Is Christianity a Product of Buddhist Missionaries?

Symbols and the Mind

The Expulsion of TS in Canada

The TS Motto and the Movement’s Failure to Realize It

A Vehicle for the Ancient Wisdom Tradition
"The way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way; and therefore lead a harsh and bitter life; always restless and out of humor, without treading the way of peace."

Know then, oh Man, that he who seeks the hidden way, can only find it through the door of life. In the hearts of all, at some time, there arises the desire for knowledge. He who thinks his desire will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed; will very truly be disappointed.

In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from such effort. He who would live the life or find wisdom can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self, it gives no authority for one to sit down in idleness or fence himself in from contact with the world. Because one sees the gleam of the light ahead he cannot say to his fellow “I am holier than thou” or draw the mantle of seclusion around himself.

The soul develops like the flower, in God’s sunlight, and unconsciously to the soil in which it grows. Shut out the light and the soil grows damp and sterile, the flower withers or grows pale and sickly. Each and every one is here for a good and wise reason. If we find partially the why we are here, then is there the more reason that we should by intelligent contact with life, seek in it the further elucidation of the problem. It is not the study of ourselves so much, as the thought for others that opens this door. The events of life and their causes lead to knowledge. They must be studied when they are manifested in daily life.

- William Q. Judge
Echoes of the Orient I, pp.17-18
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To be featured in coming issues:

An 1896 interview with Nikola Tesla
One thing that *Fohat* has tried to do over the last twelve years is to look at where the Theosophical Movement has come from and try to understand what types of assumptions have become a part of our collective consciousness. This exercise has not been one where we look to assign blame, but rather to try to explore and debate the principles that the Society was founded upon, and determine whether our collective assumptions aid or hinder the Movement’s attempt to honor those principles. Again and again, in order to observe and understand the assumptions under which we operate, we look to the behaviour of the leadership of the various Societies that make up the Movement, and see what the membership allows them to get away with. As Edmonton Theosophical Society is most familiar with the Adyar Society, it is the behaviour of this group of leaders we address most often, however, our dealings with other groups has not blinded us to the fact that all Societies in the Movement deserve to take a close look at where they have been and where they are going.

In this issue, Ernest Pelletier explores the expulsion of TS in Canada from the international Adyar-based Society. In “The Expulsion of TS in Canada”, we see how Adyar operates as a clique of like-minded individuals who seek out the weak-willed and politically motivated in Sections all over the globe and bring these members into the ES and the Liberal Catholic Church. These members then become the ears and eyes on the ground that filter, Jesuit-like, information back to Adyar — the theosophical Vatican — allowing Adyar to control the development of the Movement. What Adyar is looking to control is the assets of the various Sections around the globe so that Adyar speaks with one voice, the voice of the President of TS in Adyar. Individual members seem then to be compelled to support their hard-working leadership despite the fact that this leadership understands little about Brotherhood or the individual’s search for Truth.

In “No Religion Higher Than Truth: The Long Transition from Maya to Wisdom”, Carlos Cardoso Aveline takes a close look at the psychology of “pious jesuitism” as it applies to the Adyar Society. A century of lies and the cover-up of those lies has brought the Society to the point where it is positively paranoid about looking back. The inability to reflect means that a century’s worth of mistakes and lies are compounded yearly creating an ever increasing karmic debt that will in the end destroy the Society. *Fohat* is sometimes accused of bringing up the past, things best left forgotten, and yet this past is reflected in who we are now and cannot be escaped. A theosophical society that practices “pious jesuitism” here and now must deal with its past if it is not to become another Church.

The pious lies of two centuries of Christianity are explored in Robert Bruce MacDonald’s “Looking For the Origin of Christianity in Gematria.” Modern Christian Churches practice a faith that has nothing to do with the principles of the early theosophical traditions’ practice of Gnostic doctrines. It was Buddhist-influenced Gnosticism that gave rise to Christianity and yet there is almost nothing of these doctrines left in the modern Churches. For all those unwilling to study the past, this look at Blavatsky’s history of Christianity gives us a clear illustration of modern theosophy’s future.

Finally, Florence Farr in her “The Magic of a Symbol” reminds us that this drama being played out in the politics of the Theosophical Societies is but a reflection of the battles going on in the individual human mind. The Society of today is a cumulative reflection of us all. Farr reminds us that the Theosophical Society, like the human mind, is a vessel that must periodically be broken so that a larger vessel might be created, capable of holding grander conceptions. The Society is dying because the waters that once flowed into it have grown stagnant, capable of fostering only death and decay. If the vessel is not broken and rebuilt, it will grow as a steadily more putrid tool that will be taken up by those who work in the shadows and will be used, in the end, for the purposes of the shadow. The Theosophical Movement needs to establish a symbol around which it can galvanize and re-energize its membership pointing it once again in the right direction. Perhaps Farr’s symbol of the Cup or Grail is a wise choice. A leadership that is constantly reminded of the need to allow new waters to flow in will be less likely to attempt to control its membership, especially if the membership becomes intolerant of others trying to control their minds.

Theosophists must learn that the road to truth is within. Within each one of us lies the Holy Grail. We must learn to be conscious of the quest and intolerant to those things that will interfere with that quest. A Society that does not indulge in reflection and renewal, is a Society that will not tolerate reflection and renewal in its members. Theosophists must learn this simple truth. The Society is simply a reflection of its membership. Right now it is clear that Theosophical Societies are not about the quest for the Grail, they are about money, property and control. Why would anyone want to be part of a Society with such ideals? How can such a Society ever hope to grow?
Universal brotherhood, the first Object of the Theosophical Society, is the one H.P. Blavatsky specifies as the prime objective and the only concept each member of the Society must accept. In spite of high aspirations, universal brotherhood has not always been well exemplified within the ranks of the Movement. Unfortunately, human nature tends to revert to isolationist predispositions rather than an affinity to all-encompassing brotherliness. This in turn generally leads to political interest versus principle.

The General Council of the Theosophical Society met in Adyar on January 1st, 1992 and expelled The Theosophical Society in Canada from its ranks. TS in Canada was informed in February that it was “dissociated . . . from the Parent Society” because of updates to TS in Canada’s By-Laws. The news was greeted with various reactions among the membership. What led Adyar to take this action? A brief history of TS in Canada may help set the scene.

Albert E.S. Smythe met fellow Irishman W.Q. Judge in November 1884 on board ship while sailing from Liverpool to New York. Smythe stayed in the USA for a few years and then in Edinburgh from 1887-1889 where he began his theosophical studies. In 1889 he moved to Toronto, Ontario and immediately set to work to establish a lodge there. One was formed in 1891 — one of the last charters Blavatsky issued under the old autonomous constitution prior to her death in May that year. Smythe was elected President. At this time Canadian lodges fell under the jurisdiction of the American Section of the Theosophical Society whose headquarters were in New York, part of the Theosophical Society (Adyar).

In the aftermath of the “Judge Case” in 1895 the majority of Canadian Theosophists transferred their allegiance to the newly formed Theosophical Society in America, with W.Q. Judge as President. Following Judge’s death in 1896 some Canadian members continued to support his successors, first Ernest T. Hargrove then Katherine Tingley.

Tingley surprised everyone by calling a convention of TS in America to be held in Chicago in February 1898. She formed a new organization called Universal Brotherhood and it was Resolved that the administration of the affairs of TS in America would fall under the constitution of Universal Brotherhood. This led to a split within their ranks. In 1899 Smythe was expelled by Tingley from the Point Loma organization and by the early 1900s most of the theosophical activity in Canada was once again under Adyar. Interest seemed to wane, partly due to the lack of leadership. Smythe rejoined the Society in 1909 and activity in Canada became more dynamic. Canadian lodges were then part of the American (Adyar) organization administered from headquarters in Chicago, IL and then after 1912 from Hollywood, CA for a number of years.1

The theosophical movement in Canada became vibrant enough to warrant the formation of an independent Canadian Section. On November 12th, 1919 TS in Canada was officially chartered as a national Section of the International body. Seventeen lodges and approximately eight hundred members were transferred from the American Section. Albert E.S. Smythe became the first General Secretary. Canadian Section, later the Theosophical Society in Canada, remained affiliated with Adyar until it was excommunicated in 1992.

Over the years Canadian Section was occasionally at odds with the general direction of the Adyar Society and tended to be looked upon as an aberration within the ranks. The original teachings of the Masters as given out by H.P. Blavatsky were the underlying focus of Canadian Section. Ted G. Davy, General Secretary of TS in Canada from 1968 to 1986 summarizes:

Theosophy in Canada has for the most part been characterized for its loyalty to the founders, including W.Q. Judge who is not as widely recognized as such within the main body of the Theosophical Society.2

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2 From an article submitted by Ted G. Davy in June 1995 to Theosophical Encyclopedia, edited by Phil S. Harris, Vicente Hao Chin Jr. and Richard Brooks, Quezon City, Philippines: Theosophical Publishing House, 2006, 738 pages. His submission was edited, some paragraphs added and others deleted. Among the details omitted is the sentence quoted above.
Canadian Section voiced its objections to proclama-
tions originating from Adyar such as the supposed
coming of the World Teacher in the person of
Krisnamurti and the satellite organizations
spawned from this phenomenon that were “crowding
out Theosophy proper.” In addition, the initiatives
to Arhatship for those with the right connections
were also questioned. The introduction of religion
(Liberal Catholic Church) shortly following the death
of Col. Olcott was also grounds for contention. Sup-
posedly separate from the Society, its activities are
nonetheless conducted on theosophical property and
involve TS members. Dissent by Canadian Section
eventually led to a split within Canada itself between
those who supported the neo-theosophy of the Adyar
leadership and those who did not. A separate organi-
zation, Canadian Federation, was organized in the
1920s for those individuals who preferred to affiliate
directly with Adyar.

