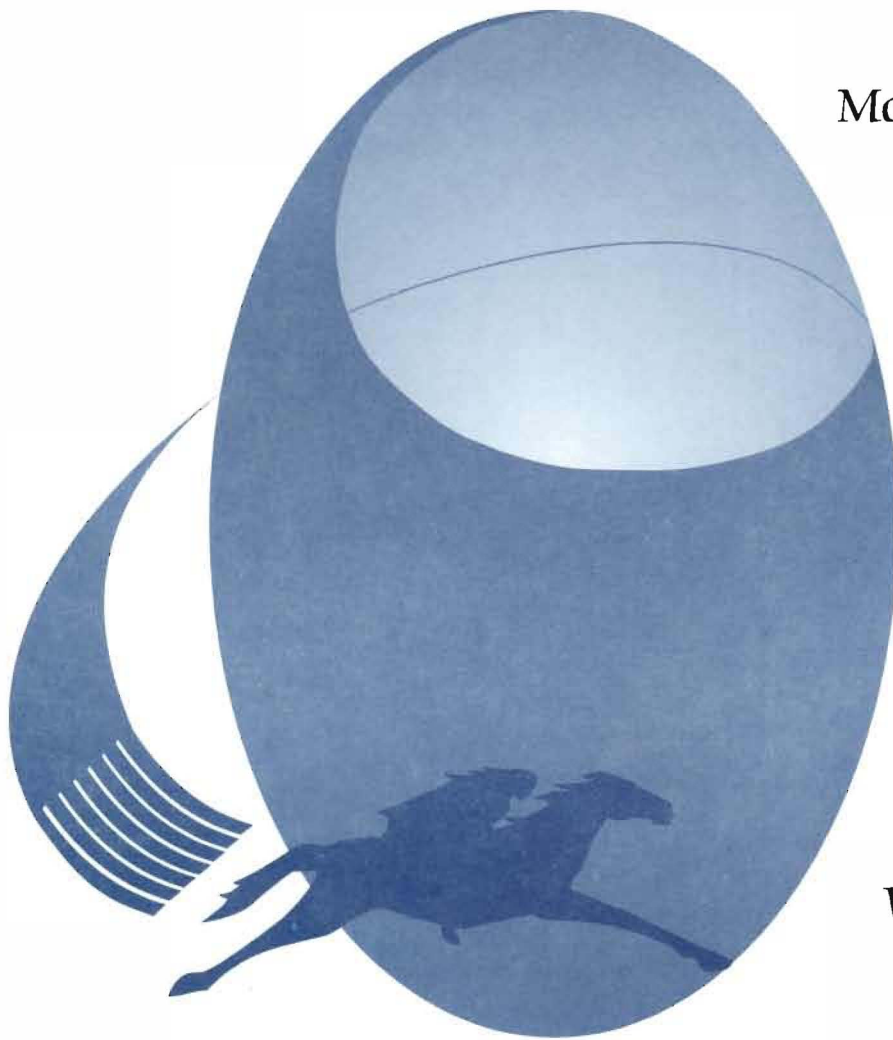


FOHAT

Volume IV, Number 4

Winter 2000



*More on the Initiation
Procedures in
Egypt*

*A Character
Study of
Annie Besant*

*Sāṃkhya
and the
Wisdom-Religion*

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.

Current News on Case Involving Austrian Bookseller and S.D.

Frank Reitemeyer writes:

On August 21st, I heard once again from the Vienna bookseller. He wrote me an e-mail saying that he had received a letter from the office of the DA that the proceedings had been stopped, at least the juristic part. The DA would have been only able to continue the proceeding if he would have been able to prove that the bookseller did know that there were sentences in *The Secret Doctrine* which were racist. But as he declared that he did not know the content, the charges were dropped.

In a further phone call on Nov 7th, the bookseller said it occurred to him that the case is still under investigation by another department, the ministry of the interior, whose task it is to prohibit books which are dangerous to readers. This is what he has understood from the CIC policemen during his hearing, but can give no further information as this goes beyond his personal legal case — re: selling a book which can be judged as including “hate crimes against a people” and/or to be in violation of the re-actuation section (of National-Socialistic activities). The policemen only said: “Perhaps the *SD* will be prohibited or at least some paragraphs might have to be blackened out.”

In the phone call he told me of raids and house searches against some other book sellers with respect to some books which deal with political-esoteric-Neo-Nazi conspiracy theories. The result is that the booksellers have no further desire to sell books any longer which are under pressure. It is stressing for them to have the raids, the hearings, and the questions. Perhaps that is what the foes of Theosophy who made the original complaints with the DA have in mind for the *SD* as well.

Also, in my last phone call with the bookseller the matter pertaining to the strange references to the “astral Negroes” may have been cleared up. During the hearing the bookseller had heard “astral Negroes” and this is what he wrote me about. Now he knows (how is unclear to me) that he heard it wrong and it should be “Austral Negroes”! — which I would understand to refer to some sentences in the *SD* about the Aborigines of Australia.

It is very difficult to get any information from Austrian officials and find the responsible department and ask if the German *Geheimlehre* [*Secret Doctrine*] is going on the index list of forbidden books. I will keep you posted on any further developments.

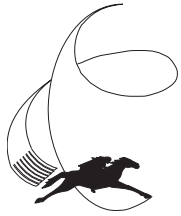
German Speaking Internet Mailing Group: Theosophie-Dialog

Frank Reitemeyer would also like to announce that the first German speaking internet mailing list was launched at the end of July. Postings are e-mailed to all members, currently numbering about 50 people. Some rather interesting discussions on topics such as hypnotism, HPB’s *Secret Doctrine* or her *Isis Unveiled*, Maya, Benjamin Creme, and others have been addressed. Also included on the website, in the files section, are rare downloadable documents and long out-of-print or never before published items. For a look or further information see:

<http://www.egroups.com/group/Theosophie-Dialog>



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To be featured in coming issues:

Danger from the Skies: A Look at an Ancient Cataclysm;

BOROBUDUR: THEOSOPHY ON THE FACE OF A PYRAMID IN JAVA;

**Non-Linear Theosophy:
Indexing Your Way to Knowledge.**

Honour Thy Parents

David Reigle reminds us with his look at “Sāṃkhya and the Wisdom-Religion,” that the Wisdom Tradition posits that in essence we all belong to the One Life. Both our source and destiny are in the Logos. The Logos is our parent and we are all Brothers, some newborn, some children, some adolescents, and some adults. Consequently, some are ignorant and some are wise. We know that children emulate their older siblings, so it is important that older brothers behave so as to be positive role models for those who are younger. In this way as each moves on to handle greater responsibilities, he will possess the habits that he needs to thrive and flourish. At the head of the family is the parent who provides leadership for the family and it is his responsibility to see that each child grows so that he too can one day parent and lead. To do this the parent must have the wisdom to see that each child gets what he needs in order that he progress to be fully realized.

Abhinyano, in the second part of his article on initiation in the Great Pyramid looks into the idea of the philosopher kings of the ancients. The power behind the throne and the true leader of Egypt was an initiate. The King was an honourable man with enough wisdom to know that the initiate alone had the knowledge to do what was best for Egypt. In *The Republic* of Plato we are reminded that there are three types of citizens, he for whom the greatest good is money, he for whom the greatest good is honour and he for whom the greatest good is Truth. A kingdom must be ruled by the latter or tyranny will be the eventual result. As a parent has the character and experience to raise those children born into his family, so is it with the initiate for only he has the character and experience to lead an entire nation. He knows the cause of all suffering and how to alleviate it. Truth is an interesting subject, you either know it or you do not. Empirical science works from a false premise—it supposes that we can know truths through our senses, never suspecting that the physical world is but an illusion and the path to Truth lies within. To know Truth we must use our minds and focus on the source of Truth, which is in the spiritual. It may be that the scientist can have the atom lead him to the Truth, but he needs to know what to ask the atom, and he can only learn what to ask by knowing Self. Great learning and logic are not substitutes for the ability to see things as they truly are. With great learning you can come to form principles but how do you know whether those principles are True? With a logical mind you can deduce other truths based on your principles but if you do not

know whether those principles are True, how do you know whether the deductions are True?

Ernest Pelletier takes a look at a leader of the Theosophical Society, Annie Besant, in our third article. We seem to have here a woman whose life was spent looking for Truth in the minds of others. She seemed not to have figured out where to seek truth and consequently ended up relying on others for the answers. Despite this, Christianity implores us to honour our parents, and Besant was a leader and parent to the Theosophical Society. Whether she was a great leader or a flawed leader, she spent her life working for the Society and consequently presented certain Truths to those who would see. If it is True that we always get the leader we deserve, then we had better honour each and every leader by looking to see what it is that that leader can tell us about ourselves. If we do not, then we risk repeating the same mistakes, as the same weaknesses and worse are found in each successive leader. We do a person no honour by raising them on a pedestal and worshipping them without discrimination; this simply removes the Truth from their life and turns them into a projection of our own minds. Unless we have an initiate for a parent, we find that our parents are often flawed—they make mistakes. It is up to the next generation to honour the parent by learning from those mistakes and doing better. By worshipping the parent and repeating the mistake or by despising the parent and “reacting” to the parent out of spite, you do the parent no honour. It is not up to us to judge our parents, but it is important that we learn from their mistakes and not repeat them. The Egyptian Pharaoh and the land of Egypt deserved an initiate and consequently had one at the Pharaoh’s elbow. The Theosophical Movement also deserves an initiate although we may have to learn a few lessons before we know where to look for him.

If this issue is dedicated to anything, it may be to honouring parents and perhaps we can start by honouring some of the very human leaders that the Theosophical Society has had over this century. What did each of these leaders try to show us through the examples of their lives? To the Soul of the leader, this is just one more bead in a string of lives, and whether the soul played the role of villain or hero or something in between, it is important that we validate that life by seeing it clearly. We look at Annie Besant in this issue but there are many others. For those of us who have learned to listen to our inner Selves, let us honour those who came before.

ANNIE BESANT

HER PASSIONS AND HER RELATIONSHIPS - PART I

Ernest Pelletier

There have been many controversial issues highlighted in Theosophical literature over the years. Certain issues surrounding Annie Besant seem to elude analytical objective review. Much of what has been written about her life deals with her many accomplishments. One period of her life which deserves closer examination is the period from 1888 to 1896, the years which include her early involvement with the Theosophical Society, her inner development and motivation, not only as a teacher and leader but also as a shrewd and skillful manipulator, or as one who may have been manipulated.

More books have been written about her than any other Theosophist, with the exception of Mme. Blavatsky, yet there have been aspects of her life which have evaded close scrutiny, such as her relationship with William Q. Judge. That relationship has been mostly ignored, or maybe purposely shrugged aside in the belief that old wounds are better closed — even with pieces of infectious material left inside — with hope that the whole body will heal. However, there were other relationships which have been crucial to the evolution of the Theosophical Movement. The influences of powerful men in Annie Besant's life is one aspect which warrants further exploration.

Palm readers have been used, especially in the orient, for hundreds of years. Both Madame Blavatsky and William Q. Judge have been known to utilize their services. During Mrs. Besant's first visit to India (late 1893 to early 1894), while on her lecture tour,

. . . at Kumbakonam Annie Besant was interviewed by a 'palmist.' She says, 'they gave a very accurate sketch of my life with one or two details never printed — and then went on to the future, with reasons for future taken from events in past births. . . .'¹

In this article I propose to outline some of the events in Annie Besant's life which highlight her interests,

tendencies and relationships, and to explore how these came to affect the Theosophical Movement, followed by a recent reading by a palmist, using a copy of a print of Besant's hand taken on April 22nd, 1894. It is interesting to learn what an individual's palm can reveal. Mrs. Besant was a complex person and this is reflected in the reading.

