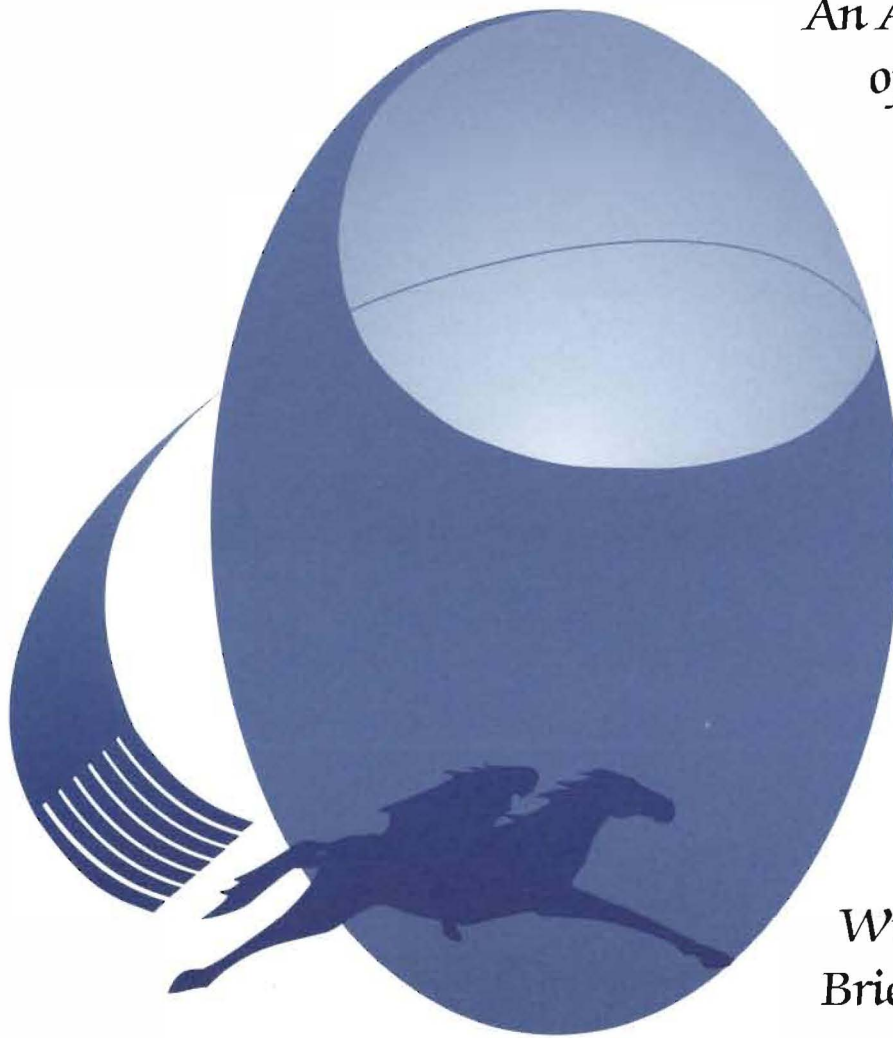


FOHAT

Volume XI, Number 2

Summer 2007



*An Astrological Study
of Annie Besant*

*Senzar and the
Evolution
of Language*

*An Ongoing
Dialogue
with Adyar*

*William Q. Judge's
Brief Visit to Canada*

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

Mande Burung: The Sasquatch of India

An AFP story out of Tura, India printed by Yahoo News details an upsurge in sightings of a large Jungle Man type creature in the Garo hills of Meghalaya state. Although the creature has been spotted by villagers of this region for many years, there have been so many sightings lately that government officials are mounting an effort to look into the stories. One villager details coming across a family of four, two adults and two younger looking ones at a distance of just over one hundred feet. A tourism group in the Garo Hills has been collecting evidence for years, including photographs of foot prints and samples of hair which they are ready to supply for DNA testing. For more information see <http://uk.news.yahoo.com>.

Loch Ness: New Video

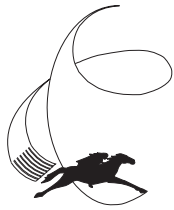
Loch Ness with a depth close to 230 metres, could hold some strange secrets. Since St. Columba first chronicled a monster in AD 565, thousands have claimed to have seen something in the dark waters. Recently, lab technician Gordon Holmes of Shipley, Yorkshire has provided the Loch Ness 2000 Centre in Drumnadrochit with some of the clearest footage in years. Holmes captured footage of a 15 metre long creature moving in a straight line below the water at a speed of about 10 km/h. The Centre will be analyzing the video in the coming months in order to see what might be made of it. Details of this *Associated Press* story can be found in *The Edmonton Journal* of June 1, 2007.

Police Take Notice of the Full Moon

Inspector Andy Parr of Brighton when investigating external factors affecting people's behavior came across a correlation that many people have long suspected. When a graph of the cycles of the moon were measured against violent crimes, a clear relationship is noticed between increased crime and a full moon. This follows on the heels of Polish Professor Michal Zimecki who argued in a paper that the full moon could affect violent behavior. In an earlier analysis done in 1992, Dr. Peter Perkins mapped out the fact that there was a three per cent increase in calls to Emergency Departments on full moons. For more see www.theargus.co.uk/search/display.var.1446584.0.cops_to_hit_streets_to_tackle_lunatic_drunks.php.

The Honey Bee Industry Has Become Explosive

In Croatia like many of the ex-parts of the former Yugoslavia, land mines are a huge problem. In Croatia alone more than 100 people have been killed by land mines since the end of the war in 1998. One thing that Croatia has developed over the years is a healthy honey industry. Professor Nikola Kezic has utilized this Croatian strength to deal with the more than 1,000 square kilometres of land mines left over from the war. By conditioning the bees to associate the smell of explosives with food, it is hoped that the bees can be taken into recently cleared fields and locate any land mines that may have been missed thereby preventing another senseless tragedy. For more information on this see Nicholas Walton's BBC article at <http://news.bbc.co.uk/1/hi/world/europe/6701517.stm>.



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Many articles from
past issues of *Fohat*
are available at
Edmonton Theosophical

Society's website,

www.TheosophyCanada.com

Symbolic Mind

Any Magician can tell you of the importance of symbols in the exercise of any occult power. Something as simple as the power of thought works with ideas — symbols of the mind — which imprint an electrical signature on the material brain. These signals in the brain can give rise to powerful chemical reactions producing anything from euphoria, to physical stress, to depression. For the aspirant to spiritual knowledge, bringing the forces in one's own body into harmony is an important step on the aspirant's journey along the Path for it is impossible to work with the subtle powers of Nature if one cannot even govern oneself.

In this issue, Alistair Coombs in his article, "Metaphysical Origins of Senzar", turns our attention to some of the oldest symbols now known to Man — that body of symbols that form the language known as Senzar. This language, lost in humanity's pre-history, is explored from clues found in some of humanity's ancient languages and through a collection of myths and anecdotal stories. Coombs suggests that as the human mind evolves into materiality from the spiritual, a dense language of sounds that evoke colours, geometric symbols, etc., in the mind of the spiritual, in time becomes more and more discursive as we descend deeper into matter. The idea that there are certain sounds, colours, and forms that can convey all that needs conveying is again suggestive of the power inherent in some of our more abstract symbols.

A well known symbolic language is that of Astrology. In "Annie Besant: Astrological Relationships", astrology shows us how the individual can correspond to a bundle of symbols that will sprout, grow and flower at their appropriate times during that individual's life. The planets can be seen as symbols of the seeds of powers, and the Signs and the Houses are symbolic of the various fields in which these seeds are sown. The seasons of growth are dictated by the geometrical aspects made between the planets in the course of the individual's life, another form of symbolic representation. Like thoughts on the brain, these various symbols imprint themselves on the electro-magnetic fluid that is the life of every individual human. Our fellow man can have a greater or lesser effect on the development of our own life as we

choose. Our own free will does affect the fruits of our lives.

"The Black Mirror: An Occult Tale" takes us through the terrible forces at play in the work of the Adept. The White Adept uses the symbolic powers hinted at in "Metaphysical Origins of Senzar" to create on the material plane. We are led on a journey where we can see how the use of primal powers in a universe of duality can on the one hand create a sublime work such as *The Secret Doctrine* capable of elevating the Mind of Man and prolonging the life of the author long enough to see that work completed, and on the other hand give rise to a pernicious form of journalism that drags the mind of the common man into the salacious thought-forms of the kind surrounding brutes and murderers. Symbols are not only powerful, they are also dual. Everytime we bring some new energy into existence a corresponding and opposite energy is also created to maintain balance in the material world.

Carlos Cardoso Aveline brings us "Yearly Letters to Adyar: A Few Seeds For A Better Dialogue in the Movement". Again we see the symbolic act of a letter writing campaign designed to imprint an idea in the field of time where it is hoped that one day it will find the right condition to grow. It is hard to believe, in this time of politics and dissimulation, that any leader would have the moral courage to face the mistakes of the past. However, even if now is not the best of times (perhaps even the worst of times) the symbol can live on and find its place in future generations for in one sense symbols are eternal. The symbolic acts of our time will outlive all the current theosophical leaders and perhaps many of their Societies and in the future bear fruit in a more forgiving environment.

The Secret Doctrine is a testament to the future of humanity. It goes through all the discursive analysis common in so many scholarly tracts today and often leaves the synthesis of this information to the reader. From the jumbled mountain of words the reader is challenged to reintegrate the great symbols from which these words are derived. Humanity's challenge is to discover once again the great symbols of antiquity by taking this world of pluralistic chaos and finding once again its wholesome spirit.

Metaphysical Origins of Senzar

Alistair Coombs*



Senzar is defined in the *Theosophical Glossary* as,
The mystic name for the secret sacerdotal language or the “Mystery-speech” of the initiated Adepts, all over the world.

