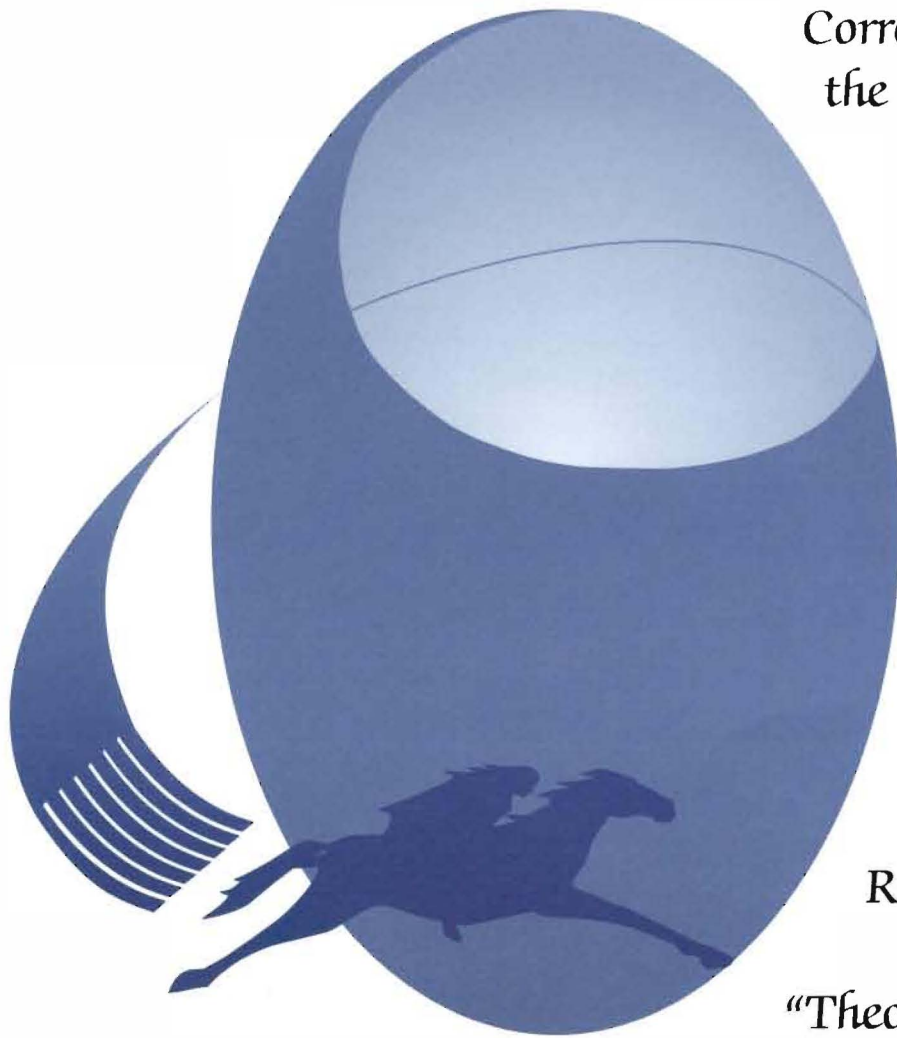


FOHAT

Volume X, Number 3

Fall 2006



*Correspondence With
the President of the
Adyar T.S.*

*An Occult
Perspective on
Chelas and Truth*

*C.H. Collings
Finally Gets the
Last Word on Judge*

*Rectifying the
Errors of
"Theosophical Adepts"*

A Vehicle for the Ancient Wisdom Tradition

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

RECENTLY IN THE NEWS

The Dalai Lama Now a Canadian?

South African leader Nelson Mandela, Swedish diplomat Raoul Wallenberg, and now for only the third time in history, His Holiness, the fourteenth Dalai Lama, have received honorary citizenships in Canada. The Dalai Lama was in Canada recently to inaugurate the Dalai Lama Center for Peace and Education in Vancouver, BC. This is the first educational facility in the world that carries his name with a mission to be non-sectarian, both non-religious and non-political.

The facility was founded in 2005 with his help, and will officially open in 2009. In addition to typical meeting, lecture and exhibition facilities, this 60 million dollar project will boast a gallery, library, bookstore, and a café.

While in Vancouver between September 7th and 9th, the Dalai Lama engaged in public dialogues on peace, compassion, and happiness. Among the various educators and spiritual leaders joining the Dalai Lama in Vancouver was the noted spiritual health writer, Deepak Chopra.

Despite all the positives, Canada was warned by China that there may be repercussions for granting the Tibetan Spiritual Leader honorary citizenship. The Dalai Lama was granted citizenship on the basis of a unanimous vote by the Canadian Parliament. For more see: www.ctv.ca.

Jesus the World Traveler?

We know of Jesus in Palestine; there are also stories of Jesus in Egypt. In recent years Jesus has been traced to India. Now, a Japanese legend has captured the notice of the BBC in which Jesus is said to have made his way to Aomori in Japan, where his grave is now marked by a monument that attracts visitors from around the world.

The legend as related by the BBC states "that after escaping Jerusalem, Jesus made his way across Russia and Siberia to Aomori in the far north of Japan where he became a rice farmer, married, had a family and died peacefully at the age of 114." The legend is said to go back to the 1930s when there existed some ancient Hebrew documents that have since gone missing. Perhaps we have the beginnings of a new book by Dan Brown, *The Samurai Code*. For more see: www.bbc.co.uk.

Ukrainian Pyramids

Archeologists from Ukraine are speculating that they may have uncovered evidence of pyramids in eastern Ukraine. An archaeology team is finding evidence of a huge religious complex buried underground where clay plates weighing over two tonnes are found arranged in circles and then plastered over. This discovery believed to be thousands of years old is being disputed. For more see: www.bbc.co.uk.

A free sample of *Fohat* will be sent to anyone you might suggest.
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FOHAT

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Contents

Editorial	52
Letters to the Editor	53
Chelas and Truth <i>by Robert Bruce MacDonald</i>	54
The Betrayal of W.Q. Judge	59
In 1966, Adyar Leaders Openly Discuss Tampering With Their Own Literature <i>by Carlos Cardoso Aveline</i>	64
How Would You Lead if You Were President?	67
Education and Theosophy	69

To be featured in coming issues:

A Summary of the "Sacred Web
Conference" Held in Edmonton

Transplants and Cellular Memory

MY THEOSOPHICAL BROTHER

In a letter dated November 25th, 1893, William Q. Judge wrote to Ernest Hargrove on the dangers of gossip. We read:

... Now my dear fellow do read that part of the New Testament where it tells about the little member the tongue and what it can do. For the love of heaven do not take any tales or information from any person to any other. The man who brought news to the king was sometimes killed. The surest way to make trouble out of nothing is to tell about it from one to another. Construe the words of the Gita about one's own duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters as you will have enough to do to look out for your own duty. All that you wrote me I knew long ago and also forecasted it without using any other faculty than my knowledge of human nature, and I can now assure you that I see nothing in it unless people will insist on making things out of what is small. I will not meddle in this. There is nothing in it at all to be touched. We must be simply calm.

And while it was not wrong to see C.O.'s letter to me, yet having seen it, I would have at once forgotten it. Too much, too much, trying to force harmony. Harmony comes from a balancing of diversities, and discord from any effort to make harmony by force.

Some psalmist or other gospel sharp said that "all men are liars", in which I agree. We all are makers of lies from the fact that we never are able either to show our correct selves to others, or to gain from their words a correct estimate of them or what they are trying to say. This leads to trouble, and hence the other gospelite said our communications should be Yea, Yea and Nay, Nay, for more than these cometh of evil. These are not intentional lies of ours, but they often have as much ill effect as the real article.

I think it was well for you to go and mix with "the democrats", as we should not even have the appearance of exclusion. Democrats are queer too, and given to enlarged fancy very often. But the mass of the world is made up of these. And at heart they are good and perceive the truth; hence the saying, "vox populi vox dei".

... In all such things I never meddle, but say to myself it is none of my affair at all, and I wait till it comes to me and thank God if it never arrives. ...
(The Judge Case, Part 2, pp.224-225)

The question that arises from all this is how much do we meddle in others' affairs of which we have no business?

Universal Brotherhood means having to tolerate some pretty wacky ideas that have formed in the minds of our Brothers. What we have to remember is that no one speaks for theosophy — theosophy transcends any human creed. What theosophy wants is the eventual elimination of creeds and the responsibility for one's own thoughts being taken on by the individual themselves. Any movement other than the movement towards the spiritual is an aspect of the mundane illusion that keeps us all sidetracked. By eliminating creeds, we eliminate movements and their distracting influences.

In large part, this issue of *Fohat* deals with the danger of one particular creed, that of Apostolic Succession. We see how it displays itself in various aspects of the Theosophical Movement. In "Chelas and Truth" we look at the occult necessity for truth in chelaship. H.P. Blavatsky was accused of fraud by many of her detractors. The question is why these detractors are making such accusations entirely without proof. The detractors make themselves authorities on the life of Blavatsky and later Judge. From a theosophical viewpoint, this is the height of hubris. That hubris is not diminished by the few who claimed a Mahatma sanctioned such accusations. By occult law we know the Mahatmas never would.

Carlos Aveline shows how the creed of Apostolic Succession causes problems for later generations. What do you do with books written by self-proclaimed Adepts (who also happened to fill the leadership roles of the Theosophical Society) when much of what they wrote turns out to be false? Again, C.H. Collings in a previously unpublished letter from 1929 touches upon the theme of Apostolic Succession and how both Besant and Tingley were said to have been foisted upon their particular Societies by Blavatsky and Judge respectively.

Finally, the most recent leader in what some call a line of Theosophical Apostles tells us why she does not feel that reopening the Judge Case is a priority. Despite this being the point where this pernicious creed established itself in the Society, it is apparently still not a priority for, who is for some, the most recent theosophical pope.



Letters to the Editor:

Cycles

Some reflections on the article, "The Moon, the Earth and Racial Pralayas."

Notwithstanding I believe the exact or nearly exact numbers for cycles will remain elusive, a few thoughts have occurred to me.

If correspondences and allegory are the best method, then these patterns should repeat themselves at every level of evolution. The first round is largely immaterial, spiritual, unattenuated, and somewhat amorphous. The life that exists in it corresponding to the primary conditions. The second round becomes more attenuated or dense, but is still cloud-like developing forms. The third round sees the first truly solid conditions by its mid point. In each round the life that evolves follows this pattern of spirituality/density becoming the most dense at its lowest point in the circle (cycle) and gradually becoming more spiritual *and* intellectual as it finished the cycle. By analogy, the races should correspond to the conditions of the globe, regardless of which of the 7 rounds or globes is considered. With unattenuated conditions, less intensity, less chance for interaction, thus longer periods. The first and last races, as well as the first and last rounds or globes of a cycle should be the longest in duration.

