of retardation and karma, and such retardation can affect beings as well as animal species, or plants.

What can we learn from these laws? To work with Nature at all times, to follow her sacred path of unity

within diversity, to allow ourselves to realize that such laws as the law of affinity is equally imbued in nature as among our fellow beings, and if one doesn’t feel such attraction to someone, at least one can show tolerance and understanding. To have faith in the laws of karma as we live and see what lessons we can learn from suffering. But above all patience, for no one can skip a step in the ladder of evolution and if someone wishes to hurry the process, that is fine, for in time we will all be self-redeemed. The “desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist” (SD. I, 44). These laws are the basis upon which Life works, and are eternal. 🐉

. . . **Christianity** continued from page 10

Constantine's personal biographer was Bishop Eusebius, who glossed over his murders with obsequious flattery. Eusebius has been called 'the first thoroughly dishonest and unfair historian of ancient times'.² It was chiefly he who concocted the fictitious history of the Roman Church still widely accepted to this day. It is well documented that the Roman governor Pontius Pilate was a cruel and oppressive ruler, but as literalist Christianity became more and more Romanized, the blame for Jesus' death was shifted from Pilate to the Jewish nation as a whole. Whilst the Jews were increasingly vilified, traditions were fabricated which portrayed Pilate as a just and holy man — even a Christian! By the 4th century both Pilate and his wife were honoured as saints!

Constantine's mother, Helena, was forced into exile after being implicated in the murder of his step-mother. She went on a tour of the Holy Land, where she discovered the tomb and birth cave of Christ, along with the remains of the three crosses used to crucify Jesus and the two thieves at Golgotha. Given that thousands of other Jews had been executed in the 300 years that had elapsed since Jesus supposedly met his death, this was truly an extraordinary miracle! Constantine erected churches on these sites, which have been honoured as holy ever since.

By making Christianity the state religion, Constantine gave literalist Christianity the power it needed to begin the final ruthless suppression of paganism and Gnosticism. H.P. Blavatsky writes:

The days of Constantine were the last turning-point in history, the period of the Supreme struggle that ended in the Western world throttling the old religions in favour of the new one, built on their bodies.³

By the end of the 5th century, the destruction was so complete that Archbishop Chryostom could boast: 'Every trace of the old philosophy and literature of the ancient world has vanished from the face of the earth'.⁴

In explaining why literalist Christianity triumphed over Gnosticism, Freke and Gandy write:

. . . Gnosticism attracted people of a mystical nature. Literalism, on the other hand, attracted those interested in establishing a religion. Gnostics were concerned with personal enlightenment, not creating a Church. They could never have triumphed over the Literalists, because they could never have had the desire to do so.

Literalism was originally the Outer Mysteries of Christianity, designed to attract initiates to the spiritual path. With their fascinating tales of magic and miracles, and promise of immortality through the simple acts of baptism and belief, the Outer Mysteries were meant to be more popu-

lar and widely appealing than the Inner Mysteries. . . . If the original integrity of the Jesus Mysteries had survived, the popularity of the Outer Mysteries would have naturally led more and more initiates into the Inner Mysteries of Gnosis. Once Gnosticism and Literalism were two distinct traditions in conflict with each other, it was inevitable that Literalism would prove the more popular. . . .

Above all, however, Literalist Christianity's success was due to the one great quality it had from the beginning and continues to foster — intolerance. This is not a quirk of history, it is a logical by-product of taking the Jesus story as historical fact. . . .

If Jesus is the one and only Son of God who requires the faithful to acknowledge this as historical fact, then Christianity must be in opposition to all other religions who do not teach this. Moreover, if all unbelievers are to be damned for eternity it becomes the moral duty of Literalist Christians to spread their beliefs, by force if necessary, to save as many souls as possible, even if it means destroying their bodies to do so.⁵

The triumph of literalist Christianity ushered in a Dark Age of ignorance, bigotry and dogmatism.

Blavatsky stated that true Christianity died with the gnostics, and that modern Christianity is composed of 'the husks of Judaism, the shreds of paganism, and the ill-digested remains of gnosticism and neoplatonism'.⁶ Christianity in its present ossified form has little to offer. However, Freke and Gandy hold out the following hope:

If Christianity were to acknowledge its debt to the ancient Mysteries it could connect again to the universal current of human spiritual evolution and become a partner, not an adversary, of all the other religious traditions it has branded as the work of the Devil. . . .

Only by returning to its mystical roots will Christianity play a role in the creation of a new spirituality for the New Age of Aquarius. Literalist Christianity is built on the unsteady foundations of historical lies. Sooner or later it must topple over. But mystical Christianity rests securely on the bedrock of timeless mythical truth and is as relevant today as it always has been. . . .

The ancient Mysteries taught that we are all sons and daughters of God and by understanding the myth of the sacrificed godman we also can be resurrected into our true immortal, divine identity. . . . [The myth of Jesus] points towards the perpetual possibility of spiritual rebirth, here and now. It can still reveal the Mystery which Paul proclaimed, 'Christ in you.' As the Gnostic Jesus promises in *The Gospel of Thomas*,

He who will drink from my mouth will become like me. I myself shall become he, and the things that are hidden will be revealed to him.¹⁷

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Divine confusion

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Forging a new religion

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