Canadian Section, through its publication The Cana-
dian Theosophist (which Smythe established in
March 1920), always strived to keep the presidents at
Adyar accountable for their actions. Following the
internal split, few members of Canadian Section be-
came involved with the Esoteric Section and were,
therefore, not bound to obey directives without ques-
tion. Canadian Section was a thorn in the side of
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The amended by-laws of the Theosophical Society
in Canada were brought to the attention of the
General Council by the Vice-President who has
been reviewing the by-laws of all Sections. The
Council took note of the fact that the Theosophical
Society in Canada, by eliminating all references to
the International Society, has dissociated itself
from the Parent Society.

Adyar did not have a copy of the amended By-Laws,
only the proposed changes which, at that point, may
or may not have been approved by Consumer and
Corporate Affairs Canada. In fact modifications were
required and the By-Laws were not fully approved
until March 1993.

Adyar’s own Rules do not require “parent society” to
be included in any By-Laws, but this minor change
raised alarm bells among members of the Esoteric
Section within TS in Canada, whose primary al-
legiance is to the Outer Head of the Esoteric Section.
They supplied Adyar with a copy of the proposed
changes. It was on the basis of this proposed amend-
...
ment that TS in Canada was “dissociated” at the General Council meeting held January 1st, 1992 at Adyar. There was no opportunity to formally submit a copy of the By-laws to Adyar, nor did Adyar make any attempt to communicate with TS in Canada officials to discuss their concerns or questions regarding any proposed amendments. The wording of the By-Laws was amended to reflect requirements of the Canada Corporations Act, and Adyar’s misinterpretation led them to an erroneous conclusion. There was no intent on the part of TS in Canada to “dissociate”. But it was a convenient excuse for Adyar. A letter of explanation was sent by Stan Treloar, President/General Secretary of TS in Canada at the time (1986-1992), to Hugh Gray. There was no response. However, letters were circulated, including one from President Radha Burnier, encouraging growth in Canadian Federation.

In her Presidential Address December 26th, 1992 Radha Burnier repeats Adyar’s storyline:

Registered in 1976 as a corporation under the laws governing business corporations in Canada, some changes were made in its by-laws which were incompatible with the Rules and Regulations of the International Society. Though the then President Mr John Coats objected, the situation did not change.5

Ted G. Davy explained the 1976 controversy in a letter dated April 24th, 1992 addressed to a member of TS in Canada:

The objection of John Coats (the then International President) to the original by-laws of the incorporated T.S. in Canada were fully dealt with at the time. In retrospect I regret the amount of time we wasted on it, but at least it shows we acted responsibly . . . . The objection was referred to our legal counsel, who obtained a ruling from the federal Department of Consumer and Corporate Affairs. This was to the effect that the wording changes demanded by Adyar would be unacceptable to the Canadian Government. All this was conveyed to Adyar, and both John and Jean Raymond — Recording Secretary at the time — were certainly informed of our position. . . . As a Canadian organization we are rightly subject to Canadian law, and our obligations to it supersede any form of relationship to Adyar.

Mr Davy, who was living and working in Calgary, Alberta at the time, goes on to explain that Mr Coats kept insisting on meeting with him.

How well I remember the summer of 1976 . . . . At great inconvenience and at my personal expense, I finally agreed to fly to Vancouver [British Columbia] one evening and meet with him at the airport there (he at that time being in Orcas [an island, part of the State of Washington].) Four and a half hours later I flew home, having by then reiterated our legal position umpteen times. It was obvious that he was not interested in the facts — just wanted Canada to come “into line”. I mention this incident only to again indicate that Canada went out of its way to “pay heed” to Adyar.

He also mentions in his letter:

Although the T.S. in Canada has always acted openly, honestly, and democratically, it has long been subject to various pressures from Adyar, as in the most recent situation. The history of our organization reveals a seventy-year saga of harassment . . . .

Some of the members of the General Council of the Theosophical Society who met on January 1st, 1992 held a number of proxies for various national Societies. Following the expulsion of TS in Canada, individuals across the country were contacted by international friends who expressed their regret at having granted a proxy on their behalf which thereby allowed a handful of Council members to vote to “dissociate” Canada. Bill Johnstone, then General Secretary in New Zealand, was one of the first to telephone and express his distress regarding the situation.

Adyar seemed to have developed a tradition of ousting those Sections that displeased them. Some years earlier (1984) Adyar literally destroyed the vibrant Yugoslav section by cancelling charters of Lodges and turning the Section over to a minority of strong supporters of all things Adyar. In the end the Yugoslav Section declared itself independent and carried on as The Yugoslav Theosophical Society. They questioned whether it was a philosophical difference that led to the actions on the part of Adyar.

In 1989 The Theosophical Society in Denmark ended up in a court battle with Adyar over the anticipated transfer of assets to the International Society following a split in the Danish organization. There is a clause in Adyar’s Rules (no. 44) which states that in countries where the vesting of assets to the International Society is prohibited, “the property shall vest in a local Trustee or Trustees appointed by the President” and also that “it shall be lawful for the President to appoint an agent or nominee for the purpose of executing any necessary document or documents, or for taking any steps necessary effectually to transfer the said property to the Society.” TS in Canada has never had a permanent headquarters building or assets; the head office is wherever the President happens to reside. There was no financial incentive to put up with us.

Events do indicate a pattern of interference originating in Adyar over local affairs and control over local officials. Despite the rhetoric about brotherliness within the Movement, Adyar nonetheless rules via a

Excerpts from the Minutes of the General Council.

Page 1:

MINUTES

Of the Meeting of the General Council of the Theosophical Society held on 25 December 1991 at Adyar

PRESENT

Mrs Radha Burnier  President (in the chair) and proxy for Spain, Indonesia, Argentina, the Philippines and Brazil
Mr Surendra Narayan  Vice-President and proxy for England, Sweden, Mexico, Curt Berg and Walter Ballesteros
Dr Hugh Gray  Secretary
Mr A. Sabry  Treasurer
Dr C. V. Agarwal  General Secretary, India
Mr Paul B. Kwakyi  General Secretary, West Africa
Mr Kiran H. Shah  General Secretary, East and Central Africa
Mrs Françoise Caracostea  General Secretary, France
Mrs Patricia Witts  General Secretary, Australia
Mrs Kirsti Elo  General Secretary, Finland
Miss Joy Mills  Additional Member and proxy for Holland, Uruguay, New Zealand, U.S.A. and Germany
Mrs Norma Y. Sastry  Additional Member and proxy for Cuba, Italy and Yugoslavia
Mr S. S. Varma  Additional Member and proxy for Portugal, South Africa and Belgium
Mrs Gool K. Minwala  Additional Member

Present by invitation as Observers

Mrs Ali Ritsma, Holland
Mr Ricardo Lindemann, Brazil
Mr Pedro R. M. Oliveira
Miss Tran Thi Kim Dieu

The President warmly welcomed the members of the General Council and others present, especially Mr Paul B. Kwakyi, representing for the first time the West African Section, which was chartered on 23 January 1991.

1. Confirmation of Minutes.

The minutes of the meetings of the General Council held at Varanasi on 25 and 31 December 1990, having been previously circulated, were confirmed and signed.

Page 6:

MINUTES

Of the Adjourned Meeting of the General Council of the Theosophical Society held at Adyar on 1 January 1992

PRESENT

All the Council members present at the meeting held on 25 December 1991 with the exception of Mrs Kirsti Elo and the addition of Mr Pedro R. M. Oliveira and Miss Tran Thi Kim Dieu, who took their places as members, and not as observers.
11. Discussion on the Work around the World
   (a) Sections without Minimum Requirements

   There was a discussion about membership in various Sections, particularly those in which the total number of members and lodges is below the minimum required under Rule 36(d). This includes Chile, Myanmar (Burma), Wales and Yugoslavia. The political conditions in Myanmar are such that there is little possibility of contact. It is reported by the Vice-President of the Inter-American Federation that in Chile there is some improvement.

   In Wales the position has remained the same for many years. The General Council decided that Wales should be offered the alternative of joining the English Section or becoming a Presidential Agency.

   In Yugoslavia there are three lodges, all in Slovenia, and one group in Zagreb. The group in Zagreb had to stop work as conflict spread. It is to be seen whether the State will survive in its present form, before taking a decision.

   In other countries like Czechoslovakia also, racial tensions are surfacing, and the TS work in these countries could be affected by political changes.

   (b) Greece

   It was reported that there was still no contact with the Greek Section. They have not sent an annual report or any particulars of their activities, membership, etc. The Chairman of the European Federation, Mr Curt Berg, had intended to send someone to the country to find out what was happening but he had not been able to do so. More recently, Mr Guido Haas, Treasurer of the European Federation, had agreed to investigate and report.

   (c) Canada

   The Council took cognisance of the recent amendments to the by-laws of the TS in Canada, which had become a Corporation in 1976 under the laws governing Canadian business corporations. By virtue of the amendments made in 1991 by consent of the required majority, all references to the International Society have been eliminated. However, the Section is advertising in *Quest* magazine, published by the TS in America, in such a way as to suggest that the TS in Canada still functions within the framework of the Rules and Regulations of the International Society.

   After discussion of the different aspects of the question, the General Council unanimously decided that inasmuch as all references to the Parent Society have been removed from the by-laws of the TS in Canada, it can no longer be considered a part of the International Society, and a letter to that effect is to be sent to Mr Stan Treloar. Efforts may be made to encourage the growth of the Canadian Federation.