The 18 million years for "humanity" in this round is based on the halfway point of the third race, as before then, man was still a huge, largely non-thinking semi-condensed, semi-ethereal being. When considering cycles, all are septenary but all have a period of transition, or pralaya. Thus the first 5,000 years of our kali yuga, is basically 4,900 (7x700) plus 100 years of transition. Any cycle relating to races should be multiples of 7 plus "mini-pralayas", and, one would think, their period should correspond to an adjusted length based on where they are in the septenary group. Thus the 4th race being the most material (comparatively) should be shorter than the others. And, since they all overlap, when one particular race is mentioned, its period exceeds the average cited for the duration of that race, in the larger cycle.

Another consideration is that the kali yuga is alleged to be 432,000 in duration, (the most dense) yet it isn't taking place in the 4th race per se, but in the 5th race, and about the 5th subrace of the 5th at that. We are said to be well past the lowest point of evolution

in this round. The only way to account for this is either to say that each race has its separate kali yuga, or, to say that there is a huge overlapping of the 4th and 5th races.

Now, I am one of those who believes that there are not 4 yugas per globe, but 7. After the kali yuga, there will be 3 more. It doesn't make sense that we can go from kali into a satya yuga directly, or from the iron age into the golden age.

There is another idea that occurs to me . . . if the numbers given for each race are a code. In the *Aryabhatiya* of Aryabhata, an astronomical work of the 7th century, (translated by Walter Clark, Chicago, 1926) he found that the poem if dissected contained the exact numerical periods of planetary revolution. So, the sanskrit line mentioned the period of the moon, if converted into numbers *read in reverse*, gave the moon's period down to several decimal places of accuracy. Perhaps the numbers shown in BCW XIII, p.304 would benefit from a similar view. In the end however, it should be obvious that such pursuits are an exercise in intellectual futility.

Richard Robb
San Diego, CA

William Q. Judge

I am always reading your FOHAT magazine with much appreciation. And, of course, many of the things you mention there are discussed here among us, too. Especially the Spring issue opened our hearts because there you touch a point which always was and is of great importance for us — the acknowledgment of William Quan Judge and putting him in the place which he really deserves. For me, he was and always will be **the** example for a Theosophist, living in this world, confronting all the ups and downs of daily life and duty and at the same time working with all his heart and forces for Theosophy. . . . Well, whenever I think of him, I am more than grateful. By his example he very often gave me the power and strength to pass difficult moments in my life and striving to follow his example is a very good method to do my best. So I often ask myself, what would William Quan Judge have done in this or that situation, and this helps me to find the right decision.

Sieglinde Plocki
Berlin, Germany

Chelas and Truth

Robert Bruce MacDonald

The Old Woman is accused of *untruthfulness, inaccuracy* in her statements. “Ask no questions and you will receive *no lies*.” *She is forbidden* to say what she knows. You may cut her to pieces and she will not tell. Nay — she is ordered *in cases of need to mislead people*; and, were she more of a natural born *liar* — she might be happier and won her day long since by this time.

— ML, XLVII, p.272

Many people trying to understand H.P. Blavatsky look to this statement as evidence that she is capable of lying in order to further her cause. Doubt is cast on her integrity and through sly innuendo she is made capable of all sorts of things including fraud. This is to be expected. However, as theosophists we should understand chelaship sufficiently such that we can cut through such innuendo and defend not only HPB but all our Brothers who have commenced down the path of chelaship and who must consequently become familiar with the wisdom of remaining silent in certain situations.

To understand how a chela is to deal with truth, it would first of all be instructive to see what they are trying to become. In a letter where Mahatma M. is writing to Sinnett concerning his distaste for the American D.M. Bennett, he writes:

You saw only that Bennett had unwashed hands, uncleaned nails and used coarse language and had — to you — a generally unsavoury aspect. But if *that* sort of thing is your criterion of moral excellence or potential power, how many adepts or wonder producing *lamas* would pass your muster? This is part of your blindness. Were he to die this minute — and I’ll use a Christian phraseology to make you comprehend me the better — few hotter tears would drop from the eye of the recording Angel of Death over other such ill-used men, as the tear Bennett would receive for his share. Few men have suffered — and unjustly suffered — as he has; and as few have a more kind, unselfish and truthful a heart. That’s all: and the unwashed Bennett is *morally* as far superior to the gentlemanly Hume as you are superior to your *Bearer*. (ML, XLIII, pp.260-61)

Here we begin to get a sense of what type of men attract the attention of the Masters. M. goes on to defend K.H.’s assessment of Bennett:

What H.P.B. repeated to you is correct: “the natives do not see Bennett’s coarseness and K.H. is also a native.” What did I mean? Why simply that our Buddha-like friend *can see thro’ the varnish*, the grain of the wood beneath and inside the slimy, stinking oyster — the “priceless pearl within!” B — is an honest man and of a sincere heart, besides being one of tremendous moral courage and a martyr to boot. Such our K.H. loves — whereas he would have only scorn for a Ches-

terfield and a Grandison. I suppose that the stooping of the finished “gentleman” K.H., to the coarse fibred infidel Bennett is no more surprising than the alleged stooping of the “gentleman” Jesus to the prostitute Magdalene: There’s a moral smell as well as a physical one good friend. (ML, XLIII, p.261)

Finally, what does K.H. have to say concerning the honesty of K.H.? In a passing comment in an early letter to Sinnett, K.H. writes the following:

But, if you believe in my friendship for you, if you value the word *of honour* of one who never — *never* during his whole life polluted his lips with an untruth, then do not forget the words I once wrote to you (see my last letter) *of those who engage themselves in the occult sciences*; he who does it “must either reach the goal or *perish*. Once fairly started on the way to the great Knowledge, to doubt is to risk insanity; to come to a dead stop is to fall; to recede is to tumble backward, headlong into an abyss.” Fear not, — if you are sincere. . . . (ML, VIII, p.31)

Through all of this it becomes clear that the Masters are attracted to truth because they are Truth incarnate. K.H. claims “never” to have told a lie in his entire life. In the final paragraph above, the stakes are made very clear as to why silence in many instances is a must, for “*of those who engage themselves in the occult sciences*; he who does it ‘must either reach the goal or *perish*’.” The chela is making himself into the most truthful of human beings — that is not done by lying.

The chela is trying to make himself over into a Master. What is a Master? H.P. Blavatsky gives us a hint in her E.S. Instructions when she writes:

As one sees the blemishes of his face by looking in a mirror, so has the mere holding up to you of the shining image of the true and advanced Esotericists revealed to the earnest among you your own imperfections. The disclosure is so impressive that some of the best of the members of the E.S. have, with undue precipitancy, wanted to sever their connection and leap out of the “path.” They knew not that if among them there was one who embodied in himself the ideal depicted it would be my duty to relinquish the Teacher’s chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues.

That the *Masters* do, in proportion to their respective temperaments, at stages of *Bodhisattvic* development possess such *Pâramitâs*, constitutes their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate them. (BCW XII, pp.504-505)

Further on she adds:

So, then, to answer plain questions put to me in several letters by frightened Esotericists, I say that probably though not one of you may attain in this birth to this full ideal (of Buddhahood), yet each of you may begin to tread the “*Āryāshtāṅga-Mārga*.” Afraid of *Pâramitâs*, are you? A man may be patient, kind and conscientious, without becoming at once a King Harichandra. “The sixteen *Pâramitâs* are not for priests and yogis alone,” as said, but stand for models for all to strive after; and neither priest nor yogi, chela nor Mahâtma, ever attained all, at once. Again, the idea that *sinners* and *saints* are expected to enter the *Path* is emphatically stated in *The Voice of the Silence*, p. 40, where it is said that “not one recruit can ever be refused the right to enter on the path that leads toward the field of battle.” (BCW XII, p.505)

The *Pâramitâs* come up over and over again. We learn that: “The sixteen *Pâramitâs* are not for priests and yogis alone,’ as said, but stand for models for all to strive after; and neither priest nor yogi, chela nor Mahâtma, ever attained all, at once.” The complete Master is one who has perfected in himself the “sixteen *Pâramitâs*”. H.P. Blavatsky was a chela of the Masters, and although she did not pretend to be perfect, she was far enough ahead of most people so as to be able to guide them through their first steps along the path. The *Pâramitâs* are six and ten, sixteen altogether. Most of us need only be concerned with the first six. What are they?

In *The Voice of the Silence*, HPB writes the following:

Thou seest well, Lanoo. These Portals lead the aspirant across the waters on “to the other shore”. Each Portal hath a golden key that openeth its gate; and these keys are: —

1. DĀNA, the key of charity and love immortal.
2. SHĪLA, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.
3. KSHANTI, patience sweet, that nought can ruffle.
4. VIRAG’, indifference to pleasure and to pain, illusion conquered, truth alone perceived.
5. VIRYA, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.
6. DHYĀNA, whose golden gate once opened leads the Narjol [A saint, an adept] toward the realm of Sat eternal and its ceaseless contemplation.

7. PRAJNA, the key to which makes of a man a god, creating him a Bôdhisattva, son of the Dhyânis.

Such to the Portals are the golden keys.

Before thou canst approach the last, O weaver of thy freedom, thou hast to master these Paramitas of perfection — the virtues transcendental six and ten in number — along the weary Path.

For, O Disciple! Before thou wert made fit to meet thy Teacher face to face, thy MASTER light to light, what wert thou told?

Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.

Thou shalt not let thy senses make a playground of thy mind.

Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean.

So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT. (Voice, pp.47-50)

The *Pâramitâs* are counted as six and ten, and in this presentation we are given seven. The one that is not usually given in the grouping of six is the fourth one, “VIRAG’”. The fourth is the exact middle in the above sequence, in other words the heart of the list. It is the most difficult of the “golden keys”. The fourth key embraces all the rest, for the conquering of illusion and understanding of Universal Truths is involved in all of these keys. The Master has become a living entity in his heart, able to impress Universal Truths on the brain.

This passage from *The Voice* is alluded to in one of the later E.S. Instructions. Members of HPB’s E.S. made a pledge to their Higher Selves to follow a very strict discipline. Part of this discipline was to be given Instructions which they had to meditate over in order to discern the meaning hidden within. In their fifth instruction, they are given knowledge on the heart. The students are instructed that:

There are three principal centres in the Body of Man: the Heart, the Head, and the Navel; the Heart, as said, is the centre of the Spiritual Consciousness; the Head is the centre of the Psychic Consciousness; and the Navel is the centre of the Kâmic Consciousness. Any two of these may be positive and negative to each other . . . or the impression is made by the positive on the negative. (BCW XII, p.695)

The students are instructed that the Brain is positive with respect to the Heart in most people. However, if the Heart could be made positive with respect to the Brain, then the Spiritual Consciousness could impress on the Lower Consciousness the truths of the Universal Life. That Universal Life is our true Master. Quoting K.H., the Instruction goes on to say:

Your best method is to concentrate on the Master as a Living Man within you. Make His image in your heart, and a focus of concentration, so as to lose all sense of bodily existence in the one thought.

So again He says:

The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane. To accomplish this, the physical Brain must be made an entire blank to all but the Higher Consciousness. (BCW XII, p.696)

The Seven Halls of the Heart must become filled with the light of the Master, the ray that is our Higher Self and a ray of the Universal Life. As the student studies the E.S. literature, he learns who the true Master is and must begin to make of his heart a home for that Master.

