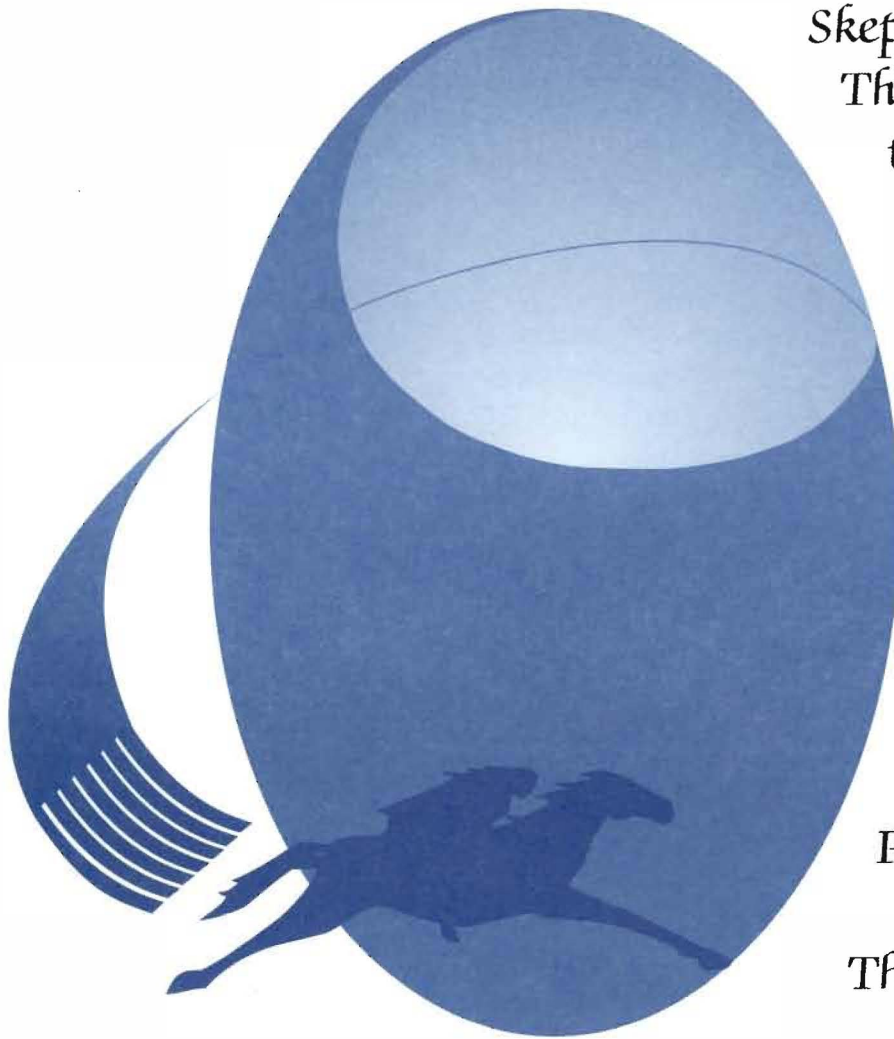


FOHAT

Volume VIII, Number 4

Winter 2004



*Skeptical Doubt:
The Poison of
the Mind*

*Understanding the
Secret Doctrine
Through Numbers*

*Rebraiding
Theosophical
Strands*

*Psychic Currents
and the
Theosophical Cause*

A Vehicle for the Ancient Wisdom Tradition

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

RECENTLY IN THE NEWS

Introducing Ol'Slavey: A 66 year old Roman Catholic Priest, Jim Lynn, while looking out onto Great Slave Lake from his home near Yellowknife, North West Territories, Canada, saw what looked like a fierce dragon lift its head six to eight feet above the level of the water. The green dragon-like creature moved at incredible speed across the water before disappearing behind an island. The Dene, the aboriginals of that region, have stories of this creature that extend way back. The lake, with a depth of 614 metres, is a prime location for lake monsters. For more information see Nathan Vanderklippe's "Dragon' haunts N.W.T. lake" in the September 18th, 2004 issue of the *Calgary Herald*.

Sea Monster washes ashore: A mystery monster washed ashore near Parton, England, around October 15th, 2004. Controversy over the identity of the creature includes among other possibilities, a bloated seal pup, a bloated baby porpoise, or some kind of sea monster. There does not seem to have been any closer analysis than that done from pictures of the dead creature. For more information see: www.whitehaven-news.co.uk/leisure/viewarticle.asp?c=331&id=135691.

More monsters?: In Lufkin, Texas people are whispering Chupacabra after a very strange canine animal was shot dead. It is described as follows: "The animal's blue-grey skin is almost hairless and appears to be covered with mange. A closer look at the animal's jaw line reveals a serious overbite and four huge canine teeth, and a long, rat-like tail curls behind the animal's emaciated frame." Whether a dog, a coyote, or possibly a chupacabara, the animal certainly has a bizarre appearance. For pictures and more information see: www.woai.com/news/local/story.aspx?content_id=ebc8fc7b-ed5d-46a5-8da4-3c6f6c3.

Man-made monsters: A Washington Post article begins with the disturbing lines:

In Minnesota, pigs are being born with human blood in their veins.

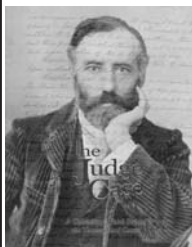
In Nevada, there are sheep whose livers and hearts are largely human.

In California, mice peer from their cages with human brain cells firing inside their skulls.

It is comforting to know that our wise scientists who have brought us nuclear weapons, biological weapons and other wonderous things are now developing human-animal hybrids. Wouldn't it be interesting if we could develop a nice docile human-pig cross that would happily work all day tending our fields or alternatively, an aggressive cross that could be developed to fight our wars so that human soldiers need never again die? For more on these disturbing developments see www.washingtonpost.com/ac2/wp-dyn/A63731-2004Nov19?

New Release!

The Judge Case: A Conspiracy Which Ruined the Theosophical CAUSE
by Ernest E. Pelletier



In Part I you will find:

- a detailed bibliographical chronology of the events of the "Judge Case"
- over 40 biographical sketches of key players
- the author's analysis of events
- AND published for the first time, Exhibit 'A': the letter that triggered the Judge Case

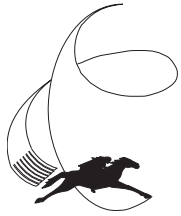
In Part II look for:

- a reprint of Besant's prosecutor's brief and the reply by W.Q. Judge
- the letters of W.Q. Judge to E.T. Hargrove
- Material in Judge's "Diaries" concerning the post "Judge Case" controversy
- Western and Vedic astrological charts and interpretations concerning W.Q. Judge

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Seasons Greetings

Judgment, Intuition and Psychic Entities

As *Fohat* has been accused of judging others, it might be a good idea to look at this whole contentious issue. There was an implication in the pages of *Fohat* that the members of Adyar/Wheaton may have been under the influence of certain Adyar/Wheaton forces. It could also be said that academics may be influenced by the forces of academia. What are these forces and how do they affect decision making?

As theosophists, we understand that thoughts are things. For the past century Adyar and Wheaton have been feeding psychic entities with the ideas that Blavatsky and Judge are frauds. These entities, like any living thing, want to continue their existence, so they have to be fed. To that end, they will color the thoughts of all who come into contact with them to create the thought energies they need. We all live in worlds of this nature and must continually be on guard lest we fall prey to these entities which appeal to our psychic animal natures.

The editor of *The Letters of H.P. Blavatsky* had to decide what went into the book and what did not. Some letters were unambiguous, with the originals still existing and being in Blavatsky's style. They were judged to be legitimate. These letters became an undisputed fact in the body of letters written by Blavatsky. For other letters there were no originals, Blavatsky's style is not in evidence, and the contents do not agree with a Blavatsky of integrity. Such letters are an entirely different fact than those first unambiguous letters, they are letters with a story. If such a letter is put into the book without its story, the book becomes *The Letters Both Probable and Improbable of H.P. Blavatsky*. However, that is not the book we are given, we are given *The Letters of H.P. Blavatsky*. Such a letter without its story becomes a judgment, among other things, on the integrity of Blavatsky. Many see Blavatsky's integrity as identical with the integrity of certain Theosophical Societies and with themselves. Consequently, there will be those who will react to this attack as an attack upon their own integrity. Did the editors of *The Letters of H.P. Blavatsky* ever believe it would be otherwise? Make no mistake about it, the inclusion of the Solovyoff letters, without their story, is a judgment on the integrity of HPB.

Let us discriminate between the judgement by the editors of *The Letters of H.P. Blavatsky* on the integrity of HPB, and the discernment on the part of *Fohat* that the editors judged HPB a liar and why they may have done so. It is clear that she must be a liar when she is made to say in *The Letters*, "I am a 'spiritist' and 'spiritualist' in the full significance of these two terms" (p.45) and in *Collected Writings* (VI, 289) she writes, "I say again, I never was a Spiritualist." How do the editors propose to reconcile these two statements without claiming that

Blavatsky lied? Clearly they cannot. I assume that the editors of *The Letters* are not in the habit of accusing others of lying on the basis of flimsy evidence, consequently for them to do so in this case demonstrates a belief that she lied, presumably on good evidence or a clouding of their reason. To discern this to be the case is not a judgement on the motives of the editors. To say that certain thought entities clouded their judgement is also not a judgement of their motives, but rather the pointing out of a possible cause. If there is another cause for their poor judgement, let's hear it.

Academics frequently judge the motives of people from the past. Why? One answer might be that the world of academia deals in relative truth. Everything is reduced to a point of view, and as long as a body of facts can be taken and a coherent argument produced, one is rewarded for making that argument. What about spiritual Truth you ask, is this not accounted for? It is accounted for by being placed as another relative truth. Some people believe in a spiritual reality with Truths that supercede relative truths, and this belief becomes one more relative truth to the academic. Honesty, integrity, etc., become relative principles to be argued for. A person slandered or libeled while alive is legally wronged (unless it is cleverly done). Slander or libel after they have died is simply history. Academics believe in the pursuit of truth without any fixed moral compass. These are the two worlds that have collided in *The Letters of H.P. Blavatsky* and in *The Masters Revealed*. Because Theosophists identify with the integrity of H.P. Blavatsky they are dubbed true believers and contemptuously dismissed. What was done was right according to the relative world of academic ethics, and wrong according to the absolute reality that gives rise to a spiritual ethic. If it can be proven that H.P. Blavatsky is a fraud, then ethically there might be a case, otherwise the lie is being put forth (whether consciously or unconsciously — one must assume the latter) that Blavatsky lacks integrity.

Academic ethics embody another of these thought entities that some allow themselves to be swayed by. It is real and gives the green light to academia to tear down the world of morality and replace it with the world of pleasure and pain. If it gives you pleasure to be moral then that is good. What is also equally good is if you take pleasure in indulging in man's animal nature. According to the world of relativism, there is no difference between the two. Because academia will not accept anything that it cannot see, hear, touch, taste, or smell, it must reject the existence of a spiritual reality and is consequently trapped in a world of relativism. This is the trap that scholars must eventually come to terms with. The five senses define the world of the animal, the mind defines man. Scholars will eventually be forced to develop their minds.