It was Annie Besant's involvement with William T. Stead and the *Pall Mall Gazette* in 1888 which brought her in contact with Madame Blavatsky. Stead, as editor, needed someone with a quick and sharp intellect to review *The Secret Doctrine*. Mrs. Besant and her friend, Herbert Burrows,² had both spent some time investigating séances and the phenomena of spiritualism when the opportunity came for them to have an audience with Madame Blavatsky. Both socialist in nature, they were drawn to the philosophy of Theosophy. Annie Besant was more a materialist socialist³ than Burrows who approached Theosophy more as genuine philosophy which could help him understand humanity's social/moral problems, and could nourish his quest for answers to his complex bewilderment. Mrs. Besant became enthralled with Mme. Blavatsky and quickly seized the opportunity to join the Theosophical Society, sitting at HPB's feet and absorbing all she could from her new-found guru.

After reviewing Blavatsky's *Secret Doctrine*, Besant felt that she had finally found her niche in life. Mr. Stead commented "that book was the turning point"⁴, which consumed her for the rest of her life. Besant wrote to him:

Could find no answer to problems of life and mind in Materialism, especially as touching —

1. Hypnotic and mesmeric experiments, clairvoyance, etc.
2. Double consciousness, dreams.
3. Effect on body of mental conceptions.
4. Line between object and subject worlds.
5. Memory, especially as studied in disease.

¹ *The Irish Theosophist*, Vol.II, No.5, February 1894, p.59.

² One of the founders and leaders of Hyndman's Social Democratic Federation and active with Annie Besant in leading the Match Girls' Strike of 1888.

³ In her August 30th, 1891 lecture at the Hall of Science, Mrs. Besant explained that there were two different schools of Materialism. One is the Materialism which cares nothing for man but only for itself and the other is known as a philosophy so selfless in its noblest forms that few are grand enough to grasp it and live it out. ("CHARACTER SKETCH: OCTOBER, Mrs. Annie Besant". *Review of Reviews*, October 1891, p.366).

⁴ *Review of Reviews*, October 1891, p.366

6. Diseased keenness of sense-perception.
7. Thought transference.
8. Genius, different types of character in family, etc.

These were some of the puzzles. Then Sinnett's books gave me the idea that there might be a different line of investigation possible. I had gone into spiritualism, I went into it again, and got some queer results. But I got no real satisfaction until I got the "Secret Doctrine" from you to review, and then I was all right.

I ought to add that I had long been deeply troubled as to the "beyond" of all my efforts at social and political reform. My own Socialism was that of love, and of levelling up; there was much Socialism that was of hatred; and I often wondered if out of hatred any true improvement could spring. I saw that many of the poor were as selfish and as greedy of enjoyment as many of the rich, and sometimes a cold wind of despair swept over me lest the "brute in man" should destroy the realisation of the noblest theories. Here Theosophy, with its proof of the higher nature in man, came as a ray of light, and its teaching of the training of that nature gave solid ground for hope. May I add that its call to limitless self-sacrifice for human good — a call addressed to all who can answer it — came to me as offering satisfaction to what has always been the deepest craving of my nature — the longing to serve as ransom for the race. At once I recognized that here was the path to that which I had been seeking all my life.

The result was the final repudiation of Materialism and the adoption of Theosophy.⁵

Besant had tried her hand at expressing herself with the pen before. She had written articles for other papers: *The Link*, the *National Reformer* (a paper not as supportive to her socialistic views), and *Our Corner*, a small monthly paper. Besant felt that in Theosophy she had found the philosophy that satisfied her enormous appetite for logic and reasonable scientific deduction, and which could finally satisfy

both her craving for understanding life as well as her exacting morality.⁶

Mrs. Besant was showing great promise and appeared to be much dedicated to the cause of Theosophy. She was in her forty-second year when she joined the Theosophical Society on May 10th, 1889, shortly after writing her book review on *The Secret Doctrine*. She was quickly brought in as a pledged⁷ member of the Esoteric Section. Shortly before her passing, HPB, recognizing Mrs. Besant's dedication and hard work, sent out an Order stating:

I hereby appoint in the name of the Masters, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section & Recorder of the Teachings."⁸

Interestingly HPB could have appointed any other very competent worker, such as G.R.S. Mead, Claude Falls Wright, Alice L. Cleather or others. The question is why Annie Besant?

Mme. Blavatsky was impressed with Mrs. Besant's work and quickly promoted her as co-editor of *Lucifer*. In March 1889 Mme. Blavatsky had consulted a palmist named Cheiro. Cheiro confirmed that she did not have many years to live. Knowing this, HPB had hopes that Mr. Judge and Mrs. Besant would meet before she passed away. We can only venture a guess that HPB wanted Mr. Judge's opinion about Mrs. Besant. HPB consulted with Judge on many things. Annie Besant had just been appointed Chief Secretary of the I.G. of the E.S. & Recorder of the Teachings and could eventually become active internationally. Mrs. Besant was well known in England for her public speaking abilities and her skills could easily be utilized to relieve H.S. Olcott of that heavy burden which he had been carrying for so many years. Theosophy was finally being accepted world-wide and competent speakers were few.

Mme. Blavatsky seized the opportunity and decided to send Mrs. Besant to America to attend the Theosophical Society's American Section Convention scheduled for April 26th and 27th, 1891. Mrs. Besant was to represent Mme. Blavatsky as her special

⁵ *Review of Reviews*, October 1891, p.366.

⁶ An example of her exacting morality is her clear-cut solution for population control. Mrs. Besant advocated the Malthus doctrine (Thomas R. Malthus, 1766-1834): "that the increase in population is greater than the increase in the means of subsistence and that unless birth is controlled, poverty and war must serve as a natural restriction of the increase" (*Webster's Unabridged Dictionary*, 1975). Besant and Bradlaugh (see footnote no. 16) were convicted, sentenced to heavy fines and imprisonment for publication of a pamphlet advocating birth control. Upon appeal the sentence was set aside on a technical point. Within weeks of the close of the trial, in 1877 she published *The Law of Population: Its Consequences and Its Bearing upon Human Conduct and Morals*.

⁷ "The Meaning of A Pledge" (said to have been written by Dr. Archibald Keightley), *Blavatsky Collected Writings* Vol.12, pp. 506-511. William Q. Judge was a member of the Esoteric Section and the only person who Mme. Blavatsky did not demand take the Pledge.

⁸ Esoteric Section Order, signed and sealed by H.P. Blavatsky, on April 1st, 1891, which was "Read and Recorded" by William Q. Judge on April 11th, 1891 — *Blavatsky Collected Writings*, Vol.12, p.485.

delegate and also deliver her personal message. On March 27th, 1891 HPB wrote to Mr. Judge:

She is not psychic nor spiritual in the least — all intellect⁹ and yet she hears the Master's voice when alone, sees His Light, and recognises His Voice from that of D____.¹⁰ Judge, *she is a most wonderful woman*, my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you are my sole hope in America.¹¹

This passage has been the cause of great confusion. It is a paradox. How can this seeming paradox be resolved? How could Mme. Blavatsky say that Mrs. Besant was her apparent successor for Europe and yet not have been spiritually developed in the least? In her Theosophical writings Mme. Blavatsky went to great lengths to describe those who have developed the intellect at the expense of the spiritual. From *Isis Unveiled* to later writings Mme. Blavatsky was consistent on spiritual successorship, calling it "a gross and palpable fraud."¹² One can have a successor in mundane affairs, such as a president or other offices, but how can one succeed another at the spiritual level?

From her childhood, growing up without a father, to her marriage to a curate,¹³ Annie Besant had been brought up naïve of life and its pitfalls. After marriage it seems that her "illusions of life had vanished",¹⁴ her innocence gave way to doubt with its ensuing struggle against un-belief. She had been a sensitive, dreamy, enthusiastic child believing in the ecstasy of a moral and uncorrupt society. Life tested her and as faith in the Almighty Father was being threatened by doubt, her thoughts drifted to that of an almighty demon. She claimed:

No one who has not felt it knows the fearful agony caused by doubt to the earnestly religious

mind. There is in this life no other pain so horrible."¹⁵

She drifted from being a Theist to an Atheist and quickly became involved with Mr. Charles Bradlaugh.¹⁶

Mr. Bradlaugh may have been the first man to completely captivate Annie Besant. He offered her a position on the staff of the *National Reformer*, she adopted the nom-de-plume "Ajax" and started her journalistic career. Thus began the "almost ideal affectionate friendship"¹⁷ between Mr. Bradlaugh and Mrs. Besant which some say never terminated even upon his death. Perhaps an observation from another woman can put Mrs. Besant in proper perspective. In *Review of Reviews*, part of a letter from an unidentified woman is quoted:

One thing in Mrs. Besant makes me wonder. She is a far stronger, more intellectual person than I, a giantess in a certain sense, and yet I see in her what seems a weakness, one which I, though an inferior person, was never tempted to fall into. I mean that way of going to man for light and guidance instead of God. In the deepest darkness and agony of spirit, in the moment when she felt the world was slipping from beneath her feet (I know well the suffering she describes), she went after Pusey, Arthur Stanley, Bradlaugh. It was always a good man, but a man, and she got nothing from them. Naturally to a mind like hers it was only feeding on husks to hear the advice of even the best men. . . . The question comes to me, "How could so powerful and independent a being as Mrs. Besant stoop to go for spiritual aid to a man, if she at all believed there was a God?" . . .¹⁸

Mr. Bradlaugh was not the last man to influence Mrs. Besant.

⁹ See *Theosophy*, Vol.3, May 1915, p.323; and *H.P. Blavatsky A Great Betrayal* by Alice Cleather (Calcutta:Thacker, Spink & Co.,1922) p.73 for comments regarding this statement.

¹⁰ D____ must have referred to Damodar. This code name is significant for many reasons. Only Mr. Judge would have known its significance at that time since he most likely received communications from Damodar in the same manner as did HPB. Mme. Blavatsky knew that Mr. Judge could distinguish between Damodar's voice and those of the Masters. Using code names and signs also became part of Mr. Judge's way of communicating with some of his trusted co-workers. Refer to footnote no. 27 regarding Judge's occult abilities.

¹¹ *The Canadian Theosophist*, Vol.27, January 1947; p.340.

¹² *Isis Unveiled*, Vol.2 (Wheaton, IL: Theosophical Publishing House, 1972) p.544.

¹³ Annie Wood married Reverend Frank Besant, a schoolmaster, on December 28th, 1867 at the age of twenty. Six years later, in 1873, the deed of separation was filed.

¹⁴ *Review of Reviews*, October 1891, p.354.

¹⁵ *Review of Reviews*, October 1891, p.355.

¹⁶ Mr. Charles Bradlaugh (1833-1891) was involved with the National Secular Society, an organization for the propagandism of Freethought. Mrs. Besant "wrote to Mr. Bradlaugh, was accepted as a member and on August 2nd, 1874, went to hear him for the first time at the Hall of Science." (*Review of Reviews*, October 1891, p.360).

¹⁷ *Review of Reviews*, October 1891, p.360.

¹⁸ *Review of Reviews*, October 1891, pp.360-361.

Mrs. Besant was a very inquisitive person. She had a very strong desire for knowledge, especially about things abstruse. She had expressed her views on religions and politics through newspaper articles and a number of books.¹⁹ Even though her moral views at the time were strong she declared that from 1886 to 1889 she suffered from acute distress over her philosophy of life. All that seemingly changed when she reviewed *The Secret Doctrine*. She left a note to Mr. Stead,

I am immersed in Madame Blavatsky! If I perish in the attempt to review her, you must write on my tomb, "She has gone to investigate The Secret Doctrine at first hand".²⁰

When she came to Theosophy she had been accustomed to taking control of situations and controlling her environment, that is, once she was convinced and truly believed in a cause she set her course of action, stepped on her podium and swayed people.²¹ Mrs. Besant had the gift of speech and her skills were well known in England. She could win over the confidence of others. Mr. Stead stated:

To me the essential miracle is the conversion of Mrs. Besant from Materialism to a firmly based belief in the reality of the spiritual world. We all tried our level best to work that miracle, but we failed. Madame Blavatsky succeeded.²²

Mrs. Besant devoted herself completely to the Theosophical Movement, although careful not to come on as strongly as she had done with all other organizations that she had previously been involved with. She had decided to bide her time and not push for her way, believing that eventually she would be able to write, lecture and teach, which were her passions.