Understanding this is important to understanding HPB as it gives us insight into the Path which she was upon. To imitate a Master is to master your lower self and bring into your heart your own Master or Higher Self. The Masters are drawn to those who are developing within themselves the *Pāramitās*. Like attracts like. In order to understand HPB we have to begin to understand occultism. HPB will forever remain an enigma to those who are unable or unwilling to follow down this Path.

We can further get an insight into HPB by contrasting her with a failed chela. K.H. describes to Sinnett in the following letter the behavior of the chela Fern in trying to deliver a letter without notice:

Indeed (and I have looked most attentively into the thing) the boy was led to become guilty of a deliberate *jesuitical* deception rather through Hume's constant insults, suspicious attitude and deliberate slights at meals, and during the hours of work, than from any motives in consequence of his loose notions of morals. . . . Fern had received a letter of mine through a chela, with the injunction of causing it to reach its destination *immediately*. They were going to take breakfast, and there was no time to lose. Fern had thrown the letter on a table and ought to have left it there, since there would have been no occasion for him then, to *lie*. But he was vexed with H., and he devised another dodge. He placed the letter in the folds of Mr. H.'s napkin, who at breakfast took it up and accidentally shook out the letter on to the floor; it appears, to the terrible fright of "Moggy" and the contented surprise of Hume. But, his old suspicion returning to him, (a

suspicion he had always harboured since I wrote to him that my first letter was brought into the conservatory by one of M.'s chelas, and that *my* chela could do little, though he had visited invisibly every part of the house before) — Hume looks at Fern full and asks him — whether it was he *who* had placed it there. Now I have the entire picture before me of F.'s brain at that moment. There's the rapid flash in it — "this saves me . . . for I can swear I never put it *there*" (meaning the spot on the floor — where it had fallen) — No — he boldly answers. — "I have never put it *THERE*" — he adds mentally. Then a vision of M. and a feeling of intense satisfaction and relief for not having been guilty of a direct lie. Confused pictures of some *Jesuits* he had known, — of his little child — a disconnected thought of his room and beams in Mr. H.'s garden, etc. — not a thought of *self-deception*! (ML, LIII, pp.298-299)

In this little drama, Fern after enduring many insults from Hume wanted to deceive the great intellect out of spite. This led him to an unwise choice and a jesuitical bit of deception in order to free himself of the consequences. What is most significant is that Fern was not even aware of his own guilt. In another letter, K.H. goes on to describe why:

Fern was a most remarkable psychic subject, naturally — very spiritually inclined, but corrupted by Jesuit masters, and with his sixth and seventh Principles completely dormant and paralysed within him. No idea of right and wrong whatever; in short — *irresponsible* for anything but the direct and voluntary actions of the *animal man*. I would not have burdened myself with such a subject knowing beforehand that he was sure to fail. M. consented, for the chiefs have so wished it; and he deemed it useful and good to show to you the moral stamina and worth of him whom you regarded and called a friend. (ML, LVII, p.330)

Fern did not have access to his better nature as it was paralyzed early through a Jesuit education. This was not the case with HPB.

With this in mind, we are prepared to move forward. In a letter written to HPB from Judge, we get an idea of how those closest to HPB viewed her and her honesty:

. . . I was foolish enough to give him [Hartmann] confidentially, some analyses of your character which I had better have kept to myself but I was no worse than Olcott. All of it was impersonal for I did not suppose we were trying to injure you. I was certainly not.

I do not care what you did or what you are I am still the same friend as ever and shall so remain.

All I ever said was that it seemed as if you had lied and played tricks now and then but I always said that still I believed in you. And I do. Let us not beat around the bush. You have lied now & then & perhaps played some tricks, but I tell you I do not

care a tinker's damn. You are to me as you were ever. . . . (*Theosophical History*, Vol. VI, No.5, p.165)

For the most part, Judge's history with HPB was in New York in the early days. After Judge arrived in India we could envision Hartmann pulling Judge into a quiet corner one evening and pumping him about his early days with her. HPB at the time was trying to educate the American public concerning mediumship, and there exists some evidence to suggest that she sometimes helped out with phenomena allowing that phenomena to be wrongly attributed to the mediums who were present. These tricks (creating phenomena and falsely attributing them to mediums) were done in order to fulfill her mission of educating the public as to what was going on with mediumship. To the extent that she misled actively or passively in order to make educational points concerning this phenomena is hardly damaging. Again in the Introduction to the E.S. Instructions, the point is made that ". . . if Karma relentlessly records in the Esotericist's account bad deeds that in the ignorant would be overlooked, yet equally true is it that each of his good deeds is, by reason of his association with the Higher Self, an hundredfold intensified as a potentiality for good" (*BCW XII*, p.504). Motive is everything. There is no sense of self-deception here; Blavatsky misled in order to educate humanity. To the extent that Karma recorded these acts, we can be sure that her pure motive rewarded her as well.

Another deception that HPB has been accused of was addressed by K.H. Again, writing to Sinnett, K.H. explains HPB's folly:

Know then, that if she ever became guilty of real, *deliberate* deception, owing to that "zeal," it was when in the presence of phenomena produced, she kept constantly denying — except in the matter of such trifles as bells and raps — that she had anything to do with their production *personally*. From your "European standpoint" it is downright deception, a big thundering *lie*; from our *Asiatic* standpoint, though an imprudent, blamable zeal, an untruthful exaggeration, or what a Yankee would call "a blazing cock-a-hoop" meant for the benefit of the "Brothers," — yet withal, if we look into the motive — a sublime, self-denying, noble and meritorious — not *dishonest* — zeal. Yes; in that, and in that alone, she became constantly guilty of *deceiving* her friends. She could never be made to realize the utter uselessness, the danger of such a zeal; and how mistaken she was in her notions that she was adding to our glory, whereas, by attributing to us very often phenomena of the most childish nature, she but lowered us in the public estimation and sanctioned the claim of her enemies that she was "but a medium"! But it was of no use. In accordance with our rules, M. was not permitted to forbid her such a course, in so many words. She had to be allowed full and entire freedom of action, the liberty of *creating causes* that became in due course of time her scourge, her

public pillory. He could at best forbid her producing phenomena, and to this last extremity he resorted as often as he could, to her friends and theosophists great dissatisfaction. Was, or rather is, it lack of intellectual perceptions in her? Certainly not. It is a psychological disease, over which she has little if any control at all. Her impulsive nature — as you have correctly inferred in your reply — is always ready to carry her beyond the boundaries of truth, into the regions of exaggeration; nevertheless without a shadow of suspicion that she is thereby deceiving her friends, or abusing of their great trust in her. The stereotyped phrase: "It is *not I*; I can do nothing by myself . . . it is all they — the Brothers. . . . I am but their humble and devoted slave and instrument" is a downright *fib*. She can and did produce phenomena, owing to her natural powers combined with several long years of regular training and her phenomena are sometimes better, more wonderful and far more perfect than those of some high, initiated chelas. . . . To come to the point: moved by that feeling, and firmly believing at the time (because allowed to) that Hurrychund was a worthy chela — of the Yogee Dayanand, she allowed C.C.M. and all those who were present to labour under the impression that it was Hurrychund who had produced the phenomena; and then went on rattling for a fortnight of Swami's great powers and of the virtues of Hurrychund, his prophet. How terribly she was punished, every one in Bombay (as you yourself) — well knows. First — the "chela" turning a traitor to his Master and his allies, and — a common thief; then the "great Yogin," the "Luther of India" sacrificing her and H.S.O. to his insatiable ambition. Very naturally, while Hurrychund's treason — shocking as it appeared at the time to C.C.M. and other theosophists — left her unscarred, for Swami himself having been robbed took the defence of the "Founders" in hand, the treachery of the "Supreme Chief of the Theosophists of the Arya Samaj" was not regarded in its true light; it was not *he* that had played false, but the whole blame fell upon the unfortunate and too devoted woman, who, after extolling him to the sky, was compelled in self-defence to expose his *mala fides* and true motives in the *Theosophist*.

Such is the true history, and *facts* with regard to her "deception" or, at best — "*dishonest* zeal." No doubt she has merited a portion of the blame; most undeniably she is given to exaggeration in general, and when it becomes a question of "puffing up" those she is devoted to, her enthusiasm knows no limits. Thus she has made of M. an Apollo of Belvedere, the glowing description of whose physical beauty, made him more than once start in anger, and break his pipe while swearing like a true — Christian We cannot help feeling at times angry, with, oftener — laughing at, her. Yet the feeling that dictates all this ridiculous effusion, is too ardent, too sincere and true, not to be respected or even treated with indifference. . . . Of course, she is utterly unfit for a *true adept*: her nature is too passionately affectionate and we have no right to indulge in *personal* attachments and

feelings. You can never know her as we do, therefore — none of you will ever be able to judge her impartially or correctly. . . . We . . . under the garb of eccentricity and folly — we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. (ML, LIV, pp.311-314)

HPB worked selflessly all of her life. There are some who want to see in this zealous enthusiasm the seeds of more dishonest fraud, such as faking phenomena, faking the Masters, and through it all working as a devious Russian spy. Yet if we are to believe M., he tells us that “[s]he is *too truthful, too outspoken, too incapable of dissimulation*: and now she is daily crucified for it” (ML, XLVII, p.272). What is the difference between what Fern did and what HPB did?

Fern had no access to his Higher Self, his moral life consisted of a belief system established in his lower mind. Because this was a logical system in the head and not a heart-generated understanding, he could delude himself quite easily. Rather than tell Hume some version of the truth and possibly fail in his promise to his Master, he lied to protect himself. HPB on the other hand was totally selfless. Her love for the Masters and for the Theosophical Cause were heartfelt. HPB’s emotional eccentricities were at one point attributed to the fact that she was not complete and had to leave behind when she left Tibet one of her “seven satellites” (ML, XXVI, p.203). If this exaggerated an already somewhat emotional nature, then this would make her eccentric behaviour even more understandable. The Master’s words that follow resonate even more loudly:

It is a psychological disease, over which she has little if any control at all. Her impulsive nature — as you have correctly inferred in your reply — is always ready to carry her beyond the boundaries of truth, into the regions of exaggeration; nevertheless without a shadow of suspicion that she is thereby deceiving her friends, or abusing of their great trust in her. (ML, LIV, p.312)

HPB is trying to inspire her friends to enter onto and move along the Path. There is no advantage to her and this is why she fails to see her impulsive exaggerations as being wrong. Her motive — to encourage humanity to enter onto the Path — is inspired by her Higher Self. The Masters see the merit in her ac-

tions whereas others focus on the faults — faults that in the end rebound onto HPB and cause her harm. Yet the merit is great for we are told that “if Karma relentlessly records in the Esotericist’s account bad deeds that in the ignorant would be overlooked, yet equally true is it that each of his good deeds is, by reason of his association with the Higher Self, an hundredfold intensified as a potentiality for good” (BCW XII, p.504).

There are two positions that one can take away from all this. The first is as follows. The Masters exist. HPB was an initiated chela and was trained as their envoy. The Masters are incapable of lying. HPB, an initiated chela, passed whatever probations were given to her and must also be seen as incapable of lying in such jesuitical manner. It would follow from this that the E.S. Instructions are genuine. HPB’s behavior was inspired by her Higher Self (her love for the Masters and for Humanity) and excused due to her emotional impulsiveness compounded by her occult psychological manipulation by the Masters. This did not excuse her from the karma of her behaviour, but her motivations accrued her great merit.