Letters to the Editor:

The Letters of H.P. Blavatsky, Volume 1

Somewhere in the *Bhagavad Gita* it says that knowledge without discretion is worse than ignorance. Thus, the road to hell is paved with good intentions. With the publication of the first volume of the “HPB Letters”, future detractors have been provided with an arsenal of calumny, even if corrected in a forthcoming publication. The editorial “staff” constitutes a committee, which by definition is a consensus, ie, an average, and average is *a priori*, mediocre.

Richard Robb
San Diego, CA

May we suggest that you take the passage quoted by Elinor Roos in your Fall 2004 issue of *Fohat* to heart: “He should prefer to err rather on the side of mercy than commit the slightest act of injustice.”¹ Have you done this in accusing Dr. Algeo² and the T.S. of a “conspiracy”³ . . . “To introduce a perverted understanding of Blavatsky to the world,” and other remarks about hiding information?⁴ These letters are in no secret archives, and are not E.S. material, but accessible at Wheaton in the Boris de Zirkoff archives at the Olcott Library.⁵

Also, we suggest a close study of HPB’s “Is Denunciation a Duty?” in CW 10, which will clarify that mercy is always the keynote and not denunciation.⁶

Please remember that John Cooper was selected to edit the *Letters of H.P. Blavatsky* by a T.S. Board, before John Algeo became president of the T.S. Cooper was indeed chosen for his ability to research, as well as locate new letters, with added hopes for his editorial skills. It was with regret that his death prohibited the completion of his agreement with the T.S. to publish the letters under its auspices. It was even with more regret that his research, contracted with the Society was not released by Mr. Cooper’s executors. We have seen Cooper’s original contract, and assure you that the materials (also collected for his personal thesis at the University of Sydney) did not revert to the T.S. upon his passing, as agreed to.⁷

Also remember that the vast majority of those letters were willed to the T.S. by Boris de Zirkoff as part of the *Collected Writings Series*. They included the Solovyov letters translated by Boris, although had he remained alive he would have offered considerable

analysis of them and questioned their authenticity more exhaustively than has been done. Although we can agree with your “Letters to the Editor” that there should have been more documentation and probing of their authenticity, we ought to honor John Algeo’s assurance that he intends to do this in future editions and volumes of the *Letters of H.P. Blavatsky* series.⁸

Some of your “Letters to the Editor” mention the future publication of the forged Coulomb Letters. Please note: These letters have already been published by Boris in Volume VI of the *Collected Writings*, along with H.P.B.’s own statements about them, regarding their authenticity. Also in *Theosophical History* of April 1986, Michael Gomes published H.P.B.’s notes on these same letters.⁹

The mercy requested at the opening of this letter is for the enormous task John Algeo faced in retracing the original sources for some of the 136 letters included in his first volume. Boris himself had indicated that the editor in the future would need to accomplish such a search, as some of his manuscript pages were simply typescripts with marginal notes indicating possible inaccuracies, or words or phrases to be checked therein. Also Boris did not have the advantage of the Andover Archives, released after his death. Michael Gomes and ourselves tried to decipher Blavatsky’s hasty handwriting, with words blurred out etc. It was no easy task, but we were immensely grateful to Anita Atkins (author “*Sylvia Cranston*”) for contributing those unpublished letters for the Letters project, to eventually appear in the chronologically arranged sequence.¹⁰

The reader needs to balance the several questionable letters with the majority conveying Blavatsky’s wonderful style, humor and unique challenges when pioneering the Theosophical Movement and its message in the late 19th century. H.P.B. herself has admitted some of her shortcomings in meeting those challenges. We know her integrity always shines through these admissions, which did indeed include some of the extreme, perhaps exaggerated confessions about her early youth, which your correspondent Karin Smith alludes to. Inconsistencies, exaggerations and outbursts from H.P. Blavatsky have been observed in the *Mahatma Letters*, where the Masters state clearly they nevertheless used her for

her utter honesty and dedication to her teachers and their mission. The Masters explain the complex psychological make up H.P.B. had to deal with to accomplish this mission. This should be kept in mind when we see some of Blavatsky's frailties and frustrations spilling over into these letters.¹¹

Our point is: If the Masters themselves can uphold H.P.B. as their representative in the world of the 19th century, despite her shortcomings, why can't we?

There is no need to hide her flaws from the world, just simply understand them. Through her marvelous pen, we have the chance to see her as the multifaceted, lion-hearted individual she was. Despite these apparent weaknesses, her noble message shines through, as all who study her writings will see.¹²

Dara Eklund & Nicholas Weeks
Studio City, CA

Editor's Notes:

¹ Is not HPB suffering an injustice when, among others, the sentence "These are the bitter fruits of my youth devoted to Satan, his pomps and works!" is attributed to her? See *The Letters of H.P. Blavatsky*, "Letter 12" or "Solovyoff and His Letters", *Fohat* Supplement to Volume VIII, no. 3.

² See Editorial, this issue, on psychic forces in conjunction with "We denounce indignantly systems and organisations, evils, social and religious — *cant* above all: we abstain from denouncing persons. The latter are the children of their century, the victims of their environment and of the Spirit of the Age" from Blavatsky's "Is Denunciation a Duty?".

³ A conspiracy? Again, read the editorial and read "The Three Strands". No individual has been accused of malice. Groups take on their own identity and that identity constitutes a living force that affects us all.

⁴ See Jose Ramon Sordo's response to Daniel Caldwell at theosophycanada.com, especially addenda 11 where Mr Sordo writes:

Suffice it to say that it [the Prayag Letter] is closely related to the spurious "Mahatma Letters" kept in the Archives of the ES/TS Adyar in several parts of the world; especially in Adyar, Krotona, Wheaton, Sydney and London. These "letters" or rather pamphlets and leaflets, fill several dozens of feet on bookshelves and they could keep very good company with the Coulomb forgeries. They were mainly issued during the Besant administration and would not bear any comparison with the Mahatma Letters deposited in the British Library, neither in the way they were written nor in their level of mentality and least of all in their content.

Also see this issue, "The Three Strands", especially:

In the recently published history of The Judge Case, there is printed in the "Supplement" a letter that is referred to as "Exhibit A". As readers find this letter, published for the first time anywhere, and begin to understand its full implications, there will arise questions that an embarrassed Adyar must find some way to answer. Why have they secreted away in their archives a letter that, if released, could have eliminated much of the doubts that have plagued the reputation of William Q. Judge for over a century?

You do not need a conspiracy, only a system of thought built up over a century, a system that those trapped within it are hardly aware exists.

⁵ Nowhere was it insinuated that the letters in *The Letters of H.P. Blavatsky* were locked away and unavailable (see above note).

⁶ From the beginning *Fohat* has been concerned with mercy towards HPB, "the duty of defending a fellow-man stung by a poisonous tongue during his absence, and to abstain, in general, 'from condemning others' is the very life and soul of practical theosophy" from "Is Denunciation a Duty?". I have not read anywhere the denouncement of anyone. Please identify the instance.

⁷ John Cooper is not relevant to this debate. He has been used all along by the editorial board as an authority. His expertise is on the letters of HPB, not on the moral duty of a compiler to present material honestly.

⁸ HPB has been damaged by this volume, our point all along.

⁹ Is that to say that they will be published without commentary in the forthcoming volume?

¹⁰ The *effort* John Algeo has put forward has not been criticized.

¹¹ This sounds like an argument that the Solovyoff letters are genuine, a position for which no evidence has been advanced. Is the statement "These are the bitter fruits of my youth devoted to Satan, his pomps and works!" just "exaggerated confessions about her early youth"? Does the assertion that "The spirits are now my brothers and sisters, my father and mother" sound like something that HPB would allow to flow from her pen? Of course Blavatsky's detractors find it quite plausible that HPB, a Buddhist, tortured a cat in the interest of making a point on levitation as explained in letter 76.

¹² To accuse someone of human error is one thing, to accuse someone of deliberate dishonesty in order to take advantage is quite another.

Defending the Old Lady

The TPH-USA and the Solovyov Letters

A commentary on *The Letters of H.P. Blavatsky – Volume I*
Edited by John Algeo, TPH-Wheaton, USA, 2003, 632 pp.

Carlos Cardoso Aveline

Included in *The Letters of H.P. Blavatsky - Volume I* we can see nearly 20 letters which **are said to be written by HPB**, but whose originals never appeared, as the editor rightfully acknowledges.

They were obtained only from their publication by Mr. Vsevolod Sergueyevich Solovyov, as John Algeo indicates after the text of each of them.

Solovyov was a well-known enemy of Theosophical movement and of HPB's, personally. He made many false accusations against her, as Sylvia Cranston demonstrates in her admirable book *HPB, The Extraordinary Life & Influence of Helena Blavatsky*.¹

In another important book — *Blavatsky and Her Teachers* — the English writer Jean Overton Fuller reports that Mr. Solovyov forged and published several letters, which he ascribed to HPB. In one of them, Solovyov makes HPB “confess” she “invented” the whole idea of the Masters.²

More about Mr. Solovyov's false charges against HPB can be read in a third well-known biography of the Old Lady, *When Daylight Comes*, by Howard Murphret.³ There we read — p. 193 — that Solovyov played the role of “a muckraking journalist looking for a good story at any cost to truth”.

On the same page 193, Howard Murphret quotes Henry S. Olcott, the president-founder of the Theosophical Society. According to HSO, the fact that Solovyov's texts against HPB were published only after her death, *which “made it safe for him to tell his falsehoods about her, shows him to be as heartless and contemptible, though fifty times more talented, than the Coulombs”*.⁴

Unfortunately, Mr. Algeo, who is known to be a careful linguist and scholar, failed to leave these letters unpublished. And failed even to mention that Mr. Solovyov, sole source of these texts, happens to be one of the bitterest enemies of HPB and of the theosophical movement in all times, and most likely **forged** these letters, completely or in part. On the contrary, Mr. Algeo seems to implicitly indicate to the reader that the letters are authentic. The very name of the Theosophical Publishing House appearing on the volume, and the fact that it is **published as part of the Collected Writings of HPB** give even more weight to the false impression that these letters should be taken as authentic.

Most of these letters “obtained” and “arranged” by Mr. Solovyov are addressed to Mr. A. N. Aksakoff. Besides the letters commented below, other letters included in Mr. Algeo's volume were obtained exclusively from Mr. Solovyov's “work”. Among them we can see letters 11, 12, 17, 33, 45, 53, 54, 55, 60, 61, 69, 70, 72, 76, 85, 90 and 94.

Some of the most offensive Letters in the volume are 7, 12, 17, 33, 53, 69 and 76. But in several other “Solovyov letters” HPB appears as someone obsessed by money, a mean person, morally and intellectually limited to subjects of little importance.