   (d) Russia

   Several members asked for clarification about the 'TS in Russia'. The President replied that it was established by persons who had not become members of the Society, and its 'lodges' had not been chartered by the President. The 'TS in Russia' was registered with some authorities in Moscow without the knowledge of the International Society. It is reported that they adopted the rules of the TS in Russia before the revolution, but no copy of the document registered has been supplied to the International Headquarters.

   The officers of the 'TS in Russia' do not seem to understand the character of the TS. For example, its President, Mr Popov, had sent a letter in June 1991 to Adyar, which indicates a mixing of the Roerich Foundation with the TS. He had also given 'life membership' to persons of his choice. One of the members of the Council mentioned that Mr Popov seems to be in contact with the U.L.T. in New York, since the U.L.T. in that city has extensive contact with the Roerich Museum. There also appear to be contacts in Russia through the Theosophical Society with its headquarters at Pasadena, California. All this can create confusion.

   Therefore it was the view of the Council that we must proceed prudently and cautiously as it will be very difficult to remedy the situation later on. Most important of all is to make authentic theosophical literature available in the Russian language. Besides *The Secret Doctrine* there should be some smaller books in circulation.
pyramidal organizational structure with absolute authority ultimately resting with the President/Outer Head of the Esoteric Section. The President is kept informed of events on the ground by members of the ES — an international intelligence-gathering network. This group of spies is beholden personally to the Outer Head — in a way that is disturbingly analogous to the Jesuits' sworn loyalty to the Father General. Annie Besant amalgamated these two offices when she assumed the Presidency following the death of Col. H.S. Olcott and, while this has not always been the case, it seems both offices have rested with one individual in the majority of leadership tenures. Ernest Wood describes the attitude of C.W. Leadbeater, who persists in the International Society to the present day. Leadbeater, who was very influential in TS affairs, "detested argument and criticism" and asserted that consolidating power in the hands of the like-minded would prevent "a waste of time... a dissipation of energy." Wood quotes him as saying "we must try to get our own people in as General Secretaries in as many countries as possible." Wood goes on to add that it was quite illogical to have things both ways at once.

The Society must be quite without dogma, and yet its councils must be governed and its platforms occupied by those who were eager to promote certain beliefs, leaderships and objectives, and members who opposed these must be kept in the background.\(^6\)

TS in Canada was the anomaly needing to be kept in the background, and disowned if possible.

Members of Edmonton Theosophical Society (ETS) have always strived to associate with any and all theosophical organizations. We always got along well with the members of Mercury Lodge of the Canadian Federation, also active in Edmonton at the time. One member of ETS regularly attended meetings of both organizations and was also a member of the ES in the capacity of recording secretary. He encouraged my wife and me to arrange to spend time at Camp Indralaya on Orcas Island to get acquainted with Canadian and American theosophists in the west who meet there in the summer. During our second sojourn (1984) we were invited to visit Joan and Hank van Busekom at their residence. Hank was a bishop in the Liberal Catholic Church. Dorothy Abbenhouse, who resided on the Island with husband John; Virginia Hanson and Joy Mills, guest lecturers at Indralaya (from Ojai, CA); and other ES members were also present. It became clear that this was a recruitment effort where we were encouraged to join the LCC and ES. It was explained to us how being an ES'er brought one closer to the Masters and that it was from among the ES ranks that someone would be chosen as a vehicle should a Master require one in the outside world. The invitation was declined. The writer holds that as my wife and I were active members of ETS, my direct involvement with the national organization, TS in Canada, was perhaps anticipated.\(^7\) An ES member in such a capacity could potentially provide a source of influence for Adyar in the affairs of TS in Canada as all ES members take an oath of allegiance to the Outer Head to whom they owe their primary obedience. Rejection of this overture extended by prominent officials of the Liberal Catholic Church and the Esoteric Section was likely disappointing.

Then in 1985 ETS initiated its republishing program. Rare articles, pamphlets and books that Adyar had sought to destroy over the years were copied and distributed around the globe. This caught the attention of the International Society. Further, in 1987 it was arranged for Rex Dutta, an ex-member of both Adyar and the ES, to lecture in various cities across western Canada.\(^8\) Joy Mills, who had previously turned down a number of invitations, quite unexpectedly offered to tour western Canada slightly in advance of Dutta's scheduled visit. Dutta was not overly well received in one center in particular as a result of the negativity instilled just a few weeks prior to his arrival. While in Edmonton she also stressed the futility of rekindling the fires of old historical controversies and recommended the republishing program be shut down. ETS has the impression that its various undertakings were part of, if not one of the main reasons behind Adyar's expulsion of TS in Canada.

Arguments for and against affiliation with Adyar had been ongoing for years and years. There were few who perceived any benefits to such affiliation. There were others who felt that a questioning voice was better heard within the organization than outside it. Some were concerned that Adyar is more political than need be and seems more intent on preserving the organization than promoting Universal Brotherhood — that original teachings have been relegated to secondary status. In the end it seems the members of TS in Canada were too independent. Canada was of the opinion that the international theosophical organization was not unlike the British Commonwealth: an association of independent entities. Adyar apparently does not hold this view and expects (it could be argued, it demands) a degree of subservience Canadian law does not permit, but which should be neither expected nor required in a society adhering to the ideals Theosophy promulgates.\(^9\)

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\(^6\) *Is This Theosophy...?* by Ernest Egerton Wood, London: Rider & Co, 1936, p. 301. See also "Liberating Theosophy from Jesuitism" by Carlos Cardoso Aveline, *Fohat* XII: 1 Spring 2008, pp. 7-8 for H.P. Blavatsky's words regarding criticism.

\(^7\) The writer was in fact on the Board of Directors of TS in Canada from 1989 to 1995.

Looking for the Origin of Christianity in Gematria

Robert Bruce MacDonald

Christian Lindtner, a scholar of comparative religions, has done Theosophy a favour with his work in developing a theory that finds in the four New Testament gospels a correspondence with certain Buddhist gospels. His article, “The Christian Lindtner Theory (CLT) of the Buddhist Origins of the New Testament Gospels: A New Introduction to the Body of Tathágatas alias The New Testament”, uses gematria to show a one-to-one correspondence between certain New Testament passages and certain passages from Buddhist texts. Building on work done by Dutch scholar, Smit Sibinga, and others in organizing the writings of the New Testament according to the number of syllables in a section, Lindtner goes on to write:

The CLT states, briefly, that the Gospels, perhaps even the NT as a whole, is a Pirate-copy of the Buddhist Gospels, or of the Buddha’s Testament.

I have also spoken of translations, whereby I mean imitations. To be more precise, I should speak of Pirate-copies in the sense of universal imitations. When I speak of “universal” imitations, I mean to say that the Gospels not only imitate the sense of the Sanskrit originals. The Gospels also imitate the form and the numerical values found at various levels in the original. (www.jesusisbuddha.com/CLT.html)

Lindtner has identified certain Buddhist passages in Sanskrit texts that correspond both in sense and in numerical count to the Greek Gospels of the New Testament.

HP Blavatsky, in The Secret Doctrine, also speaks of the origin of The New Testament. She quotes the introduction by the editor of the Book of Enoch and adds her comments:

It is too late in the day to claim that it is Enoch who borrowed from the New Testament, instead of vice versa. Jude (14-15) quotes verbatim from Enoch a long passage about the coming of the Lord with his 10,000 saints, and naming specifically the prophet, acknowledges the source. This “parallelism between prophet and apostle, have placed beyond controversy that, in the eyes of the author of an Epistle accepted as divine revelation, the Book of Enoch was the inspired production of an antediluvian patriarch. . . .” and further “. . . the cumulative coincidence of language and ideas in Enoch and the authors of N.T. Scripture, . . . clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of righteousness under the eternal dominion of the Son of Man. This Evangelical plagiarism culminates in the Revelation of John, which adapts the visions of Enoch to Christianity, with modifications in which we miss the sublime simplicity of the great Master of apocalyptic prediction, who prophesied in the name of the antediluvian Patriarch.” (INT. xxxv.)

“Antediluvian,” truly; but if the phraseology of the text dates hardly a few centuries or even millennia before the historical era, then it is no more the original prediction of the events to come, but, in its turn, a copy of some scripture of a prehistoric religion. . . .” “In the Krita age, Vishnu, in the form of Kapila and other (inspired sages) . . . imparts to the world true wisdom as Enoch did. In the Tretá age he restrains the wicked, in the form of a universal monarch (the Chakravartin or the ‘Everlasting King’ of Enoch) and protects the three worlds (or races). In the Dwâpara age, in the person of Veda-Vyâsa, he divides the one Veda into four, and distributes it into hundreds (Sata) of branches.” Truly so; the Veda of the earliest Aryans, before it was written, went forth into every nation of the Atlanto-Lemurians, and sowed the first seeds of all the now existing old religions. The off-shoots of the never dying tree of wisdom have scattered their dead leaves even on Judeo-Christianity. (SD II, pp. 482-483.