The other position is that the Masters do not exist or HPB never met them if they do. This makes HPB a liar and a fraud. A liar and a fraud cannot be a theosophist as we understand it. The Theosophical Society becomes a clever sham perpetrated by H.P. Blavatsky for some worldly motivation. That motivation cannot be spiritual because her entire theosophical life now becomes jesuitical and this type of psychology does not have access to a spiritual reality. If the jesuitical psychology can be a spiritual psychology then we are left with blind faith and people can believe whatever they want.

Seekers must finally come down on one position or the other. The second position destroys the Theosophical Society, the first position does not. There is no grey position in between — such a position cannot logically exist. If a grey position does exist, it exists on the basis of blind faith. Blind faith and theosophy cannot co-exist as truths. Motive is everything. 

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The Betrayal of W.Q. Judge

In 1929, the pages of the *O.E. Library Critic* were alive with debate between C.H. Collings, a member of the Executive Council of the Blavatsky Association and member of the Theosophical Society since 1891, and Mrs. Henderson of Victoria B.C., the caretaker of the H.P.B. Library founded by Alice L. Cleather. The topic was the relationship between William Q. Judge and Katherine Tingley. Collings was to die a year later, so in many ways this could be looked upon as his final opportunity to set the record straight. His response to Mrs. Henderson was, so far as we can tell, never published.

Collings was a staunch defender of both H.P. Blavatsky and W.Q. Judge, and argued against any unsupported accusations made against either. In his letter that follows, Collings brings up several good points. At one place he makes a passing remark that might be beneficial for all theosophists to carefully consider. He writes, "A.L.C. [Cleather] is bitter and belittles J. [Judge] because she thinks that K.A.T. [Tingley] was his legacy to the T.S. Shall we then revile H.P.B. because we know that the Besant was *her* legacy to the T.S. in England?". In what sense are Tingley and Besant the legacies of H.P.B. and Judge? The Objects of the Society preclude Judge and Blavatsky having any power over the good consciences of theosophists. If either Besant or Tingley did anything wrong and people followed them because they thought they were divinely inspired, then those people behaved foolishly.

There have never been any authorities in the Theosophical Society. Neither Masters, nor Blavatsky, nor Judge had a right to choose (or even interfere with the selection of) a new leader once the original founders were gone. Besant and Tingley were not the legacies of Blavatsky and Judge — they were the karma, for good or bad, of the respective organizations that they led. Blavatsky, Judge, and Olcott ruled by virtue of the moral authority earned by them through selfless work. If those who came after them ruled by some imagined authority bestowed upon them by the dead founders, or a belief that the Masters had chosen them, then perhaps they were not the right people to lead. The whole childish notion of an apostolic succession should be put to rest.

What follows is Mrs. Henderson's letter in its entirety (with Stokes editorial notes) followed by Mr. Collings' response. Mr. Collings gives a witness' testimony and argument to counter that given by Alice Cleather. Regrettably, Cleather's unproven opinions have been given too much weight over the years leav-

ing Judge in a bad light. Hopefully Mr. Collings' testimony will help to correct this.

Finally, we will look at a passage from *Letters That Have Helped Me*, and sum everything up with the written instructions of H.P.B. in order to get a clearer view of just who William Q. Judge really was. First, Mrs. Henderson . . .

A Letter from Mrs. Henderson

Note by the Editor. — Lack of space will prevent the CRITIC from publishing any further letters on this subject, so far as they relate directly to persons other than those mentioned in the March CRITIC. By way of friendly comment on Mr. Collings' letter, however, the Editor would add that while it would be eminently desirable if dead people could be heard in their own behalf, any rule excluding discussions of those not living would make all history impossible. One could not, for example, discuss Julius Caesar, Brutus, or Pontius Pilate unless these were alive to speak for themselves. No historian would accept such a dictum for a moment. Since history has mostly to do with dead people, the best we can do is to reconstruct the history of their time as impartially as we can, with the data they and their contemporaries have left behind.

Commenting on Mrs. Henderson's letter, it is necessary to say that the various historical articles published in the magazine *Theosophy*, which include those later issued in book form under the title *The Theosophical Movement*, are the products of one or more anonymous writers, the responsibility for whose statements is assumed by the editors of that magazine alone, and that the U.L.T. as such had nothing to do with them, even if its members swallowed without question whatever was fed to them.

348 Foul Bay Road, Victoria, B.C.
July 8th, 1929.

Dear Dr. Stokes: —

In Mr. Collings' most interesting letter published in the June CRITIC, one is glad to see his testimony as to the aims and conduct of THE BLAVATSKY ASSOCIATION, and to have his appreciation of the personal integrity of three of its leading members.

There is, however, in his first paragraph, an implication which cuts the ground from under his conclusion as to the "microscopic" nature of any cause to

mistrust Mr. Judge's later actions, an implication which in the name of the justice Mr. Collings so readily invokes should be looked into.

If, as he states, a counter-attack by *Theosophy* upon Mrs. Cleather and Basil Crump "can only be justified on the ground of fairness and impartiality", then the assumed attack upon Judge, by them, must have been based on grounds of fairness and impartiality, to merit like treatment from a counter-attack — and that is exactly what it was — in reality no "attack" upon Judge, but a fair and impartial relation of events; nor is Mrs. Tingley Mrs. Cleather's "foremost witness" against Judge, as stated by Mr. Collings. I refer to Mrs. Cleather's account, to be found on page 121 of *H.P. Blavatsky Her Life and Work for Humanity*, of her personal experience with Mr. Judge himself, whose high commendation to her of Mrs. Tingley led to subsequent grave errors, due to Mrs. Cleather's trust in *his*, not Mrs. Tingley's, occult judgment. These facts were never put into print until in U.S.A. the elevation of Judge to be the occult equal of H.P.B. and her Co-Messenger, made it a duty, as conceived by the pupil of H.P.B., to show that Judge was certainly not beyond the sphere of illusion.

Mr. Collings further says that the belittlement of a dead man leaves an unpleasant taste in the mouth. How about Claude Falls Wright, a member of H.P.B.'s Inner Group, also dead, whose testimony that it was upon Judge's own word that he accepted Mrs. Tingley has caused him to be reviled by the U.L.T. in their *History of the Theosophical Movement*? No voice is raised to defend him. It is somewhat amusing, just here, to reflect that Robert Crosbie was in exactly the same position, who, as a follower of Mrs. Tingley lived at Point Loma — a fact blandly ignored in the same *History*, where he is represented as the one and only undeluded one!

Before Mr. Collings may safely allocate Karmic retribution, and mete out praise and blame, he must be able to climb to the very *top* of Mount Olympus, where the view might encompass a good deal more than he reckons with!

Yours very sincerely,

H. Henderson

[*O.E. Library Critic*, Vol. 19, Sept. 1929]

Letter from C.H. Collings to Dr. Stokes

3 Tollington Place, London, N. 4
July 31, 1929

Dear Dr Stokes,

Thanks for copy of Mrs Henderson's letter. The lady may as well have the last word. I do not propose writ-

ing her myself as her mind is probably made up: she follows A.L.C. [Alice L. Cleather] and is content to accept her ipse dixit. I also do not know how far she is qualified to discuss the question; i.e. how far she can speak from personal knowledge of the personalities and event concerned. For the value of evidence not only turns upon the bona fides of the [case?] but upon other factors as well, and a cloud of witnesses is worth less than direct knowledge. Possessing the latter to a considerable degree, plus personal knowledge of many of the witnesses, I naturally know where many others can only surmise. Hence naturally enough, my definite — if you like dogmatic — conclusions. Conclusions which, in some cases, personal experience of the persons concerned alone could force upon me.

Mrs. H.'s 3rd. para: I will return to. Her 4th para: is rather beside the point and shows how futile discussion with her would prove. Obviously I have not committed — nor do I commit — myself to a defence of the book referred to. I do not know the [Robert] Crosbie circumstances, and express no opinion on them. Regarding [Claude Falls] Wright, whom I have met, I was told by [B.P.] Wadia, who was here a short time ago, that he himself had challenged Wright's assertion as to his (Wright's) *personal* knowledge of Judge's alleged nomination of Tingley as his successor: an assertion that Wright had made publicly. On this challenge Wright crumpled up and admitted that he had no direct evidence, that he had not seen the diary and that he spoke only from hearsay. Wadia was precise, clear and emphatic: and in view of his long association with the Besant and the circumstances under which he went to U.S.A. I have no doubt that he cross-examined *his* witnesses pretty shrewdly to get at the truth.

Mrs H.'s final para. may be dismissed with a smile. Compare it with her first para.

To return to A.L.C. I have expressed forcibly my opinion as to her sincerity. Half-way through my CRITIC letter I suggested her non-infallibility. I am now compelled by her friend Mrs H. to discuss it.

I will be as brief as possible. But a curt reference to p.121 of *H.P.B. Her Life and Work* hardly disposes of an important question as Mrs H. appears airily to imply. P.121 is about half-way through the "Addendum" to the book: and the whole Addendum invites scrutiny. It begins with an argument that need not detain us, states that the Judge "row" turned on a "great moral principle" it really turned upon the question whether Judge was a fraud and Besant a fool — and states that the T.S. attained "final failure" with H.P.B.'s death. I personally joined in that year, and my experience of the T.S. for some time was distinctly otherwise. Whilst Judge's influence stood

high, all went well in Europe and U.S.A., but the real smash-up came with the Besant attack (backed by Olcott), followed, alas, by Judge's death. With the departure of Judge things went to pieces, and not till then — far from it. As A.L.C. truly says: (*Betrayal*, p.6) "Mrs Besant wrecked the Society in 1895" or as Smythe says, Olcott did it. Both, in fact between them. (Why A.E.S.S. says that "the death of H.P.B. threw the whole of the leaders of the T.S. on their beam-ends" I cannot imagine: had I less regard for him I should say "bunkum"! From '91 to the row, and in U.S.A. and amongst the Faithful in England till his death, Judge's influence was supreme. He was a great Occultist, a splendid leader and a fine man. No wonder H.P.B. sought to anticipate events and to rally around him those who would be ready to defend him "when the time comes" (*Betrayal*, p.88. Prelim: Memo: and note the two who acted against H.P.B.'s wishes.)*

It seems perfectly clear that A.L.C. had signally failed to understand Judge, and to really appreciate his true nature. She goes out of her way to show that after all J. was just the same as the rest of us, and beautifully illogical she becomes in the process. To stick to her own books: (*Betrayal*, p.20) she "believes" that after H.P.B.'s death "neither Mrs Besant, nor Mr Judge, nor Col Olcott, nor anyone else, could communicate, because H.P.B.'s withdrawal meant the withdrawal of her Masters as well." Proof? None whatever. Then she hedges; p.21 "In any case even had she lived, H.P.B. told the E.S. that 'the last hour of the term' was December 31, 1899, after which no Master of Wisdom from the East will himself appear or send anyone to England or America". Many of A.L.C.'s suppositions and inference, put forward in a positive manner as facts, are as wild as those she properly challenges A.B. [Annie Besant] with. A.L.C. has made up her mind that after H.P.B. no one counted: ignorant, apparently that the Master's work goes ever on and the Master's Representatives form a living link at all times with Them. And if "the last hour of the term (1899)" applies to the T. S., J. died in 1896, well before that fatal hour. Was *he* whom the Master called his "colleague" — cut off because H.P.B. had been killed before her time, as J. was later? Recall the definition of J.'s true position by H.P.B. "W.Q.J. is the Antaskarana between the two Manas(es), the American thought and the Indian — or rather the trans-Himalayan esoteric knowledge. Dixi." Significant enough.

