

by Mr. G. Farthing

THEOSOPHY OR NEOTHEOSOPHY?

compiled by

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Section 1. Differences in Teaching

Section 11. Immorality in the Theosophical Society

Section 111. The Case Against Anne Besant

To H.P.B.
and W.Q.J.

In Their Cause, which is the Cause of true Theosophists the World Over The Theosophical Society is dead. But there are many Theosophists in it who are yet alive. Not knowing the history of the years since 1803-4 that led to its downfall, and not realizing the wide divergence between Theosophy and the present-day versions, they may go the way of the Society unless something be done to prevent it. It is because an opportunity must be given the earnest student to see the differences between the teachings of Theosophy as re-stated in the 19th century by H.P.B. and those given today; it is because an opportunity must be given the true seeker to know previously obscured facts concerning the great wrong that brought about the Society's eclipse, that this work of compilation has been undertaken. Those who prefer blind belief to knowledge will have no interest in these pages. But those who seek to know will study them, using the references to find out the facts for themselves and be satisfied whether they are not truths that are here presented.

NOTE:

This is section I. "not in columns oppsite each other" but stacked instead for user friendly material.

SECTION I.

DIFFERENCES IN TEACHING

The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations.....**TRUTH**, high-seated upon its rock of adamant, is alone eternal and supreme.

Preface to Isis Unveiled, p.v.

I dread the appearance in print of our philosophy as expounded by Mr. H.....He makes of us Agnostics!! We do not believe in God because so far, we have no proof, etc. This is preposterously ridiculous; if he publishes what I read, I will have H.P.B. or Djual Kool deny the whole thing; as I cannot permit our sacred philosophy to be so disfigured. He says that people will not accept the whole truth; that unless we humour them with a hope that there may be a "loving Father and creator of ALL heaven" our philosophy will be rejected a priori. In such a case the less such idiots hear of our doctrines the better for both. If they do not want the whole truth and nothing but the truth, they are welcome. But never will they find us - - (at any rate) - - compromising with and pandering to public prejudices.

Mahatma Letters ps. 304-5

THE WISE MAN COURTS TRUTH; THE FOOL, FLATTERY.

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has

to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T.S. is doomed to become – and it already has in certain centers – a Society for mutual admiration....

“On Pseudo-Theosophy”, *Lucifer*, March, 1889

Theosophy is the accumulated wisdom of the ages. Mark well that it is no fancy of one or several isolated individuals. Its uninterrupted record extends over thousands of generations of seers. It was only formulated after traditions from exalted beings, passed on age by age, had been tested and verified by the independent visions of great adepts, themselves checked and rechecked by other adepts and by centuries of experiences, during something like eighteen million years (See Secret Doctrine, 1. ps. 272-3).

NOTE: All references to page numbers in H.P.B.'s works are to first editions or Theosophy Company (Los Angeles) reprints, other editions being expurgated and therefore repaged.

2.

Any teaching that fits in with this Ancient Wisdom is truly Theosophy. It must stand or fall by the test of comparison with all that has gone before. Earnest students of today, by comparative religion and comparative philosophy, can trace an unbroken line of dovetailed teaching within the last five thousand years from Krishna, Buddha, Confucius and Lao Tse, Pythagoras and Plato, Jeshu (or Jesus), Apollonius of Tyana, the Alexandrian School, teachers of the 15th, 16th, 17th and 18th centuries to the 19th century when Madame H.P. Blavatsky once more restated part of the aeon-old truths for the western world. (See Key to Theosophy, p. 243)

By the Master's test, as by their words, H.P.B. stands, one of a long line of Messengers, acceptable because of the other links in the chain before her. She herself followed the Occult Law and substantiated statements in the “Secret

Doctrine", and her other works, by historic, archeological and scientific data, showing the teaching rooted in earlier systems of theosophic thought. It is obviously futile, therefore, to talk of improving and expanding the philosophy given out by her. Can later-day soi disant Theosophical teachers stand this same test? You are invited to judge for yourself:

The teaching on Logos or Deity or God

We say and affirm that that motion – the universal perpetual motion which never ceases, never slackens nor increases its speed not even during the interludes between the pralayas or “night of Brahma” but goes on like a mill set in motion, whether it has anything to grind or not...we say this perpetual motion is the only eternal and uncreated Deity we are able to recognize. To regard God as an intelligent spirit, and accept at the same time his absolute immateriality is to conceive of a nonentity, a blank void; to regard God as a Being, an Ego and to place his intelligence under a bushel for some mysterious reason is the most consummate nonsense; to endow him with intelligence in the face of blind brutal Evil is to make of him a fiend – a most rascally God. A being however gigantic, occupying space and having length, breadth and thickness is most certainly a Mosaic deity. Mahatma Letters ps. 138-9

We have in the Logos of our solar system as near an approach to a personal (or rather, perhaps, individual) God as any reasonable man can desire, for of Him is true everything good that has even been predicated of a personal deity. We cannot ascribe to Him partiality, injustice, jealousy, cruelty; those who desire these attributes in their deity must go elsewhere. But so far as His system is concerned He possesses omniscience, omnipresence, omnipotence; the love, the power, the wisdom, the glory, all are there in fullest measure. Yet He is a mighty individual – a trinity in unity, and God in very truth, though removed by we know not how many stages from the Absolute, the Unknowable,

3.

before which even solar systems are but as specks of cosmic dust. The sun is His chief manifestation on the physical plane, and that may help us a little to realize some of His qualities, and to see how everything comes from Him.....I

myself who speak to you have once seen Him in a form which is not the form of His system. This is something which utterly transcends all ordinary experience which has nothing to do with any of the lower planes. The thing became possible for me only through a very daring experiment – the utter blending for a moment of two distinct rays or types, so that by means of this blending a level could for a moment be touched enormously higher than any to which either of the egos concerned could have attained alone. He exists far above His system; he sits upon it as a lotus throne. He is as it were apotheosis of humanity, yet infinitely greater than humanity.

C.W. Leadbeater, *The Inner Life*, 1. ps. 143-46

1. The Secret Doctrine teaches no *Atheism* except in the Hindu sense of the word *nastika* or the rejection of idols, including every anthropomorphic god.

2. It admits a Logos or a collective “Creator” of the Universe; a Demiurgos – in the sense implied when one speaks of an “Architect” as the “Creator” of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that *Demiurgos* is no personal deity, -i.e. and imperfect extra-cosmic god, - but only the aggregate of the Dhyana-Chohans and the other forces.

Secret Doctrine, 1. ps.279-80

“The *Logos*. This highest consciousness”, answer the Occultists, “is only a *synthetic unit* in the world of the manifested Logos – or on the *plane of illusion*; for it is the sum total of Dhyana Chohan consciousnesses.....*Iswara*-- or *Logos* is Spirit; or , as Occultism explains, it is a compound unity of manifested living Spirits, the parent source and nursery of all the mundane and terrestrial monads, *plus* their divine reflections which emanate from, and return into, the Logos, each in the culmination of its time.” Secret Doctrine, 1 p. 573

When we speak of the Deity and make it identical, hence coeval, with Nature,

the eternal and uncreate nature is meant and not your aggregate or flitting shadows and finite unrealities. We leave it to the hymn makers to call the visible earth or heaven, God's throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent and even omniscient creative potentiality.

Key to Theosophy, p. 49

Man, the individual, evolving soul, is in truth in the image of his Maker, and what He is in His fullness now, that man will be some day. Hence it is that, by a certain development of faculties latent in the human consciousness, men can touch even now the fringe, as it were, of the Consciousness of the LOGOS, and so, with Him, see the past as happening even now.

C. Jinarajadasa, First Principles of Theosophy, p. 29

"...in this music temple...he is bearing his share in a concert which comes from all the worlds of the system, and these streams from all the worlds make somehow the mighty twelvestringed lyre upon which the LOGOS Himself plays as He sits upon the Lotus of His system. It is impossible to put this into words; but the writer has seen it, and knows that it is true. He hears, He responds, and He Himself plays upon His system. Thus for the first time we have one brief glimpse of the stupendous life which He lives among the other LOGOI who are His peers. Annie Besant and C.W. Leadbeater,

"Man: Whence, How and Whither, p. 378

4.