In what way could a ‘mystery speech’ be different from ordinary speech? Is it only a matter of applying different letters and sound arrangements, or cross referencing identified alphabetical characters with a medley of glyphs and ciphers possessing quite another meaning? Is there involved another more subtle psycho-spiritual element, for which the cross codes are a perennial scaffold? ¹

To broaden our understanding of what sort of language Senzar might be we must firstly ask ourselves in a Theosophical sense how we understand the term language, using the *Secret Doctrine* as a threshold,

. . . the First Race — the ethereal or astral Sons of Yoga, also called “Self-born” — was, in our sense, speechless, for it was devoid of mind on our plane. The Second Race had a “sound-language,” to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the “Sweat-born”, or the *early* Third Race. . . . This did not prevent the last two sub-races of the Third Race from building cities, and sowing far and wide the first seeds of civilization under the guidance of their Divine Instructors and their own already awakened minds. (III, 203-4, Adyar six volume ed.)

We see from this that language is described as the by-product of mind, or, the result of an interaction

between proto-humanity and the Kumāras. As further pointed out in the *SD*,

Language is certainly coeval with reason, and could never have been developed before men became one with the informing principles [the Kumāras] in them — those who fructified and awoke to life the mānasic element dormant in primitive man. (III, 204fn)

For those who believe it senseless in trying to conceptualise these gulfs of prehistory, we can by analogy direct our attention to the primitive development of consciousness and language as understood today. The circumstances in which language first arose according to current anthropological perspective are interesting, in that one cannot fail to notice a similarity in its defining features and the *SD*'s exposition of Root-Race development, the Lemurian specifically.

Language is supposed to have commenced 10,000 years ago when basic symbols developed which began to be interpreted in a common way, possessing a meaning that was recognised consensually with the symbols being found in different locales. From a psychological perspective this coincides with the period when, as some have suggested,² word-sounds developed out of auditory hallucinations experienced by the late Pleistocene mind. These self-modifying hallucinations were initially the result of primitive calls, commands and an audial memory of the voices of recently departed. It has been built upon this that the emergence of language (in the sense of symbols and name-sounds) was instrumental not only for the bare rudiments of civilisation but for the primitive base of religion (e.g. origin of gods and cult of the

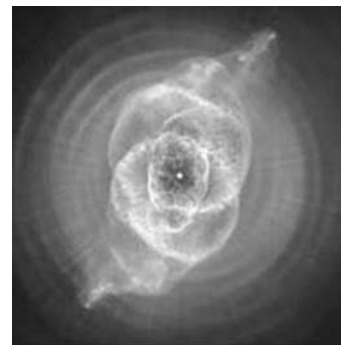
* Alistair Coombs has been a member of the TS in England since 1997. He studies Buddhism at SOAS [School of Oriental and African Studies] in London. His thesis on Blavatsky and the early Theosophical Society, *Eurasian Sarasvati* is about Theosophy's role in importing Buddhism to the West, and early Western Orientalist perceptions surrounding the doctrine.

dead) by the primitive mind being able to ‘recreate’ people in their absence, whether they be living or recently departed. It is further interesting that first concepts of an afterlife commenced from this period also, this being supported archeologically by skeletal remains being found in ‘ceremonial positions’ within Neolithic funerary mounds adorned with symbolic markings and objects e.g. antlers, animal skin and primitive tools.

Lemurian consciousness, so the *SD* informs us, existed in something of an astral state, to our awareness then, something wholly hallucinatory and phantasmagoric. The *SD* further designates Lemurian culture as producing the first language and rock-city ‘civilisations’ built out of lava during its later sixth sub-races. Progress here developed from encounters — or rather, self-encounters — with divine beings (the Kumāras) and the memory of their guiding instructions, periodically implemented by dynasties of spirit-kings up until the completion of the Lemurian cycle. The cult of the dead, meaning the development of funerary rituals, also appears to have taken root here from a need to magically perpetuate (actually reincarnate) the consciousness of the dead over the realm of the living, as death (cyclic disassociation) didn’t become an aspect of Lemurian consciousness until after the arrival of the Kumāras, about midway through the cycle.

Senzar, the “Mother-Sanskrit” reported to have been brought from Venus, by the great Kumāras. Such age-old symbols as the Circle, Cross, Tau, Svastika, Triangle, Quaternary, Pentagon, etc., were important characters of this universal script. (*SD* VI, 490)

Examining another example from the anthropological field, there is an interesting analogy between prototypal religious markings and these universal symbol characters in what are known as Entopic Forms. These curious geometric designs appear in Palaeolithic cave art slightly adjacent to the main feature (e.g. paintings of animals or hunting scenes). They are characterised by a configuration of dots, wavy lines, circle or grid patterns. Unlike the accompanying animal paintings which are representations of the physical world, Entopic Forms appear as a rendering of something arising within the mind in response to the sensory deprivation provided by the darkness of the cave. Seeing how Entopic Forms are still experienced by tribal cultures and by some western cavers today, they arise independently of any cultural conditioning. Given their origination in a mental process common to humanity they are indeed universal archetypes potentially independent of any particular religion ‘race, creed, sex, caste or colour’. Entopic Forms, therefore, are perhaps a good example of this age-old universal ‘script’.



Cosmic Sound producing Entopic Form

We are often reminded that Senzar is the mother of Sanskrit and that Sanskrit is a product of Fifth Root-Race consciousness.

. . . the primitive speech of the most civilized Atlantean races — that language, which is referred to as Rākshasi Bhāshā,³ in old Sanskrit works — decayed and almost died out. While the “cream” of the Fourth Race gravitated more and more toward the apex of physical and intellectual evolution, thus leaving as an heirloom to the nascent Fifth (the Aryan) Race the inflectional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, now scattered, and nearly limited to the aboriginal tribes of America. (*SD* III, 204-5)

The ancient Vedic astronomer Asuramaya to whom the *Sūrya-Siddhānta* is attributed, a work containing much of the original brahmanical chronology of cosmic time-cycles, is cited in the *SD* as coming from Romaka-pura ‘in the West.’ Blavatsky, eschewing others, interprets Romaka-pura as a name of Atlantis or an island belonging to the continental mass situated in the Atlantic Ocean before its submersion some 11,000 years ago (according to Plato’s chronology). Lineal descendents of the brahmanical teachings and a philological parent of the Sanskrit language are thus sourced as stemming from Atlantean sources; although we are informed that no form of *Sanskrit* was known to the Atlanteans, other than what now composes the language’s root forms which are nearly all verbal in function, signifying constant change and motion.

Besides abounding with terms referring to other spheres of existence and their denizens, Vedic Sanskrit is heavily conditioned by the use of the passive voice, a characteristic which carries over into the later classical form. This had much to do with the Vedic cults understanding themselves as being merely participatory agents of the devic intelligences with which they often held communion, through the agency of Soma. For example, the ancient Vedic seers, Kashyapa, Angiras, Dhruva, et al — names probably referring to successive priesthood lines rather than individuals — were regarded by later

generations of priesthoods as superhuman, the semi-divine oracular links between gods and men and the source of religious authority. These names which became titular words of power were also later adopted by Buddhist sages.

While the difference between Vedic and classical Sanskrit is hardly immense, the way in which it came to be used was. After Pānini's grammatical revisions of it in Afghanistan around 500 BC, Sanskrit lapsed into something of a device to arouse intellectual prestige within courts and centres of learning. Sanskrit compositions became far more literary than religious. Prior to this, the language was — within the arguably shamanic Vedic religion — used for a type of communication seen to exist between worlds by persons who possessed a very different sense of reality from those in the times of the Mahābhārat, as the Vedic hymns clearly illustrate. This is generally the reason Veda is termed Apauruṣeva, of non-human authorship and categorized under the Śruti (revelatory) classification of Indian literature in distinction to the Vedāntic Smṛiti (from memory) classification.

As the Hindus claim to have received the Devanāgarī characters from Sarasvatī, the inventress of Sanskrit, the “language of the Devas” or Gods (in their exoteric pantheon), so most of the ancient nations claimed the same privilege for the origin of their letters and tongue. The *Kabalah* calls the Hebrew alphabet the “letters of the Angels,” which were communicated to the Patriarchs, just as the Devanāgarī was to the Rishis by the Devas. The Chaldeans found their letters traced in the sky by the “yet unsettled stars and comets,” says the *Book of Numbers*; while the Phoenicians had a sacred alphabet formed by the twistings of the sacred serpents. The Natar Khari (hieratic alphabet) and secret (sacerdotal) speech of the Egyptians is closely related to the oldest “SECRET DOCTRINE Speech.” It is a Devanāgarī with mystical combinations and additions, into which the Senzar largely enters. (SD V, 114-15)

Seeing that Senzar is the mother-root of Sanskrit we should be able to find traces of it in Indian mythologies dealing with the genesis of sound and language. As mythology was the means of portraying unseen process and phenomena, by metaphor it might at least attune us to the correct way of understanding the nature of Senzar.

The creation of Sanskrit is usually attributed to Sarasvatī. An aspect or alter-ego of Sarasvatī⁴ is Vāch, the ‘Divine Voice’ and ‘Mother of the Universe’. She is the vehicle of Brahma’s creative thought, mobilizing it through the Lokas via the agency of her mystic flowing sound, or Svara. Later mythology has Śiva producing the letters (the root-notes) of the Sanskrit alphabet from the pulsations produced by his drum above Mt. Kailas, which then flow down into

the plains of India. In Indian metaphysics *kailasa* refers to the heaven world or Svargaloka, a state from where our physical world, through intermediary Lokas, emanated. So the occult sound values of Sanskrit letters are clearly responsible for producing manifest existence or ‘forms’ from the vibratory qualities they represent, something again illustrated by a Yantra which depicts the sound design or hallmark of a devic intelligence in pictorial form, the design itself flowering from the central Bindu or point of efflux. A later Yogic variation has Śakti symbolized as the coiled Kundalinī serpent with each one of her 51 shimmering scales bearing a letter of the Sanskrit alphabet, the vowels and consonants of the Sanskrit alphabet representing the feminine and masculine principles in nature. As the serpent uncoils and ascends the world’s spinal-column each of her scales vibrate their root-note, and existence is woven from a harmonious combination — or Mantra, of these primordial intermingling sounds.