And did the chela of 13 years standing cease to *be* a chela at H.P.B.'s death? There seems to grow up a faint haze of hysteria around A.L.C. and her wordy, not to say wearisome attempt to cheapen J. Vide, for example *Life and Work* p.118 (bottom) where A.L.C. actually states, in reference to the above-quoted material, "But this like her (H.P.B.'s) appointment of Mrs Besant, in 1891, to be the 'Recorder' of the I.G. [Inner Group] teachings COULD OBVIOUSLY APPLY ONLY DURING H.P.B.'S LIFETIME" (my caps:) I ask you can you imagine a more senseless statement? My friend, one momentarily doubts at a point like this the complete sanity of the writer. H.P.B. dies, and W.Q.J. — according to A.L.C. — ceases to be W.Q.J.

To come to the Tingley legend. I saw enough of that lady, in and out of the E.S., and likewise have my opinion of her. A.L.C. came into close contact with her, passed under her influence, and eventually escaped therefrom as regards outer relationship, but was so deeply seared by that contact that, having realised her true nature and having exposed her she *still* actually quotes her in her books as a reliable witness! Marvellous! What is a case worth, buttressed up in such a manner? For example: "Barely three years after this withdrawal the fatal 'Split' took place owing to Mr Judge giving out what purported to be 'direct' communications, but which, as I discovered after working for a time under his inspirer and successor, Mrs Tingley, were obtained *from her*" (*Betrayal*, p.20). "Mrs Besant looked to Mr Judge (as intermediary) at first. He, in his turn, presumably feeling the lack of inspiration since H.P.B.'s death, committed the fatal error of seeking communication through mediums, psychics, and clairvoyants, and giving out these communications *as if they were received direct by himself*. This I neither knew nor realised until after a long and painful experience of the character of Mrs Tingley, his last inspirer, who was clever enough to persuade him to appoint her his successor. It was she herself who told me, personally, that she dictated the famous E.S.T. Circular headed 'By Master's Direction,' and signed by Mr Judge, deposing Mrs Besant from her position as joint Outer Head." (*H.P.B. As I Knew Her*, p.29)[†]

Splendid! And if A.L.C. is (excuse me) fool enough to believe K.A.T. and even to produce her as good evidence, is anyone else bound or even likely to accept that evidence after A.L.C.'s own denunciation of the worthlessness of K.A.T.? And A.L.C. backs her up,

* This refers to "The Preliminary Explanations to No. III of the Instructions", BCW XII, p.593. HPB makes a concerted effort to pass to William Q. Judge enough moral authority such that the E.S. will remain true to him upon her death. These entire few pages make excellent reading for those who want to understand the relationship of Blavatsky, Judge and the Masters. The "two who acted against H.P.B.'s wishes" — Besant and Olcott. - *ed.*

[†] Judge first mentions Tingley in a letter dated October 1st, 1894. By Tingley's word it appears that she met Judge in the fall of 1894. As Boris deZirkoff points out, this makes it extremely unlikely that Tingley had anything to do with the November 4th circular sent out by Judge. (For more details see *The Judge Case*, Part 1, pp.300-301). - *ed.*

too, by recognizing her style. Now I have that E.S. pamphlet before me. I know Judge's several styles (various noms-de-plume in the *Path*), his E.S. papers, his lectures, conversations, letters to myself. And that pamphlet was written by Judge if style means anything. Why the deuce should I believe the unsupported assertion of an exposed charlatan who even now is quoted by her erstwhile dupe because it suits the latter's argument; and does no good to A.L.C.'s reputation for literary honesty.

And note the sweeping assertion that J. sought mediums, psychics and clairvoyants, "feeling the lack of inspiration"! Proof? Proof? And, she says, he gave out their "communications as if they were received direct by himself." A poisoned statement inspired, to go by the context, by K.A.T. And passed on in full serenity by A.L.C. Does this sort of thing look well? And is it true, and if so what is the proof? My experience of J. was that he carried the source Inspiration within himself — this at the time A.L.C. talks about. She writes like a materialist or a spiritualist, looking ever *without* (H.P.B. or elsewhere) for "inspiration". Heavens!

Then that interview with K.A.T. to which Mrs. H. triumphantly refers me. Here we have a subtle admixture of a plain story of an interview with seeping and unproven statements, the object being evident. (I refer you to it; footnote p.121 *Life and Work*); e.g. "She (K.A.T.) was then the directing intelligence behind the scenes of all he did. . . ." Was she? Again I ask for proof of this plain and unsupported assertion. Obviously if K.A.T. was a "well-known public medium" J. was aware of this. Judge when told he was K.H. was probably too surprised, or amused to say anything; who was the misguided innocent ready to believe anything, J. or A.L.C.? To go by subsequent events, clearly A.L.C., for the latter conveniently forgets that it was *her* acceptance of K.A.T. that helped materially to pave the way for the latter in England: it was A.L.C. who helped to foist the Tingley on us all — and who still quotes that fraud as authority in her own books.

No: there is a large deduction to be made on this score from the evidential value of A.L.C.'s three books. The Tingley made a fool of her and she helped to make a fool of us — and knows it. And the position is not rectified by her pushing the blame on to W.Q.J. My own view is simple enough. Judge studied mediums and psychics, always had — a natural enough thing in U.S.A. where they abound. He kept a diary, we are told; why not? But who has really read that Diary? *Always* the deponent refers to another person as his informant. That Diary is quoted as evidence that he nominated K.A.T. to succeed him, but to this day not one iota of proof has been adduced therefor. I believe that K.A.T. being (as we now know) as shrewd, bold and unscrupulous psychic, took full

advantage of the confusion caused by J.'s unexpectedly sudden death, and seized the helm, and furnished her own self-created evidence and proofs.

Who has scrutinized *her* documents and questioned *her* assertions with the aim to establish — or otherwise — their genuineness and truthfulness? Who? I ask. Possessed of remarkable hypnotic powers — look at the lasting sear on the mind of otherwise independent and original A.L.C. — she unquestionably grasped a golden opportunity at the precise moment, backed up and inspired by who knows what Dugpa power? *She* told the tale and all listened and believed. Naturally she quoted Judge, magnified her relations with him, created the legend.

What J. *really* thought of her remains *his* secret; what she says J. thought of her and made all believe, is a very different story. That J. dreamt for one moment of creating her his successor is too apocalyptic [*sic*] altogether. H.P.B. indicated numerous successors to herself and many people never discovered that the Old Lady was pulling their leg to its maximum stretch.

A.L.C. is bitter and belittles J. because she thinks that K.A.T. was his legacy to the T.S. Shall we then revile H.P.B. because we know that the Besant was *her* legacy to the T.S. in England? Not so, not so. The Besant had to have her chance, and she was our Karma (a heavy one) anyway; and to the extent that J. association with the Tingley afforded her *her* handle and opportunity let us observe the rule of justice and cease to objurgate where our knowledge is nil, or next to it. J.'s sudden death snapped many threads, and we do not know what J's intentions may or may not have been as regards that particular lady. I could mention one or two other names — former T.S. women known to me — who would have as eagerly stepped into successorship had circumstances been just a little different, a little more propitious; and the results would have been, I believe, much the same.

When H.P.B. went the T.S. reeled, but rallied. When J. went it finally collapsed. And that is the story in fourteen words.

The above is not an attempt to make out a case for W.Q.J.; such would be superfluous. It is an attempt to explain A.L.C.'s extraordinary distortion of the character and standing of the Occultist on whom Theosophy in America was founded and built; and who, as the writer and many another knew him, was consistently a great man, a true, reliable and admirable friend. It is not for us who knew J. to whittle him down to A.L.C.'s diminished stature but rather to endeavour to account, as kindly as may be, for the extraordinarily distorted picture of him that she

limns for the edification and misinformation of a generation that knew him not. Were J. here he would, I think, smile at her a little sadly, but forgivingly and understandingly, knowing that Karma is ever just and that Time at long last rectifies all wrongs.

Sincerely and fraternally,
(Signed) C.H. Collings.

Jasper Niemand, in *Letters That Have Helped Me* (Pasadena, CA: TUP, 1953) writes:

“. . . Since she [Madame Blavatsky] sacrificed — not so calling it herself — all that mankind holds dear to bring the glad tidings of Theosophy to the West, that West, and especially the Theosophical Society, thereby stands to her as a chela to his Guru, in so far as it accepts Theosophy. Her relation to these Theosophists has its being in the highest Law, and cannot be expunged or ignored. So those who regard her personality, and, finding it discordant from theirs, try to reach The Masters by other means *while disregarding or underrating scornfully her high services*, violate a rule which, because it is not made of man, cannot be broken with impunity. Gratitude and the common sentiment of man for man should have taught them this, without occult teaching at all. Such persons have not reached that stage of evolution where they can learn the higher truths. She who accepts the pains of the rack in the torments of a body sapped of its life force by superb torrents of energy lavished on her high Cause; she who has braved the laughter and anger of two continents, and all the hosts of darkness seen and unseen; she who now lives on, only that she may take to herself the Karma of the Society and so ensure its well being, has no need of any man's praise; but even she has need of justice, because, without that impulse in our hearts and souls toward her, she knows that we must fail for this incarnation. As the babe to the mother, as harvest to the earth, so are all those bound to her who enjoy the fruit of her life. May we try, then, to understand these occult connections brought about by the workings of Karma, and bring them to bear upon our diurnal, as well as our theosophical, life. Madame Blavatsky is for us the next higher link in that great chain, of which no link can be passed over or missed.

“. . . [A] friend of mine who was at once fired with Theosophy on first hearing of it . . . ardently desired to become a chela. Certainly he had known these truths in other lives, for all seemed familiar to him, and, though he was what is called 'a man of the world,' he accepted the philosophy, measured some of its possibilities intuitively, and while careful to do his duty and cause no jars, he ranged his life, especially his inner life, to suit these views. The question of chelaship assumed great prominence in his mind. He knew of no chelas; knew not where to knock or

whom to ask. Reflection convinced him that real chelaship consisted in the inner attitude of the postulant; he remembered magnetic and energetic laws, and he said to himself that he could at will constitute himself a chela to the Law, at least so far as his own attitude went, and if this did not satisfy him, it was a proof that he desired some personal reward, satisfaction, or powers in the matter, and that his motive was not pure. He was slow to formulate his desires, even to his own mind, for he would not lightly make demands upon the Law; but he at last determined to put his own motives to the test; to try himself and see if he could stand in the attitude of a faithful chela, unrecognized and apparently unheard. He then recorded in his own mind an obligation to serve Truth and the Law as a chela should, always seeking for light and for further aid if possible, recognizing meanwhile that the obligation was on his side only, and that he had no claims on Masters, and only such as he himself could by the strength of his own purpose institute upon the Law. Wherever he could hear of chelas and their duties he listened or read; he tried to imagine himself in the position of an accepted chela, and to fill, so far as in him lay, the duties of that place, living up to all the light he had. For he held that a disciple should always think and act towards the highest possibilities, whether or not he had yet attained these, and not merely confine himself to that course of action which might be considered suited to his lower class or spiritual estate. He believed that the heart is the creator of all real ties, and it alone. To raise himself by himself was then his task. This attitude he resolved to maintain life after life, if needs were, until at last his birthright should be assured, his claim recognized by the Law.