On Religion

I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches.

Mahatma Letters, p. 57

Ignorance created Gods and cunning took advantage of opportunity. Look at India and Look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man, it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saying them....The Irish, Italian and Slavonian peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land and today the followers of Christ and those Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of these false gods.

Mahatma Letters, p. 58

The Bible, from *Genesis* to *Revelations*, is but a series of historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses....That there were two schools of Magic, and the orthodox Levites did not belong to the holy one, is shown in the words pronounced by the dying Jacob.

Secret Doctrine, 11. p. 211

The struggle of Bel and then of Merodach, the Sun God, with *Tiamat*, the Sea and its Dragon, a "war" which ended in the defeat of the latter, has purely cosmic and geological meaning as well as an historical one. It is a page torn out of the History of the Secret and Sacred Sciences, their evolution, growth and DEATH - for the profane masses. It relatesto the as systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of sacerdotal castes, have finally led the world into all these exoteric

religions, invented to satisfy the depraved tastes of the *"hoi polloi"* and the ignorant for ritualistic pomp and the materialization of the ever immaterial and Unknowable Principle.

Secret Doctrine, 11. p. 503

5.

THEOSOPHY. As the origin and basis of all religions, it cannot be the antagonist of any; it is indeed their purifier, revealing the valuable inner meaning of much that has become mischievous in its external presentation by the perverseness of ignorance and the accretions of superstition; but it recognizes and defends itself in each, and seeks in each to unveil its hidden wisdom. No man in becoming a Theosophist need cease to be a Christian, a Buddhist, a Hindu; he will but acquire a deeper insight into his own faith.
Annie Besant, Ancient Wisdom, p. 5

If he is on God's side he is one of us, and it does not matter in the least whether he calls himself a Hindu, or a Buddhist, a Christian or a Muhammadan...

J. Krishnamurti, At The Feet of the Master. p. 8

What is the object of religions?

They are given to the world by men wiser than the masses of the people on whom they are bestowed, and are intended to quicken human evolution....all the types need religion, so that each may reach upward to a life higher than that which he is leading....Religions seek to evolve the moral and intellectual nature to unfold itself.

Annie Besant, Esoteric Christianity, ps. 3 and 4

H.P.B. to Ms. Besant

But, it is quite correct to say that "having for long done the will (i.e. put in practice the first of the Theosophical principles) she is now beginning to know of the doctrine". But this doctrine, let us hope, will *never* lead her to make *again* "her communion at a Christian altar" (Italics ours), in other words to renounce

the whole and the absolute for the part and finite...This Christianity per se cannot, in the nature of things, offer -- neither for that matter, can any other so-called religion -- as it now stands; for all unduly exaggerate the personality of their Founders, Christianity more than others, as it makes Jesus every God of every God and of his brother teachers in Christ (or CHRISTOS), false prophets. We speak here of modern church Christianity, not of the mystic religion of Christos, the LOGOS, the Western aspect of the one religious philosophy which can bind all men together as brothers.

Lucifer, Vol. IV, 1889, ps. 448 and 9

"Founders" of Religion

According to this view, the Founders of the great religions are members of the one Brotherhood.....As Theosophy of old gave birth to religions, so in modern times does it justify and defend them.

Annie Besant, Ancient Wisdom, ps. 3 and 5

..the Guardians of humanity... From time to time, one of them comes forth into the world of men, as a great religious teacher, to carry on the task of spreading a new form of the Eternal Verities, a form suitable to a new race of civilisation. Their ranks include all the greatest Prophets of the Faiths of the world, and while a religion lives one of these great Ones is ever at its head, watching over it as His special charge.

Annie Besant, The Masters, p. 79

Gautama is qualified the "Divine Teacher" and at the same time "God's messenger"!!...Buddha has now become the messenger of one, whom He, Sania K'houtchoo, the precious wisdom, has dethroned 2,500 years back, by unveiling the Tabernacle and showing its emptiness.