Commentaries on some of the texts in *Letters of H.P. Blavatsky – Volume I*:

Letter 7 — In this text HPB is made to offer her services to the Russian Secret Police. Apparently, its original can be examined even today, since it is said it is in some Public archives in Russia (Central State Archive of the October Revolution). But Mr. John

¹ *HPB, The Extraordinary Life & Influence of Helena Blavatsky*, by Sylvia Cranston, edited by Jeremy P. Tarcher/Putnam Books, N.Y., USA, 1994, 648 pp. See Chapter 2 in Part 6, pp. 298-310.

² *Blavatsky and Her Teachers*, by Jean Overton Fuller, East-West Publications, 1988, 270 pp., see Chapter 67, pp. 186-188.

³ *When Daylight Comes*, by Howard Murphret, TPH, Quest Books, USA, copyright 1975, 277 pp. See Chapter 22, pp. 191-194.

⁴ The sentence comes from H.S. Olcott's *Old Diary Leaves* (TPH-India, 1972, volume III, p. 185). A longer quotation of his words about Solovyov or Solovioff: “Among the visitors of H.P.B. was that talented Russian Solovioff, whose book, which appeared long after dear H.P.B.'s death, made it safe for him to tell his falsehoods about her, shows him to be as heartless and contemptible, though fifty times more talented than the Coulombs.”

Algeo did not have the time or was not interested in investigating who has forged such a text.

In the first lines of the document, HPB says that she and Nikifor Blavatsky “separated by mutual agreement several weeks after the wedding” (p.24). But in the penultimate paragraph (p.29) she says, flagrantly contradicting herself: “I was escaping not from Russia, but from an old hated husband, who had been imposed on me. . . .”

On page 26, upper half, there is more hatred. Now she says, or is made to say, that she has “an inborn hatred of the whole Catholic clergy”. Well, we know that one of the basic conditions for an Initiate and even for a true aspirant is to harbor *no hatred for any being*. (Possibly including *husbands and priests*.)

On page 26, lower half, she says she is — “Fully certain that I will be more than useful to my Motherland, which I love more than anything in the world, and to our Emperor, whom we all deify.” So she did believe in a personal God, after all — and God was the Emperor . . .!? The text does not make sense.

On page 27, she appears to be proud of her “cunning”, which happened to be “equal to that of a Red Indian”.

On page 29, still in the Letter 7, she says: “I love Russia and am prepared to devote all my remaining life to her interests.”

The authenticity of this letter is hardly above zero and its source should be traced. Judging from its content, it may have been produced by Mr. Solovyov, or by the Coulombs, and later given to the Central State Archive of the October Revolution. I would like to know for certain whether its content in Russian language and authenticity of origin have been rightfully checked, as it does seem written or “adapted” by someone else.

Letter 8 — It serves as a preparation for reading Letters 11 and 12.

Letters 11 and 12 — She writes as if she were morally guilty of all kinds of undignified behaviour. One of the sentences in Letter 12, at page 49, says: **“These are the bitter fruits of my youth devoted to Satan, his pomps and works!”**

At page 47, Letter 12, she writes: **“Though you have the right, like any honourable man, to despise me for my sad reputation in the past, you are so condescending as to write to me. . . . If I have any hope for the future it is only beyond the grave, when bright spirits shall help me to free myself from my sinful and impure envelope.”(!)**

There are many other sentences ascribed to HPB which are extremely hard to take as true if not ridiculously false.

On one hand, the letters 11, 12, 17 and others may be entire forgeries. On the other hand, false interpolations may have been included in their “transcriptions” made by Mr. Solovyov. Both from inner evidence and from the source of these letters, it is easy to conclude that they include many false sentences.

In her book *Blavatsky and Her Teachers*, Jean Overton Fuller correctly evaluates the false letter which was published as authentic by Mr. Algeo and included in his volume as Letter 11. Here HPB is made to talk about **free love** and to say that **“there is no salvation”** for her **“but death”**.

(In 1999, I heard that such a letter would be published as part of the *Collected Writings*. Mr. Pedro Oliveira, a former International Secretary of the T.S. Adyar, told me that. At the time, I wrote to the USA-TPH asking about any continuation of the *Collected Writings* after the Volume XV – Cumulative Index. I had a response saying that no other volume was in preparation. In the year 2000, when I detected rumours questioning HPB’s purity of life in the Brazilian Section of the TS, I wrote to Pedro Oliveira for clarification and he avoided the subject.)

Letter 17 — A most undignified fabricated letter, in which the poor founder of the esoteric movement is made to say: “If you hear that the Blavatsky of many sins has perished, *not* in the bloom of years and beauty, by some curious death, and that she has dematerialized forever. . . .” (page 71). And then she attacks her own family (page 72).

Letter 33 — She is made to say: “. . . yet, there is only one thing I am seeking and struggling for — that people should forget the former Blavatsky, and leave the *new* one alone. But it seems hard to achieve.” And the text goes on like this.

Letter 53 — HPB says, according to both Mr. Algeo and Mr. Solovyov: “I am ready to sell my soul for Spiritualism, but nobody will buy it, and I am living from hand to mouth . . .” (page 194)

Letter 69 — HPB is made to say: “I really cannot, just because the devil got me into trouble in my youth, go and rip up my stomach now like a Japanese suicide . . .” And also: “My position is cheerless — simply helpless. There is nothing left but to start for Australia and change my name forever.” (page 260)

Letter 76 — The founder of the theosophical movement is made to describe a scene in which she and

other people torture a cat and cause the death of the animal by electrification (page 288), during ‘an occult experience’, among many other absurd statements.

O o o O o o O o o O

In the preface of this volume with “Letters of HPB”, John Algeo scrupulously reveals minor aspects of his “Editorial Principles” on issues like References, Transliteration, Translations and Order.

But he fails to say that he includes several letters *ascribed to HPB* whose originals never appeared and whose would-be transcriptions were published only by an open liar — as demonstrated by Sylvia Cranston, Howard Murphet and Jean Overton Fuller, among others. Not to mention Henry Olcott, who lived in those times.

From the very title of the volume — *The Letters of H.P. Blavatsky* — the reader is invited to take for granted that the Letters were authentically written by HPB. If such a material were to be included, a *fair* editorial approach would at the very least mention that the letters 7, 11, 12, 17 and others cannot be safely ascribed to HPB, and that most of them must have been forged or distorted by Mr. Vsevolod Sergueyevich Solovyov.

Note that these letters are all dated after 1870, when a letter from the Mahatmas, delivered to HPB’s aunt, made it clear that HPB was already in full touch with them and a full disciple.⁵ Therefore no one could say that when HPB wrote these letters she was naive, had not been taken into discipleship properly, etc.

Of course, the members of the “Editorial Committee for the Letters of HPB” — Dara Eklund, Daniel Caldwell, R. Elwood, Joy Mills, Nicholas Weeks — may have some degree of responsibility with regard to the publication of these Letters. In a letter to me dated June 6th 2004, Mr. Algeo says that each member of the Editorial Committee “was sent all materials as they were prepared, and every member responded to these materials, without mentioning the matters of your concern.”

Yet Dara Eklund had told me in a letter dated 17 May 2004:

My husband Nicholas Weeks had cautioned John Algeo about the Solovyov letters, but he made the final decision. . . .

Dara Eklund also sent me copy of an e-mail from John Algeo to her, written in May 2004 after receiving my first letter to him and to Dara. In the e-mail Algeo says:

The question of the reliability of Solovyov letters has already been broached to me by Leslie Price, so I have it in mind. I’ll see whether I can get some general caveat into the next printing, and more particular notes on his particular failings into the next edition. I was of course aware that Solovyov (like others who have quoted or extracted HPB’s letters) cannot be taken at face value, and there is a general statement about that in the volume. But because Boris included those letters in his collection I was not as critical about them as I probably should have been.

In this paragraph Mr. Algeo mentions Solovyov’s “particular **failings**”. According to the *Webster’s Unabridged Dictionary*, “failing” means “the act or state of one who or that which fails”. Therefore **failings** is not the word for what Mr. Solovyov did. He tried to do harm and happened to have a considerable success indeed. Even now his lies are publicized.

One could argue that most of these letters were translated by Boris de Zirkoff, who included them in his collection decades ago. True. But this does not mean that Zirkoff thought they were authentic. Boris published other false accusations and forged letters against HPB in Volume VI of HPB Collected Writings. But he did so clearly identifying the texts as forgeries, from their very titles, and included very frank commentaries by HPB herself on such libels. No ambiguity was possible. No reader could possibly think those forged texts were true.

Whereas Mr. Algeo silently adopted as true the attacks against HPB.

It is useless to discuss anyone’s intentions — but there is an oceanic distance between the two editorial treatments with regard to the attacks against the Old Lady.

O o o O o o O o o O

In a letter to Mr. John Algeo, dated 25th May 2004, I submitted to him some technical questions:

- 1) What proofs do you have that the Solovyov letters, whose originals never appeared, are true?
- 2) Why do you implicitly believe, as an editor, that Solovyov is a reliable historical source?
- 3) Who made the historical discovery that Henry S. Olcott, Jean Overton Fuller, Howard Murphet, Sylvia Cranston and so many other students are wrong, and Mr. Solovyov is, after all, a reliable source of documents concerning HP Blavatsky?
- 4) What are the scientific evidences that corroborate such a powerful discovery?

⁵ See *Letters From the Masters of the Wisdom*, edited by C. Jinarajadasa, TPH, 1973, Second Series, Letter 1, by Mahatma K.H.

5) Or do you accept the evidences that Solovyov is a liar and a traitor to Truth?

6) But then, why publish his stuff as true with no warning?

7) Or rather, why publish it at all?

8) Who gave the letter ascribed to HPB and published as number 7, to the Russian Public Archives [and] where is it now?

9) You must have proofs or evidences that the originals of letter 7, now in these Public Archives, were not forged either by Mr. Solovyov or by Mr. and Mrs. Coulomb.

10) What are these proofs and evidences, please?

11) Has any expert in forgeries examined these "originals"?

12) Please remember that the last time an expert examined the so-called "proofs" against HPB, the Old Lady was found not guilty. HPB was found a victim of forgery, and the SPR, Society for Psychic Research, honestly made a public apology in April 1986, one hundred years after condemning HPB on **false evidence**.⁶ Why not try a good expert in forgeries for the Letter 7, if it has not been done yet?"

My questions to Mr. Algeo have not been answered. Not a big surprise.

Meanwhile the international president of the Theosophical Society (Adyar), Mrs. Radha Burnier, honestly wrote to me about the issue. Mr. John Algeo happens to be the international vice-president of the Adyar Society. Trying to understand what was going on with the Adyar Society editorial policies, I had asked an explanation from Mrs. Burnier. She said, in a letter dated 24 June 2004:

I agree about the wisdom of including in *The Letters of HPB* published by TPH Wheaton the obviously spurious ones. You must ask an explanation, not from me (who have nothing to do with it, and have not been consulted) but from the Editorial Committee in the U.S.