“He met with trials, with coldness from those who felt rather than saw his changed attitude; he met with all the nameless shocks that others meet when they turn against the whirlpool of existence and try to find their way back into the true currents of life. Great sorrows and loneliness were not slow to challenge his indomitable will. But he found work to do; and in this he was most fortunate, for to work for others is the disciple's joy, his share in the Divine life, his first accolade by which he may know that his service is accepted. This man had called upon the Law in faith supreme, and he was answered. Karma sent him a friend, and soon he began to get new knowledge, and after a time information reached him of a place or person where he might apply to become a chela on probation. It was not given him as information usually is; nothing of the sort was told him; but with his extending knowledge and opening faculties a conviction dawned upon him that he might pursue such and such a course. He did so, and his prayer was heard. He said to me afterwards that he never knew whether he would not have shown greater strength of

. . . continued on page 70

In 1966, Adyar Leaders Openly Discuss Tampering with Their Own Literature

Carlos Cardoso Aveline

Ethical problems involving Adyar TS and its editorial strategies started in the 1890s, when Annie Besant published her own version of *The Secret Doctrine*. Having a historical view of such facts helps us put in a wider perspective facts as the recent attempt, made by the TPH-USA, to include shameful libels against H.P. Blavatsky as part of the theosophical literature — and to consider them as part of the very writings of H.P.B.

Editorial mistakes were not always about the founder of the theosophical movement.

Four decades ago, in a Conference in Austria, leaders from the different national sections of the Adyar Society openly discussed the editorial policy of changing the originals of theosophical books. This time, it was in order to avoid embarrassment and to “adapt” the books to the wishes of changing public opinion.

As a result of such an editorial strategy, Charles Leadbeater’s astral visits to his imaginary physical plane civilizations in Mars and Mercury disappeared from his books, and many other “updating changes” occurred, some of which were, as we will see, candidly discussed by the Adyar leaders in the 1960s.

The closed meeting occurred during the World Congress of the Theosophical Society held in Salzburg, in the summer of 1966. On July 19 and 20, General Secretaries (national presidents) from all over the world and a few invited persons held a conference on “The Presentation of Theosophy”. International president N. Sri Ram chaired the meeting. Extracts of the proceedings were published in *The Theosophist* one year later. Its publication can be interpreted as an act of resistance, if not moderate denunciation. From reading the published text, one observes some central facts:

- 1) There is a general assumption among those present that in the 1960s no one is able to write significant books on Theosophy.
- 2) Since no one can write, some members of the Conference take for granted that they have the right to tamper with older texts as they please, since it is done “for the good of the cause”.
- 3) The main “problem” was that the books by C.W.L. and A. Besant were getting embarrass-

ingly outdated, as many statements in them were already clearly false.

- 4) The proposition of such an “editing” policy came from members of the Adyar TS in the U.S.A.
- 5) From India, N. Sri Ram and his daughter Radha Burnier (then India’s Secretary General) clearly resist the idea. A fact illustrates this deep difference of views. During the conversation, N. Sri Ram ironically asks whether the “text reformers” intend to re-write *The Voice of the Silence* too. That absurd suggestion was a joke —yet it was not taken as such, and Sri Ram had to calmly explain to people that it was “not meant seriously”.
- 6) The very publication of the proceedings in *The Theosophist* seems to show that Mr. Sri Ram, the international president and editor of the magazine, was not happy with the idea of tampering with the texts.

Let’s see now a few excerpts from the proceedings. At the end of each quotation, I give the page of the Adyar magazine which is my source.¹

N. Sri Ram opens the meeting and makes some general remarks. After that, Mr. Felix Layton (USA) takes the floor. Among other propositions, Mr. Layton says: “(. . .) Then there is the question of improving the appearance of our books and up-dating them, eliminating references to a World Teacher, etc.” (p.214)

Mr. Leslie-Smith, from England, says he generally agrees with Mr. Layton. But Geoffrey Farthing, from England, points to a fundamental problem in the theosophical literature:

Then as regards the particular truths we claim to have, there are some ideas in our literature which present grave contradictions. I do not propose there should be crystallized dogmas. But as regards the marginal truths, apart from truths like Reincarnation and Karma, e.g., the nature of life after death, what was said in the “middle period” literature contradicts *The Mahatma Letters*. (p.215)

‘Middle period literature’ is, of course, the literature of Leadbeater/Besant. To that, Mr. Sri Ram reacts with his usual relativism, and says:

As for Reincarnation, it may also be considered marginal by some people. Whether it is marginal or central depends on one's understanding of himself. (. . .) Some think Reincarnation and Karma are on the circumference, some think in the centre. Perhaps they are somewhere in between. (pp. 215-216)

A few commentaries. Sri Ram's relativism in the above quotation, as he says that Karma Law "may be" unimportant, is rather far-fetched. In the opening of Letter 10 in *The Mahatma Letters*², the Master defines Occultism as the knowledge of the causes by their effects, and of the effects by the study of their causes. Occultism is therefore the study and knowledge of Karma Law, as it works in Nature and in Man.

One reason for such a strained intellectual relativism in Adyar was that Sri Ram was fond of Krishnamurti, and Krishnamurti openly ignored the theosophical teachings on Karma and Reincarnation, besides rejecting central concepts like Adept hood or Disciple ship. By means of his radical ambiguity, Sri Ram was in fact trying to keep a sort of political harmony. He just wanted to reconcile different views about Theosophy.

Although such a policy dates to Annie Besant, it was somewhat perfected in the 1930s by C. Jinarajadasa, who in 1934 had taken responsibility for the "inner" or esoteric section of the Adyar Society. The matter of the fact is that truthfulness is the only lasting foundation for brotherhood. All attempts to keep harmony through the use of ethical and political ambiguity must end in hypocrisy, as History has shown.

Since the 1930s, there have been three main currents in the Adyar Society: 1) the students of HPB and the Masters, whose inspiration is in the "classical" period (1875-1891); 2) the CWL/Besant ritualistic devotees, who are mainly inspired by the "middle period" (1892-1929); and 3) the followers of Krishnamurti, who gradually gain strength in the later period (from 1929). Jinarajadasa's strategy consisted in having respect for these three currents of thought, while preserving the centralized power-structure created by Leadbeater. That was based in Leadbeater's various "clairvoyant" ritualisms — namely Christian messianism, Masonry and pseudo-theurgy, alongside with his own adapted version of the Esoteric Section created by HPB.

It is in this context that, during the 1966 Salzburg meeting, Geoffrey Farthing (clearly an HPB student) mentioned the deep contradiction existing between Leadbeater/Besant literature and the HPB/Masters teachings.

Not only was there a great difference between the two teachings; but it was Besant/Leadbeater literature which needed urgent changes. HPB students could easily see how deep and lasting was their "classical" literature. Krishnamurti followers in India — the most recent of the three currents of thought — also were not worried about changes in literature. But North Americans cared much more about Leadbeater and Besant, and they were in a hurry to have changes in their texts.

Thinking of the wider public, Miss Helen Zahara (USA) candidly says:

People are going less and less to lectures. Our greatest contact is probably through literature. We should make a concerted effort in relation to having books written in a contemporary style. Even while the literature of the past is represented, it could be revised and the dogmatic statements eliminated. Could we have a concerted effort between the Sections to tap writing talent for editing work and improving our literature? The sales of books are increasing and there is less attendance at meetings. (p.216)

Ms. Zahara seemed to have forgotten a few facts. Tampering with originals is intellectually dishonest. Each new generation has the right to write its own books, but it has also the duty to preserve the best books of older generations, and to accept that bad books deserve oblivion.

The meeting was getting to the crux of the matter, and N. Sri Ram answers to Helen Zahara:

The Theosophical Publishing House in England has just brought out a summary of *The Secret Doctrine*. This is along the lines suggested. However, we must take care, in our editing and revising, not to destroy the meaning and beauty of the original. If *The Secret Doctrine* were re-written in modern language, the depths would have gone. (p.216)

A little later, Mr. Felix Layton takes the floor again:

I agree with Sri Ram about the danger of changing any of our literature. But I hope this Conference will come to an agreement or form a competent committee to get something started. There must be something concrete as a result of this Conference. (p.217)

To this, Sri Ram firmly replies:

This Conference is not meant to come to any particular agreement to be implemented by all the Sections, but to discuss and produce more enlightenment in the minds of those present. It will depend on the Sections what they would implement. We must be clear what kind of revision or "up-dating" we want, so that it does not destroy the spirit of the original work. (pp.217-218)

John Coats, from the European Federation³, says:

Is it possible for Mr. Layton to suggest some book on which a person or persons might start work and produce the sort of result they have in mind? Then that could be submitted to the President and others. We will always have our old books for reference. (p.218)

To which Sri Ram adds a question:

The Voice of the Silence? (p.218)

Mr. Coats takes it seriously and explains:

No, I mean certain valuable books written fifty years ago, which mention the World Teacher's coming and that is not of interest today. (p.218)

Sri Ram has to clarify:

My suggestion regarding *The Voice of the Silence* was not meant seriously. (p.218)

Mrs. Radha Burnier raises an ethical question⁴:

What is implied by this revising and re-editing? For instance, a book of Dr. Annie Besant revised and printed *in her name* would not be fair to her. (p.218)

And Miss Joy Mills⁵ tries to explain the "practical need" for tampering with the texts:

(. . .) In the United States we use shorter sentences nowadays. Dr. Besant uses long ones. And many references in the old books are no longer applicable. We could perhaps form an editing Committee to give such books more "punch" in the modern world. We must present the eternal in a contemporary setting. It is not intended to change what is magnificent and beautiful, but only to take out contemporary references of fifty years ago⁶ and put in contemporary references of today. (p.218)

Mrs. Leslie-Smith, from England, then poses an embarrassing question:

Surely if Theosophy is alive in us we should be able to produce our own literature. Could we not, in groups, produce up-to-date literature suitable for the modern generation, until a great writer appears? (pp.218-219)

Mrs. Nairn is now led to a logic conclusion:

If we begin to tamper with the writings of Dr. Besant and others, we might run the risk of losing valuable literature. We should be able to distill our own wisdom out of these books and re-present it. (p.219)

And Mr. Leslie-Smith adds more fuel to the contradictory dialogue:

To give a bit of history: About fifteen or twenty years ago a group asked me to take two books of Annie Besant and edit them. I tried to do it. What I did was to leave her words, but perhaps only half of them, just as in *An Abridgement of The Secret Doctrine*. I presented it, and later was told that if

we do this, we take away the real spirit that Dr. Besant put into this. I am in full sympathy with Mr. Layton about new literature, and group work might be able to produce it. If so, *one* person must be responsible for the final editing. (. . .) A modern version of "Hamlet" would not be very valuable. (p.219)

Professor J. Meyer-Dohm (Germany):

I feel re-writing old authors is not the right thing, but could we not add an introduction to the works of classical authors, with explanatory remarks? (pp.219-220)

Against any obstacles, Mr. Geoffrey Hodson (New Zealand), supports the North-Americans' proposition:

Our members apparently are in favour of a modernization of such Theosophical literature as needs it. Statements in earlier books which no longer apply or are false should no longer be presented from our book stalls.⁷ (p.221)

Mr. James Perkins (international vice-president) tries to come back to reality. He says:

Re-writing classical works is not necessarily the thing to do. Every student must have the source-material untouched. It would be an error of ignorance to re-write under the same title and with the same name the material originally put there. If Dr. Besant spoke of a World Teacher, we should keep this in the context of the time when it was said, the audience addressed, and the inner urge playing through her, what it revealed. We should not touch any of this. We can re-write in the sense that we can *write* books based on original works. This demands creative writing, devotion to the cause, delicacy, perceptivity, and reference to the source. (pp.221-222)

Yet Mr. Geoffrey Hodson insists in the need for taking out any "embarrassing portions":

I think what is needed is less re-writing of our valuable earlier literature than perhaps elision, taking out that which does not apply. (p.222)

The word "elision" was certainly an extreme understatement made by Hodson. The term means only "the omission of a vowel, a consonant or syllable in pronunciation", while Mr. Hodson meant much more than that. He wanted the omission of all absurds which were already obvious in the Leadbeater/Besant literature, while preserving all absurds which were still not obvious to the public.

By now it was about time to end the meeting, and N. Sri Ram tried to get to some conclusions:

(. . .) There can be no objection to a summary or abridgement of an old work which does not change the language of the writer and is not summarized

. . . continued on page 71

How Would You Lead If You Were President?

In the Spring of 2006, *Fohat* asked its readers to send letters to Radha Burnier, the International President of the Theosophical Society based in Adyar. We asked readers to implore Mrs. Burnier to open up the Adyar archives to responsible researchers so that they could research any additional material pertaining to the Judge Case. The following letter to Mrs. Burnier from R. Bruce MacDonald tries to appeal to her moral integrity as it pertains to leading a Society based on Universal Brotherhood. The letter from Edmonton, April 13, 2006 reads:

Dear Mrs. Burnier:

In the spirit of the open letter by Carlos Cardoso Aveline printed in *Fohat* Spring 2006, I would like to implore you to action. The Theosophical Movement needs leadership more than ever. With the recent passing of Grace Knoche, you more than any other leader have a perspective informed through the experience of time. You, more than any other leader, have an opportunity to make a difference. You more than any other leader have the most to lose, but also the least to lose. You more than any other leader have the most to gain.

Adyar housed the pulse of the Theosophical Movement for many years, years when theosophists were bound together by trust with one another and a vision of a better and more just future for all of humanity. This trust and great hope gave the theosophists at Adyar the strength to rebuff the many attacks by her enemies. For a time there was a spirit there that has not since been alive anywhere in the mundane world that we inhabit. If the Movement cannot find a way to renew itself, even the memory of this spirit will in time be lost. That indeed would be a great loss.

Adyar today is fast losing the majesty that once graced it. When you turn over the leadership to the next generation, I dare say that majesty will be gone. The ability of Adyar to exercise any pull on the Theosophical Movement will be over. Many theosophists look upon Adyar as a lost cause. I believe it is not a lost cause until its leader demonstrates that it is so. Carlos Aveline has faith in your integrity, and as such I implore you to act. Adyar has very little left to lose.

The Theosophical Movement has lacked any real vision now for many decades. We can blame this on the Presidents of the various organizations, but the membership of those organizations must also share the blame. Great leaders are forged in times of crisis and we are now at a crisis. Real leadership on your part could turn things around and revital-

ize both the Movement and Adyar. You have everything to gain.

We are leaving the sign of Pisces and moving into Aquarius. Pisces is a sign of schools, institutions, bodies of people. It is also a sign of secrets. Those secrets will be brought to the surface as we move into Aquarius and people will turn away from institutions and move towards individual self-reliance. The Theosophical Movement has got to be aware of these eventualities and restructure itself in order to play a role. Organizations must restructure themselves in form and spirit from hierarchical models towards models where the various lodges are fully independent. Centers like Adyar and Pasadena must transform themselves into spiritual centres if they should want to continue to have influence. Political influence is sure to wane.

H.P. Blavatsky and W.Q. Judge will, in the end, be vindicated. I suspect we both know this. Besant, Leadbeater, and others will in time be reduced to footnotes. Adyar can lead and help fight for this vindication or it can stand by and become increasingly irrelevant. I am sure that you can see this as well. I implore you to act. Put aside family, political lobbies, the fear that immobilizes your colleagues and act. Open up your archives and invite the best we have to research the documents and vindicate the Founders. Work to make alliances with Pasadena and ULT so that they do the same. The only thing that divides theosophists is a lack of trust. Demonstrate trust.

I truly believe that if theosophists cannot find a way to trust one another, this will be reflected in the world at large. The disastrous political realities of today will only get worse. The Masters created the Theosophical Society to demonstrate to the World an example of Universal Brotherhood in action. If we do not find within us the wisdom to make this a reality, the consequences will be dire.

Theosophy can play a role in today's world. One way of doing this is to demonstrate that theosophists can produce great leaders. We have had theosophical managers for much too long. I implore you to lead and show theosophists the possibility of what can be. If *you* do not do it, then who is left?

Mrs. Burnier kindly responded, reminding the writer that one earns leadership, the importance for a leader to stay true to her own convictions, and of her own experience of finding trust and brotherliness wherever she has travelled. Mrs Burnier writes from Adyar on May 22, 2006:

Dear Mr. McDonald [sic],

In responding to your letter of 13 April, I cannot but say that the leadership of the Theosophical Society is the responsibility always of whoever has earned it. No person in a position of responsibility can act according to what another person thinks and feels should be done.

Perhaps you are unnecessarily pessimistic about Adyar and the Theosophical work in general. You may even be wrong in imagining that you have a truer perception of Theosophical work than other people, and that your assessments are final. Travelling all over the world as I have been doing for many years, I find a great deal of trust, brotherliness and devotion to the Theosophical Society among members everywhere. Of course, there are always higher levels to reach.

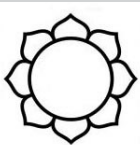
To Mrs. Burnier's response, I have the following points to make. First on earning leadership, it has to be agreed that leaders are often the hardest working members of the Society. However, as we have alluded to in many places in this magazine, we have had a string of leaders in the Movement who have moved the Movement in directions based on *alleged* authority given to them by the Masters or by Blavatsky or Judge. This is what this plea to open the archives is about — to negate the ability of those who allege to act on the authority of the White Brotherhood. To give an example of this kind of nonsense, Ernest Hargrove writes the following when criticized for not joining the leaders of Adyar and Point Loma to participate in a White Lotus Day Memorial:

There was a very active correspondence among other societies calling themselves theosophical, in which we were invited to participate. Point Loma, instructed by a Mahatma to do so, invited us and invited Adyar, and invited everybody else, to assemble on White Lotus Day at Point Loma. And Adyar (in other words, Mrs. Besant), by order of the Maha Chohan — because a Mahatma would not do, as Point Loma had used that already — Mrs. Besant accepted the invitation. (*The Judge Case*, Part 1, p.268)

Naturally, this exercise in competing authorities broke down and the Memorial came to naught. This nonsense has been too frequent with the leaders of *The Theosophical Society* and must cease if the Movement is to ever grow up. Leaders must gain their authority by working hard, working selflessly, and working wisely.

Mrs. Burnier further states, and again quite rightly, that a leader must follow their own convictions. Hopefully, a leader's prime conviction is that of Universal Brotherhood. The Theosophical Movement was created to encourage people to enter onto the Spiritual Path. It also pointed to material for those on that Path to think about. The Spiritual Path is underpinned by the principle of Universal Brotherhood. Universal Brotherhood can only exist in an atmosphere that does not endorse creeds of any type. Creeds are the means by which duggas foster division and seek to control the minds of people. For some in the Movement there is a creed known as Apostolic Succession where it is supposed that the word of the leaders of some Societies have greater weight because there is an authorized leadership traced back to Blavatsky. This creed and others like it must be uprooted and destroyed. No leaders of a Theosophical Society can carry on with creeds such as this being tolerated. They undermine self-reliance and destroy the possibility of Universal Brotherhood. This nonsense began with the attacks on Blavatsky and Judge by Olcott and Besant. Olcott and Besant put themselves forward as authorities and thereby created a creed that has been protected in one way or another ever since. The question that must be put to Mrs. Burnier is does she think that her words and actions are officially sanctioned by the Mahatmas? Does she think that was the case with Besant, with Olcott, with Tingley, etc? The real fact is that even leaders make mistakes; what is important is that these mistakes are not institutionalized.

Finally, Mrs. Burnier talks about trust. The Theosophical Society in Canada finds such words empty. As Edmonton Theosophical Society knows the entire story as to why the Canadian Section was excommunicated by Adyar, and as it knows the various trusts that were betrayed in order to do this, these words must remain an empty claim for us. When politics enter into the running of the Theosophical Movement there can be no trust. There are instead alliances and intrigue. The exoneration of Blavatsky and Judge will end all of that. It will eliminate the creeds and reestablish the Society as a Spiritual Beacon for all of humanity. Mrs. Burnier is not being asked to follow convictions of others; she is being asked to follow the convictions of any true theosophist and to reestablish the trust. 



It was with great sadness that we learned of the death of Dallas TenBroeck at the age of 84. He was a staunch member of ULT for many years and a tireless student willing to share the fruits of his research with any and all interested parties.

Education and Theosophy

It might be observed that theosophists tend to get mired in such abstract works as *The Secret Doctrine* and *The Voice of the Silence*, and thereby miss the simple genius of a book such as *The Key to Theosophy*. *The Key* is full of helpful practical hints on how theosophists might think and act. For example, how does the theosophist take what he learns from his study and apply it in terms of practical service to the world? The following passages give us some hints:

[Theosophists know] that which is true on the metaphysical plane must be also true on the physical [and] . . . there is no more fertile source of hatred and strife than religious differences. When one party or another thinks himself the sole possessor of absolute truth, it becomes only natural that he should think his neighbor absolutely in the clutches of Error or the Devil. But once get a man to see that none of them has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out — then true brotherhood in religion will be established. The same applies in the physical world. (*Key*, pp.45-46)

[Theosophy teaches] that the *root* of all nature, objective and subjective, and everything else in the universe, visible and invisible, *is, was, and ever will be* one absolute essence, from which all starts, and into which everything returns. This is Aryan philosophy, fully represented only by the Vedantins, and the Buddhist system. With this object in view, it is the duty of all Theosophists to promote in every practical way, and in all countries, the spread of *non-sectarian* education. (*Key*, pp.43-44)

A practical way in which to approach Universal Brotherhood is through promotion of “*non-sectarian* education.”