There were two reasons for this unique pause. She was finding for the first time an adequate emotional fulfillment. Secondly, she was finding it necessary to make a considerable mental readjustment. Fresh from her work in laboratories and reviewing and translating scientific works, she had acquired habits of rational thinking along empirical lines. With her gift for

analysis and logical organization, she stood on the threshold of a subject which defied all such mental habits.²³

Although careful not to push her ideas at first, patience gave way to need, and in 1889 she published her first theosophical work, *Why I Became A Theosophist*. Shortly after Mme. Blavatsky's death, she went back to her Freethought platform where she delivered her farewell address on August 30th, 1891. This was published as *1875 to 1891 - A Fragment of Autobiography*.

Just as you can't change the spots on a leopard, sometimes people can't change from their previous dispositions. Only two months after Blavatsky's death, Besant published *Theosophy and the Law of Population*.²⁴ Not long after, she and Herbert Burrows compiled *A Short Glossary of Theosophical Terms*. Besant had issues which she wanted to promote and now with her guru gone there was no one to restrain her. No one, that is, except William Q. Judge in America. She was not concerned with Henry S. Olcott, the President, because he seemed quite taken by her intellect and she could probably work quite well with him for the time — besides, he was much older.

Mr. Judge was, you could say, HPB's right hand man. She had even wanted Judge to take her place in India after her departure in 1885. On July 27th, 1886 Blavatsky had written to Judge:

I know that you could do a lot of good in India. Take my place Judge. You will make up in devotion what you lack in occult knowledge. I will give you my share of *The Theosophist*. . . . Replace me at Adyar. . . . Even if I am dead you can always get 10% from *The Secret Doctrine* and *The Theosophist*.²⁵

By the time *The Secret Doctrine* was published, Judge had gained much occultly and had progressed to the point that HPB depended more on him. He had been asked to write *The Book of Rules for the Esoteric Section* under the guidance of Master M. and HPB. Mr. Judge was quite an unassuming man, with great

¹⁹ She had written *The Law of Population: Its Consequences and Its Bearing Upon Human Conduct and Morals* in 1877; *Marriage: As It Was, As It Is, And As It Should Be* in 1879; *Why I Am a Socialist* in 1886, shortly after she had joined the Fabian Society in the Spring of 1885; and *Why I do not believe in God* in 1887, as well as other titles.

²⁰ *The Passionate Pilgrim, A Life of Annie Besant*, by Gertrude Marvin Williams (New York: Coward McCann, 1931) p.184.

²¹ In 1885 Mrs. Besant wrote: "Never have I felt one hour's regret for the resolution taken in solitude in January, 1875, to devote to that sacred cause every power of brain and tongue that I possessed. Not lightly was that resolution taken, for I know no task of weightier responsibility than that of standing forth as teacher, and swaying thousands of hearers year after year." *Review of Reviews*, October 1891, p.361.

²² *Review of Reviews*, October 1891, p.366.

²³ *The Passionate Pilgrim, A Life of Annie Besant*, by Gertrude Marvin Williams, pp.202-203.

²⁴ This was another attempt to promote her views on population control. See footnote no. 6 regarding her earlier attempts to publish *Law of Population* which had been "withdrawn", most likely for its political and dogmatic views.

²⁵ *A Short History of the Theosophical Society*, by Josephine Ransom (Adyar: Theosophical Publishing House, 1938) p.237.

organizational skills and a sharp mind for details and accuracy. Although trained as a lawyer, Judge claimed that he was “totally unfitted for any other business but Theosophy and Buddhism”.²⁶ Mr. Judge was the only individual to receive copies of the notes from the Inner Group meetings although he never attended physically. One suspects, however, that he was there observing all the details.²⁷

At first Besant and Judge seemed to work well together. In September 1893, Chicago hosted the World’s Fair for the Parliament of Religions. Mr. Judge had procured an assignment for the T.S. which would give them a great opportunity to advance their cause. Theosophical speakers from many countries were invited to attend. Included was Gyanendra N. Chakravarti, who was a Hindu scholar, a Brahman member of the T.S. from Allahabad, and professor of mathematics. Chakravarti, although a Theosophist, had never joined the Esoteric Section and, therefore, was not bound by its pledge. He was, in a way, the head of a cult of his own and was skilled in hypnotism and had psychic powers.²⁸

When the Theosophical Congress at the World’s Fair ended the overseas members returned to England. Chakravarti continued on to India in early October and was followed by Annie Besant and Countess Wachtmeister a week later. Mrs. Besant and the Countess arrived in Colombo, Ceylon, on November 10th and were met there by Colonel Olcott. This was Annie Besant’s first visit to India. Since September 1891, Adyar had been trying desperately to induce Mrs. Besant to visit India but she had been warned not to go. In a letter to Judge, Vera Jelihovsky, HPB.’s sister, explained that she had written a letter

to her daughter, Vera Johnston in London, asking her to transmit to A. Besant “that Mrs. Besant must not go to India, because the results of her voyage would be bad, dangerous, harmful, and disastrous to the extreme”.²⁹ On November 27th, 1891 Mrs. Besant announced that she had “been compelled to postpone her visit to India for this season, her physician having forbidden her to make the visit this year, and recommended a brief holiday; she has utilized this by a brief visit to New York.”³⁰ Actually she capitalized on this opportunity to cross the Atlantic to beseech Judge to bring accusations of grave immorality against Col. Olcott.³¹

En route to Chicago, Chakravarti reached London in August and took up residence in Avenue Road.³² It was at this time that Chakravarti and Mrs. Besant became close friends. Mrs. Besant, being of high intellect and now with her intense desire for occult knowledge, was very much attracted to Mr. Chakravarti.³³ Mr. Chakravarti was affiliated, in Allahabad, with a group of Brahmins who had occult ties. In a Mahatma Letter,³⁴ the famous Prayag letter dated Nov. 1881, under Master M.’s dictation, HPB warned Mr. Sinnett of the impending problems developing in Allahabad.³⁵ (That Lodge eventually changed its rules and its name to the Prayag Psychic Theosophical Society in 1883.) Vera Jelihovsky’s warning to Mrs. Besant grew fainter and Chakravarti’s influence grew stronger. Mr. Judge warned Mrs. Besant for a second time not to go to India but that only generated more doubt in her mind about him and his abilities.

Dr. Archibald Keightley narrated his observations in London during Mr. Chakravarti’s visit in 1893:

²⁶ *The Theosophist*, Vol 52, October 1931; p.68.

²⁷ John Patrick Deveney’s *Astral Projection or Liberation of the Double and the Work of the Early Theosophical Society* mentions Mr. Judge’s ability in this regard. (Theosophical History Occasional Papers, Volume VI, 1997).

²⁸ *The Passionate Pilgrim, A Life of Annie Besant*, by Gertrude Marvin Williams, p.211.

²⁹ *The Path*, Vol.10, April 1895; p.25.

³⁰ *Lucifer*, Vol.9, December 1891, p.344; and *The Vahan*, Vol.1, December 1891; p.8.

³¹ Mrs. Besant’s charges against Col. Olcott and her later charges of fraud against Mr. Judge caused Mr. Herbert Burrows, her close friend and co-worker, to resign from the Theosophical Society on October 2nd, 1895. Mrs. Besant had strong suspicions, but hardly any facts to substantiate her claims. She alleged that Col. Olcott had had an affair with Miss Henrietta Müller when Olcott was in England after Blavatsky’s funeral.

³² *The First Five Lives of Annie Besant* by Arthur H. Nethercot (Chicago: University of Chicago Press, 1960) p.390.

³³ Through the process of affinity Mrs. Besant had always surrounded herself with intellectuals with similar interests, from C. Bradlaugh, W. T. Stead, G.R.S. Mead to Bertram Keightley. Now we start to see somewhat of a change in her; she is not only interested in high intellectuals but also people who show signs of occult abilities, and her interest shifted to dominant men such as Mr. Chakravarti and later C. W. Leadbeater.

³⁴ *The Mahatma Letters to A.P. Sinnett* compiled by Trevor Barker (Theosophical University Press, 1975, 2nd ed.) pp.461-464.

³⁵ Some Brahmins in India were concerned that the T.S. was an organization for the promotion of Buddhism. The past President of the Prayag T.S. had sent Mr. Judge a copy of the Prayag letter. Judge, aware of their concerns and of the Master’s message in it, “that unless a man is prepared to become a thorough Theosophist, i.e. to do what Damodar did — give up entirely his caste, his old superstitions . . . he will remain simply a member of the Society, with no hope of ever hearing from us.” Mr. Judge insisted that the letter was genuine and felt that it should be published. He published the Prayag Letter in *The Path*, March 1895, under title “A Mahatma’s Message to some Brahmins.”

I lived at Headquarters during Mr. Chakravarti's visit there and knew from Mrs. Besant, from him and from personal observation, of his frequent magnetisation of Mrs. Besant. He said that he did it to "coördinate her bodies for work to be done". . . . And I soon saw the mental effect of this in Mrs. Besant's entire change of view, in other matters besides those of H.P.B. and Mr. Judge.³⁶

Mrs. Besant was determined to go to India, stating "*I am ordered to go.*"³⁷ She claimed to have received a message from the Master. The message was delivered through Chakravarti, now her new guru. Her new guru had become her "especial guardian".³⁸ He guided her studies and guarded her door at night against outside influences. "He spread before her the glories of India's golden age, the pride of blood and position of India's Brahmin caste as the most aristocratic lineage in the world."³⁹ Mr. Judge had reminded her that her occult relationship with her new guru had aroused comments and was in violation of E.S. rules.

During her first India tour, Mrs. Besant applauded the Hindu caste system and denounced western civilization. She was bewitched by India and adopted Ani Bai as her new name. Wm. Emmette Coleman wrote:

Mrs. Besant has publicly embraced the Hindu religion as a whole, and requested that she be called by her new Hindu name of Anna or Ani Bai, instead of her European one. She tells the people that she was and is a Hindu, — that in her prior incarnation she was an Indian pandit, and she is now "visiting her own land after a sojourn in the West, where she was re-incarnated to know the nature of the materialistic civilisation of those regions."⁴⁰

There were also claims that she had bathed in the sacred Ganges at Benares.⁴¹

Although "Anglo-India was annoyed by her breach of their own caste"⁴² Mrs. Besant was not criticized much in India. She was able to captivate her audiences wherever she lectured and soon became the darling of the Indians. But there were a few highly educated Hindus who held a different opinion. The

following quotation provides a good indication of how she proceeded in her first visit to India following Blavatsky's death:

S. Saththianadhan, M.A., LL.B. (Cantab.), in an Appeal to his "Countrymen" on Theosophy, states that her popularity as a lecturer in India "does not depend so much on her eloquence or her learning as on the trick of enlisting the sympathies of the audience by posing as a martyr, and on the outrageous flattery in which she indulges." This flattery, he says, is being resented by the more thoughtful of his countrymen. "Nothing . . . has been a cause of such incalculable harm to the cause of progress and truth in this country as the flattering [of] the vanity of the Indians, by referring, in season and out of season, to the greatness of their ancestors and their civilisation. Such talk only helps to keep them in a fool's paradise." Although in dense ignorance of the religion and philosophy of the Hindus, except a slight smattering derived from popular literature, "Ani Bai" hesitates not to instruct (?) the natives relative to their religion. As Mr. Saththianadhan remarks: "Mrs. Besant's acquaintance with the ancient literature of the East in the original is even less" than that of Madame Blavatsky, "but her presumption in expounding Vedic philosophy is even more astounding." Another Hindu scholar thus speaks of her assumptions: "She is extraordinary in being able to build up the most daring conclusions on the flimsiest basis of facts, with the aid of the crudest hypotheses and the most far-fetched analogies. She can talk glibly of the Vedas, the Upanishads, the Puranas, the Linga Sariras, the Akasa, and all the endless terminology of Hindu philosophy and religion as if she were a profound scholar of these subjects. But beneath all this show of knowledge one can detect that it is from a cursory perusal of translations and magazine articles that the little modicum of information she possesses has been gathered. It is, therefore, extraordinary to find that on this slender substratum of information she can pose as a leader of Hindu thought, and pretend to have crossed the ocean to instruct the Hindus and revive their ancient greatness."⁴³

³⁶ *The Path* Vol.10, June 1895, pp.99-100.