Similarly to ancient Greek and Hebrew, Devanāgarī characters each possess a numerical equivalent. Words that add up to the same number are seen as bearing an esoteric relationship to one another involving another level of interpretation to a scripture. In Sanskrit however, a number correspondence also works through combinations of syllables and metres, each different metre having a certain number of syllables, a number that is considered the sacred number of a particular deity, or elemental force, which is then chanted through mantric hymns in the harmonic the number corresponds to, producing deific presence from sound. This was how the Vedic hymns were recited in ritual. There also exists a more basic number code where the occurrence of certain nouns indicates a numerical equivalent, something often found in later Sanskrit poetry and religious texts:

- 0 - शुन्य (emptiness) आकाशा (sky) अन्न (space)
- 1 - सोम - इन्दु (moon) भूमि (earth) आदि (beginning)
- 2 - कर (hand) पक्ष (wing) अश्विन (two divine horsemen)
- 3 - लोक (world) गुण (conditions of primal matter) अग्नि (sacrificial fire)
- 4 - वेद (veda) समुद्र (ocean/world river) युग (age)
- 5 - विषय (sense object) वायु (vital airs) भूत (element)
- 6 - ऋतु (seasons)
- 7 - ऋषि (sage) अश्व (sun-pulling horse)
- 8 - वसु (vedic god) गिरि (mountain around meru) सर्प (nāga)
- 9 - ग्रह (planet) रन्ध्र (opening)⁵

In his 1881 article “The Twelve Signs of the Zodiac” T. Subba Row provides us with some alternative and more creative methods of decipherment besides number code:

1. Find out the synonyms of the word used which have other meanings.
2. Find out the numerical value of the letters composing the word according to the methods given in ancient Tāntrik works.
3. Examine the ancient myths or allegories, if there are any, which have any special connection with the word in question.
4. Permute the different syllables composing the word and examine the new combinations that will thus be formed and their meanings, etc., etc.

Examining Blavatsky's last remark where she mentions Senzar entering into a combination with Devanāgarī and Egyptian we find a remarkable likeness with the 'Indus Valley script'. The characters themselves are hieroglyphic in shape yet represent individual phonograms; although similar to Chinese ideographs there is an importance in their relative order and combination. Given the location and date of the Indus Valley civilisation (circa 3000 BC) it is believed the script bears Āryan influence, and it has been established by some that Brāhmī script — from which Devanāgarī developed — evolved from it.⁶ The confusion over its decipherment appears to stem from experts attempting to identify a predecessor from an identified root, where no such candidate exists as it clearly presents a blend of different languages and writing systems, but is itself considered symbolical to the degree that it doesn't represent any normal language at all. All authorities, however, are unanimous that it wasn't a common language but was used as a sacred script as several of the characters have been found to represent constellations. By comparing this with the descriptions we have of Senzar, if we wished to find an example of Senzar from the ancient world, the Indus Valley script is our closest approximation.



Indus Valley Script

The Zhangzhung language is another interesting example of an earlier mystery language of Central Asian origin and there is currently so little known about it. Zhangzhung is taken to mean 'gateway of the gods' and refers to the Bon kingdom of pre-Buddhist Tibet which had Mt. Kailas as its spiritual centre. Its script, as seen here, predates the Tibetan and

the importation of Buddhism to the region. The language which presents a curious mixture of disparate roots including Sumerian and Chinese⁷ is believed to have been widespread across the whole Tibetan plateau, where traces of it have been found along the country's Sino and Persian borders. While it is true Blavatsky spoke disparagingly about Bon, describing them in her "Reincarnations in Tibet" article as 'a degenerated remnant of the Chaldean mysteries', there is much of a Theosophical interest in Bon including fragments closely resembling a Root-Race doctrine.



Zhangzhung Script

It will hopefully have become apparent from some of the examples given that sacred language evolves like religion, in the sense of a process becoming increasingly systematised and enmeshed once *participation* in the reality its icons represent diminishes. For example, while carrying out his researches on the Avesta language in Bombay, David Reigle fortuitously made the acquaintance of a Zoroastrian scholar who related a very interesting piece of information on a sacred language belonging to Esoteric Zoroastrianism, otherwise termed 'Khshnoom'.

The above mentioned Nasks were originally recorded by Zarathushtra (Zoroaster) in a type of expression which produced color-thought-vibration pictures, a kind of "spiritual motion-picture show," when recited by purified souls. The ability to register and understand it was not dependent on erudition, but on extreme holiness. These pictures were then rendered into a grammatical language, which we now call Avesta, which, besides being highly enigmatical and allegorical, is also based on the laws of vibration, color, sound, etc. As people became less spiritual, and therefore less able to understand this holy Avesta language, explanations called Zend, likewise based on the laws of vibration, color, etc., were added.⁸

Senzar then cannot easily be compared with any other language. Yet, like any other language it is not something cast in aspic and to be searched for in ancient texts and monuments only. Like any other principle in universal nature, communication has its ongoing cycles, new modes and forms. Every time we speak, so therefore *necessarily* think, we invoke vibrations from our Kumāric nature stored within the

... continued on page 47

Annie Besant: Astrological Relationships

Elizabeth Swoboda* &
Robert Bruce MacDonald

Annie Besant was born in London, England, October 1, 1847. A considerable amount of information regarding Besant's life has been given by numerous articles, horoscope delineations and biographies. What all of these investigations agree upon is that Besant was greatly influenced by relationships during her life and as she moved from one relationship to another, these often marked major shifts in her world outlook. Once again, the horoscope might be a most effective tool to describe what is happening.

A birth chart, or horoscope, plots energies that correspond to the various planets that circle in our magnetic field, and it involves the relationship between the larger universe outside and the personal universe within. The energies that correspond with the planets affect us and describe the basic pattern that continues throughout life.

Besant was born with a tight t-square in cardinal signs — most of the planets retrograde — indicating negative traits carried over from a past lifetime. Negative traits are very often simply good traits taken to extreme or used inappropriately. In this context, life is about finding balance and learning wisdom. Looking at her being influenced through relationships, it could be surmised that Besant's best path would be to identify noble individuals working for causes she admired and who exhibited balance and wisdom, and then use her talents and abilities in the service of the cause they shared. She would then have a friend capable of checking the negative use of her talents, and this would give her a way of using her talents and abilities for good rather than letting her talents and abilities rule her. Does the horoscope support this surmise?

A t-square creates tension; it is symbolic of a dynamic personality. The Sun and the inner planets (Venus and Mercury) in Libra in opposition to Uranus show deep social concern, and the square to the Moon/Jupiter conjunction manifests itself by flouting convention — going against the normal grain.

And she did. She was deeply involved in political change. She fought for the causes she thought were right, such as freedom of thought, women's rights, secularism, birth control and workers' rights.

The predominance of the Libra planets indicates a turning point in her evolutionary process. Here the soul has to balance the world of appearance — the personality — with the inner world of reality — the soul. The soul can no longer function in the *me* consciousness, it has to become the *we* consciousness. Partnerships became a must in her life; she was always secure in relationships and never tried a new venture by herself. She did attract difficult and dominant males who influenced the direction of her life path. One such early influence was Charles Bradlaugh. Together they published John Knowlton's book on birth control, *The Fruits of Philosophy*. Here is what Mahatma KH had to say concerning this work:

I am sorry you took the trouble of posting me about Bradlaugh. I know him and his partner well. There is more than one trait in his character I esteem and respect. He is *not* immoral; nor could anything that might be said against or for him by Mrs. K. or even yourself, change or even influence my opinion of both himself and Mrs. Besant. Yet the book published by them — "*The Fruits of Philosophy*" is infamous and *highly pernicious* in its effects whatever and however beneficent and philanthropic the objects that led to the publication of the work. I regret — very deeply, my dear friend, to be obliged to differ widely in my views upon the said subject from you. I would rather avoid the unpleasant discussion. As usual, H.P.B. blundered greatly in rendering what she was told to say to Mrs. K., but on the whole she gave it out correctly. I *have not* read the work — nor ever will; but I have its unclean spirit, its brutal aura before me, and I say again in my sight the advices offered in the work are abominable; they are the fruits of Sodom and Gomorrhah rather than of Philosophy, the very name of which it degrades. The sooner we leave the subject — the better. (*Mahatma Letters*, Letter 86)