Mahatma Letters, ps. 281-2

But we must resume the thread of our narrative with Buddha. Neither he nor Jesus ever wrote one word of their doctrines.

Isis Unveiled, 11. p. 559

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source....Combined,

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their aggregate represents one eternal truth, separate, they are but shades of human error and the signs of imperfection.

Isis Unveiled, 11. p 639

On Jesus and the Christ Principle

...let these unfortunate, deluded Christians know that the real *Christ* of every Christian is the *Vach*, the “mystical Voice,” while the man – Joshu was but a mortal like any of us an adept more by his inherent purity and ignorance of real Evil, than by what he had learned with his initiated Rabbis and the already (at that period) fast degenerating Egyptian Hierophants and priests.

Mahatma Letters, p. 344

..neither knew the other John the Baptist never having heard of Jesus who is a spiritual abstraction and no living man of that epoch.

Mahatma Letters, p. 415

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether any one can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For, Paul, Christ is not a person but an embodied idea. “If any man is in Christ he is a new creation, “ *he is reborn*, as after initiation, for the Lord is spirit – the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him. But Paul had been initiated himself; and, bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the epoptae. As Professor A. Wilder well proves in a series

of able articles, *it was not Jesus, but Paul who was the real founder of Christianity.*

Isis Unveiled, p. 574

Again, in these researches into the remote past we have frequently found the disciple Jesus, who in Palestine had the privilege of yielding up His body to the Christ. As a result of that act He received the incarnation of Apollonius of Tyana....the one who was once the disciple Jesus stands ready especially to guide the various activities of the Christian Churches.

C.A. Leadbeater, *The Inner Life*, ps. 19 and 20

I believe with many of the early Christians, that the World Teacher, named by them the Christ, assumed at the stage of the Gospel story called the Baptism, the body of a disciple, Jesus, to carry on his earthly work at that time. Annie Besant, interviewed Jan. 13, 1926 by the Associated Pres of India

The historical Christ, then, is a glorious Being belonging to the great spiritual hierarchy that guides the spiritual evolution of humanity, who used for some three years the human body of the disciple Jesus....That mighty One who had used the body of Jesus as His vehicle and whose guardian care extends over the whole spiritual evolution of the fifth race of humanity gave into the strong hands of the holy disciple who had surrendered to Him his body the care of the infant Church. Perfecting his human evolution Jesus became one of the Masters of Wisdom, and took Christianity under His charge, ever seeking to guide it to the right lines, to protect, to guard and nourish it.

Annie Besant, *Esoteric Christianity*, ps. 140-42

7.

Do they affirm that Jesus gave himself as a voluntary sacrifice? On the contrary there is not a word to sustain the idea. They make it clear that he would rather have lived to continue what he considered his mission, and that he died because he could not help it, and only when betrayed....When, finally, he saw that his time had come, he succumbed to the inevitable. But see him in the garden, on the Mount of Olives, writhing in agony until "his sweat was, as it were, great drops of blood", praying with fervid supplication that the cup

might be removed from hi; exhausted by his struggle to such a degree that an angel from heaven had to come and strengthen him; and say if the picture is that of a self-immolating hostage and martyr. Isis Unveiled, ll. p. 545

If we do not accept Jesus as God, we revere him as a man. Such a feeling honors him more than if we were to attribute to him the powers and personality of the Supreme, and credit him at the same time with having played a useless comedy with mankind, as, after, all, his mission proves scarcely less than a complete failure; 2,000 years have passed, and Christians do not reckon one-fifth part of the population of the globe, nor is Christianity likely to progress any better in the future. Isis Unveiled, ll. p. 530

Churches and Priests

The ever unknowable and incognizable Karana alone, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart – invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the Presence.
Secret Doctrine, l. p. 280

If both Church and priest could but pass out of the sight of the world as easily as their names do now from the eye of our reader, it would be a happy day for humanity. New York and London might then soon become as moral as a heathen city unoccupied by Christians; Paris be cleaner than the ancient Sodom.
Isis Unveiled, ll. p. 586

We have seen how the man Jesus, the Hebrew disciple, laid down His body in glad surrender that a higher Life might descend and become embodied in the form he thus willingly sacrificed and how by that act he became a Christ of full stature to be the Guardian of Christianitytriumphing over death.