It is a significant fact that Mrs. Radha stays away from these attacks against HPB.

In a letter to me dated 5 May 2004, one of the main HPB biographers, Jean Overton Fuller, admits, while commenting Mr. Algeo's editorial work: "It is very strange, Algeo being a Theosophist and indeed vice-president." In the same letter Jean says that the publication of the Solovyov letters as if they were authentic is something "really very damaging".

True, Mr. Algeo did accept, at least partially, that he made a mistake in publishing those Solovyov letters

in the way he did. But this acceptance was made only privately.

And such a public mistake must be corrected in a public way, as I have requested from him in a letter dated 19 June 2004:

It would be obviously not fair that the misinformation would go to the many, and that the honest admission of the mistake would be made to one or two people only. You know that modern newspapers use to admit their mistakes. **When any publication makes a mistake, the rule goes (and in most cases the law says) that the acknowledgment and correction should be as public as the misinformation publicized.** As to the religious world, even the Pope John Paul II has admitted publically several of Vatican's past crimes against the Jews, the native peoples, during the Inquisition, etc.

Therefore I would like to make a suggestion. Would you please make a public note or statement (in *Quest* magazine, for instance), visible enough to be noticed, admitting that the Solovyov letters — once *fully examined the evidences available* — **cannot be considered authentic, but quite the opposite, as they have been likely forged?**

If you do that, I will not feel obliged to try to build an amount of **general critical consciousness** about the issue, so that in the second edition the wrongs are corrected.

I do not have the **option of doing nothing** about the issue, **unless someone proves to me that Solovyov is a reliable source on theosophical history and on the life of HPB.** The reason I can't remain inert is that I have a heartfelt ethical duty to practice a **valiant defence of those who are unjustly attacked.** (I believe you are familiar with this particular step of the Golden Stairs.)

It is true that Mr. Algeo talks about making corrections in the *next edition*. But I believe that there is no need for such a long delay in correcting the mistake done. Besides, such a future correction would leave the whole first edition in error.

Besides, there is no guarantee that a second edition will appear even in ten years' time, as Ms. Joy Mills, member of the Editorial Committee, acknowledges in a letter to me dated August 5th, 2004:

We appreciate your concern over any letters in the published work, *The Letters of H. P. Blavatsky*, that may be spurious. Corrections can only be made if and when there is a further edition of this first volume of the letters. Meanwhile, I assure you that we will take into consideration your several comments and objections.

... continued on page 94

⁶ Mr. Algeo could indeed follow the honest example set by the SPR (Society of Psychic Research) and publically admit his mistakes. The SPR experience is described in the decisive book *H.P. Blavatsky and the SPR*, by Vernon Harrison (a distinguished member of the SPR), published by Theosophical University Press, Pasadena, California, USA, 1997, 78 pp.

A Language of Numbers? *

Doss McDavid

From the original publication of *The Secret Doctrine* in 1888, orthodox scholars have enjoyed scoffing at the Stanzas of Dzyan and at the mysterious book on which they are said to be based. Diligent search on the part of theosophical scholars throughout the last hundred years have failed to turn up anything remotely resembling the published stanzas of Dzyan. For this reason, many both within and outside of our movement have concluded that Madame Blavatsky was pulling our leg with her delightful imagery of the “eternal parent in her ever invisible robes”, the “seven small wheels revolving”, the “water-men terrible and bad”, and all the rest.

In an oral presentation at the 1996 Summer School of the Theosophical Society in America, the present author suggested that H.P.B.’s “secret books” may be a symbolical reference to a meditational process based on isopsephia (called gematria in the Jewish tradition), a numerical code appearing in several ancient languages (McDavid, 1996). The idea was summarized as follows:

WHAT IF:

1. Senzar writing is (at least in part) a form of number-writing or isopsephia.
2. Numerical “sentences” embodying the laws of cosmic and human origins are symbolically contained in a mystical “book” which may or may not have a counterpart in the material world.
3. This “book” is “read” by meditation on word-symbols and numerical patterns.
4. This “book” forms the basis of the Book of Dzyan described in *The Secret Doctrine*.

To use the system it is necessary to have the numerical values of the different letters of the alphabet. The Greek system uses the following set of correspondences:

A	1	I	10	P	100
B	2	K	20	Σ	200
Γ	3	Λ	30	T	300
Δ	4	M	40	Υ	400
E	5	N	50	Φ	500
—	6	Ξ	60	X	600
Z	7	O	70	Ψ	700
H	8	Π	80	Ω	800
Θ	9	--	90	--	900

The idea of isopsephia is that related words and phrases have the same numerical sums. Thus, for example, “spark” (ΣΠΙΝΘΑΡΙΣ) and “flame” (ΦΛΟΞ) share the same value 660 while “astrikos” (ΑΣΤΡΙΚΟΣ) and “ouranios” (ΟΥΡΑΝΙΟΣ), which both mean “celestial” or “heavenly”, share a value of 901. Once we buy into this idea, we can begin to use this system as a kind of meditation technique. We begin by writing down some meaningful phrase and adding up the values corresponding to the letters. Having added up the numbers in a word or phrase, we look for other words or phrases which have the same sum. The results are often familiar and always enlightening provided our vocabulary is extensive enough.

The Master K.H. once wrote to a correspondent that from the point of view of occultism “God” and “Christ” simply refer to “good” on the abstract and concrete levels and nothing more dogmatic (Barker, p.127). This makes perfect sense in the light of isopsephia since God (ΘΕΟΣ=284) and Christ (ΧΡΙΣΤΟΣ=1480) are equivalent to Good (ΑΓΑΘΟΣ=284) and The Goodness (Η ΑΓΑΘΩΣΥΝΗ=1480) respectively.

Consider, as another example, the following phrase which should be significant to theosophists:

$$\begin{array}{rcccccc} \text{The} & \text{Great} & \text{Orphan} & & & \\ \text{O} & \text{ΜΕΓΑΣ} & \text{ΟΡΦΑΝΟΣ} & & & \\ 70 + & 249 & + & 991 & = & 1310 \end{array}$$

Every theosophist familiar with the primary literature knows that “The Great Orphan” is a traditional, esoteric phrase which refers to MAN. The Greek word for “man” is “Anthropos” or ΑΝΘΡΩΠΟΣ which sure enough has a value of 1310 when you add up the letters. If, going one step further, you add up the digits of 1310, a process called “theosophical reduction” (Papus, 27), you get 1+3+1+0=5, the traditional number of man as explained in the *S.D.* and other writings.

Theosophists are also familiar with “the seven principles of man”, a distinctive list of the constituents of a human being that was used in the early theosophical writings. Compare the traditional list in the left column with the equivalent Greek terms and note what happens when we add them up:

* Originally presented at the Third Symposium on *The Secret Doctrine* held in Oklahoma City in May, 1998.

7.	Atma	A Spark of the Logos	ΣΠΙΝΘΑΡΙΣ	ΛΟΓΟΥ	1233
6.	Buddhi	Wisdom	ΣΟΦΙΑ		781
5.	Manas	Mind	ΝΟΥΣ		720
4.	Kama	Desire	ΕΠΙΘΥΜΙΑ		555
3.	Linga Sharira	Shadow	ΣΚΙΑ		231
2.	Prana	Life	ΒΙΟΣ		282
1.	Sthula Sharira	Flesh	ΣΑΡΞ		<u>361</u>
	301 + 386 + 1196 + 770 + 1510 = 4163				
	TA	ΕΠΤΑ	ΣΤΟΙΧΕΙΑ	ΤΟΥ	ΑΝΘΡΩΠΟΥ
	The	Seven	Elements	of	Man

Now why should it work out like that? The ancients believed that it was more than chance. This is one reason why they regarded language as a marvelous divine revelation. This is why we have Pythagoras saying that he who gave things their names was the oldest and wisest of men. This is why we have the author of the book of Revelation urging “he who hast wisdom” to calculate the number of the beast, etc. In light of the preceding examples, is it not likely that Madame Blavatsky and her Teachers were working with these same old traditions and that *The Secret Doctrine* was written with all this in mind? That is why she said with such confidence that sooner or later we would realize that the secret doctrine was not invented by her but was simply stated. I think it is probable that this kind of numerical language was symbolized by the mystical books described in

the *S.D.* If this is true, we can learn to “read” whether or not we ever find an actual printed copy of the Book of Dzyan. We can then see that H.P.B. was not making up anything but simply echoing the words of the eternal wisdom embodied in the eternal language of mathematics.

H.P.B. talked a great deal about an “old book” composed of a collection of palm-leaves “made impervious to the elements by some unknown process” (Blavatsky, I: 1). This book is said to form the basis of many sacred scriptures widely scattered around the world. Was this book an actual thing or a symbol based on the numerical language of the initiates? Let’s try to read it using isopsephia. We form the following phrase and add up its letters:

The	holy	book	from	palm	leaves	made		
H	ΙΕΡΑ	ΒΙΒΛΟΣ	ΕΚ	ΦΟΙΝΙΚΩΝ	ΓΕΓΟΝΥΙΑ			
8	+ 116	+ 314	+ 25	+ 1510	+ 542	=		2515

We now look at 2515 to see what combinations of words and phrases are hiding there. Remembering that what is supposed to be contained in the old book is a geometrical figure consisting of a circle (ΚΥΚΛΟΣ=740) , a central point or dot (ΑΚΜΗ=69), and two lines (ΓΡΑΜΜΗ=192) forming a cross

(ΣΤΑΥΡΟΣ=1271) we can subtract these from 2515 and see what is left over. Thus: 2515-740-69-192-1271 = 51. If we know our numerical vocabulary we know that 51 is ΜΙΑ, a feminine adjective meaning “one”. We can associate this with the feminine noun ΑΚΜΗ and write down the equation:

the holy book made from palm leaves = circle + one point + line + line + cross

And that is the way you “read” inside the words (Collins) using the language of isopsephia.