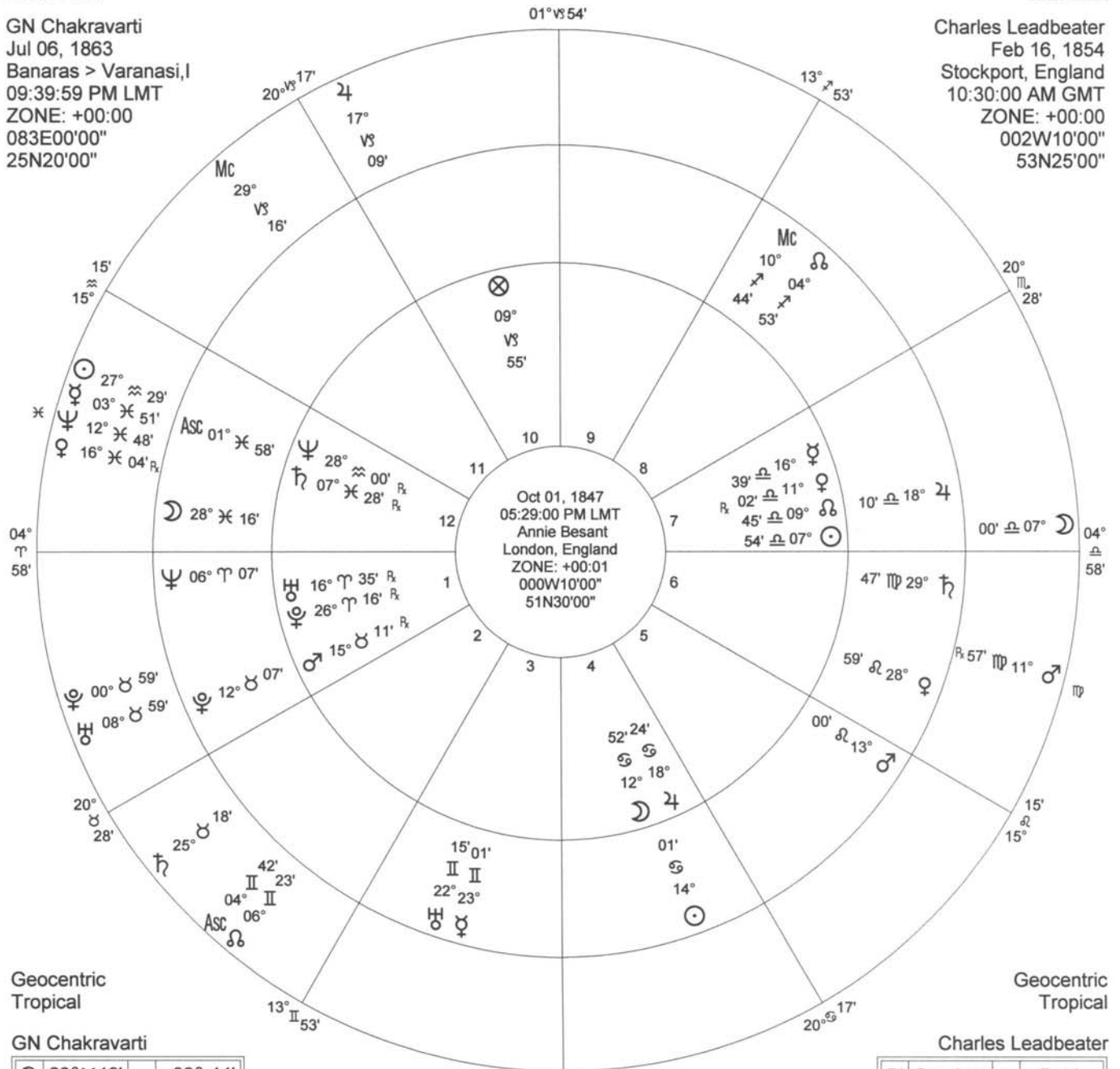
* Liz Swoboda, AMAFA [Advanced Member American Federation of Astrology], was born and educated in Vienna, Austria. Her studies of world religions and metaphysics paved the way to astrology in 1974. Liz practices Humanistic Astrology and loves to counsel and lecture. Liz is presently concentrating her efforts upon the astrological study of weather patterns.

Second Chart

GN Chakravarti
 Jul 06, 1863
 Banaras > Varanasi, I
 09:39:59 PM LMT
 ZONE: +00:00
 083E00'00"
 25N20'00"

Outer Chart

Charles Leadbeater
 Feb 16, 1854
 Stockport, England
 10:30:00 AM GMT
 ZONE: +00:00
 002W10'00"
 53N25'00"



GN Chakravarti

☽	28° 16'	+03° 44'
☉	14° 01'	+22° 43'
♀	23° 01'	+20° 16'
♁	28° 59'	+12° 59'
♂	13° 00'	+18° 05'
♃	18° 10'	-05° 57'
♅	29° 47'	+02° 14'
♁	22° 15'	+23° 20'
♃	06° 07'	+01° 06'
♁	12° 07'	+00° 27'
♁	04° 53'	-21° 08'
Mc	10° 44'	-22° 04'
Asc	01° 58'	-10° 47'

☽	12° 52'	+17° 34'
☉	07° 54'	-03° 08'
♀	16° 39'	-06° 12'
♁	11° 02'	Rx -11° 57'
♂	15° 11'	Rx +13° 57'
♃	18° 24'	+22° 10'
♅	07° 28'	Rx -10° 40'
♁	16° 35'	Rx +05° 54'
♃	28° 00'	Rx -12° 45'
♁	26° 16'	Rx -06° 02'
♁	09° 45'	-03° 52'
☉	09° 55'	-23° 05'
Mc	01° 54'	-23° 27'

01° 54'
 Annie Besant
 Geocentric
 Tropical
 Placidus Houses

Chart Compliments of
 Liz Swoboda
 780-452-3751
 astroilz@telus.net

Charles Leadbeater

Pl	Geo Lon	Rx	Decl.
☽	07° 00'		+01° 12'
☉	27° 29'		-12° 21'
♀	03° 51'		-11° 34'
♁	16° 04'	Rx	+01° 25'
♂	11° 57'	Rx	+11° 04'
♃	17° 09'		-22° 23'
♅	25° 18'		+17° 13'
♁	08° 59'		+14° 08'
♃	12° 48'		-07° 38'
♁	00° 59'		-03° 43'
♁	06° 23'		+21° 23'
Mc	29° 16'		-20° 19'
Asc	04° 42'		+21° 06'

Tri-Small Wheel

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This letter, written in 1884 by KH demonstrates that according to the Masters, good people can be attracted to morally degrading works and that Besant was the publisher of just such a work through her association with Bradlaugh. It is also important to note that KH identified Besant as having a laudatory object in mind when publishing this book but the practices that were advocated could only lead logically and inevitably to a greater promiscuity in the social fabric.

In opposition to her Libra planets are Uranus/Pluto in Aries. Uranus, the higher octave of Mercury, aspecting Mercury gave her the gift of creative genius, also great writing and communicative abilities. Her power of suggestion was so logical that people accepted her ideas subconsciously without realizing they did so. She wrote many articles and books, depending on the ventures she was involved in at the time.

Pluto is in her first house: This is the salesman who can stir people's emotions, mobilize public sentiment, and make others act and move according to the things they care about. This energy can be used in a constructive or destructive way, as there is a tendency to force circumstances, or dictate to other people how to transform the world according to the salesman's conception of its needs. This is interesting in light of what Ernest Pelletier writes on the analysis of Besant's palm by Dr. A. Basu, who practices Indian palmistry. In "Annie Besant: Her Passions and Her Relationships", we read:

Dr. Basu indicated that it was possible, however, that Besant perceived that there were obstacles along the way. He stated that for 95% of the population such obstacles do in fact exist but that for the other 5% the obstacles are in fact simply a strong perception of such on their part. Cheiro mentions that "Mrs. Besant was a reformer and a 'fighter' in every sense of the term. She did not know what fear meant. She courted opposition and in many ways encouraged it." Besant believed that obstacles, possibly individuals, were standing in the way of achieving her goals, her passion, and she worked harder than most to achieve them. Dr. Basu believes there is an organic connection between palm and mind; that the mind is a powerful tool and the palm, being rooted in the individual's "reality", would have reflected Besant's perception of her circumstances. This, along with Dr. Basu's earlier statements, show that she was driven by a strong need to believe. After logically deducing and arriving at a conclusion, she was hooked and would go through almost any hardships to promote her current belief. As mentioned earlier, in her own words, Mrs. Besant was well aware that strong convictions delivered via speech could "sway thousands". This appeared to be one of her uppermost passions, if not her primary goal. Can we merely dismiss this as a passing phase in

her life or was this her life's motto? (*Fohat* Vol.V, No.1)

When we try to force new ideas on others we naturally antagonize people, and this gives rise to enemies. Besant through her many changes would have been constantly courting new enemies, to the extent that it would have been very easy to see them where none really existed.

The apex of her t-square is the Moon/Jupiter conjunction in Cancer. The square to the other planets shows conflict, great upheavals and sudden changes. This can also dominate and overshadow her mind, subjecting her to every form of emotion from unseen forces. She has to be careful not to allow this emotional capacity to impact on her negatively, as she can attract so-called false mystics, masters or gurus into her orb or become one herself.

Neptune is the highest degree planet in her chart in mutual reception with Saturn. This indicates unusual, intuitive and scientific abilities. If used negatively she could exaggerate and distort events. Here we see Besant is able to perceive the world in ways that are different than most others. Often when someone is trying to make others see something in a way that they are not accustomed, they exaggerate that something thereby distorting it out of its true context.

Neptune represents the mystic — Uranus the occultist. With Neptune void-of-course she did not pursue this power. Uranus compelled her toward occultism, but the negative aspects denied her full achievement. To look at it another way, this was a life of learning for her. She was never going to be a powerful occultist, but if she could discipline herself to govern herself so as to eliminate many of her negative traits, she would be that much closer in future lives to achieving the mastery that she desired.

Saturn in trine to the Moon has the making of a great teacher; she can also build on foundations already established, such as businesses or institutions. The Moon in Cancer is not the mark of a psychic; all it shows is a high degree of sensitivity. This sensitivity realized itself in one way through the sympathies she exhibited for the lower classes and disenfranchised, and the work she did to better their plight.

This is the condensed version of Besant's birth map; it shows her tendencies and potentials. Like a road map, it is up to the individual to choose which road to travel on, when to stop and where to turn.

Progressing her chart will show patterns and trends for a particular year, and the changes of consciousness from within. Transits reveal how the motion of

the planets will affect the person from the outer world. If it is a negative condition the possibility is always there to change it before it manifests.

From 1877 till 1888 Besant was living the energy of her tremendous t-square. She made her mark in politics, and became a prolific writer and a powerful orator.

In 1889 she was assigned to write a review for the *Pall Mall Gazette* on *The Secret Doctrine*, a book by H.P. Blavatsky. Besant was greatly taken by *The Secret Doctrine*, and after meeting Blavatsky she embraced Theosophy and her life's ambitions changed dramatically. Shortly after joining the Society she was appointed Recording Secretary of the Inner Group and soon published her first theosophical work.

Let us see how she responded to the Astro-influences. The progressed Moon in her tenth house (career, reputation and prestige) squared her natal Sun conjunct progressed Venus. This indicates a challenge which could change her attentions into a new creative direction. This progressed Moon corrects the imbalance of her natal t-square, making it into a grand square; this is a very dynamic configuration. This grand cross and the oppositions indicate she will be brought in contact with people who will represent her — as she was in past lifetimes.

In 1891 Blavatsky decided to send Besant to America, to attend the Convention of the Theosophical Society's American Section as her special delegate. This was also the year when Blavatsky made her statement that Besant was neither spiritual nor psychic, that she was all intellect. Besant has her Uranus square Jupiter. Blavatsky, on the other hand, has Uranus conjunct Jupiter, and this is an aspect of a true occultist with great intuitive powers. Besant's square aspect tends to go overboard and embark on all sorts of ill-defined schemes. Her Uranus-Mercury denotes the genius and intellectual. Finally, this was also the year of Blavatsky's death.