Annie Besant, *Esoteric Christianity*, p. 217

“Let us pray.

Guide us, O Almighty Father, in all our doings, and from Thy heavenly throne send down Thy holy Angel to be with Thy people who have met together to serve and to worship Thee. Through Christ our Lord. The phrase “Let us pray” is a signal given by the celebrant to the people when he is about to say a prayer, and it is therefore time for them to kneel.....for a considerable time there was no written liturgy, and each celebrant filled in extemporaneously the outline of the ceremony as given by the Christ. That Christ did give such an outline is certain from clairvoyant investigation.

C.W. Leadbeater, *Science of the Sacraments*, p. 471

The clergy exist for the benefit of the world; they are intended to act as channels for the distribution of God’s grace.... In him also is vested the power to bless and to offer the sacrifice of the Holy Eucharist. The strength which the priest brings down is not for himself, but for the flock which is committed to his care... So there are two aspects of ordination the gift of the Holy Ghost which provides the key to the reservoir and the personal link of the Christ Himself with His Minister. The former of these is the official connection which enables a priest, for example, to consecrate the Host and to dispense absolution and blessing.

C. W. Leadbeater, *Science of the Sacraments*, ps. 301 and 309

Good news comes from Australia...The three movements there, which I commended to the special service of our members – the Educational, the Co-Masonic and the Old Catholic Church – are growing beyond expectation....A church, one of the old landmarks of Sydney, a fine looking pile in stone, which has the outside appearance of a cathedral has been purchased for the Old Catholic Church.

Annie Beasnt, *The Theosophist*, October 1918

8.

“Absolution” and “Confession” through “Apostolic Succession”

An outcry has just been made in England over the discovery that Anglican priests are largely introducing auricular confession and granting absolution after enforcing penances..... The bishop, questioned, points to Matthew xvi, 19, for the source of his authority to bind and loose on earth those who are to be blessed or damned in heaven; and to the apostolic succession for proof of its transmission from Simon Barjona to himself.. The present volumes have been written to small purpose if they have not shown,

1. that Jesus, the Christ-God is a myth concocted two centuries after the real Hebrew Jesus died;

2. that, therefore, he never had any authority to give Peter, or any one else, plenary power;

3. that even if he had given such authority, the word Petra (rock) refereed to the revealed truths of the Petroma, no to him who thrice denied him; and that besides, the apostolic succession is a gross and palpable fraud.

4. that the Gospel according to Matthew is a fabrication based upon a holly different manuscript.
Isis Unveiled, ll. p. 644

Among students of Church history widely divergent views are held about the origin of Holy Orders. The Roman Church has always maintained that the three Orders (bishop, priest and deacon) were instituted by Christ Himself and that the first bishops were consecrated by the apostles. Presbyterians and others, not themselves possessing the apostolic succession, contend that in the earliest times bishop and presbyters were synonymous terms.... Clairvoyant investigation into those early periods absolutely confirms the contention of the Roman Church..... They know that there has been no break in the apostolic succession.

C.W. Leadbeater, Science of the Sacraments, ps. 282 and 286

But let no one suppose that the public absolution given to the whole flock is in any way less effective than private absolution, if the desire for rectification on the part of the wrongdoer is equally earnest and sincere....In the Liberal Catholic Church auricular confession is entirely optional, and its frequent and systematic practice is not encouraged, since it is felt that under such conditions the detailed confession is apt to become a matter of routine, and its spiritual value in the life of the individual thereby defeated. For all ordinary purposes the general confession in the Holy Eucharist should suffice.

C.W. Leadbeater, *Science of the Sacraments*, p. 84

9.