³⁷ *The Path*, Vol.10, April 1895; pp.25-26.

³⁸ *The Passionate Pilgrim, A Life of Annie Besant*, by Gertrude Marvin Williams, p.211.

³⁹ *The Passionate Pilgrim, A Life of Annie Besant*, by Gertrude Marvin Williams, p.211.

⁴⁰ *Light.*, Vol. XIV, April 14th, 1894; pp.176-177 — "Mrs. Besant and Indian Civilisation", by Wm. Emmette Coleman.

⁴¹ Col. Olcott issued a "CARD" published in *The Path*, Vol.9, May 1894, p.65, denying these alleged stories about Mrs. Besant, adding "The April *Theosophist* will contain an article by myself upon the First Besant Tour". See footnote no. 45.

⁴² *The Passionate Pilgrim, A Life of Annie Besant*, by Gertrude Marvin Williams, p.228.

⁴³ *Light.*, Vol. XIV, April 14th, 1894, pp.176-177 — "Mrs. Besant and Indian Civilisation", by Wm. Emmette Coleman.

Returning to England from India Mrs. Besant found new rumors circulating about her having converted to Hinduism and having adopted their costumes. Even before her going to India, in newspaper articles Annie Besant had been featured in cartoons. *How to Become A Mahatma* was one that circulated in September 1891 in the *St. Stephen's Review*, in which she was depicted at the various stages of her life: marrying a vicar, preaching family limitation with Bradlaugh, expounding socialism, in Hindu garb, then with Mahatmas whispering in her ear.⁴⁴ *The Theosophist* published a denial of these rumors:

In the story as to Mrs. Besant's bathing in the Ganges there was not a word of truth; it was a pure invention of hostile Anglo-Indian newspapers. Nor has Mrs. Besant appeared anywhere in Hindu dress. Nor has she been converted to Hinduism since she came to India, nor changed her position towards it.⁴⁵

In an interview by *The Westminster Budget* on May 3rd, 1895, in "the private room in Avenue-road, where in years gone by Madame Blavatsky received the privileged visitor" Mrs. Besant presented herself in "[c]reamy white silken stuffs and a pearly grey shawl of the East. . . ."⁴⁶

Mrs. Besant asserted her belief in the genuineness of the Mahatma Letters, except the Prayag Letter. In March 1895 Mr. Judge challenged her to make her view public and stated "[i]t is now time that this important point be cleared up."⁴⁷ She denied the authenticity of the Prayag Letter saying "I do not regard the letter as genuine, but I have never attributed it to H.P.B. . . ."⁴⁸ She continues:

The publication of the letter, if it should be regarded as from H.P.B., may do some harm to the Theosophical Society in India, and will certainly injure her memory, as it is in flagrant contradiction with her definite and published teachings.⁴⁹

Her conviction at the time clearly indicates her naivety regarding the genuineness of Mahatmas' messages and their teachings, and demonstrates Chakravarti's occult influence upon her.⁵⁰ Her de-



Mrs. Besant dressed with what appears to be a shawl wrapped around her in an eastern way. The photo is by O Shannessy and Co., Melbourne. (*The Westminster Budget*, May 3, 1895; p.14).

fense of the Hindus also becomes apparent. Later I will illustrate that Chakravarti's occult influence appears in her hand.

Mrs. Besant's sincerity in her believing what she did at the time was never questioned. She could therefore always walk away from any situation, either when being questioned at the podium or confronted by interviewers. Mrs. Besant always evaded being accused of being either the instigator or the target when controversy arose. Her convictions and sincerity deterred imputations.

It was during her first visit to India, while she stayed with Chakravarti, that her doubts about Mr. Judge's abilities surfaced⁵¹ and on February 6th, 1894 she wrote the President of the Theosophical Society, Colonel Olcott, to formulate and lay charges against

. . . continued on page 92

⁴⁴ *Review of Reviews*, October 1891, p.362; and *The Passionate Pilgrim, A Life of Annie Besant*, illustration facing p.224.

⁴⁵ "Annie Besant's Indian Tour." *The Theosophist*, Vol.15, April 1894, p.443fn.

⁴⁶ "MRS. BESANT AND THE MAHATMAS. HOW THEY LOOK AND HOW THEY ARE SCENTED." *The Westminster Budget*, May 3rd, 1895, p.14.

⁴⁷ *The Path*, Vol.9, March 1895, p.431.

⁴⁸ *Lucifer*, Vol.16, July 1895, p.375.

⁴⁹ *Lucifer*, Vol.16, July 1895, p.375.

⁵⁰ Mr. Judge stated that when Mr. Chakravarti was in New York in 1893, he had expressed his opinion that the letter was a "forgery or humbug". Mrs. Besant later expressed a similar view. *The Path*, Vol.9, March 1895, p.431.

⁵¹ In my soon to be published compilation of information on "The Judge Case" I will present details pointing to the fact that Chakravarti was not the only person who presented Mrs. Besant with information which convinced her to pursue having charges laid against Mr. Judge.

Sāṃkhya and the Wisdom-Religion

David Reigle

The existence of the once universal Wisdom-Religion was made known to the modern world by H. P. Blavatsky, who called its modern form Theosophy. She early on described its original form as “pre-Vedic Buddhism.”¹ Today, no one knows of any pre-Vedic Buddhism. Buddhism is thought to have originated with Gautama Buddha around 500 B.C.E., while the Vedas are much older than that. However, some intriguing indications have been found for a “pre-canonical Buddhism.” This refers to Buddhist teachings before their formulation into the known Buddhist canons. Those who have postulated the existence of pre-canonical Buddhism do not consider it to be pre-Vedic, since they still trace it to Gautama Buddha. But Buddhist texts speak of previous Buddhas, who when not taken as merely mythological could well have been pre-Vedic. This promising area of research is being pursued by my colleague Robert Hütwohl, and we may expect an article on it from him in due course. There remains, however, a great question.

The Wisdom-Religion has been described as pre-Vedic Buddhism. We have earlier reviewed the considerable evidence linking its present custodians, Blavatsky’s teachers, with Tibetan Buddhism.² In other words, from earliest to latest, we find the Wisdom-Religion associated with Buddhism. Yet its most basic teaching, presented to us as the first fundamental proposition of the Secret Doctrine, is not the teaching of any known form of Buddhism. Speaking generally, Southern Buddhism ignores any such teaching as that of an “omnipresent, eternal, boundless, and immutable principle,” while Northern Buddhism, particularly Tibetan Gelugpa Buddhism, specifically refutes it.³ And a teaching this major will be hard to recover from the fragmentary remains of pre-canonical Buddhism. So we must ask if there are any other known systems that could possibly lay claim to being pre-Vedic, and that preserve teachings we could possibly consider as being pre-Vedic Buddhism. The answer is yes, there are two such. These are the Jaina religion and the Sāṃkhya philosophy.⁴ It is to Sāṃkhya that we must turn to find the primary ramification of the first fundamental proposition of the Secret Doctrine, namely, the teaching that the universe is the result not of God or of spirit, but of matter.

“We Believe in Matter Alone”

The first fundamental proposition established by the Secret Doctrine is “An Omnipresent, Eternal, Bound-

less, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception.”⁵ Were we to stop at this, our difficulties would be minimized, since such a principle can be found in many of the Indian scriptures. It can be extracted from the Southern Buddhist Pali canon,⁶ and can be found in the Tathāgata-garbha texts of Northern Buddhism.⁷ But *The Secret Doctrine* goes on to explain that this one reality is symbolized under two aspects: absolute abstract space, and absolute abstract motion. It further describes these two aspects as pre-cosmic substance and pre-cosmic ideation, the precursors of manifested matter and spirit (or consciousness). We are cautioned not to regard these as two independent realities, but as the two facets or aspects of the one reality. Therefore when the doctrine is later summed up, this omnipresent, eternal, boundless, and immutable principle, the one reality, is called “the One homogeneous divine SUBSTANCE-PRINCIPLE.” Blavatsky explains:

It is called “Substance-Principle,” for it becomes “substance” on the plane of the manifested Universe, an illusion, while it remains a “principle” in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. . . . It is latent in every atom in the Universe, and is the Universe itself.⁸

Six years earlier, in one of the clearest and most direct statements we have of the doctrines of the Mahatmas, this was summarized by Mahatma K.H. as: “we believe in matter alone.” K.H. was explaining to A. O. Hume in a letter that they do not believe in God, and here stated what they do believe in.

If people are willing to accept and to regard as God our ONE LIFE immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer.⁹

When we speak of our One Life we also say that it penetrates, nay is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, etc.—hence *is* material, *is matter itself*.¹⁰

Matter we know to be eternal, *i.e.*, having had no beginning (*a*) because matter is Nature herself (*b*) because that which cannot annihilate itself and is indestructible exists necessarily—and therefore it could not begin to be, nor can it cease to be (*c*) because the accumulated experience of countless ages, and that of exact

science show to us matter (or nature) acting by her own peculiar energy, of which not an atom is ever in an absolute state of rest, and therefore it must have always existed, *i.e.*, its materials ever changing form, combinations and properties, but its principles or elements being absolutely indestructible.¹¹

In other words we believe in MATTER alone, in matter as visible nature and matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its life, and which nature draws from herself since she is the great whole outside of which nothing can exist.¹²

The existence of matter then is a fact; the existence of motion is another fact, their self existence and eternity or indestructibility is a third fact. And the idea of pure spirit as a Being or an Existence—give it whatever name you will—is a chimera, a gigantic absurdity.¹³

An important article by the same author written just previously and published at that same time, “What Is Matter and What Is Force?,” concludes with the same idea:

Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element — LIFE — Spirit or Force at its *negative*, Matter at its *positive* pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe — Nature, Svabhavat or INDESTRUCTIBLE MATTER.¹⁴

Most people assume that it is spirit that generates matter, not vice versa. A correspondent to *The Theosophist* magazine, where the above quoted article was published, did so in a letter a few months later. Blavatsky replied:

Nor do we believe that “Spirit breathed out Matter;” but that, on the contrary, it is *Matter which manifests Spirit*.¹⁵

In the following months she would return to this topic:

. . . the Arhat esoteric doctrine teaches that (1) “Matter and Life are equally eternal and indestructible,’ for—they are one and identical; the purely subjective—hence (for physical science) unprovable and unverifiable—matter becoming the one life or what is generally termed ‘Spirit’.”¹⁶

And again:

. . . the Eastern Occultists hold that there is but one element in the universe—infinite, uncreated and indestructible—MATTER; which element manifests itself in seven states. . . . *Spirit* is the highest state of that matter, they say, since that which is neither matter nor any of its attributes is—NOTHING.¹⁷

By the time she wrote *The Secret Doctrine* a few years later, she had come to prefer the term “substance” as being more accurate and less misleading than “matter.”