Besant's chart was in aspect by transiting Pluto in trine to her natal Sun, and the transit of Jupiter conjunct her natal Saturn. This transit tells of self-restrictions, as well of restrictions placed upon her by circumstances. Pluto tells of accomplished ambitions.

In 1893 Besant went to Chicago for the World's Fair, Parliament of Religions, Theosophical Congress. Her progressed Moon now on her natal Saturn tells of isolation and loneliness. This is a strong conflict between what she thinks of herself and what she thinks she should be. The transit of Saturn on her natal Libra planets, and Jupiter on her Aries planets indi-

cates a need to confront the unconscious areas of the psyche. New relationships with a strong "fated" quality may come into her life.

Besant met Prof. G.N. Chakravarti, a Hindu scholar. Besant was very much attracted to Chakravarti, and his influence on her was tremendous. Besant also went to India and became an orthodox Hindu. She formulated the case against W.Q. Judge with Chakravarti. "The Horoscope of Annie Besant" by Sepharial (Walter Old) describes the period of 1893 to the end of the century. He wrote the following while Besant was in India:

From the present year (1893) till the close of the century, a series of evil primary directions are formed in the horoscope, and it is to be hoped that the effects signified thereby — severe illness, loss of friends, changes in life, severed links, home troubles and losses, — will lose some of their keen edge when working out their destined purpose in a life already charged with so much sorrow and hardship. (*The Theosophist*, January 1894, p.223)

According to Sepharial, the period from 1893-1900, was a period where Besant was to be tested and allowed to work through some negative currents. Instead of working through these challenging influences like Blavatsky (prior to 1876) and Judge (from 1876-1884) in private, she was thrusting herself into a leadership role. Her mistakes were destined to affect many and cause great disunion within the cause that she was championing. This period starts in India with Chakravarti.

The Astro chart of Chakravarti shows Uranus is conjunct his Mercury, an original genius with insights through intuition and other forms of occultism. The conjunction is squared by the Moon. This tells of a strong-willed person who is not bound by moral principles. His conjunction trines Besant's Libra planets, which made her an easy and willing target for his influence as she wanted to become a famous occultist. This influence lasted a few years and it changed Besant's philosophy toward Theosophy as she brought many changes to the Society and her actions split the Society into many parts.

Because it is very difficult to verify exact birth times a century and a half ago, it is not wise to put stock in the exact position of the houses nor in the placement of the quick moving Moon. However, if the times we are using are correct, Chakravarti's natal Sun is in almost perfect conjunction with Besant's natal Moon. The flow of influence would therefore be from a dominant Chakravarti to a receptive Besant. The strong-willed and morally flexible Chakravarti could cause havoc in Besant's psyche if she opened up to him, which, according to Archibald Keightley, she indeed did.

In 1895-96 Besant turned her attention toward Charles W. Leadbeater, a Theosophist who received his occult training in India. He had far more influence over Besant than Chakravarti. His planets Neptune and Venus are conjunct in Pisces, Neptune being the higher octave of Venus, a sign of a true mystic. Besant's progressed Moon conjuncts her natal Aries planets, Uranus and Pluto. This brings very intense emotional experiences, like manipulating or being manipulated by a partner. Chakravarti was also to lose his place as the principle occult influence on Besant.

Again, with Leadbeater, we have an interesting Sun/Moon conjunction with Besant. This time it is the other way around with Besant's natal Sun conjuncting Leadbeater's natal Moon. Besant could be seen to be a dominant influence on Leadbeater. This is interesting in light of the notoriety that Leadbeater was to gain later on. We already know that Besant was willing to rationalize immoral practices for her time when it came to birth control. Was she also as practical when it came to the sexuality of adolescent boys and was this something that she would feel free to discuss with Leadbeater? If Leadbeater was merely acting on theory as outlined by Besant in his interaction with adolescent boys, would this explain why Besant so readily accepted him back into the Society after Olcott died?

Leadbeater and Besant developed their ability to "travel" in time and space and also began to examine atoms and molecules in research they called Occult Chemistry. Besant experiences occult knowledge by observation and instructions from Leadbeater. In a letter to F. Arundale, Leadbeater wrote the following on a short holiday he shared with Besant in 1895:

We stayed at a house called "The Cottage", a real old fashioned place, delightfully clean and quiet, but possessing modern conveniences as far as baths and good cooking are concerned. We were visited more than once by the Masters, also by D.K. and H.P.B, and while we were there Mrs. Besant learnt to use astral vision, which is not only a never-ceasing delight to her, but a great help to me, as I have now another person to help check my recollection of things. She plunged into it all with the greatest ardour, and we made some very interesting investigations together, the results of which will no doubt materialize them-

selves presently in the form of papers or articles. (www.katinkahesselink.net/other/leadb2.html)

Everything Besant was accusing Judge of in her still ongoing case against him, she herself could be seen to be duplicating here. Some would argue that she was rapidly losing her moral center. The mind and body needs to prepare by exercises and esoteric meditation before the psychic centers can be purified and then awakened. Besant's restless energy was geared toward action — she could not wait and go through a long learning period. In 1891 Blavatsky described her as "pure intellect"; in 1895 she claims to be socializing with the dead Blavatsky in the astral.

In 1907 Besant became president of the Theosophical Society till her death in 1933. Saturn has returned to its natal position, a time of endings and new beginnings. The progressed Sun in sextile aspect to the natal Sun, brings a time of opportunities where her goals and objectives will be met.

In 1909 Krishnamurti came into Besant's life via Leadbeater. He discovered the Indian boy and declared by seeing his aura, that he was the long awaited Lord Maitreya. Besant adopted him and raised him as her own son. Her progressed Moon conjuncts her natal Venus and is square to her natal Moon, and her progressed Venus is now in trine to her natal Neptune. This denotes a pleasant time in her life; only time will tell if this is a spiritual undertaking or a delusion.

In 1929 Krishnamurti rebelled, breaking with the Theosophical Society and denouncing his divinity. Besant was by now aged and senile, never realizing that her dream of cultivating the Maitreya has been denied. Besant's progressed Sun reached the beginning of Capricorn in a critical degree and the progressed Moon landed at its natal position. The Sun this time is in a grand square to her natal t-square. She began her theosophical journey with the progressed Moon creating a grand square with her natal t-square and ends her journey with her progressed Sun creating a similar grand square. If the first grand square signified the planting of the seed that was Besant in the theosophical soil, the second grand square might be seen as its fruit — her senility. ☹️

A comparison of this horoscope may be made with Sepharial's original 1893 version found at www.TheosophyCanada.com.

A free sample of *Fohat* will be sent to anyone you might suggest. Subscriptions can be purchased according to the rates on the Contents page.

Yearly Letters to Adyar: A Few Seeds For a Better Dialogue in the Movement

Carlos Cardoso Aveline

“ . . . Nobody is preoccupied with past affairs, because they are more focused with the work to be done now”.

Mrs. Radha Burnier, in a 2006 letter on the ‘Judge Case’.

When crucial issues are at stake, a poor dialogue is better than no dialogue. Then even limited attempts to have a communication will help raise consciousness. In due time they should bear fruits if there is perseverance.

On April 13, 2006, a few experienced students of Theosophy from different countries and associations started writing yearly open letters to the president of the Adyar Theosophical Society. The letters themselves have been quite different from one another, for their authors have various backgrounds and viewpoints; yet they all have this one thing in common: they express a desire to see the truth about the so-called “Judge Case”; for Truth brings justice and Justice makes Brotherhood possible.

In their letters to Mrs. Radha Burnier, these students have asked her to re-examine the 19th century allegations against William Q. Judge, and either show proofs of his guilt in forging messages from the Mahatmas, or then declare him innocent of any charges. Some of the letters also suggest that Adyar should open its Archives referring to the “Judge Case”.

From the start, *The Aquarian Theosophist* and *Fohat* supported the initiative. British Historian Leslie Price also wrote an article on the initiative in the bulletin *Psypioneer*.¹ Price wrote that a comparison could be made indeed between the 19th century false charges of the Society of Psychical Research (SPR) against H.P. Blavatsky, and the charges of the Adyar Society against W.Q. Judge. The article says that there is a lesson to be learned from the fact that in 1986 one century after H.P.B. was called a fraud by the S.P.R. leading members of the S.P.R. finally accepted in a public way that the charges were fraudulent, and H.P.B. was innocent. Himself a member of

the S.P.R., Mr. Price agrees that Adyar could well follow the example given by the S.P.R.

The letter-movement has no short-term illusions. It is designed to endure; hence the yearly rhythm. In 2006 the first year there were six letters, from five persons, in four countries: Mexico, Canada, Brazil and Germany. Two theosophists wrote letters from Germany; and one theosophist wrote a second letter in the same year.

Mrs. Radha Burnier sent short answers to three of the 2006 letters: the ones from Mexico, Canada and Brazil. In 2007, fresh letters were written to Mrs. Burnier, most of them also dated April 13. This time there were ten reported letters and one e-mail, sent from six countries: Mexico, Canada, United Kingdom, one each; and Germany (three letters), Brazil (four letters) and the United States (one e-mail).

The content of the 2007 correspondence deals mainly with the theosophical conception of time. In 2006 Mrs. Burnier wrote to Mr. José Ramón Sordo in Mexico that she did not want to interfere with past disputes in the movement. Ramón answered to her from the Mexican city of Tepoztlán, Morelos, on April 13, 2007:

Dear Radha, (. . .) What I am asking from you is not to enter into any dispute of the past, but redress an attitude of the present. Yes indeed I know that you travel a lot around the world and you are aware that the majority of your members don't know who was William Q. Judge. Of course they are free to regard him or not as one of the Founders. But you see that is the problem. There were 16 persons present in the formation — a word used by Col. Olcott — of the Parent Theosophical

¹ “Call To Reopen Judge Case”, in *Psypioneer* bulletin, Volume 2, No 4, April 2006, pp. 91-92.