A literal translation of the title of “The Book of Dzyan” is “The Book of Knowledge” (Reigle). Rendered into Ancient Greek, this would be written as “Η ΒΙΒΛΟΣ ΤΗΣ ΓΝΩΣΕΩΣ” which has a numerical value of 2888. If the idea I have proposed is correct, it should be possible to construct numerical paraphrases of the

stanzas of Dzyan by expansion of this numerical value. The following phrases were all “unfolded” through persistent meditation on the number 2888. Conserving always the same numerical total, we can create multiple combinations of letters which tell the story of cosmic evolution from the eternal sleeping parent to the fully-established solar system in the familiar words of the stanzas. Here are a few examples:

The original principle	(SPACE)	was	asleep	for	seven	eternities	
ΑΡΧΗ	(ΑΙΘΗΡ)	ΗΝ	ΚΟΙΜΙΖΟΜΕΝΗ	ΕΙΣ	ΕΠΤΑ	ΑΙΩΝΑΣ	
709	+ 128	+ 58	+ 330	+ 215	+ 386	+ 1062	= 2888

Time was not. Kosmos was asleep.
 ΧΡΟΝΟΣ ΟΥΚ ΗΝ. ΚΟΣΜΟΣ ΗΝ ΚΟΙΜΙΖΟΜΕΝΟΣ
 1090 + 490 + 58 + 600 + 58 + 592 = 2888

The great universal mind was not. Angels were not.
 Ο ΜΕΓΑΣ ΚΑΘΟΛΙΚΟΣ ΝΟΥΣ ΟΥΚ ΗΝ. ΑΓΓΕΛΟΙ ΟΥΚ ΗΣΑΝ
 70 + 249 + 430 + 720 + 490 + 58 + 122 + 490 + 259 = 2888

The Darkness (is) Father and Mother and Son Asleep
 Η ΣΚΟΤΙΑ ΠΑΤΗΡ ΚΑΙ ΜΗΤΗΡ ΚΑΙ ΥΙΟΣ ΚΟΙΜΙΖΟΜΕΝΟΣ
 8 + 601 + 489 + 31 + 456 + 31 + 680 + 592 = 2888

The seed (is) the one solitary ray from the darkness
 ΤΟ ΣΠΕΡΜΑ Η ΜΙΑ ΜΟΝΗ ΑΚΤΙΣ ΕΚ ΤΗΣ ΣΚΟΤΙΑΣ
 370 + 426 + 8 + 51 + 168 + 531 + 25 + 508 + 801 = 2888

The Divine Dragon of Wisdom
 Ο ΑΓΙΟΣ Ο ΔΡΑΚΩΝ ΤΗΣ ΣΟΦΙΑΣ
 70 + 284 + 70 + 975 + 508 + 981 = 2888

The Great Father and the Great Mother Spin the Threads (of the Web)
 Ο ΜΕΓΑΣ ΠΑΤΗΡ ΚΑΙ Η ΜΕΓΑΛΗ ΜΗΤΗΡ ΝΗΘΟΥΣΙΝ ΤΑ ΝΗΜΑΤΑ
 70 + 249 + 489 + 31 + 8 + 87 + 456 + 797 + 301 + 400 = 2888

FORTY NINE

The Gods from the Light: 10+6+5+3+1+4+1+5+14
 ΟΙ ΘΕΟΙ ΕΚ ΤΟΥ ΦΩΤΟΣ: 10+6+5+3+1+4+1+5+14
 80 + 94 + 25 + 770 + 1870 + 10+6+5+3+1+4+1+5+14 = 2888

SEVEN and SEVEN and SEVEN and SEVEN and SEVEN and SEVEN and SEVEN
 ΕΠΤΑ και ΕΠΤΑ και ΕΠΤΑ και ΕΠΤΑ και ΕΠΤΑ και ΕΠΤΑ και ΕΠΤΑ
 386 + 31 + 386 + 31 + 386 + 31 + 386 + 31 + 386 + 31 + 386 + 31 + 386 = 2888

The Seven Angels (are) the Sacred Army of the Voice
 ΟΙ ΕΠΤΑ ΑΓΓΕΛΟΙ Η ΙΕΡΑ ΣΤΡΑΤΙΑ ΤΗΣ ΦΗΜΗΣ
 80 + 386 + 122 + 8 + 116 + 912 + 508 + 756 = 2888

The seven sons and the eighth the sun and the great breath
 ΟΙ ΕΠΤΑ ΥΙΟΙ ΚΑΙ Ο ΟΓΔΟΟΣ Ο ΗΛΙΟΣ ΚΑΙ ΤΟ ΜΕΓΑ ΠΝΕΥΜΑ
 80 + 386 + 490 + 31 + 70 + 417 + 70 + 318 + 31 + 370 + 49 + 576 = 2888

The Kingdom of the Heavens
 Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ
 8 + 259 + 1150 + 1471 = 2888

The last phrase is the familiar Biblical phrase generally translated “The Kingdom of Heaven”. In the context of the fully developed solar system, its meaning seems a little different from the orthodox interpretation. Can all these examples come about by chance? Of course they can, but it is not really all that likely. The frequency of assembling a single phrase with the value of 2888 from random numbers having the mean and standard deviation of a typical population of Greek words can be shown to be on the order of one in five hundred trials. Multiple events reduce the odds even more. It would seem that the number 2888 is some kind of key to the whole system.

We have heard a lot about the Book of Dzyan and the mystical Senzar language. Most of us have been looking to India and Tibet for the keys to these mysteries. However, maybe we can find at least part of the answer a little closer to home. Looking in a Greek lexicon, we find that “ZAN” or “ZHN” is an old Greek name for Zeus, the Supreme God. Adding the Greek numerical values for “Senzar” yields 363, a number which can be interpreted numerically as “The Sure Words” (ΟΙ ΒΕΒΑΙΟΙ ΛΟΓΟΙ) or “With precision” (ΔΙ’ ΑΚΡΙΒΕΙΑΣ). Both of these make perfect . . . continued on page 93

THE CURSE OF THE SKHANDAS

Jerome

We humans, by our *choices* weave a cobweb that determines our destiny for any given incarnation, as also coloring the future ones. This is also true of any band of *Occult* students, for they are welded together by the double chord of sympathy to one another in *aim, purpose* and *teaching* as well as *psychic currents* between them and their Teacher. The teacher forms the *ego* of the body of students as well as being a conscious servant to a still higher *Universality* — THE WORLD SOUL.

To deny and go against the *ego* in the body is a very serious matter. In the individual we view it as a disease — a temporary revolt if you will from the obedience required of a symphony orchestra. This same principle holds true with a group of *Occult* students. One can strike a discordant note through the power of one's *karmic heirloom* or through *ata-vism*. The first is lack of *karmic stamina*, sometimes called *Pledge Fever*. All of those aligned to a Teacher suffer the last because of ignorance and inexperience. *Atavism*, or the mirroring or shadowing of a past effort, a past cycle — a delving into the *kamarupic* remains of a past religion or philosophy.

A moralistic paintbrush, a kind of “good guys – bad-guys” approach is not needed to study history. However, one does need the wisdom of the farmer, for it is a kind of “Nabathean Agriculture” we are undertaking. Our paradigm is the “seed,” our borrowed light from the World Soul is the *Trunk Doctrine*. With those two ideas the events of Theosophical History — both past and present become a panorama to learn from rather than an exercise in finger-pointing. The “curse of the Skhandas” is real but not unchangeable, and any one lifetime is only a temporary dip into a lower plane for the Higher EGO.

The first fatal turning point¹ for the Theosophical Society came when Col. Olcott had his confrontation with Madame Blavatsky, and refused to take the Coulombs to Court. In addition to this he enlisted the aid of T.S. Council to make his decision paramount. He succeeded and Madame Blavatsky was asked to leave India. She was also asked to sign papers relinquishing all title or control to either property or magazine in India. Unfortunately she represented the Brotherhood of Adepts and therefore it was the equivalent of Occult Death — not social death, not publishing death, not lecturing death, etc., etc., but the death of any direct connection to the World Soul.

The *Voice of the Silence* delineates the problem in unmistakable terms — both as regards individual students and a group, or *school of students*:

Disciples may be likened to the strings of the soul-echoing *Vina*; mankind, unto its sounding board; the hand that sweeps it to the tuneful breath of the GREAT WORLD-SOUL. The string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks — and is cast away. So the collective minds of *Lanoo-Sravakas*. They have to be attuned to the Upadya's mind — one with the Over-Soul — or, break away. (*The Voice of the Silence*, p. 51)

The second fatal “turning-point” occurred at the secret meeting with Col. Olcott, Annie Besant, Walter Old, and several others, to coordinate efforts to destroy William Q. Judge's reputation. They thought he was a fraud just as Col. Olcott considered Madame Blavatsky a “medium.”

It is ok to discover fraud where there is fraud, but to discover fraud where there is truth is to fall victim to one's inexperience and ignorance. Whenever you find an effort to belittle and make murky the history of Madame Blavatsky or Mr. Judge, you find that odd pantomime of the “branches” parading in stolen clothes — *the dharma of the trunk*.

These events were fatal for the Occult life of the T.S. *as a body*². They had departed from the TRUNK DOCTRINE of the World Soul. The NEW CYCLE then being planted was represented in **essence** by the Brotherhood of Advanced Humans, and in **ACTIVITY** on the lower plane by H. P. Blavatsky and William Q. Judge.

Was all this fated? Yes, but the persons acting it out did it by their CHOICE. All of us *Choose* the part we are to play in the drama.

A *new cycle*, like any seed has its black side in the underworld along with the above ground movement. They are both necessary mirrors to one another. It is a *dual field of experience* and pilgrims *choose* their lot.

One might ask, “Is The Theosophical Society a metaphorical Black Sheep?”

No! Is the tree limb a black magician to the tree? Tree limbs are critical adumbrations to continuing growth, they are a *Platform of experience*, but *the limb is not the TRUNK*.

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¹ And what is a “turning point” but the culmination of an attitude that had been simmering for some time.

² Not so with individuals, they can rise above the body to which they belong.

The Three Strands

Robert Bruce MacDonald

In the recently published history of *The Judge Case*, there is printed in the "Supplement" a letter that has been referred to as "Exhibit A". As readers find this letter, published for the first time anywhere, and begin to understand its full implications, there will arise questions that an embarrassed Adyar must find some way to answer. Why have they secreted away in their archives a letter that, if released, could have eliminated much of the doubts that have plagued the reputation of William Q. Judge for over a century? Why has this man's reputation been allowed to suffer when Adyar has had the means to remedy this? What other Theosophists from around the world have been shown this letter over the years while visiting Adyar? What spin did Adyar put on this letter if and when they showed it to visiting scholars, so as to make sure Adyar was reflected in an honorable light? What psychic entities have been created at Adyar over the years that make sure visiting scholars believe that spin?

These questions naturally give rise to the integrity of the various theosophical bodies still in existence today. To some, Adyar has become a "Dweller", a psychic entity that confuses and corrupts those who come into contact with it. There have been individuals and lodges that have recognized that something has gone wrong and have discontinued their association with Adyar and aligned with other theosophical bodies. Some might see this as a sign that perhaps Adyar's days are numbered. It is more probably the case that Adyar is here to stay and theosophists will have to find some way of relating to Adyar and the fantasies it has promulgated this past century.

The antipode to Adyar was, in 1893, the Judge led TS in America. TS in America unraveled over the ensuing years following the death of Judge, resulting in three identifiable strands: the Point Loma group, the United Lodge of Theosophists and the New York group. Point Loma was governed by Katherine Tingley, ULT by Robert Crosbie, and the New York group was spearheaded by Ernest Hargrove. Point Loma is now centered in Pasadena with Grace Knoche as leader, Robert McGowan presides over ULT, and a group that has been identified as being in the spirit of the New York group, Edmonton Theosophical Society, is led by Ernest Pelletier. Some of the last remaining members of the New York Group have sought out Edmonton Theosophical Society over the past few years and have handed off certain materials

to ETS and perhaps a certain spark. This has resulted in a new fostering of that spark that lay smouldering within the heart of the New York Group for nearly a century. Ernest and Robert from the past have given way to Ernest and Robert of the present. Interesting! Perhaps all we need is a little Grace and the three can once more become one.