Vicarious Atonement

None the less, as we look backwards over the effects produced by this doctrine (The Atonement) we find that belief in it, even in its legal – and to us crude exoteric – form, is connected with some of the noblest examples of Christian manhood and womanhood have drawn from it their strength, their inspiration, and their comfort. It would be unjust not to recognize this fact. And whenever we come upon that fact, and to endeavor to understand it. For if this doctrine contained nothing more than is seen in it by its assailants inside and outside the Churches, if it were in its true meaning as repellent to the conscience and the intellect as it is found to be by many thoughtful Christians, then it could not possibly have exercised over the minds and hearts of men a compelling fascination, nor could it have been the root of heroic self surrenders, or touching and pathetic examples of self-sacrifice in the service of men.

Annie Besant, *Esoteric Christianity*, ps. 199-200

The Seven Sacraments of Christianity cover the whole of life, from the welcome of Baptism to the farewell of Extreme Unction. They were established by Occultists, by men who knew the invisible worlds; and the materials used, the words spoken, the signs made, were all deliberately chosen and arranged with a view to bringing about certain results.

Annie Besant, *Esoteric Christianity*, ps. 327-8

That (Co-Masonry) again bringing back the occult use of ceremonial, is to many nonreligious people a veritable religion, and prepares them to understand the value of ceremonies, a preparation, as every Occultist will see, for the coming changes.....

Annie Besant, Adyar Bulletin, March 1920 p. 74

We have often wondered at the extraordinary ideas of God and His justice that seem to be honestly held by those Christians who blindly rely upon the clergy for their religion, and never upon their own reason. How strangely illogical is this doctrine of the Atonement. We propose to discuss it with the Christians from the Buddhistic stand-point, and show at once by what a series of sophistries, directed toward the one object of tightening the ecclesiastical yoke upon the popular neck, its acceptance as a divine command has been finally effected; also, that it has proved one of the most pernicious and demoralizing of doctrines.....But if we step outside the little circle of creed and consider the universe as a whole balanced by the exquisite adjustment of parts, how all sound logic, how the faintest glimmering sense of Justice revolts against this Vicarious Atonement.

Isis Unveiled, II. p. 542

The Sacraments

With the races of our Fifth Race it became in symbology the sacr', and in Hebrew n'cabvaj of the first formed races.

Footnote: See that suggestive work "The Source of Measures" where the author explains the real meaning of the word "sacr'" from which "sacred", "sacrament", are derived, which have now become synonyms of "holiness" through purely phallic!

Secret Doctrine, Proem, I. p. 5

On Ceremonial

Practical theurgy or "ceremonial magic" so often resorted to in their exorcisms by the Roman Catholic clergy, was discarded by the Theosophists....When

ignorant of the true meaning of the esoteric divine symbols of Nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers

10.

which lurk around humanity, the undying, grim creations of human crimes and vices, and thus fall from *theurgia* (white magic) into *goetia* (or black magic, sorcery).....Purity of deed and thought can alone raise us to an intercourse "with the gods" and attain for us the goal we desire.

Five Years of Theosophy – "What is Theosophy?" p. 440

The Suras, who win their intellectual independence, fight the Suras who are devoid thereof, who are shown as passing their lives in profitless ceremonial worship based on blind faith.....

Secret Doctrine, II, p. 93

The ceremonies of each (great religion) interest me profoundly, and I have studied them all with keen pleasure, and can take part in any of them with full earnestness and sympathy.

Annie Besant, Adyar Bulletin, March 1920, ps. 69-70

The "Coming" Messiah or Lord Maitreya or World Teacher

There is slowly growing up in Europe, silently but steadily, with its strongest center perhaps in Holland, but with its members scattered in other European countries, the little known movement called the Old Catholic with the ancient ritual, with unchallenged Orders, yet holding itself aloof from the Papal Obedience. This is a living Christian Church which will grow and multiply as the years go on, and which has a great future before it small as it yet is. It is likely to become the future Church of Christendom 'when He comes!

Annie Besant, The Theosophist, Editorial, October, 1916

The great purpose of this drawing together is to prepare the way for the coming of the new Messiah, or, as we should say in Theosophical circles, the next advent of the Lord Maitreya, as a great spiritual teacher, bringing a new religion. The time is rapidly approaching when this shall be launched – a teaching which shall unify the other religions, and compared with them shall stand upon a broader basis and keep its purity longer.