Society in New York, but of those only three were the real founders who worked for the Cause to the end of their lives; and that is not a matter of opinion but of fact. Any one could say that the Sun rises from the North, and I would respect his or her opinion, but the fact is that it rises from the East. You say that in the Mahatma Letters the Masters only make reference to the Two Founders, yes that is correct. But also we have the assertions of HPB the main Founder of the Theosophical Society about Judge being one of the Three Founders; "Ingratitude is a crime in Occultism, and I shall illustrate the point by citing the case of W.Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the Cause." (CW, XII, p.593) (. . .) All I want is that you acknowledge Judge as one of the three main Founders of the T.S. However in your answer you evade to face this issue. (. . .) Hoping that your health will be much improved by now, — Yours affectionately and truly, J. Ramón Sordo.

From London, U.K., Will Windham had this to say:

Dear Mrs. Burnier, (. . .) On the anniversary of W.Q. Judge's birthday we remember his life with affection and gratitude, and for the work he did for the Theosophical Movement with Mme Blavatsky, Col Olcott and many others. He left behind him the valuable legacy of an exemplary life from which all devoted chelas can benefit, and a literature that is at once simple, ennobling and deeply profound. His translation of the Gita and its Notes and his rendering of Patanjali's Aphorisms show a penetrating understanding of the human condition. These and other works are recognised for their perennial qualities and are studied profitably by many. (. . .) There is no dishonour in admitting mistakes made in the past, indeed it takes a fortitude to correct them, and this will no doubt come to be appreciated by all fair minded commentators. In cases like Judge's, the danger to us is rather from omissions in our duty to correct the mistakes when an opportunity presents itself to do so. We therefore respectfully ask you to reconsider the Society's position in respect to the charges made against WQJ and to do all in your power to see justice done where it is due. Yours sincerely, W. Windham.

From Florianópolis, in Brazil, Mr. Régis Alves de Souza decided to take part in the chain of open letters:

Dear Mrs. Radha, — (. . .) I have been a member of the Adyar T.S. since 1985. I recently came to know of the existence of the United Lodge of Theosophists, an international network of Theosophy students active in some 13 countries and having a very significant influence on the theosophical movement as a whole. It was a nice surprise to see that the U.L.T.'s books and international magazines give us most valuable information which, for some unfortunate reason, has been so far completely unknown by many. The basic contents of this open letter is shared with simultaneous let-

ters being sent by other Brazilian theosophists. It aims at respectfully suggesting that the Theosophical Society, Adyar, might re-examine the documents referring to the process started by Annie Besant and Henry Olcott against William Judge in the 1890s (. . .). The 19th century process of persecution against Judge within the Adyar Theosophical Society is very well documented in various books. This event led to the division of the movement. (. . .) Gravely misinformed, the greater part of the Adyar TS members honestly believe that William Judge, one of the main founders in 1875, was a fraud. They have a right to know the truth, just as the general public has, too. There is, or there should be, no religion or corporate interest higher than truth, and facts should be acknowledged by us all. This is the reason why I make the fraternal suggestion expressed above. Best regards, Régis Alves de Souza.

This letter was widely circulated among Brazilian theosophists. Other letters from Brazil were sent by Ms. Rejane Tazza, Mr. Valmir Aguiar and myself. In the USA, after seeing a report on the open letters in *The Aquarian Theosophist* for May 2007, Mr. Steven Levey wrote from Washington, D.C., an e-mail to Adyar:

Dear President Burnier, — Of course I don't know if you are following the recent issue regarding the clarification of William Quan Judge's stance within the Movement, but I can only hope that this issue has impressed itself upon you. The concern is that, when those who occupy organizationally important positions in such a Society as that which is called Theosophical, that they have the discrimination to know the differences between small minded concerns, most readily based in lower manasic intellectualisms, and truly Noetic ideals. (. . .) Still, it is required of you to openly admit to yourself, and to those you represent such foolishness of the past. Being that names and followings count for nothing where Truth is the issue, it should be with ease that those who perpetrated such really dangerous untruths in the past for they undermine today's Society in the world of Truth, making of it a sham be outwardly labeled for what they are, and the name of William Quan Judge be allowed to take its rightful level. (. . .) Steven Levey.

From Canada, *Fohat* editor Bruce MacDonald wrote:

Dear Mrs. Burnier, — It has been a year since my last correspondence concerning William Q. Judge. At that time you expressed a disinterest in allowing historians to explore TS Archives in search of material that might exonerate Mr. Judge in the eyes of those who still cling to the fanciful belief that he forged messages from the Mahatmas. From what I understand, it was your opinion that past injustices perpetrated against the innocent, although unfortunate and regrettable, were not the concern of the modern day theosophist. (. . .) I would like to argue differently. First of all, the Of-

office of the President of the Theosophical Society is continuous. (. . .) A mistake by that Office can send the Theosophical Society heading down a path that is antithetical towards the very principles that it was founded upon. It is therefore the duty of every new officer to review the decisions of the past and ensure that the Society is on course that is consistent with its founding principles. (. . .) As a holder of the office of President of the Theosophical Society, you have a moral, even Karmic, duty to right the wrongs that have destroyed the Spirit of the Society. I am confident that you are up to the task.

In her answer to this letter, Mrs. Burnier fails once more to see the living relationship between past and present. One hundred and twenty years ago is recent past in historical terms; yet she calls it “long past”. She wrote on April 25, 2007:

Dear Mr. MacDonald, — I have your letter of 13 April 2007. One may agree or not with Annie Besant and her colleagues, but one has to accept that her influence and role in the Theosophical Society was very great. It is no use after so many years to try to establish Mr. Judge, whatever may have been his merits, as the only Theosophist of merit. (. . .) It is all long past, and people hardly remember what happened many years ago. Yours very sincerely, Radha Burnier.

From Berlin, in Germany, a long-standing theosophist of the Point Loma tradition Ms. Sieglinde Plocki wrote her second yearly letter, from which we select these sentences:

Dear Mrs. Radha Burnier, — (. . .) May I again just remind you and the officials of Adyar Society, that you, Mrs. Burnier, are holding the key role in this case. It is in your hands now to make amends for previous mischief. This is highly significant in terms of Karma and would definitely lead to a strengthening of association and better cooperation of all Theosophical Societies, as it would strengthen the common basis of our work. I respectfully ask you to bring to your mind the importance of your responsibility, as well as the great prospects for the future which are in your hands now.

We are living in times of frequent upheavals. Let these changes be for good for the Theosophical Societies with the help of justice and straightforwardness among Theosophists as well as among Theosophical Societies justice once and for all for William Quan Judge.

Other air mail letters from Germany were sent by Ralph and Gianina Kammer, who signed the same letter, and Ms. Eva Jahn, who wrote in German language.

Sieglinde Plocki’s letter received this answer from Mrs. Burnier, who wrote on 25 April 2007:

Dear Mrs. Plocki, — Thank you for your letter of 12 April 2007. I do not believe that Justice can be established by writing letters. Anyhow, I don’t intend to write on the Judge matter after all these years. I think it is time to go ahead with work that needs to be done. With best wishes, Yours sincerely, Radha Burnier.

A unique letter, in a way. It appears to admit that there is an injustice but it says it could not be corrected by writing letters. One might ask: “If not letters, what then?” Perhaps postal cards or phone calls would be more effective means to stimulate Adyar authorities in the direction of justice. The fact remains, though, that Mrs. Burnier admits the need for justice; and this really gives us some common ground.

The same telegraphic letter has another intriguing sentence, in which Mrs. Burnier confesses:

. . . I don’t intend to write on the Judge matter after all these years.

Again Mrs. Burnier suggests it is not worthwhile to write about the past. She seems to think that past events have no use or meaning. Should then students cease to study ancient books because “all these years” have passed since they were written? Should Adyar Society avoid confronting its own past mistakes, so that in the future it can keep attached to the same old illusions?

No one questions the truth in the sentence “it is time to go ahead with work that needs to be done”. Yet no one can really “go ahead with the work that needs to be done” unless one has an accurate vision of past events and of where one stands. To know “what exactly is the work that needs to be done” requires insight; and there can be no true insight or brotherhood in the absence of justice and ethics.

Yet beneath the surface, Mrs. Burnier’s message is not as negative as it seems. There is something to read in between the lines: things which are not said are sometimes as important as the things which are said. In the letter above, as in her other letters, Mrs. Burnier does not say Judge is guilty. She does not say there was no treason against him. She tries to say, though, that such an injustice is now irrelevant because it belongs to a “dead” past. But this is a wrong view, as José Ramón Sordo remarked in his 2007 letter to her:

What I am asking from you is not to enter into any dispute of the past, but redress an attitude of the present.

Mrs. Burnier keeps attached to the same pattern. In one of her previous letters on the “Judge Case”, dated 22 May 2006, she wrote:

The Black Mirror: An Occult Tale

Robert Bruce MacDonald

In October 1888, the first volume of *The Secret Doctrine* was rolling off the press. This publishing triumph nearly never came to pass because in 1887 H.P. Blavatsky lay dying in Ostende, Belgium with virtually no hope of recovery. A year and a half later, and a short hop across the English Channel, Blavatsky was in London celebrating her publishing triumph and still working furiously to finish off the final touches of Volume II before it too was published, before year's end. For historians, 1888 is known for more than just *The Secret Doctrine*; it is known for a much more infamous sequence of events that occurred in London's East End, these events finding their way into a last minute footnote in Volume II:

What *devil* could be possessed of more cunning, craft and cruelty than the "Whitechapel murderer," "Jack the Ripper" of 1888, whose unparalleled blood-thirsty and cool wickedness led him to slaughter and mutilate in cold blood seven unfortunate and *otherwise* innocent women! One has but to read the daily papers to find in those wife and child-beating, drunken brutes (husbands and fathers!), a *small* percentage of whom is daily brought before the courts, the complete personifications of the devils of Christian Hell! (*SD II*, 507)

At first glance one might think that such an awful coincidence of timing is an unfortunate stain on what should be an auspicious year to theosophists everywhere, but perhaps it was less an accidental coincidence and more an awful reminder of the consequences that must be endured when trying to bring a little light into a dark time of rank materialism.