From this we can see that HPB traces the Book of Enoch back to earlier traditions that originate with the advent of the Fifth Root-Race nearly 4 million years ago. She traces through the first three ages of the Fifth Root Race, detailing that the “one Veda” is divided into four (Gospels) and is distributed again and again as the seed of the various old religions, including, in time, Christianity. She writes elsewhere of Enoch that in one sense he and “his ‘Wisdom,’ belong to the cycle of the Fourth Atlantean Race, and Noah to that of the Fifth” (SDII, p. 532). In addition she claims that,

the Egyptian pillars, the tablets, and even the “white Oriental porphry stone” of the Masonic legend — which Enoch, fearing that the real and precious secrets would be lost, concealed before the Deluge in the bowels of the Earth — were simply the more or less symbolical and allegorical copies from the primitive Records. The “Book of Enoch” is
HPB attests that these four Vedas had the power to seed religion after religion in the ancient world. How was it able to do this? Sakti is the Sanskrit terminology for force in Nature and it can be divided into six primary forces. HPB writes on the sixth:

(6.) MANTRIKA-SAKTI. The force or power of letters, speech or music. The Mantra Shastra has for its subject-matter this force in all its manifestations. ... The influence of melody is one of its ordinary manifestations. The power of the ineffable name is the crown of this Sakti. (SD I, p. 293)

For many ages the Vedas were not read, they were chanted or sung (the Catholic Mass is chanted by the priest like a Mantra). Again Blavatsky writes,

In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. The Mantras (esoterically, magical rather than religious) are chanted by the Brahmins and so are the Vedas and other Scriptures. (SD I, p. 94)

The Vedas as chanted by the Brahmins for centuries, are probably the most accurate formulation of the knowledge of Enoch carried forward into the Fifth Root Race. Within these passages we see the clues as to why the Buddhist and Christian Gospels contain this numerical relationship. Again, let us return to Lindtner to get a clearer understanding of the relationship of the New Testament Gospels to one another and their possible source.

Lindtner brings us up to speed on modern research into the Gospels. He writes:

As you all are aware, there is a so-called synoptic problem. Matthew, Mark and Luke have a lot in common. But there are some differences. The synoptic problem has to do with the mutual relationship between the three Gospels. It is discussed in any modern introduction to the NT. Augustine held that Mark depended on Matthew, and Luke on Matthew and Mark. A modern theory saying that Mark was the first evangelist, and that Matthew and Luke depended not only on Mark but also on a source, now termed Q(uelle), but no longer available, has found fairly general (but not universal) acceptance. The hypothesis of Q, however, cannot account for what Q actually looked like, who made it, its language, what ever became of Q etc., and it fails to explain the origin of Mark.

Modern scholarship, then, alludes to an unknown source, Q, for parts of the Synoptic gospels. HPB too comments on the Synoptic Gospels. She tells us that:

the ancient Tanaim, the Initiates from whom the wisdom of the Kabala (oral tradition) was obtained by the later Talmudists, had in their possession the secrets of the mystery-language, and it is in this language that the Gospels were written. [Footnote:] Thus while the three Synoptics display a combination of the pagan Greek and Jewish symbologies, the Revelation is written in the mystery language of the Tanaim — the relic of Egyptian and Chaldean wisdom — and St. John’s Gospel is purely Gnostic. (ECW VIII, p. 210)

Lindtner then takes his theory even further:

The CLT has a simple answer to the Q problem. Q, understood as the source not only of Matthew, Mark and Luke, but even of John and the other writings of the NT, can, according to CLT, be defined in terms of the Buddhist sources in Sanskrit. These texts are, fortunately, still available to scholars.

Lindtner, then goes on to identify these Buddhist sources:

The main Buddhist sources are Mulasarvâstivâdavinâya (MSV) and the Saddharmapundarîka (SDP). The Sukhâvatîvyuha is the source of Luke 10:17. The first words of Jesus are from the Prajnâpâramitâ. There are a few other Buddhist sources, and of course the numerous quotations from the Old Testament, but the main sources are, without any shadow of doubt, the MSV (parts of which, again, prove more important than others), and the SDP.

Lindtner identifies numerical patterns that are identical to both the Buddhist and Greek texts as well as certain literal patterns common to both. His theory then is that the Buddhist missionaries headed West bringing their texts with them and then adapting them to the Hellenistic culture of the Middle East of that time period. The Buddhist scholars were adept in numerical manipulation and ensured that the new Gospels mirrored the Buddhist Texts in form and content, at the same time maintaining a continuity with the Old Testament texts that the people were familiar with.

If it were the Tanaim who wrote the Gospels, and if the Tanaim were Chaldean adepts, why does there exist such a close resemblance between Buddhist and Christian Gospels? HPB gives us a further clue when she writes that:

the Enochics or the Enochions, the Seers and their knowledge and wisdom, became strictly confined to the Secret Colleges of the Prophets, with the Jews, and to the temples with the Gentiles. (SD II, pp. 532-33)

In a footnote she makes it clear that this passage means that the “Fifth is heir to the Fourth Race.” The Fifth Race holds onto this knowledge through the Secret Temples of the Mystery Religions. The Masters know what goes on with respect to their Brotherhood, anywhere in the world. Again Blavatsky makes this clear in a published conversation she had with Charles Johnston:

the adepts were the captains of the occult world, and the Masters were the generals. [Blavatsky]
had known adepts of many races, from Northern and Southern India, Tibet, Persia, China, Egypt; of various European nations, Greek, Hungarian, Italian, English; of certain races in South America, where she said there was a Lodge of adepts.

“... There are certain members of the Lodges who pass from centre to centre, keeping the lines of connection between them unbroken. But they are always connected in other ways.” (BCW VIII, p.400)

In addition to safeguarding this knowledge, it is their duty to periodically introduce it to humanity:

“At certain regular periods, they try to give the world at large a right understanding of spiritual things. One of their number comes forth to teach the masses, and is handed down to tradition as the Founder of a religion. Krishna was such a Master; so was Zoroaster; so were Buddha and Shankara Acharya, the great sage of Southern India. So also was the Nazarene. He went forth against the counsel of the rest, to give to the masses before the time, moved by a great pity and enthusiasm for humanity; he was warned that the time was unfavorable, but nevertheless he elected to go, and so was put to death at the instigation of the priests.” (BCW VIII, p.401)

According to Blavatsky’s Master, the one called by the West, Jesus, was one of the greatest among them. She states more clearly elsewhere that:

Others are inclined to see the real Jesus in the adept mentioned in the oldest Talmudic as well as some Christian books, and known as Jeshu ben-Panthera... They maintain that this Jeshu (or Jehoshua), was the son of a woman called Stada (alias Miriam) and of Panthera, a Roman soldier; that he lived from the year 120 to 70 B.C.; was a pupil of Rabbi Jehoshua ben-Perahiah, his grand uncle, with whom during the persecution of the Jews by Alexander Jannaeus (King of the Jews in 106 B.C.) he fled to Alexandria, where he was initiated into the Egyptian mysteries or magic, and that upon his return to Palestine, being charged with heresy and sorcery, he was tried, sentenced to death, and hung on the tree of infamy (Roman Cross) outside the city of Lod or Lydda. This historical character (as historical as any other) was a great adept. (BCW IV, pp.361-62)

Finally, it is explained where the source of Christianity as we know it today was founded,

It is Paul who is the real founder of Christianity, the Reformer of a little body, a nucleus formed from the Essenes, the Nabatheans, the Therapeutae, and other mystic brotherhoods (the Theosophical Societies of old Palestine.) (BCWIV, p.362)

There was a mix of different schools and traditions all over Asia Minor; they all had in common their relation to the Mystery Schools. Jeshu ben-Panthera was also a student of the Mystery Schools. The Buddhists, too, played their part. Blavatsky tells us that

It can be proved that Buddhist missionaries were as numerous in Palestine, Alexandria, Persia, and even Greece, two centuries before the Christian era, as the Padris are now in Asia. That the Gnostic doctrines (as he is obliged to confess) are permeated with Buddhism. (BCW V, p.211fn)

Buddhist scripture would undoubtedly have had its Mystery School influences. HPB writes elsewhere that the Essenes

were Pythagoreans before they rather degenerated, than became perfected in their system by the Buddhist missionaries, whom Pliny tells us established themselves on the shores of the Dead Sea, ages before his time, “per saeculorum millia.” But if, on the one hand, these Buddhist monks were the first to establish monastic communities and inculcate the strict observance of dogmatic conventional rule, on the other they were also the first to enforce and popularize those stern virtues so exemplified by Sakya-muni, and which were previously exercised only in isolated cases of well-known philosophers and their followers; virtues preached two or three centuries later by Jesus, practiced by a few Christian ascetics, and gradually abandoned, and even entirely forgotten by the Christian Church. (IU II, p.130)

The influence of Buddhism on the Essenes, and of the Essenes on Christianity, ensure the relationship between Gnostic Christianity and Buddhism. Lindtner’s work shows that the Buddhist influence may even extend to the Christian Gospels and to the New Testament in its entirety. Why reinvent the wheel if there are perfectly good examples of the wheel laying about all over Asia Minor. The Mystery Schools, which would have been responsible for sacred writings, would undoubtedly have used whatever was at hand to create their Christianized texts.

Modern scholarship again is helping confirm the story handed down to us by HPB as outlined above. The Masters and Adept of the Ancient World seeded new religions again and again, probably using the same source material handed down to them from the Fourth Root Race. This material would have been put together according to the science of mantra-sakti and its influence could be found in all of the world’s ancient religions as well as in such minor offshoots as Judaism and Christianity. Lindtner points to this enochian heritage with his theory that tries to identify the Christian New Testament with certain Buddhist gospels. According to HPB, popular tradition shows a strong Buddhist missionary presence in Asia Minor for several centuries prior to the Christian era, so there could indeed be an even more direct line of transmission from Buddhism to modern Christianity than originally thought. Whatever the case, no theosophist should be surprised that the ancient religions abounded with similarities, including perhaps, hidden numerical relationships, giving them the power to create new religious traditions — especially when older traditions become carnalized over time by a busy priest-craft.
No Religion Higher Than Truth:
The Long Transition  
From Maya to Wisdom
Carlos Cardoso Aveline

“One must study to know, know to understand, understand to judge.”
[An ancient philosopher, quoted by H.P. Blavatsky]

There may be deep, challenging layers of meaning, in the apparently simple idea expressed by the motto of the theosophical movement. Perhaps the phrase sums up the long-term purpose of the movement. Its careful consideration may help the student see from a broader perspective some old obstacles and mechanisms of spiritual ignorance, both individual and collective.