The question of uniting these three organizations may not be an academic one. Strides have been made in cooperation over the years, but a reunification may be of symbolic and occult importance, not only to theosophy but to the greater world. We live in a time of division. A strong, united front may divert some of the coming turmoil and the suffering of humanity. If this is the case then theosophists today have a huge burden to bear and must ask themselves if they have learned anything during this past century of suffering. Perhaps they have learned at the very least that united we stand and divided we fall.

To see the need for unification, it is important to look to the past. Annie Besant, in an article in *Lucifer*, "The Theosophical Society and H.P.B.", probably put it best:

- (1) Either she is a messenger from the Masters, or else she is a fraud. . . .
- (2) In either case the Theosophical Society would have had no existence without her. . . .
- (3) If she is a fraud, she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist. . . .
- (4) If H.P.B. is a true messenger, opposition to her is opposition to the Masters, she being their only channel to the Western World. . . .
- (5) If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are Masters, and H.P.B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H.P.B. cannot be separated before the world. ("The Theosophical Society and H.P.B.", from *Lucifer*, December 1890, pp.278-279)

This article published in December 1890 demonstrates Annie Besant's understanding before she allowed herself to be influenced by others. H.P. Blavatsky responded to this article in *Lucifer* in January 1891 writing that the above argument while true for members of the E.S. (such as Annie Besant) could not be applied to members of the Theosophical Society at large. The neutrality of the Society dic-

tated that members be free to make up their own minds. Members are free to doubt Blavatsky and the Masters. That is not to say that they are free to accuse them of lies and dishonesty for that is an evil that everyone should guard against. The point is that if a member of the Theosophical Society determined with certainty in their minds that Blavatsky was a fraud, then the argument holds and they should seek truth elsewhere.

In an article titled "Theosophy and Christianity" written less than a year later, Besant had the following to add:

. . . THEOSOPHY is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world. Members of the Society may or may not be students of this knowledge, but none the less is it the sure foundation on which the MASTERS have built the Society, and on which its central teaching of the Brotherhood of Man is based. Without Theosophy Universal Brotherhood may be proclaimed as an Ideal, but it cannot be demonstrated as a Fact. . . . ("Theosophy and Christianity" from *Lucifer*, October 1891)

Theosophy is a threat to those who exercise power over the minds of Man through personal gods. Blavatsky and Theosophy are indissolubly linked. If Blavatsky can be undermined, Theosophy can be undermined.

It did not take long after the death of HPB before her closest allies began to desert her. Look at the words of H.S. Olcott printed in a "Supplement" to the *Theosophist* of January 1892:

If she had lived, she would have undoubtedly left her protest against her friends making a saint of her or a bible out of her magnificent, though not infallible writings. I helped to compile her "Isis Unveiled" while Mr. Keightley and several others did the same by "The Secret Doctrine." Surely we know how far from infallible are our portions of the books, to say nothing about hers. She did not discover, nor invent Theosophy, nor was she the first or the ablest agent, scribe or messenger of the Hidden Teachers of the Snowy Mountains. The various scriptures of the ancient nations contain every idea now put forth, and in some cases possess far greater beauties and merits than any of her or our books. (From Col. Olcott's address to the "Seventeenth Convention and Anniversary of the Theosophical Society, at the Head-Quarters, Adyar, Madras," India, at the end of December, 1891)

We can see here obvious signs of Olcott losing his moral compass. He starts by making the claim that Blavatsky is not a saint nor *The Secret Doctrine* a bible. He tags to this the statement that her writings are "not infallible". It is overly kind to refer to these thoughts as ungenerous. Blavatsky may not be a saint, but it does not follow that one has to attack her credibility in order to prove this point. The comment, "we know how far from infallible are our

portions of the books, to say nothing about hers", appears to elevate Olcott and others above Blavatsky in so far as being accurate conduits of Theosophy. Finally, by alluding to the fact that "the ancient nations" have treatises of "far greater beauties and merits than any of her or our books", he paves the way for the expert Brahmins to move in and move Theosophy in any direction they choose given the great merit of their literature.

Why did Olcott behave this way? To understand what is happening, turn to the following extracts of a letter received by Olcott from K.H. on the ship S.S. *Shannon* as he approached London in 1888:

One of the most valuable effects of Upasika's [H.P.B.'s] mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against her infallibility — as you once thought it — has gone too far and you have been unjust to her, for which I am sorry to say, you will have to suffer hereafter along with others. Just now, on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard.

. . . But we employ agents — the best available. Of these for the past thirty years the chief has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very troublesome, no doubt, she proves to some, nevertheless, there is no likelihood of our finding a better one for years to come — and your theosophists should be made to understand it. Since 1885 I have not written, nor caused to be written save thro' her agency, direct or remote, a letter or line to anybody in Europe or America, nor communicated orally *with*, or *thro'* any third party. Theosophists should learn it. You will understand later the significance of this declaration so keep it in mind. Her fidelity to our work being constant, and her sufferings having come upon her thro' it, neither I nor either of my Brother associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices.

* * *

I have also noted your thoughts about the "Secret Doctrine." Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction*. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come. . . . (*H.P. Blavatsky to the American Conventions*, pp.63-64)

The Olcott of January 1892 had been in the making for quite some time. To say that *The Secret Doctrine* is not infallible is an absolute statement that cannot be denied. However, the mistakes of that book can

only be mistakes of form and not of substance. Remember, Theosophy as outlined to the West was necessarily a broad and introductory outline of the principles of that knowledge. It did not delve deep into the Wisdom Tradition, but rather to the limits of what could be safely handled by the West at this time. It is not likely that experts, working through their agent are going to give out incorrect information when outlining an introductory primer to their tradition. The Theosophy that Blavatsky released to the West was what the West needed in order to check its own worst tendencies. The fact that there exist other more sublime texts in the East is irrelevant. The West got what the West needed and there is nothing possessing greater merit than the writings of the founders. The founders' writings must be seen as correct in essence, and as we study writings from the East, they must be understood with reference to these core texts. Theosophy was, in part, a reaction to the excesses of Brahminism, for the Brahmins' interpretations of their own ancient texts had ceased to be reliable.

Despite this letter, Olcott went on to believe that many of the letters from the Mahatmas received through Blavatsky were of her own production, designed to use the authority of the Mahatmas' names to reconcile Olcott to some scheme of Blavatsky's. He even convinced himself that Blavatsky had attested to this fact on more than one occasion when he was alone with her. When people allow the seeds of suspicions to take root in their minds, they will learn to hear what they want to hear. The Blavatsky that Olcott came to see was a creation of his own mind.

To undermine Universal Brotherhood, the teachings had to be undermined. The easiest way to undermine the teachings was to undermine the integrity of Blavatsky and Judge. A living Judge would never turn on Blavatsky, so Judge had to be brought down. He was accused of doing exactly what Olcott had suspected Blavatsky of doing — passing on phony Mahatma letters. As the two could now be argued to be fallible, their teachings could be argued to be fallible. When the teachings are doubted you are left with a lip service to Universal Brotherhood and room for the introduction of personal gods. This was the path that Adyar took.

Adyar was strong and had control of most of the trump cards. How were the Masters going to ensure that Theosophy survived into the twenty-first century? It was clear that theosophists had not taken to heart the ideal of Universal Brotherhood. The Esoteric Section had not been around long enough to help entrench this principle in the Society. If TS in America was destined to unravel after Judge's death, then the prudent thing to do would be to control that unraveling so that the threads at some point in the

future, could be braided back together. Consequently, you would want the American body to fracture along certain principles to avoid the destruction of these principles and the death of the Movement.

Blavatsky did her best to warn the American Theosophists of this impending split. In her address to the American Convention of 1889 she wrote:

Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own method of working at the expense of all other earnest workers. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our Noble MASTERS? (*H.P. Blavatsky to the American Conventions*, p.19)

Katherine Tingley's Achilles heel was that she lacked the heart necessary to make room within her organization for other leaders to work for humanity in their own ways. She appears to have allowed herself to be swayed too much by her head giving rise to an organization that flowered in the person of Gottfried de Purucker and his writings. However, the work became too focused with Point Loma taking on a disproportionate importance relative to other centers thereby cutting off the ability to constantly renew the organization. Blavatsky identified this point also in an address to the American Conventions in 1888:

The multiplication of local centers should be a foremost consideration in your minds, and each man should strive to be a center of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a center from which information and spiritual influence radiate, and towards which higher influences are directed. (*H.P. Blavatsky to the American Conventions*, p.4)

Point Loma had a wonderful flowering, but it was brief and it faded as other centers were neglected.

Robert Crosbie can be seen to display great heart but lacked that quality of mind needed to move ahead by taking risks and learning from one's mistakes. Heart is the great protector. It drives the mother to fight fiercely for her family, it is the motivation that drives

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Doubts and Doubters

Why do so many people doubt H.P. Blavatsky and W.Q. Judge? If it was not for doubt, there would be today no Judge Case and no doubt about Blavatsky's integrity. Doubt is not a healthy attribute, nor something to be cultivated and fed. It is an attribute that easily gives rise to fear and fear leads nowhere good. Doubt is a poison. Doubt stems from our lower mental realm and can interfere with our intuition. Katinka Hesselink in her review of *The Judge Case* (see endnotes, Hesselink) betrays too healthy a respect for doubt. Hesselink writes concerning Judge that:

In the *Letters That Have Helped Me* he expresses the opinion that one should never doubt oneself. This can easily lead to lack of self-reflection. The Fullerton-material implies that Judge used the mahatma-support he felt he had for political issues. Personally I can't read this without very much doubting whether Judge still knew his own inner voice from that of the Mahatma. Again: this is quite normal. It is only very high initiates who will always be able to make this distinction. Blavatsky herself is known to have made mistakes in this regard. (Hesselink)

First of all, there is no proof Blavatsky made any "mistakes in this regard." Secondly, doubt has nothing to do with self-reflection. Doubt can only exist in the lower mind where you are trying to decide between principles that have become limited in the form of this or that idea. Self-reflection appeals to our higher self for guidance. Doubt does not nor should not cause us to self-reflect, but rather we should self-reflect in order to remove from our constitution those limited ideas that give rise to doubt. In a letter to Sinnett, K.H. writes:

My good friend — Shakespeare said truly that "our doubts are traitors." Why should you doubt or create in your mind ever growing monsters? A little more knowledge in occult laws would have set your mind at rest long ago, avoided many a tear to your gentle lady and pang to yourself. . . . This ignorance has caused of late immense suffering on all sides. When shall you trust *implicitly*, in my heart if not in my wisdom for which I claim no recognition on your part? It is extremely painful to see you wandering about in a dark labyrinth created by your own doubts every issue of which, moreover, you close with your own hands. (ML, p.349)

People have to learn to trust in themselves and in their friends. This trust forms the basis of Universal Brotherhood. Doubt will erode and destroy the principle of Universal Brotherhood. It is not arrogance to believe in yourself; this belief is a prerequisite for any meaningful spiritual development and is neces-

sary before you can put your trust and faith in others. This kind of doubt is what has given rise to the Judge Case and has led to the splintering of the Society. It is time as a Society that we overcome those doubts once and for all.