In strict accuracy—to avoid confusion and misconception—the term “Matter” ought to be applied to the aggregate of objects of possible perception, and “Substance” to *noumena* . . .¹⁸

The Occultists, who do not say—if they would express themselves correctly—that *matter*, but only the *substance* or *essence* of matter, is indestructible and eternal (*i.e.*, the Root of all, *Mūlaprakṛiti*). . . .¹⁹

As just seen, she also used the Sanskrit equivalent “*mūlaprakṛiti*,” since this Sāṃkhya term was familiar to many readers, and was more precise than either “matter” or “substance.” Her teachers had also used the term “*mūlaprakṛiti*” in their letters:

The One reality is *Mulaprakṛiti* (undifferentiated Substance)—the “Rootless root”. . . .²⁰

So when she gave the first fundamental proposition of the Secret Doctrine, she explained its aspects using the terms “pre-cosmic substance” and “*mūlaprakṛiti*” rather than “matter.” She also used the Vedānta term “*parabrahman*” to refer to the omnipresent, eternal, boundless, and immutable principle as such.²¹ It is important to keep in mind that these are not two different things, but that *parabrahman* only refers to *mūlaprakṛiti* or cosmic substance in its primary state of abstract potential objectivity.

During the period of Universal Pralaya [the dissolution of the universe], Cosmic Ideation is non-existent; and the variously differentiated states of Cosmic Substance are resolved back again into the primary state of abstract potential objectivity.²²

Thus a casual reader, not knowing this, could easily take the following passage of *The Secret Doctrine* as teaching that spirit manifests as matter, which as we have seen above is not the case.

At the commencement of a great Manvantara [manifestation], Parabrahman manifests as *Mūlaprakṛiti* and then as the Logos.²³

Blavatsky goes on in the same passage to again reiterate that matter precedes spirit, here termed force, at the same time pointing out that it is unnecessary to weave too fine a cobweb of subtleties when speaking of the order of succession of cosmic ultimates. This explains why she has not stressed this point in *The Secret Doctrine*, although she had spoken of it earlier.

Force, then, does not emerge with Primordial Substance from Parabrahmic Latency. . . . Force

thus is *not synchronous with the first objectivation of Mūlaprakṛiti*. But as, apart from it, the latter is absolutely and necessarily inert—a mere abstraction—it is unnecessary to weave too fine a cobweb of subtleties as to the order of succession of the Cosmic Ultimates. Force *succeeds* Mūlaprakṛiti; but, *minus* Force, Mūlaprakṛiti is for all practical intents and purposes non-existent.²⁴

As we have seen, *parabrahman* is the one substance-principle as a principle, and *mūlaprakṛiti* is the same substance-principle as substance.

The first fundamental proposition of the Secret Doctrine, an omnipresent, eternal, boundless, and immutable principle, the one reality, and the one homogeneous divine substance-principle, remains a principle in beginningless and endless abstract space, and becomes substance on the plane of the manifested universe. Thus for us, it is “matter alone.” In the plain words of a hitherto secret commentary:

It is Substance to OUR spiritual sight. It cannot be called so by men in their WAKING STATE; therefore they have named it in their ignorance ‘God-Spirit.’²⁵

The Fundamental Doctrine of Sāṃkhya

This distinctive teaching from the Wisdom-Religion once called pre-Vedic Buddhism and now called Theosophy, that the universe is matter alone, is the fundamental doctrine of the Sāṃkhya system. Of all known systems, only Sāṃkhya teaches this. It is not taught by any school of Buddhism, nor is it taught by other Hindu schools. Indeed, all these schools have found in Sāṃkhya a favored target for their criticisms. Sāṃkhya has been around for so long that, except the system it is paired with, *yoga*, it has been refuted by practically all other Indian systems. For centuries now it has had no adherents of its own to defend it.

So what is Sāṃkhya? Sāṃkhya is now found in Hinduism as one of the six *darśanas*, worldviews, or systems of philosophical thought. It is studied along with the other five *darśanas*, but as just mentioned, for centuries it has had virtually no followers of its own. However, things were not always this way. It was once the prevailing worldview throughout ancient India. It is taken for granted in the epic, *Mahābhārata*, including the *Bhagavad-gītā*, and in the Purāṇas. It is found in the ancient medical work of Caraka. It is shown in the *Buddha-carita* being taught to the young Gautama in his quest for enlightenment. It is considered to be the original *darśana*, and its propounder, the sage Kapila, to be the first knower (*ādi-vidvān*). Although it is not normally considered to be pre-Vedic, its mythological origins

could easily place it there. Indeed, the *Yukti-dīpikā* Sāṃkhya commentary, when giving the traditional lineage of the teaching,

boldly declares in this connection that the Śāstra [Sāṃkhya] was promulgated by Kapila at the beginning (of creation), hence it is not possible like [in] other systems of thought, to enumerate its lineage of teachers even in [a] hundred years.²⁶

It has become customary to refer to Sāṃkhya as dualism, since it posits two eternal principles: *prakṛti* or matter, and *puruṣa* or spirit. However, it does not refer to itself as dualism, nor was it called dualism in the fourteenth-century summary of various systems, the *Sarva-darśana-saṃgraha* by Mādha-vācārya. Further, Sāṃkhya scholar Gerald Larson points out that it is not dualism in any normal sense of the word, since the whole universe, including intelligence (*buddhī*), self-consciousness (*ahaṃkāra*), and mind (*manas*), all derive solely from *prakṛti* or matter.²⁷ The role of *puruṣa* or spirit, which he terms pure contentless consciousness, is mere passive presence (*sākṣitva*), since it cannot think or act. Finally, it is well-recognized that we do not have the Sāṃkhya system in its completeness. Its original works such as the *Ṣaṣṭitantra* are referred to in extant texts, but are no longer available. Certain of the extant texts attribute to Sāṃkhya the teaching of *brahman*, which could refer to the unity of *prakṛti* and *puruṣa*.²⁸

If Sāṃkhya is indeed a direct teaching from the Wisdom-Religion, as it appears to be, we know that it cannot ultimately be dualistic. The oneness of all life is stressed repeatedly as a basic Theosophical teaching. The Mahatma K.H. specifically refers to the unity of matter and spirit, *prakṛti* and *puruṣa*:

The conception of matter and spirit as entirely distinct, and both eternal, could certainly never have entered my head, however little I may know of them, for it is one of the elementary and fundamental doctrines of Occultism that the two are one, and are distinct but in their respective manifestations, and only in the limited perceptions of the world of senses.²⁹

It is entirely possible to write a treatise on Sāṃkhya, which deals with *prakṛti* and *puruṣa*, completely taking for granted the fact that they are ultimately one, and therefore never mentioning that fact separately. We would assume that this is exactly what Īśvara-kṛṣṇa did in his *Sāṃkhya-kārikā*, the basic textbook of the Sāṃkhya system.³⁰ As stated in Blavatsky’s explanations of the first fundamental proposition of the Secret Doctrine, once we pass in thought from this absolute principle, duality supervenes in the contrast of spirit and matter. It is

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The Initiation Procedure Within the Great Pyramid of Giza, Egypt:

Original Theosophy Challenges the Mausoleums-Dogma of the Egyptologists

Part II

Abhinyano

Our Egyptian neophyte, in the sarcophagus of the King's Chamber, had also established this supra-psychological, yogic union, and this is so beautifully illustrated in Sixth Division of the *Am-Tuat* book.*

The priests take him out of the sarcophagus, still in the state of Samadhi after three days and three nights, and carry his body through the passages of the pyramid into a room of a temple, which stood in ancient time directly in front of the secret entrance of the Descending Passage. This temple, as HPB writes, had a room with a big window towards the East, and when the first rays of the Sun touched the face of the still entranced new Initiate, he awoke:

In Egypt [his body] was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced Candidate, who awoke to be initiated by Osiris [Asar] and Thoth, the God of Wisdom. . . . [I]n reality the Spirit-Sun within [his own Monad or Atma-Buddhi and Higher Manas: Buddhi-Manas] enlighten[s] the newly-born man [and new Initiate]. (*SD II*, p.589)

Such a Full-Initiate had several options. Since he had won the right to enter the "Watery Abyss", the "Ocean of Immortality", Nirvana or Space, he could either as a Khepe-Ra (Dharmakaya, Spiritual Astronaut or Planetary Spirit) *de facto* step over the "threshold of Nirvana" into Space in his self-created vehicle or Robe, made from Phlogiston, Akasha or Nuclear Energy, and "rove the interstellar spaces in full consciousness . . ." (*Mahatma Letters*, p.43) or:

[R]efuse to pass into the Nirvânic state or "don the *Dharmakâya* robe [in Egypt as a Khepe-Ra] and cross to the other shore," as it would then become beyond [his] power to assist men even so little as Karma permits. [As a Nirmanakaya, he would] prefer to remain invisibly (in Spirit, so to speak) in the world, and contribute toward man's salvation by influencing them to follow

the Good Law, *i.e.* lead them on the Path of Righteousness. (*The Voice of the Silence*, p.95)

This would mean that such an adept would—in his Nirmanakaya Robe—influence certain men and women from the Astral plane, and this is done more often than one may think.

The Initiate could also use again his present body, his vehicle, and return to the Living as a member of the inner circle of the Hierophants to teach other neophytes. He may be an adviser to the Pharaoh in religious and even political matters, always having the benefit of mankind at heart.

There exists a third option which the Buddha himself used. He allowed his monad, his Dhyani-Buddhi part, or Atma-Buddhi, to enter Nirvana, but he left his "middle part"—his Manas *per se* and Buddhi-Manas or his "Bodhisattva"—in Devachan, from which re-incarnation is still possible. In *The Secret Doctrine*, we have the unique semi-esoteric teaching about "The Mystery of the Buddha"—a sublime doctrine, which only Theosophy possesses in the Western World. It is as follows:

The Dhyâni Buddha [as the Monad Atma-Buddhi], when the world needs a human Buddha, "creates" through the power of Dhyâna (meditation, omnipotent devotion) [by the discipline of Royal Yoga], a mind-born son—a Bodhisattva—whose mission it is after the physical death of his human, or Manushya-Buddha, to continue his work on earth till the appearance of the subsequent Buddha. . . . The Bodhisattva replaces in him the Kârana Sharira, the Ego principle [Manas *per se* and Buddhi-Manas], and the rest correspondingly; and it is in this way that Esoteric Philosophy explains the meaning of the sentence that "by virtue of Dhyâna [or abstract meditation] the Dhyâni-Buddha [the Buddha's Spirit or Monad] creates a Bodhisattva," or the astrally clothed Ego [Manas and Buddhi-Manas] within the Manushya-Buddha. Thus, while the Buddha merges back into Nirvâna whence it proceeded,

* The neophyte is drawing to himself with his right hand which is raised above his head, the beetle (scarab) of Khepe-Ra, which is of the type of regeneration, new divine birth, or resurrection. This is the transformation into an initiate.

the Bodhisattva remains behind to continue the Buddha's work upon earth. (*SD* III, pp.378-79)

This esoteric doctrine is so beautifully worked into stone on the highest terrace (called the Arupadhatu) of the Borobudur Pyramid in Java, recently restored. It has become a tourist attraction because of its beauty and Buddhist-teachings. This monument shows the ageless expression of human yearning for the Eternal and is actually a much better document of Ancient Wisdom and Liberation-discipline than the Great Pyramid of Giza, since the teachings are intact and are visible on square galleries, containing innumerable bas-reliefs on both sides of ballustrated corridors. In the case of the Great Pyramid there are no bas-reliefs or paintings. The Initiates removed everything belonging to the Mysteries when the Pyramid was sealed. But we have the wall-paintings in the tombs of the Pharaohs in the Valley of the Kings. These paintings contain the secrets of the initiation into the Egyptian Mysteries as we know them today—*The Book of Gates* and the *Am-Tuat* book.