In order to better understand the movement’s motto, one must study the theory of Maya or Illusion. But if the student wants to go further and live up to the motto, he will have to take some practical steps to find his own way out of Maya. It will be a long journey. Yet the very process of keeping the motto alive in the temple of his mind and heart will help him get to the steep and narrow, uphill path to truth.

Borrowed from the Maharajah of Benares, the motto is originally Sanskrit: “Satyat Nasti Paro Dharma”. It was famously translated by H.P. Blavatsky as “There is no Religion (or Law) Higher than Truth”.1

Included in parenthesis, the word “law” indicates that “dharma” has a wider meaning than just “religion”. In fact, “Dharma” means religion, law, sacred scriptures, doctrine, science, duty, right conduct, virtue, equity, justice and philosophy. The other term of the occult equation present in the motto is “Satyat”, which also has a relatively wide meaning. It is synonym not only to truth, but to supreme reality, being and essence. “Satyat” suggests “Sat”, the one ever-present Reality, the essential Be-ness which corresponds to the first fundamental proposition of the Secret Doctrine.2

The motto is a multidimensional axiom. If we preserve the two main Sanskrit concepts in it, we will have the phrase “There is no Dharma Higher than Satyat” which can also be read as “There is no Duty Higher than Truth”, and “There is no Scripture higher than Direct Realization”, among other possible meanings. Hence the way we see the motto may get deeper and dynamic.

The changing aspects of the search for Truth are essential to the esoteric philosophy. They question the established mayavic routines. They lead the light and the focus of one’s consciousness to the realm of the higher self, where true stability is to be found. As one’s spiritual soul not only lives in the territory of truth but also exists in inner communion with all beings, it follows that truth cannot be found in separativeness. It is only natural, then, that the first object of the theosophical movement is to create a collective environment where the law of karmic solidarity among all beings can be lived as a conscious experience. Truth and brotherhood are the two inseparable terms, or poles, of another occult equation.

Although the search for truth may be a supreme and transcendent goal for any individual, it must begin with the simple elements of our life. Truth has to be sought in big as in small things, and for this reason Theosophy is inseparable from Ethics. In every aspect of life, we must gradually become the truth we look for.

H.P.B. comments that the name “Theosophy” was first used by the Alexandrian philosophers, called “lovers of truth” or Philaletheians. She adds that the goal of that theosophical system was, first of all, “to inculcate certain great moral truths upon its disciples, and all those who were ‘lovers of the truth’. Hence [came] the motto adopted by the Theosophical Society. . .”3

So the motto and its homage to truth has an Eastern origin in Benares, India, and a Western origin in Alex-

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andria, Egypt. Like the movement, the motto itself is a bridge between East and West.

When truth and brotherhood meet, they do so in the common territory of Ethics, and H.P.B. wrote, in one of her messages to the North-American theosophists:

. . . The Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man — the reincarnating Ego.  

Ethics allow us to directly tune in with Satyat or Truth. There is no blessing higher than getting in harmony with the supreme truth. In order to achieve this goal, it is not enough to have a noble object at the conscious level of one’s mind. Karma law will inevitably see that every altruistic decision is thoroughly tested. One’s noble intentions will be attacked not so much from the outside. They will be challenged especially by one’s own ignorance, and by the unconscious habits and patterns nurtured by such ignorance. Unsuspected layers and aspects of the student’s lack of wisdom will surprise him in a number of different ways and occasions. H.P.B. wrote:

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is ceaselessly self-deceived.

The second requisite is the still deeper conviction that such knowledge — such intuitive and certain knowledge — can be obtained by effort.  

The process of self-delusion is not only individual. It is also collective. Nations, groups and families are all confronted by karma. Since the 1890s, for instance, the theosophical movement has been trying and largely failing to go along the uphill way which leads to fraternity and truth. Generation after generation, theosophists must keep trying again and again, until the growth in the margin of success of their efforts starts to accelerate by its own dynamics. 

One can be always sure the way to truth won’t be easy. Yet the reason for the existence of so many obstacles along the road is perhaps surprisingly simple. It lies in the fact that truth is a hard thing to find, and to transmit, but that is not all. Truth is often difficult to accept, and above all to live up to, even after it is put in front of us in no uncertain terms. H.P.B. reproduced on more than one occasion these sobering words by Sergeant Cox:

“There is no more fatal fallacy than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. When men say that they are seeking the truth, they mean that they are looking for evidence to support some prejudice or prepossession. Their beliefs are moulded to their wishes. They see all, and more than all, that seems to tell for that which they desire; they are blind as bats to whatever tells against them. The scientists are no more exempt from this common failing than are others.”

In fact, perception of truth is not a mental process only. It involves more than one level of consciousness. Our ability to see reality depends on our actual way of life. An open mind and a clear spiritual perception can only emerge from a pure heart and a clean life, among other factors. In its famous “twin verses”, the Buddhist Dhammapada explains:

Those who live in the pleasure-ground of fancy see truth in the unreal and untruth in the real. They never arrive at truth.

Those who abide in the world of right thought see truth in the real and untruth in the unreal. They arrive at truth.  

Right thought is deeply linked to right memory, right word and right livelihood, among other factors. The search for truth is therefore no easy or short-term enterprise. It is also not an individual or small group process only. It has a planetary dimension. It constitutes a central factor in the long-term preparation for the sixth sub-race of the fifth root-race, of which the real theosophical movement (not the nominal one) is to be a long-standing preparatory initiative and instrument. The sixth sub-race will emerge with a stronger and more active focus of consciousness at the level of Buddhi-Manas. It will possess a much better “unveiled spiritual perception”, but that cannot be prepared in haste, and the forerunners of the next set of civilizations must have the courage, spirit of sacrifice and patience to open room for a broad ideal which the world cannot fully understand yet.

If the theosophical movement was once described by a Mahama as a “forlorn hope”, that was due to the special strength of Maya in the present cycle. H.P.B. wrote:

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5 “Self-knowledge” a short note in Lucifer, October 1887, see Collected Writings, H.P. Blavatsky, Theosophical Publishing House, volume VIII, p.108.
7 The Dhammapada, Los Angeles, CA: The Theosophy Company, 140 pp. See Chapter 1, verses 11-12, p.3.
The profoundest and most transcendental speculations of the ancient metaphysicians of India and other countries, are all based on that great Buddhistic and Brahmanical principle underlying the whole of their religious metaphysics — illusion of the senses. Everything that is finite is illusion, all that which is eternal and infinite is reality. Form, color, that which we hear and feel, or see with our mortal eyes, exists only so far as it can be conveyed to each of us through our senses. (. . .) We all live under the powerful dominion of phantasy. Alone the highest and invisible origins emanated from the thought of the Unknown are real and permanent beings, forms, and ideas; on earth, we see but their reflections; more or less correct, and ever dependent on the physical and mental organization of the person who beholds them.10

Elsewhere, H.P.B. quotes from a hermetical text:

“Truth alone,” says Pimander, “is eternal and immutable; truth is the first of blessings; but truth is not and cannot be on earth; it is possible that God sometimes gifts a few men together with the faculty of comprehending divine things [and] with that of rightly understanding truth; but nothing is true on earth, for everything has matter on it, clothed with a corporeal form subject to change, to alteration, to corruption, and to new combinations. (. . .) Truth, then, is that only which is immaterial and not enclosed within a corporeal envelope, that which is colorless and formless, exempt from change and alteration; that which is ETERNAL.”11

The great distance between true reality and the average perception of people creates the unchartered territory of illusions where the followers of ethical relativism can deceive themselves and mislead other people. For over a century now, a great part of the Adyar Society has been imitating the Vatican Church in producing pious lies for the public to believe in.

Some Adyar Society leaders try to avoid responsibility for the political and “spiritual” frauds committed in the period 1894-1934. They use the relativity of human truths as an excuse for the absence of ethics in their institutional policies. They seem to believe that the relativity of truth is absolute. If one shows them proofs that Charles Leadbeater’s books are untrue, they will calmly answer: “It may be so; it all depends on one’s point of view.” If one shows them that even today there is a false and fabricated image of Jiddu Krishnamurti as a saint and a great thinker, one will be fraternally accused of being “too hard” and even “unbrotherly”, but the subject will be quietly avoided. Often with the best of intentions, ethical relativism combines lies and facts, fraud and loyalty, and hides the result under a cloud of deliberate uncertainty. According to this sophistic viewpoint, “there are no real truths or falsehoods, for truth entirely depends on how one looks at it, and we can always choose whatever we prefer to think”.

This may seem a clever way of floating above karma in the short term, but it can’t be said to be too original. While H.P.B. was describing the work of the Jesuits in India, she showed that one of their central tactics, in their effort to eliminate eastern wisdom traditions, was “to throw upon the history of ancient India a cloud of uncertainty and darkness. . . .”11

There is also a theological reasoning behind the production and preservation of pious frauds. It was formulated by Paul in his Epistle to the Romans, iii, 4-11. In a surprisingly direct style, the text anticipates the Jesuitical viewpoint:

Yea, let God be true, but every man a liar; as it is written. (. . .) For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner? (. . .) Let us do evil, that good may come. (. . .) As it is written, there is no one righteous, no, not one.