Anyone who has studied some physics knows that waves have a very interesting property: they can be added together creating new and more complex waves. It is also the case that you can take two simple waves of the same amplitude, frequency and wavelength that are 180 degrees out of phase with one another and add them together to produce nothing. They will cancel each other out totally. How can this be? Where does the energy go? Is there any way to re-manifest this energy once it is gone? In some way this is what the Adept is capable of doing — he or she can reach into Nature's limitless stores and bring into manifestation energies when needed to aid in Nature's grand work. However, as with anything, there is a price.

William Q. Judge from a conversation with H.P. Blavatsky retells Blavatsky's understanding of the consequences of using occult force:

"Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to the spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say, — 'the dual forces in nature'? Precisely, that's just it; and Theosophists should remember it." (*Vernal*, 180-81)

"The dual forces in nature"! This is a clue to unlocking many of Nature's secrets. Why for instance is it the case that when you come upon a poisonous plant growing in the forest, you need only look close by to find a plant with the antidote for that poison? Forces are manifested in pairs; this is the root and foundation of dualism, of White and Black Magic. Blavatsky points to the *law* "that if a White Magician uses his occult power an equal amount of power may be used by the Black one." It must be remembered that the Black Magicians are agents of Nature too, dark karmic agents.

In *The Mahatma Letters*, the Masters give us a very clear understanding of the relationship between the White and the Black. At one point Mahatma M writes to Sinnett through Blavatsky:

Faith in the Gods and God, and other superstitions attracts millions of foreign influences, living entities and powerful agents around them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary

or profitable to lose our time waging war on the unprogressed *Planetaries* who delight in personating gods and sometimes well known characters who have lived on earth. There are Dhyan-Chohans and “Chohans of Darkness,” not what they term *devils* but imperfect “Intelligences” who have never been born on this or any other earth or sphere, any more than the “Dhyan Chohans” have, and who will never belong to the “builders of the Universe,” the pure Planetary Intelligences, who preside at every *Manvantara* while the Dark Chohans preside at the *Pralayas*. Explain this to Mr. Sinnett (I CAN’T) — tell him to read over what I said to them in the few things I have explained to Mr. Hume; and let him remember that as all in this universe is contrast (I cannot translate it better) so the light of the Dhyan Chohans and their pure intelligence is contrasted by the “*Ma-Mo* Chohans” — and their destructive intelligence. These are the gods the Hindus and Christians and Mahomedans and all others of bigoted religions and sects worship; and so long as *their* influence is upon their devotees we would no more think of associating with or counteracting them in their work than we do the Red-Caps on earth whose evil results we try to palliate but whose work we have no right to meddle with so long as they do not cross our path. (You will not understand this, I suppose. But think well over it and you will. M. means here, that they have no right or even power to go against the natural or that work which is prescribed to each class of beings or existing things by the law of nature. The Brothers, for instance could *prolong* life but they could not *destroy* death, not even for themselves. They can to a degree palliate evil and relieve suffering; they could not destroy evil. No more can the Dhyan Chohans impede the work of the Mamo Chohans, for *their* Law is *darkness, ignorance, destruction* etc., as that of the former is Light, knowledge and creation. The Dhyan Chohans answer to *Buddh*, Divine Wisdom and Life in blissful knowledge, and the Ma-mos are the personification in nature of *Shiva*, Jehovah and other invented monsters with Ignorance at their tail). (*ML*, 462-63)

This passage illustrates in a grand way the dualism in Nature and how each is not to be interfered with by the other. Blavatsky explains that the White Adept has “no right or even power to go against the natural or that work which is prescribed to each class of beings or existing things by the law of nature.” This dovetails back to the nature of consciousness itself. Elsewhere Blavatsky writes on serving two Masters:

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavour to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the “still small voice” and fail to hear the cries of his little ones, or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a

maddening struggle for almost any married man, who would pursue true practical Occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, *whoever indulges after having pledged himself to OCCULTISM in the gratification of a terrestrial love or lust*, must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one’s passions *or even that of a Dugpa*; the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, and to gall in the heart resulting in: —

“Depth ever deepening, darkness darkening still;
Folly for wisdom, guilt for innocence;
Anguish for rapture, and for hope despair.”

(*BCWIX*, 258-59)

The consciousness that focuses on the personal as opposed to the impersonal and who attempts to practice the Occult Arts will be drawn irrevocably into the sphere of the Dugpa. In order to save the suffering child from his fate, the Adept would have to convince himself that the child does not deserve that fate. By rescuing the child from the perfect justice of karma he robs the child of a life lesson and he himself falls prey to casuistry which must eventually result in his own ruin. Selfishness or Selflessness: we must each choose one, for we cannot serve both.

In Ostende, in 1887, Blavatsky lay dying. According to the doctor her kidneys had shut down and it was only a matter of time. Yet one day she apparently had miraculously regained her old strength and when asked about this claimed:

“Master has been here; He gave me my choice, that I might die and be free if I would, or I might live and finish *The Secret Doctrine*. He told me how great would be my sufferings and what a terrible time I would have before me in England (for I am to go there); but when I thought of those students to whom I shall be permitted to teach a few things, and of The Theosophical Society in general, to which I have already given my heart’s blood, I accepted the sacrifice” (*HPB&SD*, 62)

The Masters used their knowledge of Occult Forces to cure Blavatsky so that she might go to London and continue her suffering. We know that by bringing these curative energies into being, opposite energies would also be produced, energies of destruction. If there were some dark elementary, a dugpa, close by he could take those energies and use them. As we

read above, the first target would be Blavatsky herself, for if the dugpa could find some weakness of character, they would use the weakness to bring about her ruin. This is just to say that there is a magnetic connection between Blavatsky and this dark energy as there is a connection between the poisonous plant and its nearby antidote. When Blavatsky moved to London, this energy would have traveled with her.

In his recent publication *The Crimes of Jack the Ripper*, Paul Roland uses modern investigative techniques such as criminal profiling, in order to identify who he sees as the most likely suspect of the Whitechapel murders. Roland identifies a little known suspect as the perpetrator of many but probably not all of the crimes. Whitechapel was the home of a sizeable Jewish population, many of them escaping Russia. It is known that one of the possible professions of "Jack the Ripper" was that of a butcher. The dismemberment of some of the corpses after the murder demonstrated some knowledge of anatomy that pointed to the possibility of a medical student, a doctor, or more probably, due to the crudeness of the mutilations, a butcher. The Jewish butcher Jacob Levy lived right in the heart of the area where the murders took place. He was suffering from syphilis of which Roland writes:

He had contracted syphilis from local prostitutes, which brought on sporadic violent fits and paranoid delusions. In his disintegrating mind he would have been able to justify murdering these women and he would have been capable of committing such ferocious unprovoked attacks unburdened by remorse. (*Ripper*, 199)

Further on Roland adds that Levy was finally admitted to an asylum, his wife admitting that "he does not sleep at nights and wanders around aimlessly for hours". The asylum's admitting officer reports:

Levy feared 'that if he is not restrained he will do some violence to someone; he complains about hearing strange noises; cries for no reason; feels compelled to do acts that his conscience cannot stand; and has a conscience of a feeling of exaltation.' (*Ripper*, 201)

Jacob Levy's diseased mental state and materialistic cravings would have made him a prime candidate for some malevolent force to work through.

The letters signed "Jack the Ripper" and sent to the newspapers taunting the police are another piece of the puzzle. Roland points out that authorities never considered these letters to have originated from the actual perpetrator of the crimes and they certainly would not have originated from a commoner from the East End of London. It is thought they originated from a journalist who suffered from his own psychological delusions. A weak-minded reporter is thought to have written the letters and an opportu-

nistic editor who may or may not have been a co-conspirator in their production then printed them. This early form of salacious journalism may have been the seed from which sprang today's tabloid press. If the reporter was indeed influenced to write these letters by the elementary, then it is plausible that the name Jacob, related to the English name Jack, might be another clue in this occult tale. It is interesting that if *The Secret Doctrine* was written to spiritually uplift Man, tabloid journalism which may also be seen to originate at this time, is certainly designed to fill the common man's head with thoughts and ideas that could only drag him down into materialism. Is this the price for *The Secret Doctrine*?

Here then is how the rest of the occult tale might go. Blavatsky was near death, thereby threatening the release of *The Secret Doctrine*. The Masters gave Blavatsky a choice to live and continue her own personal suffering and finish her work or end her suffering in death. She chose to finish and occult means were used to revive her. Occult means were also being used in the production of *The Secret Doctrine* and also continued to be used. These occult means also produced the energies that the Black Magicians could use. Some dark elementary spirit gathered these energies and followed Blavatsky to London. When Blavatsky proved herself impenetrable to attack, the Dugpa looked elsewhere. In almost a mirror-like use of the energy, whereas Blavatsky lived and worked in the West of London, the dugpa went to the East End. While Blavatsky was born a Russian female, Levy could have been a male of Russian ancestry. While Blavatsky dedicated her life to spiritual sacrifice, Levy was attracted to material pleasures. Blavatsky attacked organized religions and their pernicious dogmas, while the very name Levy harkens to the Jewish religious sect, the Levites which Blavatsky describes in *The Secret Doctrine*:

The Bible, from *Genesis* to *Revelations*, is but a series of historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses. . . . The great schism that arose between the sons of the Fourth Race, as soon as the first Temples and Halls of Initiation had been erected under the guidance of "the Sons of God," is allegorized in the Sons of Jacob. That there were two schools of Magic, and that the orthodox Levites did not belong to the *holy* one, is shown in the words pronounced by the dying Jacob. . . .

The dying Jacob thus describes his sons: "Dan," he says, "shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backwards (*i.e.*, he will teach candidates *black* magic). . . . I have waited for thy salvation, O Lord!" Of Simeon and Levi the patriarch

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W.Q. Judge's Visit to Canada

Ernest Pelletier

[Periodically, in the course of one's research, one comes across rare gems that have no practical use for the project at hand. The article which follows is one of these rare gems that we would like to share with the readers. Not only is it a unique bit of Canadiana, it also illustrates the amount of effort put into the seeding of theosophy on the North American continent by one of its least recognized Founders. - ed.]