Since the Fullerton material has been brought up as evidence for doubting Judge, it is now necessary to examine it. It would have been nice if those reading it would see it for what it is: hearsay, and give it the weight that it deserves: none. Alexander Fullerton was one of Judge's closest co-workers and one would imagine, a member of the E.S. On May 14th, 1895 he mailed a circular with a story that, if true, entirely undermines the good character of Judge. However, there is absolutely no corroborative evidence that what he says is true and no fair-minded person would offer it as evidence of any sort. Unfortunately, those who fall prey to doubt are unsure of what to make of this narrative. As a member of the E.S., Fullerton would have made a pledge to his Higher Self. Anyone reading the rules of the E.S. will immediately see this circular as breaking both the letter and spirit of the rules. There can be no excuse for it. Why would Fullerton move against Judge in a way that would totally undermine his pledge?

Fullerton must have felt alienated from Judge and those around him. We know that he spent some time at Adyar, a place that tended to do funny things to people's perceptions.¹ It has also been said that Katherine Tingley did not like him. Emmett Greenwalt points the following out in *California Utopia: Point Loma*:

Fullerton had been one of the theosophical leaders at the New York headquarters before the Judge succession occurred. Discovering then that he was a homosexual, she [Tingley] refused to have anything more to do with him. When the Society split, he was appointed by Olcott to head the Adyar remnant in America, his [homosexuality] not being generally known. (*Utopia*, p.62)

If Fullerton felt that Tingley had Judge's ear and was possibly being groomed as a successor to Judge, this may have played on his insecurities. Could Fullerton have been psychologized while at Adyar so that Tingley's attitude affected him more than it should?

Fullerton is a dangerous ally for those who doubt Judge, as his "Narrative" undermines itself. Judge, and the Masters obviously, as it was their messages that were at issue, were the only ones who knew all

¹ Blavatsky writes on Europeans at Adyar that "No sooner does a European . . . set his foot in Headquarters, than he becomes forthwith a personal enemy . . . and . . . ends up injuring and deserting the Cause." (TJC 1, p.348 or BCW XII, p.158)

the facts in the case. While deciding on whether to accuse Judge of wrongdoing, Fullerton explains as follows:

I received on December 31st, 1894, a message transmitted to me by a pupil of the Mahatma M. The message warmly endorsed Mr. Judge and commended him to my entire support. Fully believing in the integrity of the pupil and the genuineness of the message, I at once bowed to the superior knowledge of the Master and issued a circular on January 16th. (*TJC 2*, p.22)

At this point one should be asking who this “pupil” was? Perhaps it was the Prayag adept G.N. Chakravarti.² In the very next paragraph Fullerton writes:

On Friday, March 29, I received from this same pupil a communication from the Master desiring me to write a letter to Col. Olcott advising the appointment of a committee after a special fashion for an investigation of the charges against Mr. Judge, and also a letter to leading Theosophists advising them to recommend to Col. Olcott this course. (*TJC 2*, p.22)

What happened in between? Did M. suddenly decide that Judge was guilty? In what can only be described as some sort of comic relief, Fullerton then turns around and accuses Judge and his Mahatmas of being contradictory and forgetting what they have written from one day to the next. Any lawyer who put this circular before a court of law would be laughed out of the courtroom. The only thing that this circular shows is that there was a Judas in the Judge camp, a Judas who was obviously willing to cause mischief and resort to lies, if necessary, in order to do so. If the doubters insist on entering Fullerton into the Judge Case, the only thing this will accomplish is a closer look at Fullerton and the inevitable further soiling of his reputation. Do we really need to go through all of this? There is reason enough to ignore his circular.³

The problem with Fullerton being a Judas, which Judge surely realized, is that he knew who Katherine Tingley was and would have let Judge’s enemies know about her. What good would it have served keeping her identity a secret after Fullerton had broken with Judge? It would have served no purpose so consequently one must assume that her identity never was a secret. If there was not a secret, there must have been another reason for Judge’s reticence about introducing her to members of the Society.

Hesselink brings up a few other minor points that should be attended to. She feels that Pelletier does

not take Olcott seriously and that there is a conspiracy by Judge adherents to undermine Olcott’s credibility in order to mitigate the Olcott-Besant alliance. Hesselink then refers to an article in August of 1889 where Blavatsky writes about herself:

she [H.P.B.] recognizes but one person in the T.S. besides herself, namely Colonel Olcott, as having the right of effecting fundamental re-organizations in a Society which owes its life to them [the Mahatmas], and for which they are **karmically** responsible. (*CW XI*, p.382)

I doubt that Judge would have argued with this statement when it was made. Olcott was M.’s chela, acting on M.’s orders and President of the Society that he helped to found. As it is M.’s karma that is at stake, it would be astonishing for Blavatsky to say anything other than what she said. K.H. makes this point clear to Sinnett when he writes:

Now you will readily understand, that it is impossible for me to try and set him (H) [Hume] right, since F. [Fern] is M.’s chela, and that I have no right whatever — either legal, or social, according to our code — to interfere between the two. (*ML*, p.295)

At this point, Judge had nothing to do with the organization of the international society; he was busy trying to establish a presence in North America. Does this mean that all should follow Olcott no matter where he leads? I doubt that this was the intent. Certainly K.H. was indicating to Olcott that he was dangerously close to crossing the line in his letter on the *SS Shanon* in 1888. (See this issue “The Three Strands”, p.88). In addition, the question that remains to be answered is whether M. transferred some of Blavatsky’s authority in this matter onto Judge’s shoulders after her death.

This Besant-Olcott alliance is brought up it seems in defence of the odd statement that follows:

But reading the book it is difficult to ignore that at about the time the troubles came to a head Judge was spreading rumours to well placed people that Besant was hypnotized by Chakravarti and thus lost her balance. The evidence of that has been carefully collected by Judge-adherents because they see it as evidence that Besant *was* hypnotized. But it is equally rational to conclude that Judge was conspiring against Besant, because he might have been jealous of her influence (by all accounts she was a very good orator) or worried about the direction her version of theosophy seemed to take. (Hesselink)

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² See photo 37, *TJC 1*. Fullerton and Chakravarti clearly knew each other. As Judge’s right hand man he may have spent a day or two entertaining Chakravarti in New York prior to the *World’s Parliament of Religions* in Chicago.

³ There are two troubling letters from this time, one from Judge to Archibald Keightley and a corroborative letter from Judge to Katherine Tingley (see *TJC 2*, pp.396-402 or *O.E. Critic*, Vol.22, Nos. 3 & 4, also see www.blavatskyarchives.com). With a possible mole at the New York headquarters (Fullerton), both these letters should be subject to professional handwriting analysis. Both exhibit a very convincing facsimile of Judge’s handwriting, but is it his? With more and more evidence weighing in Judge’s favour, evidence such as this should be very suspect and treated accordingly.

BOOK REVIEWS



Evolution & Creation: A Theosophic Synthesis by W.T.S. Thackara. A Sunrise Library Publication. Pasadena, CA: Theosophical University Press, 2004. 27pp. Price \$ 4.50 USD.

Originally published as a series of articles in *Sunrise* magazine in 2003, this title conveniently reproduces all three parts in a 27 page booklet. Thackara opens the discussion by taking Plato's approach and peering at the topic from the universal perspective by posing the philosophical question: "Why is there a universe at all?" Adding that "our answers both reflect and define the meaning and direction of our lives" he proceeds to examine "Intelligent Design?" in Part 1. A brief outline of Darwinian *evolution* and biblical *creationism* for which "never the twain should meet" leads him into presentations of "reasonable alternatives" (p. 1) currently under consideration by zoologists, biologists, cosmologists, physicists, biochemists, The gist of this section is best summarized by the statement "nature's structures exhibit a specifiable level of complexity from which intelligent design must be inferred" (p.7). He closes with the thought that a truly comprehensive theory of origins and ancestry needs to account for the origin and development of consciousness, which is then discussed at length in Part 2: "The 'Excluded Middle'."

Because intelligent design implies a higher order of consciousness, there has been increasing interest in the subject. The very nature of "empirical research" however makes it difficult for most scientists to quantify (accept) the mystical/subjective nature of consciousness. Thackara notes that "it is the *mechanism* or *process* of how things come to be and how they change

that is debated" (p.2). To a degree, Theosophy can accept Darwin's concept of evolution from a common ancestor (in the broader sense that all species derive from a common source). In addition, however, Theosophy "factors in consciousness and matter 'not as independent realities but as the two facets of the Absolute'" (p.15). Proceeding to human faculties which yearn for abstract truth, Thackara succinctly outlines the Three Fundamental Propositions of Theosophy. Perceptive consciousness of a higher order is noted as the key to understanding.

Part 3: "A Theosophic Synthesis" examines the common thread permeating creation traditions and mythology among nations, emphasizing that "the descent of spirit into matter and the ascent of matter to spirit, involution and evolution, is a fundamental theme of the perennial philosophy. . ." (p.25).

There is much more contained within the pages of this booklet. The contents are informative and well-researched, with well-presented theories, remarks and details. *Evolution & Creation* is a concise examination of evolution versus creation together with the theosophic perspective which synthesizes both. The booklet format makes it a valuable (not to mention combined and very portable) addition to anyone's library. The full text can also be viewed online at www.theosociety.org.

Rogelle Pelletier

The Monster Book of Canadian Monsters, by John Robert Colombo. Shelburne, Ontario and Sauk City, Wisconsin: The Battered Silicon Dispatch Box [publisher], 2004. 304 pp.

"Something extraordinary or unnatural" is the oldest meaning of the word "monster". *The Monster Book of Canadian Monsters* is a collection of a couple of hundred reports of various phenomena which fit comfortably within that definition. The common theme of this assortment is that the appearance of all of them was in Canada or had a Canadian connection. Although some examples from the North American Indian tradition are given, most date from the time of the earliest European settlers here, up to recent times. The well known Canadian monsters such as Sasquatch and Ogopogo are included but not emphasized because so much literature about them is already available.

Compiler John Robert Colombo correctly deduced that monsters can be categorized according to the elements of nature. Hence, each case in his collection is appropriately grouped as a creature of Earth, Water, Air or

Fire. Included in the "Creatures of Fire" section, for example, are "flames, intelligences, aliens, dimensions," sub-categories which may stimulate the open-minded reader to further investigation.

For monsters come to be questioned, not to alarm, to paraphrase Robert Graves. Except by the poet, monsters themselves cannot be questioned, but whether they are real or imaginary, their presence has meaning for those willing to search for it. As H.P. Blavatsky wrote in *The Secret Doctrine*, "In these fantastic creatures of an exuberant subjectivism, there is always an element of the objective and real" (II, 293).