In this chapter of the Epistle, human beings are described as sinners and liars. Once this viewpoint is accepted, it seems only natural to think that religious people should lie and make frauds for the good of their Churches and Societies. Karma law is apparently abolished, and man is not justified by his deeds, but by his blind faith, as Paul imagines:

Therefore we conclude that a man is justified by faith without the deeds of the law. (Romans, iii, 28.)

The statement, of course, directly contradicts the thoroughly theosophical viewpoint held by Jesus in the the New Testament: “Ye are my friends, if ye do whatsoever I command you” (John 15:14). As to H.P.B., she says, with Jesus: “Theosophist is, who Theosophy does”.12

H.P.B. wrote that it was the idea of devotional lies present in Paul’s Epistle to the Romans that inspired a maxim later adopted by the Roman Church, according to which “it is an act of virtue to deceive and lie, when by such means the interests of the Church might be promoted.”13

Yet the problem did not start with Paul. Since Protagoras — the sophist who was directly challenged by Plato in ancient Greece — there has always been a current of thought in the West which defends the idea

9 Isis Unveiled, volume II, pp.157-158.
10 Isis Unveiled, volume I, pp.624-625.
11 Isis Unveiled, volume I, p. 586.
12 The Key to Theosophy, Los Angeles, CA: The Theosophy Company, Section II, p.20.
13 Isis Unveiled, volume II, p.303.
that truth is but a matter of convenience. That is the intellectual foundation of the attacks made against Theosophy, both outside and inside the modern theosophical movement.

Henry Sidgwick, the founder of the Society of Psychical Research (SPR) in London, was a clever man. He did much more than just help to fabricate the fraud against the theosophical movement, based on which the S.P.R. accused H.P.B. of not being an honest woman. In 1874, only a decade before Sidgwick presided over the lies against the Masters and the movement, he had a book published on “The Methods of Ethics”. His work is now a classic of moral relativism, and it not only anticipates the tween duty and happiness, suggesting that example among many, Sidgwick doubts the link between duty and happiness, stating that non-duty could be more profitable. He clearly questions Plato’s philosophy from a Protagorean viewpoint.\(^\text{14}\)

The same ambiguity which is essential to Sidgwick’s thought can be found in the way many a member of the Adyar Society tries to avoid embarrassing issues like the frauds created inside the movement against the Masters’ teachings. This hiding from truth is often done in good faith, because they haven’t had a chance to know real theosophy.

Modern disciples of Protagoras take advantage of the Law of Maya to make people think that, after all, karma law can be replaced by belief, and every truth may be freely distorted and put at the service of short-term interests. In the 19th century, British philosopher David Hume discussed this “philosophy”. He created the concept of “clever rascal” or “sensible knave”, to describe the man who hides his dishonest actions in a cloud of ethical uncertainty.

David Hume wrote, in the classical style of his century:

\[\ldots\text{ According to the imperfect way in which human affairs are conducted, a sensible knave, in particular incidents, may think, that an act of iniquity or infidelity will make a considerable addition to his fortune, without causing any considerable breach in the social union and confederacy. That honesty is the best policy, may be a good general rule; but it is liable to many exceptions: and he, it may, per-\]

\[\text{haps, be thought, conducts himself with most wisdom, who observes the general rule, and takes advantage of all the exceptions. I must confess that, if a man think, that this reasoning much requires an answer, it will be a little difficult to find any, which will to him appear satisfactory and convincing. If his heart rebel not against such pernicious maxims, if he feel no reluctance to the thoughts of villany and baseness, he has indeed lost a considerable motive to virtue; and we may expect, that his practice will be answerable to his speculation. But in all ingenuous natures, the antipathy to treachery and roguery is too strong to be counterbalanced by any views of profit or pecuniary advantage. Inward peace of mind, consciousness of integrity, a satisfactory review of our own conduct; these are circumstances very requisite to happiness, and will be cherished and cultivated by every honest man, who feels the importance of them.}\]

Immanuel Kant also helps us understand the invincible strength of truth. Every honest theosophist should calmly ponder upon these words written by the German philosopher, on the phenomenon of deliberate falsehood:

\[\text{The intrinsic characteristic of moral evil is that its aims (especially in relation to other like-minded persons) are self-contradictory and self-destructive, and it thus makes way for the moral principle of goodness, even if progress in doing so is slow.}\]

Perhaps the best way to actively cure and prevent the disease of pious jesuitism in the theosophical movement consists of stimulating from the very beginning in every student the practice of viveka, discernment. The ability to question reality with independence, and to see true and false ideas by oneself, must be an essential goal to students. No truths which have been put in words should stand above examination. One of the maxims which can best protect the movement from illusion is well expressed in these sentences from Narada, an ancient Hindu philosopher quoted by H.P.B.:

\[\text{“Never utter these words: ‘I do not know this — therefore it is false’.”}\]

\[\text{“One must study to know, know to understand, understand to judge.”}\]

As theosophists get to deeply understand the fact that there is indeed nothing higher or better than truth, they gradually put themselves in perfect harmony with an ancient, timeless tradition to which both Plato and Jesus belonged. For Plato was a the-

\[\ldots\text{ continued on page 47}\]


\[\text{17 Isis Unveiled, volume I, p. 628.}\]
The Magic of a Symbol*

Florence Farr

The Japanese, who keep only one beautiful object in each room, know the reward of limiting sense impressions and giving the imagination time to work with the impression it has received. This same reward arises from the use of symbols, for to the mind each impression is a possible symbol of unimagined magnificence. A line of verse, a piece of inlay, may easily sink so deep into the substance of thought that it can take root and grow, for that is the meaning of culture. So we give our impressions time to grow into trees, that ideas, like birds, may come and sit in their branches.

When the ancients used symbols as objects of meditation they knew this reward given to simple impressions; and I have found that the use of symbols restores to the mind a forgotten power of concentration. They force us to think about a given thing for a considerable period of time and make it impossible to carry on two or three trains of thought at once. They help us to watch our minds at work. If we focus the attention on a symbol we can recall the whole train of imagination and ideas that arise from the symbolic root. In trying to still thought without the use of a symbol the task is still harder, for then irrelevant ideas arise and pass in fantastic pantomime before the eye of the mind, or the memory revolves on some familiar topic in fruitless iteration.

If we focus the attention consecutively on two different symbols we can compare our moods under the different stimuli, for the symbol will give a stimulus towards a mood if it is allowed time to do so. More than this, we can experiment, we can criticize and compare our feelings, when we fix our attention and call up any images without reference to ancient tradition. Or we can use the tradition and, as the ancients did, imagine or regard the symbol of a hawk’s eye with the intention of bringing the mind in contact with the keen sight of the bird that can gaze at the sun without dismay.

Again, we might not only wish for sight but for actual power of imagining ourselves to take on characteristics alien to our nature. I am told a great majority of people cannot use their imagination in thinking at all. They cannot sympathize or feel with other creatures or people of different temperaments from their own; they cannot act or pretend to feel what they do not feel; they cannot see what others are like enough even to make a caricature of them. Many people can never describe a person or an event in words, and very often they cannot even express their own thoughts. These people have vague feelings of attraction or repulsion, but no impression that they can express accurately. They are, like the elementary substance, capable of irritation, but not capable of ideas or the expression of ideas. This is partly because of the modern spirit, which demands repletion of every sense and overfeeding both of the mind and body. They do not understand art because they look at too many pictures, or religion because they go to church too often, or music because they attend too many concerts.

When we realize what this state of mind means we do all we can to try and acquire the power of transformation which is above all things necessary to us if our life is to be a human life and not the life of an animal. We must learn to feel with others and to understand them. The Egyptians called the Lord of this discipline of the mind, Kephera, the Transformer. His symbol is the sun at midnight and the scarab. By reducing the mind to the peacefulness of the darkest hour of the night, by sinking into a state in which we for a time forget the eternal “I am” we learn to understand the deeper strata of our “Being.”

The wise student who wishes to attain the power and understanding of transformation approaches that realm where the absolute and the relative are seen to be co-existent aspects of the one Being; where the consciousness symbolized by the mathematical point, aware of its unity of substance with all other points, is realized as the ultimate state of all Being, apart from moods and tenses. At the same time all egoisms are perceived to be arrangements of this substance, or rather ideas created by the notion of separateness and form. The symbols of lines, surfaces, solids and spaces are modes or arrangements of these ultimate points. They symbolize consciousness extended in certain directions and drawn in from others.

The use of symbols as a means of focussing the mind and as a means of perceiving abstruse ideas is only touched upon now because all the mystics used them in these ways, as will be pointed out in detail later on.

Let us consider now what we have to take the place of symbols. For it is certain that very few of this generation have ever tried to discipline their thoughts in any

way. Sometimes a man here and there becomes aware of the folly of his revolving memory and his wild imaginations, and his only remedy is work. Incessant work silences the folly of thought; but it silences the wisdom of thought also. Why does he not try the effect of wise and ordered thought, and study the structure of his mind? Is it because of the terror that confronts him on the threshold of this adventure? The terror of responsibility?

Most of us will choose any alternative rather than sit still and think until we see clearly as the sun itself that we alone are responsible for what we are. The weight of that terror makes us fly to work, to pleasure, to anything that will crowd our minds with irrelevant things. A man will cover up his own sanctuary with a veil and worship any other god; he will attend ceremonies; he will adore before many altars, but he will not listen to the inner voice. Any other responsibility he will accept, fatherhood, the government of people, the command in battle, but not the responsibility for himself. Or he laughs at life, and reproaches God with his misfortunes. Like Omar he says:

O thou who didst with pitfall and with gin
Beset the path I was to wander in,
For all the sin wherewith the face of man
Is blackened — man’s forgiveness give and take.