In early 1894 William Q. Judge invited Ernest T. Hargrove to come to America to represent the European Section of the Theosophical Society at the San Francisco Religious Parliament in April. Historical evidence indicates that Judge had more than one reason to want Hargrove on that lecture tour, including wanting to introduce Hargrove to all Branch members across the country and tutor him for more lecture tours on his behalf. Unfortunately, when they reached Seattle Hargrove was called back to London on account of illness there (unnecessarily in the end). Judge apparently was not pleased with Hargrove's decision to return home.

Despite being ill himself, and with the developing accusation brought against him by President Olcott and Annie Besant, Judge persevered and continued the tour which brought him to Canada on May 4, 1894. As General Secretary of the Theosophical Society in America Judge was determined to make contact with every newly-formed Branch. Seattle T.S. No. 1 had been chartered on August 7, 1890. An interesting fact to remember is that the State of Washington only became part of the Union on November 11, 1889. Until that time the whole Northwestern United States was still a Territory — a frontier.

Kshanti T.S., in Victoria, British Columbia, had been chartered on July 4, 1892. British Columbia was the sixth Province to join the Confederation of Canada, on July 20, 1871. William H. Berridge was Kshanti's first President and Hessay W. Graves its first Secretary. By 1894 the two had reversed their roles. It appears that the reporter of the article which follows erred in reporting the name as "Gray" instead of Graves. The Branch meetings were held at the Berridge residence located at 212 View Street where Judge stayed.

This review of Judge's lecture is important primarily for historical reasons. One is the fact that this is the only known visit by Judge to Canada. Others pertain to why Judge wanted Hargrove to accompany him



Judge in London

throughout the lecture tour. One would think that Countess Wachtmeister would have been the more likely choice. She lived with Blavatsky for many years, was well-renowned in theosophical circles, and she was also touring in America at the time. Judge apparently wanted Hargrove with him when they went to San Diego where they both met Gottfried de Purucker for the first time. Judge had evidently intended to travel to Victoria with Hargrove and Hargrove's quick retreat home had disappointed Judge for occult reasons. These details become very interesting when re-examining the known facts surrounding the successorship to Judge.

For more information about Judge's lecture tour and Hargrove's visit in 1894 see "What Killed William Q. Judge", Part 1, Fohat, Volume VII, Summer 2003.

Birth and Death

Vice-President of the Theosophical Society Visits the Victoria Branch

His Lectures in Philharmonic Hall — Various Views of Man's Future.

The leading Theosophist of America, Mr. W.Q. Judge, arrived in Victoria yesterday from Seattle, accompanied by Mr. E.O. Schwagerl, of that city, to deliver a lecture here on Theosophy and visit the branch in this city. Mr. Judge is vice-president of the Theosophical Society and general secretary of the American section. He, with Mrs. Judge and Mr. E.T. Hargrove, of London, has been on a tour of inspection of the various branches of the society, but at Seattle Mr. Hargrove was recalled hurriedly to England. Mrs. Judge, being indisposed, is awaiting her husband's return to Seattle, where he goes after speaking at Port Townsend on Sunday evening. He leaves Victoria to-night.

The great reason for his visit to the Coast was to attend the eighth convention of the society, the largest assemblage of the kind held since organization in 1875. One of the important resolutions passed there was, Mr. Judge explained, to define the position of the society in regard to the Mahatmas, or adepts; namely, that the existence of such was not a belief of the society, which is without declarations except that of universal brotherhood, and is absolutely unsectarian.

"The growth of theosophy over this continent," said Mr. Judge last evening, "is seen more in the firmer foundation of respect that it is receiving than in mere numbers. Once people laughed at us, now theosophy is becoming a force, more especially in literature, and people are inquiring into and studying the subject."

On his arrival last evening, Mr. Judge was met by President Gray [Hessay W. Graves] and other members of the local branch and is a guest during his stay at the residence of Mr. Berridge, on View Street.

At eight o'clock there was a very good audience in Philharmonic hall to hear the lecture by Mr. Judge on "Birth and Death," and the speaker for the hour he

lectured kept his audience attentive and interested from first to last.


"Birth and Death are," he remarked, "two great mysteries. Birth brings us into the world from where we know not, and death takes us to some place we know not of. Eastern and Western peoples regard death in different lights, but it is a fact that Western people dread it more than do those in the East."

The reason for this, he held to be that Eastern peoples look upon death as inevitable, while Western, though professing to look forward to heaven as a desirable place, are still materialists even in their religion — their very teachers looking with regret on those who pass away, instead of rejoicing. He illustrated this by the story of the bishop who on a sinking vessel asked the captain if there was no hope. Upon receiving the reply, "You will be in heaven in five minutes," he dolefully replied, "What a pity!" Heaven itself was described in a way that was based on the satisfaction of desire. Science also destroyed the ideal universe and made it material when it gave us two alternatives — namely, that the civilization of the world would end in a ball of ice, or else by another theory, that the world would be drawn into the sun and perish by fire. He was not a scientist, but did not think the sun's heat was from combustion of fuel, but that it was a centre of electricity.

Death he described as simply the inner man throwing off his body like an old suit of clothes when worn out. It was not death — the atoms of the body itself resolved into other forms of life. Man was compared to a sponge floating in a sea of life. Man was threefold — composed of body, soul and spirit, or, again, sevenfold: the body; life; the ethereal double, or capability of reproducing its kind; passions and desires; mind; essential soul; and, highest of all, spirit.

The real man, the thinker inside, could not be destroyed. He must come back to this earthly stage again. He held that character was not hereditary from parents, but was within the man himself, and at the time of dissolution one's thoughts, good or bad, whichever were strongest, came with a final rush over the brain and sounded the tone for the next period of reincarnation. Thus one received either rewards or expiated vices in this world. There was evolution in spiritual as well as material things.

At the close of the lecture a collection to defray the expenses of the hall was taken up and the lecturer answered a number of questions. The members of the society met Mr. Judge afterwards on subjects connected with their objects.

Mr. Judge goes to London in June to attend the Theosophical convention to be held there. 

. . . **Senzar** continued from page 32

aura, itself an aggregation of cosmic-avatar memory. The effect are words (sound) given meaning (colour) by thought, the combination producing 'entity' (an idea) which becomes independent from its creator and subject to its own laws of change and transformation, according to the degree of intention that produced it.

Like the bodiless Jain Siddhas who communicate in their spirit world via thought-transference alone,

perhaps a future mode of Senzar will involve a disembodiment of language from the confines of symbol and alphabets, the sound-forms that have come to define the extent of our awareness over the physical and metaphysical worlds. If we attempt to speculate *imaginatively* over how our proto-human ancestors communicated, via friction between their etheric sheaths, we could understand how our sacred language is presently developing in our midst through faculties of clairsentience and telepathy. ☞

¹ For example, in the preface to *The Voice of the Silence* Blavatsky makes reference to a Tibetan colour language which she terms *Lug* (it is likely she meant *Lugs*, meaning 'method').

² *The Origin of Consciousness in the Breakdown of the Bicameral Mind* Julian Jaynes, Penguin 1993, Chapter 6.

³ Rākshasi Bhāshā translates as 'demon language', perhaps why Blavatsky designates it as a remnant of an Atlantean language.

⁴ Sarasvatī (meaning 'ever-affluent flowing water') was also the name of the sacred Āryan river that took its source via tributaries from Lake Manasarovar, located upon the highest region of the Tibetan plateau.

⁵ *The Sanskrit Language* Walter Harding Maurer, Curzon Press 1995, Vol.1 pp525-526.

⁶ *Vedic "Aryans" and the Origins of Civilisation* Navaratna & David Frawley, W H Press p148. Frawley further argues that the 'Indus Valley civilisation' refers to a late phase of what could also be called the 'Sarasvatī Valley civilisation.'

⁷ *On Zhang-zhung* Seigbert Hummel, Library of Tibetan Works and Archives 2000, pp70-72.

⁸ *Blavatsky's Secret Books* David & Nancy Reigle, Wizards Bookshelf 1999, pp12-13.

. . . **Tale** continued from page 44

remarks that they ". . . are brethren; instruments of *cruelty* are in their habitations. O my soul, come not thou into their *secret*; unto *their assembly*." (*SD* II, 211-12)

In fact at one of the murder sites, Roland describes what may have been a ritual taken directly from the *Book of Leviticus* where specific fat deposits are taken from the prostitute and burned in order to absolve the perpetrator of any guilt. Roland further points out that this dovetails with graffiti discovered on a street one block over from Levy's home street. It read "The Jews are the men that will not be blamed for nothing", which might be Levy's way of saying that because of the ritual he was free of any guilt. Finally, Blavatsky was dying of kidney failure, and one of the victims had the perpetrator slicing off a piece of the kidney and leaving with that trophy — the sharp knife destroying not only the physical organ but its astral prototype as well.

Roland did not think that Levy perpetrated all of the murders, and this really does not matter in this story. He may have been the main perpetrator, but who is to say that a dugpa would not take any opportunity to influence the weak-minded in that area to commit foul deeds? The very name of the district, Whitechapel lends itself to analysis. One definition for chapel in the *Oxford Dictionary* peculiar to Britain is "a place of worship for Nonconformist bodies." The Jews and other marginalized groups found their home here in these slums and the "white" prefix is an ironical veneer for an area used to violence and abuse. That a dugpa was able to use this area to craft a series of murders that would give rise to a form of salacious journalism, both of which would be with us over a century later, seems to be what really counts in the end. ☞

BCW H.P. Blavatsky *Collected Writings*, compiled by Boris de Zirkoff, et al. Wheaton, IL: Theosophical Publishing House, 1966-1991.

HPB&SD Wachtmeister, Countess Constance. *Reminiscences of H.P. Blavatsky and The Secret Doctrine*. Wheaton, IL: The Theosophical Publishing House, 1976.

ML *The Mahatma Letters to A.P. Sinnett*, compiled by A.T. Barker. Pasadena, CA: Theosophical University Press, 1975.

Ripper Roland, Paul. *The Crimes of Jack the Ripper*. London: Arcturus Publishing Ltd, 2006.

SD Blavatsky, H.P. *The Secret Doctrine*. Los Angeles, CA: The Theosophy Company, 1982 (1888).

Vernal Judge, William Q. *Vernal Blooms*. Bombay: Theosophy Company (India), 1966 (1946).

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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