Illustration XII of *The Book of Gates* depicts the entry into the “Watery Abyss” or Nirvana as follows: The Khepe-Ra [the Full-Initiate] steps out of his body and out of the realm of the earth via his own stratum of the Unconscious or the autonomic brain and nervous system. He does it in the state of Samadhi by his powerful will and Yoga concentration. The Khepe-Ra himself as the Initiate is represented by the symbol of the scarabaeus sacer, the holiest emblem in Egypt (the beetle).* The Dharmakaya robe of the Initiate is the flaming Matet Sektet-boat, which the Sky-god Nu raises up with both arms. In the boat are, with the Khepe-Ra (beetle), his helpers and the goddesses Isis and Nephthys. The Scarab (Initiate) moves up and rolls in front of him the sun (his own Monad or Atmu-Horus or Atma-Buddhi) which is received by the goddess Nut. The latter stands upon the head of Asar (Osiris), here in his highest aspect (possibly as Para-Brahman or Para-Atman). The body of Asar forms a circle, denoting that this Khepe-Ra, the Full-Initiate, has completed the “Circle of Necessity” and is now in the “Watery Abyss” (Nirvana, Space) as a Divine Astronaut, Dharmakaya and Planetary Spirit.

Master Kuthumi has described in *The Mahatma Letters* this most occult event of a fully liberated and enlightened Adept:

When our great Buddha—the patron of all adepts, the reformer and the codifier of the occult system, reached first *Nirvana* on earth, he became a Planetary Spirit; *i.e.*—his spirit [Monad

or Atma-Buddhi] could at one and the same time rove the interstellar spaces in *full consciousness*, and continue at will on Earth in his original and individual body. For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its body [Prana and Kama-Manas]. By the way, that is the highest form of adeptship man can hope for on our planet. But it is as rare as the Buddhas themselves, the last Khobilgan who reached it being Sang-Ko-Pa [Tsong-Kha-pa] of Kokonor (XIV Century), the reformer of esoteric as well as of vulgar Lamaism. . . . The planetary Spirit of that kind (the Buddha like) can pass at will into other bodies—of more or less etherialised matter, inhabiting other regions of the Universe. There are many other grades and orders, but there is no *separate* and eternally constituted order of Planetary Spirits. (*The Mahatma Letters*, pp.43-44)

Such a Planetary Spirit or Khepe-Ra does not need an expensive, mechanical spaceship, because he had created—during his initiation—a vehicle, made of solar energy. This process is very veiled of course as demonstrated in the 8th and 9th divisions of the *Am-Tuat* book, where weaving instruments can be seen, which are allegorically and figuratively denoting that a “fiery robe” or “vehicle made from Akasha” (Fohat, Daiviprakriti or primordial, homogeneous solar LIGHT or Phlogiston) is being “woven” for the Khepe-Ra [or Nirvanin and Dharmakaya]. Even in the USA such hints of “weaving instruments” can be found in the Initiation-Temple-Kivas, located in the much misunderstood “pueblos” of Chaco Canyon in New Mexico, where also a mysterious “robe” was being “woven” by the neophytes of the Mysteries. Indeed, these Anasazi-pueblos have, so far, never been understood properly by the materialistic and agnostic physical scientists. In reality—from the esoteric standpoint—the “pueblos” served as monasteries, ashrams, viharas, mystery-schools and the Great-Kiva-temples with their two sarcophagi as initiation-chambers similar to the King's Chamber of the Great Pyramid in Egypt. Thus the initiation-ritual of the arcane Mysteries was known to the Toltec-an Anasazi!

All this is a very delicate and very subtle knowledge, and more citations are necessary in order to make it better understood:

The bodies of the Planetary spirits are formed of that which Priestley and others called Phlogis-

* The Scarab is a dung-eater (coprophagos), which represents the man who works himself out of his material body (represented by the dung the beetle larva must feed on and transform) by heroic efforts during initiation, changing his inner nature (first egg, then larva, finally new beetle) and flies free from his material prison into the Sun as a “resurrected and liberated” spiritual astronaut — Khepe-Ra, Dharmakaya, Planetary Spirit.

ton and for which we have another name [Fohat, Daivi-prakriti; we would call it today Nuclear Energy]—this essence in its highest seventh state forming that matter of which the organisms of the highest and purest Dyans [Dhyani Chohans, Dhyani Buddhas, Khepe-Ras, Nirvanins, Dharmakayas] are composed. . . . (*Mahatma Letters*, p.56)

These “bodies” or “robes” are very well known to the learned theosophist and can be studied in Geoffrey Barborka’s *Divine Plan* under the title: “The Three Glorified Vestures.” HPB gives a short description of these “Buddhic bodies” in her famous work *The Voice of the Silence*:

The three Buddhic bodies or forms are styled:—

- 1) *Nirmānakāya*.
- 2) *Sambhogakāya*.
- 3) *Dharmakāya*.

The first is that ethereal form which one would assume when leaving his physical he would appear in his astral body—having in addition all the knowledge of an Adept. The *Bodhisattva* [here: our neophyte] develops it in himself as he proceeds on the Path [of initiation]. Having reached the goal [arriving at the threshold of the “Watery Abyss” or Nirvana] and refused its fruition [by not stepping over the threshold directly into Nirvana or Space], he remains on Earth, as an Adept; and when he dies, instead of going into Nirvāna, he remains in that glorious body [in his Nirmanakaya-Sambhogakaya vesture] HE HAS WOVEN FOR HIMSELF [emphasis mine] *invisible* to uninitiated mankind, to watch over and protect it [or he may use again his old physical form, if he so desires].

Sambhogakāya is the same, but with the additional lustre of “three perfections,” one of which is entire obliteration of all earthly concerns.

The *Dharmakāya* body is that of a complete Buddha, *i.e.*, no body at all, but an ideal breath [of *Fohatic* or *Akashic* Fire and Light]: Consciousness merged in the Universal Consciousness, or Soul devoid of every attribute. Once a *Dharmakāya* [*Khepe-Ra* or Planetary Spirit], an Adept or Buddha leaves behind every possible relation with or thought for this earth. Thus, to be enabled to help humanity, an Adept who has won the right to Nirvāna [Space], “renounces the *Dharmakāya* body” in mystic parlance; keeps, of the *Sambhogakāya*, only the great and complete knowledge, and remains in his *Nirmānakāya* body. The esoteric school teaches that Gautama Buddha with several of his Arhats [such as the Arhats Morya and Kuthumi] is such a *Nirmānakāya*, higher than whom, on account of the great renunciation and sacrifice

to mankind there is none known. (*Voice*, pp.96-97)

But let us return to the Egyptian Mysteries.

There is one ceremony which is of considerable interest to the Egyptologists, namely the ritual of “the Opening of the Mouth and Eyes,” which was performed when the power of government was transferred to the new Pharaoh after the death of the old one. One can see this ritual even on the wall of the tomb of Tut Ankh Amon and in the tomb of Pe-ta-Amen-Apt in the Valley of the Kings. But this ritual was exoteric and was done in public. The real and esoteric ritual of “the Opening of the Mouth and Eyes” was performed when the old Initiator had decided to give the new and young Initiate the “Last and Supreme Word.” Again it is HPB who mentions the ritual in her careful and suggestive way:

Clothed with his Anandamayakosha, the body of bliss [Buddhi and Buddhi-Manas]—the Srotāpanna [the new Initiate] remained there where we have no right to follow him [within the realm of his Unconscious in the Samadhi-state], and upon returning—received the *Word*, with or without the “heart’s blood” of the Hierophant.

Only in truth the Hierophant was never killed—neither in India nor elsewhere, the murder being simply feigned—unless the Initiator had chosen the [new] Initiate for his successor and had decided to pass to him the last and supreme WORD, after which he had to die—only one man in a nation having the right to know that word. Many are those grand Initiates, who have thus passed out of the world’s sight, disappearing. . . .

But he died, he was not killed. For killing, if really done, would belong to black, not to divine [White] Magic. It is the transmission of light, rather than a transfer of life, of life spiritual and divine, and it is the shedding of Wisdom, not of blood. (*SD* III, pp.272-73)

And further in the footnote:

“At the last moment of the solemn ‘new birth,’ the Initiator passed ‘the word’ to the [new] initiated, and immediately after the latter had a weapon [the *ur-hekau*-instrument, made of a sinuous piece of wood, one end of which is in the form of a ram’s head, surmounted by a *uraeus*-snake] placed in his right hand, and was ordered *to strike*. . . .” Weapon and killing must be understood in their allegorical sense. (*SD* III, p.273fn)

With all these subtle informations the entire ritual, which took place within the room of the Pyramid-temple (originally in front of the secret entrance to the Descending Passage), can be now given in detail.

After the successful and thus new Initiate was carried during the night of the approaching third day from the King's Chamber into the temple in front of the Pyramid, and the beams of the rising Sun struck the face of the still entranced man, reclining on a bed, he awoke and stood up. The old Hierophant and main-initiator asked his priests to step back and form a circle around him and the new Initiate, his successor and 'spiritual son'. The priests had to be witnesses of this important theurgic ritual, but had to be far enough away that they would not be able to hear the sound of the Word. The old Hierophant took now the new Initiate to his chest and at the moment the cheek of the old Hierophant touched the cheek of his chosen successor, he whispered the 'Sound of the Word' into his ear. The SUPREME WORD and the POWER OF THE SUN was thus transmitted. Then the old Hierophant stepped back, took the ur-hekau-instrument, the mysterious hatchet, gave it to his successor and ordered him to strike him with it on the head. The new Hierophant did exactly that by tapping gently the old one on his temple. Symbolically it would mean that the old Hierophant had to die immediately. The latter said good bye to his priests, reclined on a bed, withdrew according to the *modus operandi* of Tulku, his Manas (Buddhi-Manas-principle), but also his Prana (*vis vitalis*), together with the *linga shariram*, the 'etheric double' or the protoplasmic duplicate of the solid physical body—an occult theurgic operation and *siddhi*—at which point the old Hierophant promptly died.

The Monad of the Hierophant, his *Dhyani-Buddha*-part or *Atma-Buddhi*, went as a *Khepe-Ra*, *Dharmakaya* and Planetary Spirit into the 'Watery Abyss', Nirvana, Space, but his 'middle Principles' (Manas and Buddhi-Manas) returned to *Sekhet Hetepet* (Sekhet Aanru, Devachan), from which it could associate itself with the new Hierophant, in case it was necessary. The latter then 'became endowed with a double life.' In *Isis Unveiled*, we read that:

The High Hierophant alone knew how to perform this solemn operation by infusing his own vital life and astral soul [Manas *per se* and Buddhi-Manas] into the adept [by *Dhyana* meditation and the *Tulku-siddhi*], chosen by him for his successor, who thus became endowed with a DOUBLE LIFE [emphasis mine].
(*Isis Unveiled* II, pp.564-65)

For what purpose?

It was an old tradition in Egypt—long before the time of the 'warrior-king'—that the leading Hierophant, a Full-Initiate, always had been the *de facto* ruler of the land. He made the laws, planned and ordered the construction of the pyramids, was the head of the all powerful solar theocracy and maintained the

Mystery-schools. The pharaoh was his creature, his right hand, and he allowed that the masses adored him. Thus he was the power behind the throne! After he had chosen his successor, he worked *post mortem* as the mentor of the new Initiate and leading Hierophant in such a way that he—in important matters of state—acted as a counselor. When the work was done, the 'astral body' (the *Manas* and *Buddhi-Manas* principle) would step back and return to *Sekhet-Aanru*. This is the so-called 'double life' also known as the *Tulku-siddhi* (Ego-transference), an occult Theurgy, which the learned Theosophist knows in regard to the relationship of our Masters Morya and Kuthumi with HPB. In this manner, large portions of both *Isis Unveiled* and *The Secret Doctrine* were written!