C. W. Leadbeater, "The Inner Life," l. p. 231

Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world.

Mahatma Letters, p. 407

And now, when so many of your sisters have died; and others still are dying, while the few of the old survivors, now in their second infancy, wait but for their Messiah – the sixth race – to resurrect to a new life and start anew with the coming stronger along the path of a new cycle.

Mahatma Letters, p. 150

The spirit of "King Messiah is, therefore, shown as washing his garments in the wine from above, from the creation of the world. And King Messiah is the EGO purified by washing his garments (i.e., his personalities in re-birth), in the wine from above or BUDDHI..... Noah also plants a vineyard – the allegorical hotbed of future humanity....

11.

Seven vines are procreated – which seven vines are our Seven Races with their seven Saviours or Buddhas.

Key to Theosophy, p. 147

MAITREYA is the secret name of the Fifth Buddha, and the Kalki Avatar of the Brahmins – the last **MESSIAH** who will come at the culmination of the Great Cycle

Secret Doctrine, l. 384

He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh Race. Only it is not in the Kali yug, our present terrifically materialistic age of Darkness, the "Black Age", that a new Saviour of Humanity can ever appear.

Secret Doctrine, l. 470

No Master of Wisdom from the East will himself appear or send anyone to Europe or America.... until the year 1975.

H.P.B. Preliminary Memorandum see Theosophy, l. 455

Cosmogony

Believing in seven planes of Kosmic being and states of Consciousness, with regard to the Universe or the Macro cosm, we stop at the fourth plane, finding it impossible to go with any degree of certainty beyond.

Key to Theosophy, p. 69

See Diagram, Secret Doctrine, l. p. 200 on four Cosmic planes (after reading the note on the preceding page "The reader is reminded that Kosmos often means in our Stanzas only our own Solar System, not the infinite Universe"), to which footnote reads: "These are the four planes of Cosmic consciousness, the three higher planes being inaccessible to human intellect as developed at present".

Secret Doctrine, l. ps. 199-200

And now I have to give to you, by command of the King, I have to give to you His message, and some of the messages of the Lord Maitreya and His great Brothers.....so that what I am saying, as to matter of announcement, is definitely at the command of the King whom I serve.....our hope isthat very many from the Theosophical and the Star organizations and the growing Co-Masonry and the great fellowship of teachers may recognize their Lord when He comes, so that we may keep Him with us for many years, and not make his own world impossible for Him save in seclusion as was done on His last coming.

Annie Besant, Theosophist, November, 1925 ps. 150 and 160

As to the approaching advent of the Christ and the work which He has to do, you cannot do better than read Mrs. Besant's book on *The Changing World*. The time of His advent is not far distant, and the very body which He will take is even already born among us.

C. W. Leadbeater, *The Inner Life*, I. ps. 30-1

We have thus the seven planes of a universe, a solar system, which as we see by this brief description, may be regarded as making up three groups:

i. Aid)	I. The Field of Logic
ii. Anupadaka)	manifestation only
iii.*Atmic)	II. The field of super-
iv. Buddhic)	normal human
v. Mental)	evolution
vi. Emotional)	III. The field of elemental,
vii. Physical)	mineral, vegetable,
)	animal and normal
)	human evolution

Annie Besant, *A Study in Consciousness*, ps. 3 and 4

12.

*Atman or Atma**

The *Atman* or seventh principle ridded of its mayavic distinction from its Universal Source – which becomes the object of perception for, and by the individuality centered in Buddhi, the sixth principle.....Nor is it “the Spirit of Buddhas present in Church”, but the omnipresent Universal Spirit in the temple of nature – in one case; and the seventh Principle – the Atman in the temple – man – in the other.

Mahatma Letters, ps. 343-4

First of all, Spirit (in the sense of the Absolute, and therefore, indivisible ALL) or Atma.

Key to Theosophy, p. 93

Nebular Theory

The nebulae exist; yet the nebular theory is wrong. A nebula exists in a state of entire elemental dissociation. It is gaseous and – something else besides, which can hardly be connected with gases, as known to physical science; and it is self luminous. But that is all ...we may, we maintain, define our position with regard to the modern nebular theory and its evident incorrectness, by simply pointing out facts diametrically opposed to it in its present form.