“Why was this life of misery ever contrived?” we ask; and those of us who have listened for the answer hear the reply quite clearly: “Because you yourself wearied of the unchangeable bliss of infinite Being, and voluntarily separated yourself in order that the spectacle of life might pass in a panorama before your eyes; you were so enamoured of those phantasies that you have almost forgotten whence you came and the way of return is hard to find.” When we have heard this answer, we see the reason of many things, and we no longer think life so worthy of reproach.

Then we search for the source of responsible cause, and we watch its first movements as relativity in time and space and growth. We seek for the stable point in Time and find it Now; the stable point in Space and find it Here; the stable point in growth and creation and we find it This. This Here and Now exist everywhere, at all times and under all conditions. The eternal paradox is hidden in these words, for they are ever different but ever present, and both these things together. In the midst of change they subsist as the roots of changing form. The roots of the World-Tree, growth and decay, past and future, form and name, can be concentrated into these three points of This, Here, Now. After all, the World-Tree is a wonderful thing. Why should we not sit among the roots of it with the ancient sages and Death, the Lord of gods? For we are one with them, and it is because we have eaten of the Tree that we forget that we are ourselves That which gave it birth.

When we accept the responsibility wisdom will come, for it is given as a gift to the wise. When we arise from our illusions and watch deep in our own hearts the inveterate notions of Time and Space and Cause which are the necessities of our ways of thinking, we see them crouching in their lairs waiting to spring out on us or to steal gently and lead us down the long roads which have no ending, and we begin to understand the impostors we so long have harboured as our ideals. Progress is the name of the arch-illusionist, for it is the serpent which tempts us to look ever onward and beyond, instead of waking to the fullest realization here and now. The Utmost and the Highest are within us now if we will but look within and find the great secret of community of Being. But no, the mind refuses to believe it; it desires stimulus for action, it wants to have more, to do more, to be more. It delights in the ebb and flow of change and apparent progress.

Our meditations on real Being may be assisted by the use of mathematical symbols, such as cubes, tetrads, lines, circles, points. For as Leonardo da Vinci says: “Believe nothing till you can reduce it to a mathematical formulacy.” And mathematical symbols are a great comfort to the searcher after True Being.

But this is only a part of the work of symbols. If they can be a focus for the imagination, they can also be a focus for the will, and they are used by some who desire to awaken their latent powers in order to concentrate attention on the work to be accomplished.

That most mysterious of all moods, the mood of Faith, flourishes sometimes when it is, as it were, watered by the daily recollection of the imagination. And the imagination may be helped by the use of some moving symbol. The wise teacher sometimes uses symbols, just as the priest unveils the symbols of religion before his people that they may receive an influx of the enthusiasm that awakens the potent mood of faith. There are many other times when symbols such as a flag are of enormous value in conveying emotion to a regiment. A crowd is moved by a pageant and by the sight of some representation of dramatic goodness, enthusiasm that awakens the potent mood of faith.

These are a few of the uses that have been made of symbols. But I want specially to talk of them as a help to the understanding of our own mystery, and in thinking of magic do not let us associate it with the foolishness of the present age, but rather go back to the real meaning of the word. Magic power only im-
plies a power not limited by common experience, nei-
to the good in order that they may not forget.

The Gnostics write of the cup of oblivion given to the
wine it contains is the inebriation of the spirit
to mean the skull, the seat of the imagination; and
Persian mystics interpret the cup
to mean the skull, the seat of the imagination; and
and the wine it contains is the inebriation of the spirit
which is the fourth state of mystic meditation.

The Gnostics write of the cup of oblivion given to the
souls of men before birth that they may forget their
true state; they write also of the cup of wisdom given
to the good in order that they may not forget.

According to the Vedanta Philosophy the cup of igno-
rance (Avidya) is the source of man’s separated life. It
is the Karana Sharira (creative soul) of a human be-
ing, while the creative soul of a god is Mâyâ, the cup of
wisdom (vidya or mâyâ). For the Divine Being is aware
of the deceptive nature of form in the same way as a
skilled juggler is aware that his hands are creating
delusion deceptive to his own eyes. But the soul who
creates a man enters into his creation, is deluded as it
were by his own handiwork, and in this way sep-
states himself by pride from wisdom and enters into
ignorance.

Hence there are two cups, the holy cup of sophia and
the profane cup of folly, and on this point the Gnos-
tics and Vedantists are agreed.

According to Hermes Trismegistus the cup or monad
is the cup of unity. The initiate plunged his body into
the cup of the mind. Baptism is this symbolic plung-
ing of the whole nature into the mind-filled font. In
the state of fulfilment called the Pleroma the mind
and body are unified in a subtilized body and heaven
and earth are mixed therein. The earliest words al-
luding to the sacramental feast of bread and wine are
to be found on the walls of the Pyramid of Unas at
Sakara, date about 3700 B.C. The children of the sun
were Shu and Tefnut, the divine twin boy and girl. He
was symbolized by the white wheaten bread and she
by the drink made from the red barley. Her name
means the height of the sky whence the Elixir of Life
descended upon earth as from an inverted bowl at
noon-time. His name meant the light of dawn, and he
stands holding up his hands as the separator of light
and darkness. As we shall see presently under an-
other symbolic formula he is the Doer, she the Eye of
Light or Seer, and these two together are the elements
of the cross.

For the present, however, we must keep to our quest
of the cup. The next place in which we find it is on
some old playing cards called the tarot. These are di-
vining cards and differ a good deal from modern play-
ing cards. The four suits are wands, cups, swords
and pentacles, taking the place of diamonds, hearts,
spades and clubs. They had somewhat the same
symbols among the ancient Irish, who called them
the spear, the cauldron, the sword, and the stone.
They symbolize fire, water, air and earth; also energy,
love, intellect and the physical body. They have been
associated with the Tetragrammaton of the Kabalists,
and the worlds of archetype, creation, formation and
matter. So that we come to the idea of Eve and cre-
ation symbolized by the cups or hearts of playing
cards. It is only a year or two ago that the relationship
between the suits of cups and hearts appeared in the
vision of a seer who imagined his consciousness to
enter into a symbolic chamber in the region of the
heart and found therein a palace with porphyry pil-
lars and lamps formed like serpents with jewelled
lights in their heads and a man holding a cup in his
right hand.

In a Vedantic book called the Yoga Vasishta Laghu
the states of the seeker are divided into seven de-
grees, and in the last but one the soul is compared to
water in a vessel floating in the ocean but protected
from the disturbance of storms and tides. The holy
man in this degree has made a sanctuary for his soul,
a closed place in which he may hold converse with his
Being. In the final stage of meditation this vessel is
broken, and the soul, which has found its true nature
in the cup of holy peace, must remember the truth
when it is cast without refuge into the ocean of chang-
ing life. In this symbolism the cup serves as a means
to an end, for in the state of peaceful meditation the
silence is full of ecstasy. It is the cup of the elixir
which strengthens the tired soul on its pilgrimage.
Like the mythical walled city of gold it is a refuge from
the turmoil of change and corruption. But the su-
preme adventure must be attempted sooner or later,
and the soul must resolve to remember always
whether doing good or evil, whether seeing beauty or

1 Fragments of a Faith Forgotten, Mead, p. 518.
ugliness, that its immortality depends upon its unity with the master of illusion instead of with the slave of illusion. In other words its immortality depends upon its capacity for understanding its own immortal substance. Its substance is eternal, but is not always aware of its own Being, because it is too much aware of its own qualities.

I have already said that it is possible to discipline the mind by the use of symbols used as a focus for the imagination. Let us contemplate a method of this nature.

The devout student has chosen, let us say, the symbol of the Holy Grail. He finds among his treasures an ancient crystal cup and sets it in a shrine. Here when the world is at peace, perhaps in the early hours before dawn, he lights a lamp, burning some sweet smelling oil, and swings his thurible of incense slowly to and fro. The first degree of the work is to collect the wandering thoughts and fix the whole power of the intellect upon the symbol of his meditation; the second degree is attained when his body has become unwilling to stir; soon afterwards the sense of quietude pervades the whole mind and body. Later on, the mind reaches the fourth degree and becomes inebriated with the store of life gathered into it. It is as if the stilling of the flow of thought had turned the wine into a fire of burning spirit, filling the cup of sacrifice. The fifth degree is the absolute stilling of all thoughts and images, and the symbol is forgotten in the great expanses of formless exultation. The sixth is the degree of privation; terror and anguish attend the pilgrim as he is passing to the higher degrees of consciousness. Pride is the gate which shuts him out from these; pride in his own powers and attainments and limitations. For the essence of individuality is pride; and the desire to keep distinguishing characteristics is pride. So the sixth degree is one of trembling and fear. It may take years and centuries to pass through this gate, but of a sudden it opens, and the flooding in of wider consciousness is known. This is the seventh degree. The cup is filled with the Elixir of Enlightenment, and he has seen the Holy Grail. The man who has reached this stage is henceforth an illuminated being and will gradually reap the fruits of illumination in his daily life.