Getting finally to the end of this paper two more citations shall be given:

The pure monad, the "god" [*Ra*] incarnating and becoming *Chrestos* [the suffering neophyte *Afu-Ra* and 'Man of sorrows'], or man, on his trial of life, a series of those trials [in the Mystery-schools and in the Great Pyramid] led him to the *crucifixion of flesh*, and finally into the Christos Condition [as a *Khepe-Ra*, *Dharmakaya* and Planetary Spirit]. (*HPB Collected Writings* VIII, p.201fn)

Monsieur S. Lancri, a French Theosophist, read a paper during a meeting of the Theosophical Society in London, 1977 with the title "The Occultism of Ancient Egypt". He said:

There is no doubt that the allegory of the journey of [the god] Ra, the Sun [as they are being illustrated and described in the 'Book of Gates' and the *Am-Tuat* book], was connected with the teachings [and disciplines] given during Initiation in the Egyptian sanctuaries [and Mystery schools].

There was a close relationship between India and Egypt. This is proven by the historical invasion of Egypt by a large mass of people from Southern India and Sri Lanka under the leadership of Manu Vina, known to the Egyptologists as Menes. These East-Indians were called '*Schesoo-Hor*', the 'servants of Horus', and their conquest is engraved in the walls of the Temple of Edfu, south of Luxor (HPB described this historical fact in *Isis Unveiled* I, p.627 and *The Secret Doctrine* II, p.450).

But before the colonization of Egypt by these Eastern Indians, there were the dynasties of Divine Kings, followed by dynasties of Heroes in Egypt. They may have been of Atlantean origin, and since the Atlan-

. . . continued on page 94

* A "Sidereal year . . . is equal to 25,868 of our solar years." (*SD* II, p.345)

Gerhard Karl Rohde (Abhinyano)

August 31, 1913 - October 8, 2000



Gerhard was born in Germany, the second of nine children of a catholic family. He attended a classical high school that emphasized Latin and Greek. This boarding school was run by Jesuit Priests and included sadistic corporal punishment and a very unhealthy diet. During this time he became severely ill. Numerous doctors were unable to diagnose or treat his condition but he found one doctor who took him into his home for several months and healed him with a very strict vegetarian diet, which he had maintained right up to his death. This doctor also introduced him to theosophy. Gerhard's intense fascination with theosophy made him a student of the subject for the rest of his life. His extensive library attests to his studies of philosophy, ancient history, religions and archeology.

Gerhard met his wife, Christa, right after his release from a Russian prisoner-of-war camp. He then was a medical student at the University of Marburg. They were married in 1947 in Marburg, moved to the United States in 1952 and settled in Southern California. In 1968 they bought an acre plus of virgin bush land which they developed into a beautiful parklike atmosphere. Growing there today are all kinds of fruit trees, from avocado, orange, grapefruit and lemon to peach, nectarine and even banana. About 30 palm trees give the place the southland touch.

There have been many international visitors over the years at the Rohde home including Buddhist monks from Thailand, Tibet, England and Australia. The home is a testament to this oriental influence through its furniture, carpets, Buddha and Kuan Yin statues and pictures, as well as pictures of H.P.B. and her teachers—Mahatma K.H. and Mahatma Morya. One visitor in particular, Achan Sumedho—born in the U.S.—studied many years in monasteries in Thailand and is now the head of the British Buddhist Organization headquartered in Chichester, England. He officially initiated Gerhard and Christa into Buddhism and gave them Buddhist names. Since then Gerhard wrote under the name ABHINYANO (meaning highest knowledge).

He was clairvoyant and recorded his visions regularly. He knew about Kennedy's assassination several weeks before it happened. He also knew he would leave his own body at the age of 87.

Over the years he had been a regular contributor to vegetarian and theosophical magazines in Germany and North America. His book about the initiation of the mysteries of the Egyptian pyramids was published in Germany in 1994. Another book on Theosophy and Vegetarianism will go to press next year at the Adyar Verlag in Germany. In addition, Gerhard wrote many articles in German and English. You can find some of his works in *High Country Theosophist*, *The Eclectic Theosophist*, and *Fohat* and they included such titles as "Borobudur", "Mystery of the Anasazi Keepers", and "Yoga-Meditation."

His hobbies included archeology and tennis. The former gave rise to many travels. He and his wife Christa visited many archeological sites in the U.S., in Mexico and in Egypt. His other hobby of tennis kept him in good shape. He played regularly until the age of 85 when he had his first heart attack. But even after that he was still very active and did most of the watering on their property. According to his wishes, his body was cremated and his ashes were scattered among the ice plants under the ranch's palm trees.

Gerhard had many theosophical influences over his life but referred to Geoffrey Barboroka as a "personal friend and teacher." He battled hard for theosophy and was willing to assist any serious student, including bringing a young German student into his home for an extended period and introducing her to the study of theosophy. He did not, however, have time or patience for hypocrisy, especially among those who should know better. This and his commitment to theosophy perhaps led some to mistake a sometimes acerbic exterior for intolerance, and missed seeing a man who had the heart of a true theosophist and who was very willing to walk with those in quest of the "Highest Knowledge".

Fohat had with Gerhard over these few years, a correspondence that was frank and honest and always full of heart. Gerhard was an earnest student of history and there was a great deal to be learned about some of the more obscure periods of history in these letters. *Fohat* has lost a good friend and ally and he will be sadly missed.

"The Bhikkhu who delights in vigilance, who regards negligence with abhorrence, advances, consuming all subtle and gross fetters, like the fire." — *Dhammapada*, Canto II, 31

. . . **Besant** continued from page 83

Mr. Judge, the Vice-President of the Society. During her condemnation of Mr. Judge, she accused him of writing missives (bogus Mahatmic messages) on margins of letters and, therefore, of fraud. Mr. Basil Crump, Barrister-at-Law, reviewed her prosecutor's brief and declared it a sad failure. He stated:

If this case were being tried before a proper tribunal, there would certainly be no defence required. But, alas! it is being tried by lynch-law. And what *proof* have we in this 'brief'? . . . THERE IS NO PROOF.⁵²

She could not produce documentary evidence⁵³ in support of her accusations, claiming that she had

⁵² *The Case Against W.Q. Judge*, 4 page circular, May 5th, 1895.

⁵³ I am also going to present in my compilation of "*The Judge Case*" what was considered exhibit "A" in Annie Besant's charges against W.Q. Judge.

. . . **Samkhya** continued from page 86

therefore only to be expected that a system would arise to deal with reality from this standpoint, just as we have another system to deal with reality from the standpoint of ultimate unity.³¹

The Sāṃkhya teaching of *puruṣa*, or spirit, is of course analogous to the Theosophical teaching of cosmic ideation, the other aspect of the one reality. Sāṃkhya posits a plurality of *puruṣas*, spirits or souls. However, in a few places *puruṣa* is said to be one.³² Modern scholars have considered these to be wrong or unreliable readings. But *The Secret Doctrine* explains that spirit is a compound unity; that is, both one and many:


. . . *Īśvara* or *Logos* is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads, *plus* their *divine* reflection, which emanate from, and return into, the *Logos*, each in the culmination of its time.³³

This teaching of spirit as both one and many reaches its logical conclusion in the important doctrine of the Wisdom-Religion: the teaching of the preservation of individuality even when merged in unity.

. . . I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man's spirit while not individual *per se*, yet preserves its distinct individuality in Parinirvana. . . .³⁴

The fundamental doctrine of Sāṃkhya is the universe as *prakṛti* or matter. It posits the evolution of the universe from the principle (*tattva*) of *prakṛti*, when in proximity with the inactive *puruṣa* or spirit (as if this were mere polarity). *Prakṛti* then evolves

destroyed all messages and letters before leaving for Australia. How, therefore, can one believe her claims, after HPB's death, that she saw the Masters? How can one sort the facts of a truly occult experience from a magnetization or other external influence? How can one appraise Annie Besant's good intentions? Did HPB make an error of judgment or did she provide Mr. Judge with an accurate appraisal of Mrs. Besant?

In Part II we shall look at what evidence can be found in Annie Besant's palm. 

into twenty-three other principles of matter, together comprising the universe. This, the system of Kapila, founder of Sāṃkhya, and the system of Manu, are specifically stated to be the basis of the Theosophical teachings on evolution:

It has been repeatedly stated that evolution as taught by Manu and Kapila was the groundwork of the modern teachings [of *Esoteric Buddhism*, as opposed to Darwinism]. . . .³⁵

Both Occult and Eastern philosophies believe in evolution, which Manu and Kapila give with far more clearness than any scientist does at present.³⁶

Although these teachings on matter and on evolution are not found in Buddhism, there do exist similarities between Sāṃkhya and Buddhism. In fact, some of these are so marked that earlier Western scholars long discussed the question of Sāṃkhya influence on Buddhism. For example, the first verse of the *Sāṃkhya-kārikā* states that the reason for undertaking this inquiry, that is, the rationale of the Sāṃkhya system, is suffering (*duḥkha*). This, of course, is the first Noble Truth of Buddhism. The text also indicates that scriptural means are insufficient to get rid of suffering, so it proceeds to use reasoning rather than scriptural authority to determine how to do this. Again, this emphasis on use of reasoning is a distinctive characteristic of Buddhism. It has also been noticed that Gautama Buddha's birthplace is named Kapila-vastu, the place of Kapila (founder of Sāṃkhya). More recently, research on Sāṃkhya has moved away from comparisons with Buddhism. At about the same time that research on pre-canonical Buddhism began, an important book on early or pre-classical Sāṃkhya was published,³⁷

though it did not attempt to link Sāṃkhya and Buddhism. Sāṃkhya and Buddhism as we now know them are thus seen to have both significant similarities and significant differences.

Conclusion

In conclusion, we do not say that Sāṃkhya is pre-Vedic Buddhism, but we do say that Sāṃkhya is a major piece of the ancient Wisdom-Religion now found nowhere else. It is the only place we find the universe described as matter alone. In accord with the first fundamental proposition of the Secret Doctrine, an omnipresent, eternal, boundless, and immutable principle, the one reality, the one sub-

stance-principle, Sāṃkhya teaches the manifested universe as substance. The only way to get this teaching in Buddhism is to understand *śūnyatā*, emptiness, as substance. There is reason for a student of *The Secret Doctrine* to do this,³⁸ but we do not expect any Buddhists to accept this. Even this would still not give us the doctrine of the evolution of the universe taught in the Wisdom-Religion, and taught in Sāṃkhya. Only in Sāṃkhya do we find the doctrine of *prakṛti*, matter or substance, and its evolution as the universe. So it is to Sāṃkhya that we must turn to trace this distinctive teaching of the Wisdom-Religion, the outcome of its first fundamental proposition.