These two short paragraphs demonstrate the origin of so much of the strife in today’s world, and the means by which to begin combating it. Sadly today, education has moved away from a sectarian religious education to one of rank materialism. Instead of trying to explore the complementary aspects of religions, modern western education is for the most part a reaction against all religion, often framing things in an enlightened materialist science versus superstitious religious debate. The opening up of minds through an introduction to subtle philosophical debates on the finer points of religion is completely ignored. Instead we are left with a materialist philosophy that binds the minds of our young to the world of the mundane. It is little wonder that our young are mesmerized by popular fashion as it pertains to clothing, music, and Hollywood movies.

When we send our children off to school today, we are often delivering them into a jesuitically-inspired education of rationalizations that separates them from their nobler self, and which they must spend the rest of their lives trying to reconcile, and in some cases overcome.

The simple idea that “the *root* of all nature, objective and subjective, and everything else in the universe, visible and invisible, *is, was, and ever will be* one absolute essence, from which all starts, and into which everything returns” is a powerful idea that could have a profound effect on humanity if it was introduced to young minds in today’s world. The collective mind of humanity today truly is a *tabula rasa* into which inspirational ideas capable of transforming who we are can be written. This is practical service and a very important element of theosophy.

The Key writes about practical service:

[On trying to realize Universal Brotherhood, H.P.B. claims] we have proved it by action. Have not you heard of the Nationalist clubs and party which have sprung up in America . . . ? They are now coming prominently to the front, and will do so more and more as time goes on. Well, these clubs and this party were started in the first instance by Theosophists. One of the first, the Nationalist Club of Boston, Mass., has Theosophists for President and Secretary, and the majority of its executive belong to the T. S. In the constitution of all their clubs, and of the party they are forming, the influence of Theosophy and of the Society is plain, for they all take as their basis, their first and fundamental principle, the Brotherhood of Humanity as taught by Theosophy. In their declaration of Principles they state: — “The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world’s progress on lines which distinguish human nature from brute nature.” What can be more Theosophical than this? But it is not enough. What is also needed is to impress men with the idea that, if the root of mankind is *one*, then there must also be one truth which finds expression in all the various religions. . . . (*Key*, pp.44-45)

Theosophists all communicate theosophy differently, but that they do express it is important. It should not be Theosophical Societies through which theosophists work but rather independently of the various Societies and in concert with other theosophists and non-theosophists. The great truth that is realized through the idea of Universal Brotherhood must be introduced beyond the borders of the Theosophical Society.

The Key to Theosophy is a key to some very real and very practical ideas. It is time theosophists picked this book up again and read it, possibly with the thought at the back of the mind, "How can I make a positive difference in the world?" Many little positive

projects across the planet can do much to turn our world around. A wiser and more peaceful world is only a few spiritual ideas away. Certainly the young are a good place to start. 

... **Betrayal** continued from page 63

mind by relying wholly upon the reality of his unseen, unacknowledged claim, until the moment should come when Masters should accept and call him. For of course he held the ideal of Masters clearly before his mind all this while. Perhaps his application showed him to be weaker than he supposed, in so far as it might evidence a need on his part for tangible proof of a fact in which his higher nature prompted him to believe without such proof. Perhaps it was but natural and right, on the other hand, that after silent service for some time he should put himself on record at the first opportunity granted him by Karma.

"He applied, then. I am permitted to give a portion of the answer he received, and which made clear to him the fact that he was already accepted in some measure before his application, as his intuition had told him. The answer may be of untold value to others, both as clearly setting forth the dangers of forcing one's way ahead of one's race, and also by its advice, admonitions, and evidence that the Great Beings of the Orient deal most frankly and gently with applicants. Also it may mark out a course for those who take the wise plan of testing themselves in silence before pushing their demands upon the Law. For this at once heightens their magnetic vibrations, their evolutionary ratio; their flame burns more brilliantly and attracts all kinds of shapes and influences within its radius, so that the fire is hot about him. And not for him alone: other lives coming in contact with his feel this fierce energy; they develop more rapidly, and, if they have a false or weak place in their nature, it is soon discovered and overthrows them for a time. This is the danger of coming into 'the circle of ascetics'; a man must be strong indeed who thus thrusts himself in; it is better as a rule to place oneself in the attitude of a disciple and impose the tests oneself: less opposition is provoked. For forces that are foiled by the Adept may hurl themselves on the neophyte who cannot be protected unless his Karma permits it, and there are always those opposing forces of darkness waiting to thin the ranks of the servitors of the Good Law.

"Up to this point, then, we may follow this student, and then we lose sight of him; not knowing whether he progressed or failed, or still serves and waits, because such things are not made known. To tell so much as this is rare, and, since it is permitted, it must be because there are many earnest students in

this country who need some such support and information. To these I can say that, if they constitute themselves faithful, unselfish disciples, they are such in the knowledge of the Great Law, so long as they are true, in inmost thought and smallest deed, to the pledges of their heart.

"ANSWER TO Y. Says Master:

Is Y. fully prepared for the uphill work? The way to the goal he strives to reach is full of thorns and leads through miry quagmires. Many are the sufferings the chela has to encounter; still more numerous the dangers to face and conquer.

May he think over it and choose only after due reflection. No Master appealed to by a sincere soul who thirsts for light and knowledge, has ever turned his face away from the supplicant. But it is the duty of those who call for laborers and need them for their fields, to point out to those who offer themselves in truth and trust for the arduous work, the pitfalls in the soil as the hardship of the task.

If undaunted by this warning Y. persists in his determination, he may regard himself as accepted as —. Let him place himself in such case under the guidance of an older chela. By helping him sincerely and devotedly to carry on his heavy burden, he shall prepare the way for being helped in his turn.

Is the choice made? Then Y. will do well to see W. Q. J. and to acquaint him with this letter. For the first year or two no better guide can be had. For when the 'PRESENCE' is upon him, he knows well that which others only suspect and 'divine' . . . is useful to 'Path,' but greater services may be rendered to him, who, of all chelas, suffers most and demands, or even expects the least.

Verily if the candidate relies upon the Law, if he has patience, trust, and intuition, he will not have to wait too long. Through the great shadow of bitterness and sorrow that the opposing powers delight in throwing over the pilgrim on his way to the Gates of Light, the candidate perceives that shining Light very soon in his own soul, and he has but to follow it. Let him beware, however, lest he mistake the occasional will-o'-the-wisp of the psychic senses for the reflex of the great spiritual Light; that Light which dieth not, yet never lives, nor can it shine elsewhere than on the pure mirror of Spirit. . . .

But Y. has to use his own intuitions. One has to dissipate and conquer the inner darkness before attempting to see into the darkness without; to know one's self before knowing things extraneous to one's senses." (Letters I, pp.63-69 & II, p.106)

“In answer to your letter I can only say as follows: If W. Q. Judge, the man who has done most for Theosophy in America, who has worked most unselfishly in your country, and has ever done the biddings of Master, the best he knew how, is left alone in . . . and if the . . . Society in general and its Esotericists especially leave him alone, without their unanimous *moral support*, which is much more than their money — then I say — let them go! They are NO theosophists; — and if such a thing should happen, and

Judge be left to fight his battles alone, then shall I bid all of them an eternal good-bye. I swear on MASTER’S holy name to shake off the dust of my feet from every-one of them. . . . I am unable to realise that at the hour of trouble and supreme fight . . . any *true* Theosophist should hesitate for one moment to back W. Q. J. *publicly* and lodge in his or her protest. Let them read Master’s letter in the preliminary —. All that which I said about W.Q.J. was from HIS words in HIS letter to me. . . . Do with this letter what you like. Show it to anyone you please as my firm determination. . . .” — H. P. B. (*Letters*, pp. 106-107) 

. . . **Tampering** *continued from page 66*

in such a way as to leave out material portions and give a wrong idea. We can say in the preface that this is an abridgement. That will not be tampering. What we object to is anything that would change the thought of the writer. There may be in just a few words a very deep meaning. (p.223)

In the proceedings of the conversation, one can see the clear difference in editorial views between USA leaders (with some support from England and New Zealand) and India-based leaders (Sri Ram, Radha Burnier and the vice-president James Perkins).

The same difference materialized again some forty years later with the publication of *The Letters of H.P. Blavatsky, volume I* by the USA TPH (2003). Mr. John Algeo included numerous forged and libelous letters in the volume, calling them only “doubtful”. Soon after that, Mrs. Radha Burnier wrote in 2004 a letter to me from India, saying that those texts are “obviously spurious”. She added that all responsibility over their publication belongs to the USA TPH, as she had not been consulted over the issue.

Some of the Adyar TS leaders in the USA seem to have a decades-old historical tendency to act as Sophists, by allowing themselves to adapt to their own short-term interests whatever they say or publish, and even what others wrote a long time before.

Perhaps they ignore that there is a huge difference between Sophists and Theosophists. Students of the Divine Wisdom are “Philosophers” in the classical sense of the term. Both theosophists and philosophers are ‘Friends of Truth and Wisdom’. As they challenge Sophistry, they must pay the price for their truthfulness. This is called “probation path”.

Paradoxically, the oceanic difference between Sophists and Theosophists is rather difficult to discern, because Sophists act in a disguised way, often combining unconscious self-delusion with the conscious use of intellectual ambiguity.

In his Dialogues “Protagoras” and “Sophist”, Plato describes in the most eloquent terms the challenging contrast between Wisdom and Sophistry. These two Dialogues help explain much of the ethical problems the theosophical movement must face and solve in the 21st century.

In “Sophist”, for instance, Theaetetus says:

Yet the Sophist has a certain likeness to our minister of purification [id est, the philosopher].

And a Stranger answers:

Yes, the same sort of likeness which a wolf, who is the fiercest of animals, has to a dog, who is the gentlest.⁸ 

NOTES:

- ¹ *The Theosophist*, Adyar, Madras (Chennai), India, Vol. 88, July 1967, pp. 211-225. The text was published under the title “The Presentation of Theosophy”.
- ² Letter 88 in the Chronological Edition (TPH-Philippines).
- ³ John Coats was later to be the international president of the Adyar Society, from 1973 through 1980.
- ⁴ N. Sri Ram’s daughter, Ms. Radha Burnier is the Adyar international president since 1980.
- ⁵ Joy Mills was the international vice-president during John Coats’ term in the presidency (1973-1980).
- ⁶ “Fifty years ago” — that confirms they are talking about Besant and Leadbeater books, not HPB literature.
- ⁷ Mr. Hodson himself wrote about human civilizations at the physical life in Mercury and Mars. In this he followed the lines of C. W. Leadbeater’s imaginary clairvoyance. G. Hodson also considered himself a clairvoyant.
- ⁸ “Sophist” [231], in *The Dialogues of Plato*, Great Books of the Western World, Encyclopaedia Britannica, Chicago/London/Toronto, 1952, 814 pp., see p. 559.

Fohat is the Steed, Thought is the Rider

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



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