After the seventh degree is reached a great veil must be passed before the real mysteries of the Trinity in Unity can be understood. But long before this the man has analysed the Trinity in his own heart, and he has learned to look upon his substance as an ocean and his mind as the waves that traverse it. The cup has taught him to understand that in the last degree each particle is similar to all particles, and the diversity of the waves is the relation of the particles one to the other. The sense of relation or germ of intellectual comparison is the Great Mother Understanding. Her symbol is the Dove, carrying messages to and fro, the messenger which governs intellectual movements and defines the relation between one part and another. The origin of intellect is a definition of relation between the parts of the whole. Directly duality became possible a trinity became inevitable. When the two perceive each other comparison and relation arise as a third.

The last three degrees of meditation are mingled with these unspeakably tenuous ideas of ultimate unity. In the eighth degree the soul merges into the divine triad, the root of intellect, and becomes unified with the contemplated symbol; it itself is the Grail or container of the Divine Understanding; this is called the degree of ecstasy. The ninth degree of rapture is called the Divine Espousals, because the soul perceives its own absolute nature; the cup disappears and the separated nature passes into the unified nature leaving the soul in the simple absolute state which can perceive no differences; this is the tenth degree. The cup and the fire of love which melted it alike disappear. The virgin soul purified of all taint is crowned. This coronation of the Virgin is called by some the Divine Marriage because henceforward the soul cannot forget the nature of its ultimate state.

On the return from a meditation in which these ten degrees have been passed the soul experiences first rapture, then ecstasy, before its return to ordinary consciousness. It then becomes aware of a widely extended consciousness in which all things created and uncreated have a part. With anguish it sinks back into the individual state and passes through the degrees of peace, inebriation and quietude, and then once more aware of its body and the circumstances of its life meekly closes the shrine which contains the symbol of its blessedness and passes out into the world we live in.

In this example I have carefully compared the mystical theology of the Catholic Church and the Kabalistic degrees of the ten Sephiroth, and I think both these doctrines have been founded on the experiences of sane and accredited mystics. Scaramelli’s book gives the process in far greater detail, and it has received the sanction of the Church of Rome.

There are other methods of using symbols to make impressions on our senses. For instance, the crucifix made with an oval centre and limbs like a Maltese cross but with one prolonged as in the modern crucifix, appears in the carving on the walls of the Pyramid at Sakara, dating nearly 4000 B.C. It is used as a determinative for the word Nedz which is translated into Greek Soter, or saviour. The later form of the hieroglyph is an upright pole with twisted cords forming the cross-beam. Egyptologists translate it “avenger,” and it is applied to the son who avenges or saves his
father from destruction. Horus is the great type of this work, and he saves his father Osiris from Set, his evil brother, who had put him to death and scattered his limbs throughout the land of Egypt. This crucifix was only used in the very early times in this relation, so that it is interesting that it should have emerged again three thousand years later as an emblem for the same redemptive idea in the symbology of the Christian Church.

The teachers of mankind who understood the value of association of ideas usually added the story of some popular myth to the symbol they intended to use, so that the sight of the symbol awakened the memory of the myth, and a hieratic allegory was later on constructed round the same symbol and communicated as the secret meaning to the initiated. It is true that to enjoin secrecy is one of the most effectual ways of impressing the memory, and the natural mind delights in analogy and will indulge in it as a fascinating pastime. It gives it a false sense of understanding the infinite; but it is very often a limitation to the real growth of the imagination. A priesthood which sets itself to weave folk stories into the ritual of religion gains great skill in working out analogies and uses the emblems of ideas it has woven into a discreet and orderly pattern to awaken the emotions and rouse the sleeping powers of the adolescents and sensitives under the discipline of its colleges.

The early cross was the symbol of the victorious Horus. He had fought with Set, the cruel brother of Osiris, the beautiful one. Set in some way represented activity and generation and Horus the sight of the seer. The result of the fight was that both gods were maimed, for it was no longer possible for Horus to see or for Set to generate. The blind Horus, however, was declared victorious and his sight restored. The Egyptians studied the art of self-control, and the first and most intimate enemy of self-control is the teeming mind which pours a stream of images before the vision. This must be sterilized by the seer resolutely closing his eyes to vision of any kind, and then Osiris rewards him by instructing him in the secret of his own liberation.

Another form of the cross called the Aunk, or symbol of Life, is found among the pottery marks of the first dynasty, and may date from the hypothetical age of Osiris himself, five or six thousand years before Christ.²

The oldest form of the Aunk is the head of a man with the arms outstretched; but the hands are uplifted on either side of the face, in the attitude Moses assumed when he desired the children of Israel might overcome their enemies in battle. It is curious that these uplifted arms also represent the active part of the soul, or Ka, in the symbolic system of Egypt. The symbol of a head represents Horus — or Hru, as his name was spelt in Egypt — and the upright pillar was the Dad, or symbol of Osiris. It is called the backbone of Osiris and was associated with the practices of meditation on the minute central passage in the spinal cord.

The body is the symbol of the idea of the Logos, or Name, the word Dad, and in the Pyramid texts we find it written out in full. It is identical with the word for “saying,” “speech,” or “Logos.” Sometimes it is called the Tower of Flame or the blasting furnace-tower of Set-Hor. The Speech, or Osiris, united to the active generative power of Set and the insight of Horus, are the elements in the Egyptian cross or symbol of Life.

These three can be developed by training. Generation, becomes a power when it and its counterpart, imagination, are illuminated into the mystery of faith, for then there is a transubstantiation of the flesh. It rises in a great tidal wave and casts down all the closed gates and breaks the frame of the mind, so that the man becomes more than human. Thereafter no human law can measure his good and his evil, for it does not belong to the world of men. This wonderful and dangerous power of faith is one of the secrets that have always been guarded, but some of our geniuses

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² Royal Tombs of First Dynasty by Flinders Petrie.
have achieved it and some of our madmen have been shattered by it. Whence it comes or whither it goes cannot be told. Speech, in the same way, becomes a power when it is inspired and breathes beauty as an atmosphere to sense; for the word Unnoufer, the title of Osiris, means “beautiful being”; and he is the symbol of all beauty, and the Dionysian enthusiasm was the enthusiasm for the wine of Osiris, the spirit of beauty. Beauty is most active when she is enthroned in nature and awakens intuition and the love which covers a multitude of sins. Finally sight, as Horus, is the symbol of wisdom, the eternal watcher, and under the ancient symbols of the gods Set, Osiris and Horus we perceive the whole symbol of Life to contain the three ways of the great ones: imagination and the arts and works; beauty and the qualities of perfection; insight, wisdom and philosophy.

The cross and circle have been handed down to us in various relations. Let us imagine the circle to mean insight and wisdom, the upright pole the Beautiful Being and the cross-beam to mean creation. Then let us interpret the progress typified by the change from the circle surmounting the cross shaped like the letter T, to the circle in the centre of a calvary cross and finally to the Greek cross surrounded by a circle. In the first instance the head, as a circle, symbolizes the wheel of the mind circling among the senses; in the second instance the wheel of the mind is centred in the region of the heart and the ideal of beautiful Being has reached upward to the head; the cross-bar also springs from the heart. We see in this change, the ritual of a spiritual progress in which the frame of the mind is broken and intuition, insight and imaginative faith satisfy the desire for instruction by words and experience, by vision and by works of generation. Dionysos has visited a man when he has passed through the telestic rites and unified the moods of his soul. Afterwards when the symbol is changed to the equal-armed cross within the circle a man learns the unity of the worlds and the circle of wisdom surrounds the equal armed cross of beauty and imagination. In the centre of the earth which is the mystical omphalos, man has become united with nature and woven himself into the web of her various existences. He has found the symbol of the stone of the wise and realized its power in his own person.

In these changing crosses we must notice that the generative power of the imagination symbolized by the cross-bar passes from the place of the head to the heart and finally to the mystical omphalos; while the circle of wisdom passes from the head to the heart and finally outward till it surrounds the whole; and the beautiful Being alone remains unchanging in the midst. So Osiris, being perfect in himself, remains the same, suffering the migrations of the two divine combatants Set and Horus. And Set, who rose up against him and hid him from the world in the storms of generative excess, is reduced through faith and devotion, or the way of the heart, to Being, or the way of the midst, the point of balance. Horus, by interchange of wisdom and imagination, is for a time blinded by the combat, but afterwards gains the perfect victory and becomes the boundary of the fullness of divine life.

The hierophants of the ancient mysteries, as I said before, delighted in these analogies and in the cruder analogies of puns and accidental resemblances which often appear to us quite meaningless unless we are willing to take a symbol into our own hearts and meditate upon it until it grows into a tree of life.

... Truth continued from page 41

osophist, and he wrote: “There is nothing mightier than knowledge” (Protagoras, 357). And Jesus, another theosophist, taught: “And ye shall know the truth, and the truth will set you free” (John, 8:32).

This perception is not unanimous. There are still many deluded friends who consciously or unconsciously prefer not to accept the motto of the movement towards truth. Yet when the time has come, nothing can prevent the sun from inaugurating a new day, and then, if people don’t look for truth, truth may come after them. In the first part of the 21st century, the transition into the new cycle of human development is clearly accelerating, and the access to Truth gets inevitably greater for all.

The clearer and more transparent aspect of all things is already bringing peace to some and great anxiety, fear and conflicts to many. Truth is not an easy thing to see, when the minds are unprepared. A sacred teacher once wrote that the perception of truth is like a too powerful tonic, which can kill as well as cure. In the present moment of humanity, the practical lesson to be taken from that phrase is that the authentic theosophy is getting everyday more useful and more necessary, for it makes it easier for more people to correctly use the rapidly growing, but often dangerous and challenging energy of truth.

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Fohat is the Steed, Thought is the Rider

It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation. . . . Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self – or reflective – consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life. – Secret Doctrine 1, 16

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