NOTES

1. *Isis Unveiled*, by H. P. Blavatsky, 1st ed., 1877; rev. ed. [by Boris de Zirkoff] (pagination unchanged), Wheaton, Illinois: Theosophical Publishing House, 1972, vol. 2, pp. 123, 169, 639.
2. "Theosophy and Buddhism," by David Reigle, *Fohat*, vol. 4, no. 1, Spring 2000, pp. 14-17, 22-23.
3. There is in Buddhism a famous group of questions pertaining to teachings such as this, that the Buddha refused to answer. These begin, as found in the Pali canon: (1) Is the universe eternal, or (2) is it not eternal? (3) Is the universe finite, or (4) infinite? While a similar group is also found in Northern Buddhism, it seems that the Southern Buddhists took them to heart. They frequently cite the story from the *Cūla Māluṅkya Sutta* of a person wounded by an arrow, who wanted to know what kind of arrow it was, where it came from, who shot it, etc., before being treated for the wound. For the Tibetan Gelugpa direct refutation of an absolute principle or essence, see by Tsong-kha-pa: *Emptiness in the Mind-Only School of Buddhism: Dynamic Responses to Dzong-ka-ba's The Essence of Eloquence: I*, by Jeffrey Hopkins, Berkeley, Los Angeles, London: University of California Press, 1999; *The Nature of Things: Emptiness and Essence in the Geluk World*, by William Magee, Ithaca, New York: Snow Lion Publications, 1999.
4. On Jainism, see: *Isis Unveiled*, vol. 2, p. 322-323.
5. *The Secret Doctrine*, by H. P. Blavatsky, 1st ed., 1888; [ed. by Boris de Zirkoff] (pagination unchanged), Adyar, Madras: Theosophical Publishing House, 1978, vol. 1, p. 14.
6. For example, Khuddaka Nikāya, *Udāna*, 81: O monks, there is an unborn, unoriginated, uncreated, un compounded; and if there were not this unborn, unoriginated, uncreated, un compounded, no escape would be possible from what is born, is originated, is created, is compounded.
7. For example, *Ratna-gotra-vibhāga*, 80: It is not born, does not die, is not afflicted, and does not grow old, because it is permanent, stable, quiescent, and eternal.
8. *The Secret Doctrine*, vol. 1, p. 273.
9. *The Mahatma Letters to A. P. Sinnett*, compiled by A. T. Barker, 1st ed., 1923; 3rd rev. ed., Adyar, Madras: Theosophical Publishing House, 1962, p. 53; arranged in chronological sequence by Vicente Hao Chin, Jr., Quezon City, Metro Manila: Theosophical Publishing House, 1993, p. 270.
10. *The Mahatma Letters*, 3rd. ed. p. 53; chron. ed. p. 271.
11. *The Mahatma Letters*, 3rd. ed. p. 55; chron. ed. p. 272.
12. *The Mahatma Letters*, 3rd. ed. p. 56; chron. ed. p. 273.
13. *The Mahatma Letters*, 3rd. ed. p. 56; chron. ed. p. 273.
14. *H. P. Blavatsky Collected Writings*, vol. 4, Wheaton, Illinois: Theosophical Publishing House, 1969, p. 226.
15. *H. P. Blavatsky Collected Writings*, vol. 4, p. 298.
16. *H. P. Blavatsky Collected Writings*, vol. 4, p. 452.
17. *H. P. Blavatsky Collected Writings*, vol. 4, p. 602.
18. *The Secret Doctrine*, vol. 1, p. 329.
19. *The Secret Doctrine*, vol. 1, p. 147.
20. *The Mahatma Letters*, 3rd. ed. p. 341; chron. ed. p. 379.
21. *The Secret Doctrine*, vol. 1, pp. 15, 16. See also: *Blavatsky Collected Writings*, vol. 7, pp. 347-348, where she clearly states that she gives the esoteric philosophy of the trans-Himalayan Occultists or Tibetan Arhats in Hindu Brahmanical terms obtained by consulting Brahmans around her, and that therefore these may not always be used correctly. Her use of the Vedānta term *parabrahman* in juxtaposition with the Sāṃkhya term *mūlaprakṛti* is taken from T. Subba Row's lectures

on the *Bhagavad-Gītā*, published in *The Theosophist*, 1886-1887. These have been reprinted in book form several times; e.g., *Notes on the Bhagavad Gita*, Pasadena: Theosophical University Press, 1934, 1978.

22. *The Secret Doctrine*, vol. 1, p. 328.
23. *The Secret Doctrine*, vol. 2, p. 24.
24. *The Secret Doctrine*, vol. 2, pp. 24-25.
25. *The Secret Doctrine*, vol. 1, p. 289.
26. *Origin and Development of the Sāṃkhya System of Thought*, by Pulinbihari Chakravarti, Calcutta: Metropolitan Printing and Publishing House, 1951; reprint, New Delhi: Oriental Books Reprint Corporation, 1975; p. 130.
27. *Encyclopedia of Indian Philosophies/Sāṃkhya: A Dualist Tradition in Indian Philosophy*, ed. Gerald James Larson and Ram Shankar Bhattacharya, Princeton: Princeton University Press, 1987, pp. 75-77.
28. *Origin and Development of the Sāṃkhya System of Thought*, pp. 25-28, cites *Mahābhārata* 12.218.14, 12.221.18 (Southern recension); *Buddha-carita* 12.65; *Caraka-saṃhitā* 1.99, 5.19, 5.34; *Yoga-sūtra-bhāṣya* 4.22; etc., giving the teaching of *brahman* in Sāṃkhya. Although Gauḍapāda and others give *brahman* as a synonym of *prakṛti* in their commentaries on *Sāṃkhya-kārikā* 22, we know that these are not always full synonyms. The *Yukti-dīpikā* commentary, like the other texts just cited, explains *brahman* in terms referring to the ultimate stage of unity.
29. *The Mahatma Letters*, 3rd ed. p. 138; chron. ed. p. 282.
30. The classic *Sāṃkhya-kārikā* has for many centuries been the basic textbook of the Sāṃkhya *darśana*, even though we would expect the *Sāṃkhya-sūtras* of Kapila to be. The now extant *Sāṃkhya-sūtras* clearly contain late interpolations. Most scholars have despaired of trying to sort out the undeniably old *sūtras* from this modern collection. It may therefore be useful for readers to know that, according to Udayavira Shastri, there are (besides some small sections) two large sections of interpolated *sūtras*: 1.20-54 and 5.84-115. See his "Antiquity of the Sāṃkhya Sūtras," *Ṛtambharā: Studies in Indology*, Ghaziabad: Society for Indic Studies, 1986, pp. 31-43.
31. This is, of course, the Vedānta system, specifically Advaita Vedānta. We are fully aware of the extensive critique of Sāṃkhya in Śaṅkarācārya's commentary on the *Vedānta-sūtras*, but this is a subject for another paper.
32. For example, *Caraka-saṃhitā* 1.14, 1.84, and 1.155, say *puruṣa* is one. See: "The Sāṃkhya Philosophy in the Caraka-saṃhitā," by K. B. Ramakrishna Rao, *Adyar Library Bulletin*, vol. 26, parts 3-4, Dec. 1962, pp.193-205, especially p. 200. We know that *Sāṃkhya-kārikā* 18 teaches the plurality of *puruṣas*. Gauḍapāda's commentary on *Sāṃkhya-kārikā* 11, even though first using the plural phrase "of all the *puruṣas*" (*sarva-puruṣānām*), says later that: "the manifest is manifold; the unmanifest is one; so also is spirit one" (. . . *tathā pumān apy ekaḥ*). Here the old commentary translated into Chinese by Paramārtha and now found in the Chinese Buddhist canon has that spirit is plural, as does the later commentary of Vācaspati-miśra. But what looks like a mistake and a contradiction by Gauḍapāda may in fact be an intentional statement, in agreement with *Caraka-saṃhitā*, that spirit is both one and many.
33. *The Secret Doctrine*, vol. 1, p. 573.
34. *H. P. Blavatsky Collected Writings*, vol. 7, p. 51.
35. *The Secret Doctrine*, vol. 1, p. 186.
36. *The Secret Doctrine*, vol. 2, p. 259.
37. *Early Sāṃkhya*, by E. H. Johnston, London: Royal Asiatic Society, 1937; reprint, Delhi: Motilal Banarsidass, 1974. This book includes a discussion of *svabhāva* in Sāṃkhya, pp. 67-72. Note, however, that his reading of Gauḍapāda on *Sāṃkhya-kārikā* 27 seems faulty (p. 68). The idea of pre-canonical Buddhism was introduced by Stanislaw Schayer in 1935: "Precanonical Buddhism," *Archiv Orientalni*, vol. 7, pp. 121-132.
38. *Blavatsky's Secret Books*, by David Reigle and Nancy Reigle, San Diego: Wizards Bookshelf, 1999, p. 120; quoting *The Secret Doctrine*, vol. 1, p. 289.

. . . **Initiation** continued from page 90

teans were the inventors of the concept of the pyramid, their descendants built the Great Pyramid of Giza:

[S]ince the Dendera Zodiak shows the passage of three Sidereal Years,* the Great Pyramid must have been built 78,000 years ago. . . . (SD II, p.451)

Thus it was not Cheops (or Khufu) who allegedly built it as the Egyptologists claim, because Egypt had already reached the apex of its civilization and culture many thousands of years before him, a culture modern Egyptologists do not know anything about

and as a result, they do not understand the initiation-procedure of the Mysteries, which were universal and international. In India they are called Raja Yoga, and this heroic discipline of enlightenment and liberation from the bonds of matter and the flesh is still alive there, especially in the ashrams of the Himalayas.


We as Theosophists and Buddhists possess some hints in regard to the 'initiation' or rather the 'last trial' of Arhat Kuthumi by which he became a *Bodhisattva*, and they are given here. Arhat Morya writes in *The Mahatma Letters*, the following:

Two days later when his [Kuthumi's] "retreat" was decided upon in parting he asked me: "Will you watch over my work, will you see it falls not into ruins?" I promised. What is there I would not have promised him at this hour! At a certain spot not to be mentioned to outsiders, there is a chasm spanned by a frail bridge of woven grasses and with a raging torrent beneath. The bravest member of your Alpine clubs would scarcely dare to venture the passage, for it hangs like a spider's web and *seems* to be rotten and impassable. Yet it is not; and he who dares the trial and succeeds—as he will if it is right that he should be permitted—comes into a gorge of surpassing beauty of scenery—to one of *our* places and to some of *our* people, of which and whom there is no note or minute among European geographers. At a stone's throw from the old Lamasery stands the old tower, within whose bosom have gestated generations of *Bodhisattvas*. It is there, where now rests your lifeless friend [Kuthumi]—my brother, the light of my soul, to whom I made a faithful promise to watch during his absence over *his* work. (*ML*, p.219)

In *The Theosophical Forum*, HPB says in a letter to Mrs. Hollis-Billings:

K.H. or Koot-Hoomi is now gone to sleep for *three months* to prepare during this *Sumadhi* [of *Raja Yoga*] or continuous trance state for his initiation, *the last but one*, when he will become one of the highest adepts [and *Bodhisattva*]. Poor K.H. his body is now lying cold and stiff in a separate square building of stone with no windows or doors in it, the entrance to which is effected through an underground passage from a door in *Toong-ting* (reliquary, a room situated in every *Thaten* (temple) or Lamasery); and his Spirit is quite free. An adept might lie so for years, when his body was carefully prepared for

it beforehand by mesmeric passes etc. It is a beautiful spot where he is now in the square tower. The Himalayas on the right and a lovely lake near the lamasery. His *Cho-han* [the *Maha Chohan*?] (spiritual instructor, master, and the Chief of a Tibetan Monastery) takes care of his body. M [Morya] also goes occasionally to visit him. . . . Now Morya lives generally with Koot-Hoomi who has his house in the direction of the Kara Korum Mountains. . . . (*The Theosophical Forum* VIII, May 1936, pp.344-45).*

Finally, the *Kiva*-tower combinations within the so-called 'cliff-dwellings' of the Anasazi in Mesa Verde, Colorado, which were actually ashrams or monasteries, had the same purpose. The towers also could be entered from below only. The writer has seen and studied them. Here the Americans could have their greatest spiritual treasures, but even their scientists do not understand these ashrams and the 'pueblos' of Chaco Canyon, N.M. One does not have to look far for the reason for this sad state of affairs. The reliance by so many Protestant faiths on the "fire and brimstone" of the Old Testament and the peopling of much of North America by these faiths has resulted in a country whose fear-based belief system had nowhere to go but to descend into materialism. This Judeo-slant to Christianity inevitably leads to a self-righteous intolerance because of its reliance on the "Heresy of Separateness" and its adherents work towards the destruction of the Solar-religions and disciplines because of their blind and ignorant fears. Any form of Higher Ethical, Moral, and Spiritual education is quashed and this has resulted in a low Spiritual Culture in America. We have here a very materialistic, technical civilization, which tends to lead man to evil through separateness with its fatal consequences (like geological catastrophes and wars). See the warnings of our Masters and with them of HPB! 

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* For the above paragraph this writer is indebted to the well-known theosophical scholar Robert Hütwohl, Santa Fe, NM, who offered it as a footnote in his article "The Practical Vision of Sri Kalachakra." See *The High Country Theosophist*, Boulder Colorado, Vol. 12, April 1977.

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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