It was in the spirit of inquiry that *The Monster Book of Canadian Monsters* was conceived, and it is in the same spirit that it should be approached.

Ted Davy

. . . **Numbers** continued from page 85

sense if the language of mathematics is meant. Senzar is supposed to be universal and to cut across cultures. Certainly mathematics does just that.

FIRST SANSKRIT	WORDS:	CIRCLE,	POINT,	LINE,	LINE
ADI SANSKRITA	PADANI:	VRITTA,	BINDU,	REKHA,	REKHA
15 + 882	+ 146	+ 1111	+ 466	+ 134	+ 134 = 2888

This article presents some evidence that Madame Blavatsky was for real and that she was not “making it all up as she went along”. She was part of a living esoteric tradition with traditional signs, symbols and secret passwords. Part of her work could be only understood by other initiates and they were, like herself, sworn to secrecy. Some thought she was going too far and revealing too much. But it was not her policy but that of her Teachers. She did not tell everything and sometimes she had to hide things

I will leave this discussion with one curious final example using Sanskrit words but computed with the numbers from the Greek calculation table:

from an unprepared generation. Sometimes she used “blinds” and occasionally she made mistakes because her Teachers had not told her everything or were too busy to supervise her properly. In all this, Madame Blavatsky was never acting in a vacuum. Selected by the Brotherhood after years of search, she was sent out into a hostile world as the harbinger of a New Era. We are only beginning to understand the importance of her mission.

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. . . **Strands** continued from page 89

the Masters to work tirelessly for humanity, but if not coupled with a developed mind, heart turns to blind sympathy. ULT has been the great protector of Theosophy’s original teachings and of the founding members. They have battled fiercely over the years to protect their family. Blavatsky has identified this principle again in an address to the American Conventions. Reading from her address in 1889:

Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way. What can be done to prevent such a thing is for each Fellow of the Society to make Theosophy a vital factor in their lives — to make it real, to weld its principles firmly into their lives — in short, to make it their own and treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for Solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all. Then consolidated and welded in such a spirit of Brotherhood and Love, we shall, unlike Archimedes, need neither fulcrum nor lever, but we shall move the world. (*H.P. Blavatsky to the American Conventions*, pp.16-17)

ULT has been battling for nearly a century against the foes of Theosophy. The consequence of carrying on such a battle is that after awhile, the tendency is

to be very careful about who one trusts. In becoming so attached to what is being protected, it becomes difficult to open up to new possibilities. In a letter to Olcott, Judge expresses this aspect of Theosophy:


. . . I want to suggest that the T.S. if it is what it claims, a thing of ∴ creation, cannot remain where it was when it was started or where it got to in 1884. It must press on, and it must change or — it must die. . . Your idea that the T.S. must be put into such a shape that it might live on after your death is based upon the assumption that you are the only man who could carry it on and that at your death it would die unless its rules & constitution were fixed. This I do not concur in. If you died, some others would be provided. The T.S. is getting stuck and it has to be got out of the rut. (*H.P. Blavatsky to the American Conventions*, p.60)

Judge realized that life means change, taking risks. You can only do this as a Society if you learn to have faith in one another and realize that there is more than one path to the top of the mountain. Theosophy has to be responsive to the needs of humanity, not to its own perceived needs.

If Point Loma is the head and ULT the heart, then what did the New York group take away with it? The New York group was the monad, the glue that held the other two principles together. Ernest Hargrove was Judge’s most trusted lieutenant. This fact was

not lost on Katherine Tingley and he was made president of the post-Judge Society. Unfortunately, there were too many obstacles, perhaps due to the premature death of Judge, and the proper working relationship did not develop between Hargrove and Tingley. Whose fault this may be is irrelevant at this point, but what is important is that any organization, in order to grow needs that balanced individual capable of seeing the needs of both aspects of the soul, and that each gets its chance to grow, neither aspect growing at the expense of the other. That Hargrove was so young at this point may have led to a lack of patience on his part that resulted in the unraveling of the TS in America. His attempt to grab control away from Tingley pushed Tingley to an extreme position and ensured the eventual creation of another Society under someone like Robert Crosbie.

Today the world is mired in separateness and the ignorance of personal gods. Disaster is about to

strike humanity and there will be great suffering. Political injustice is reaching a peak not seen since the days of the Roman Empire. A new keynote has to be struck capable of affecting all of humanity and deflecting some of the karma that must come. As theosophists, we must understand that short of the Masters interfering with Karma and doing something themselves, the greatest and most influential act that could be conducted today is for these three groups to come together in an act of unification. An act of Universal Brotherhood, first by unifying and second by rededicating ourselves to the original Cause, could have more of an effect than any other act. Such an act done in the right way would create such a spiritual synergy as to make Theosophy a guiding force in the coming century. It is time to look past Adyar. If the Cause is to be renewed and survive into the next century, something must be done, and the best time is now. 

. . . **Old Lady** continued from page 82

It is a difficult-to-solve mathematical problem for me to understand why Ms. Joy Mills should come to the conclusion that “nothing can be done” before the “if and when” of a new edition occurs. The real question is: “even if there would be another edition **soon**, why wait?” I wrote on 9 July 2004 to Dara Eklund, with copy to Mr. Algeo:


Why waiting? Why should we circulate (...) falsehoods — by action or by omission — to the two or three thousand readers of the first edition during a long period of maybe seven to ten years or more? Judging by the duration of reprints in the case of the *Collected Writings*, it may well go to more than a decade. Besides, please consider the **libraries** involved and its **long-term influence** over different kinds of readers. You know that the first edition of any book has a much more **lasting impact** than the second one. Why should we have respect for the readers of the second edition only, which will appear, say, **around the year 2010 or 2015**, and ignore the rights of the readers of the first edition, who are equally entitled to be rightly informed about the nature of what they read? No. I do not think we should or could wait up to one decade to start correcting this grave error. The whole issue refers to the **first** edition. (...) Why not making **an errata**, a leaf with a rectification, which would circulate with each new volume to be sold? (...) It would be an (...) adequate and professional attitude on the part of Mr. John Algeo and his Committee.

And I added, in a later paragraph of the same letter:

. . . Once Mr. Algeo has a clear perception of the injustice made to HPB, he will be happy to ac-

knowledge the mistake as soon as possible, as every able and experienced editor does worldwide nowadays. In previous letters I have already mentioned the apologies of the Vatican with regard to several of its crimes. I also mentioned the wise tradition of “errata” and editorial apologies which editors openly do whenever needed. Mr. Algeo would only deserve **deep respect** if he would take the initiative and go to the public (...) and make a clear, though moderate document to circulate together with the book. It would certainly fit our **best editorial traditions**. But I believe you will agree with me that a **public mistake** cannot be corrected with a **secret amendment**.

In a handwritten postcard dated 19 July 2004, Dara Eklund reiterates to me that in her view all editorial responsibility belongs to Mr. John Algeo and says that indeed “he would not need to wait ten years to do that” [i.e., the amendments].

It seems that Mr. Algeo has now a golden opportunity to accept the facts and redeem himself as an editor, while reducing at the same time the damage he has caused to Truth and to the esoteric movement. 

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⁷ For several other faults in the editorial work of *The Letters of H. P. Blavatsky – Vol. I*, see the review written by John Patrick Deveney, from New York, and published in the magazine *Theosophical History*, July 2004, pp. 31-36. *Theosophical History* is published in California by Mr. James Santucci, Department of Comparative Religion, California State University, P.O. Box 6868, Fullerton, CA 92834-6868, USA.

. . . **Doubts** continued from page 91

It is difficult to know what to make of this. Hesselink refers to a private E.S. circular where Judge even-handedly explains the situation. He points out that Besant broke her pledge and must therefore leave the E.S. As she is no longer a member, the position of Outer Head consequently falls solely on his shoulders. That she broke her pledge should not be in dispute, whatever reasons she may think she had for doing so. Judge recognizes the value of Besant and asks that everyone be mindful of the battle that is going on for control of the Society and that Besant may still prove victorious in her own personal battle. Judge maintains this sense of fairness despite the nonsense he endured by way of Besant. After all that has gone on, to say that he might now be guilty of conspiring against Besant seems a little ludicrous.

Finally, what can we say about Judge's initiation, as Hesselink's doubt extends even to here. Hesselink points to the following passage in a letter from Blavatsky:

If you went in search of the Masters now — you would not find Them. One must be free & un-claimed by man or woman if he would offer himself personally to them. Otherwise the link which binds you to Brooklyn [where his wife lived] would be like a rope ever pulling you back. (Hesselink)

She uses this to infer that it was unlikely that Judge ever offered himself personally to the Masters and consequently was never initiated. The Masters clearly have chelas working in the world, Blavatsky being one of them. The fact that Judge was anchored to America in the way he was probably worked very well for the Masters' plans. Certainly he was not in a position to run away to the Himalayas. This does not mean that he was not a very special kind of initiate doing work in North America. Judge's very limitations made him perfect for the work that he was

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. . . **Skhandas** continued from page 86

Therefore, those who assimilate the stream of idea-tion given through Madame Blavatsky and William Q. Judge will not be found imitating or *upholding* Col. Olcott's and Annie Besant's *choice*.

The latest effort to belittle Madame Blavatsky's work is the publication of a spurious volume of *Collected*

doing. Blavatsky also had written that Judge's astral had been blended with a Nirmanakaya. This is the key to understanding Judge.

The Nirmanakaya in question may be the Rajah. At the Rajah's death, a kind of initiation must have taken place where the lower principles of each blended together. This would give Judge insights into the Eastern consciousness that would allow him to do the kind of work he did for *The Path* in the ensuing years. It is also why at the E.S. meeting in Boston after Blavatsky's death, that Judge appeared to take on the appearance of the Rajah during one aspect of their ceremony. Because their two astrals were blended, it would not be difficult to make objective this second astral form hiding in the background. We also have Hargrove's testimony of seeing the Rajah rise out of Judge's body at his death. Despite Hesselink's doubts, the evidence speaks otherwise.

Katinka Hesselink has illustrated for theosophists the doubts still being whispered concerning Blavatsky and Judge. Regrettably, we are now in a position of having to deal with those doubts as they have been given too much attention over the years and have consequently become somewhat entrenched. Instead of making the doubters prove their doubts before voicing them, we are in a position of having to deal with these doubts and the fact that there are always new doubts to replace those that have been dispelled. At some point when the case has been proved sufficiently, we will have to ignore the doubters and their new doubts and move on. The **only** reason they are being taken seriously at all at this time is because the doubts have fractured the Society. If the Society can put itself back together, that will be the sign that we can turn our backs on the doubters for good. 

Letters³. It has within it fraudulent material mixed in with the genuine so that the unwary student is led astray.

It will not bury truth anymore than the publication of a fraudulent *Secret Doctrine* did. 

³ *The Letters of H. P. Blavatsky*, Vol. I, The Theosophical Publishing House, Wheaton, Illinois.

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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