Secret Doctrine, I. ps. 588 and 591

Therefore do they (the Adepts) say that the great men of science of the West, knowing nothing or next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the sun, stars, or even the moon, are imprudent to speak so confidently as they do about the “central mass of the sun” whirling out into space planets, comets, and what-not. Our humble opinion being wanted, we maintain: that it evolves out, but the life principle, the soul of these bodies, giving and receiving it back in our little solar system, as the “Universal Life-giver”, the ONE LIFE gives and receives it in the Infinitude and Eternity.....

Five Years of Theosophy, ps. 250-51

“Do the Adepts Deny the Nebular Theory?”

The fifth plane, the nirvanic, is the plane of the highest human aspect of the God within us, and this aspect is named by Theosophists Atma, or the Self. It is the plane of pure existence, of divine powers in their fullest manifestation in our fivefold universe – what lies beyond on the sixth and seventh planes is hidden in the unimaginable light of God Annie Besant, Ancient Wisdom, p. 168

Eventually, there comes a point at which He sends through it a kind of electrical shock, which precipitates it into a lower condition of matter, so that instead of being a mere aggregation of atoms it becomes definitely a combination of the, usually a mass of glowing hydrogen. Here we have the nebular stage, through which various systems in our universe are at this

moment passing. As our nebula revolved round its axis it gradually cooled, contracted and flattened down, so that eventually it became rather a huge revolving disc than a sphere. Presently, fissures appeared in this disc and it broke into rings, presenting somewhat the appearance of the planet Saturn and its surroundings, but on a gigantic scale. At the chosen point in each of these rings a subsidiary vortex was set up, and gradually much of the matter of the ring was gathered into this. The concussion of the fragments generated an amount of heat which reduced them to a gaseous condition and thus formed a huge glowing ball, which gradually, as it cooled, condensed into a planet.

C.W. Leadbeater, *The Inner Life*, ll. ps. 269-70

Let us consider first the great nebula in Orion. It is a chaotic mass of matter in an intensely heated condition, millions and millions of miles in diameter.....The probable change, its next step, we can construct in imagination as

13.

we look at the nebula in Canes Venatici. The nebula now has taken on a spiral motion. It revolves, and its matter tends to aggregate round a nucleus. In course of time, the spherical mass will flatten; as it contracts, ring after ring of matter will break off from the cooling central nucleus. As millions of years pass, these rings of matter too will break; each will aggregate round some nucleus, and instead of a ring we shall have a planet, retaining the original motion of the nebula, and revolving now round a central sun. Or it may be that, without breaking into rings, the nebula will throw off, as it whirls, outlying parts of itself, which then condense and become the planets; but in either process, the original chaotic nebula will have become an orderly solar system, with a central sun and planets circling round it like the solar system in which we live.

C. Jinarajadasa, *First Principles of Theosophy*, ps. 5 and 6

Formation of Earth Chain

Again, in the Seventh Round on the Lunar chain, when Class 7, the last, quits

Globe A, that Globe, instead of falling asleep, as it had done in previous Rounds, begins to die (to go into its planetary pralaya) and in dying it transfers successively, as just said, its “principles” or life elements and energy, etc., one after the other to a new “laya centre”, which commences the formation of Globe A. of the Earth Chain. A similar process takes place for each of the globes of the “lunar chain” one after the other, each forming a fresh globe of the “earth chain” But Globe A. of the lunar chain is not fully “dead” till the first Monads of the first class have passed from Globe G. or Z. the last of the “lunar chain”, into the Nirvana which awaits them between the two chains; and similarly for all the other Globes as stated, each giving birth to the corresponding globe of the “earth chain”. Further, when Globe A. of the new chain is ready, the first class of Hierarchy of Monads from the Lunar chain incarnate upon it in the lowest kingdom, and so on successively.

Secret Doctrine, I. ps. 171-2

Globe A. of the terrene Chain began to form as the life wave left Globe A. of the lunar chain. The Spirit of a globe, when its life is over, takes a new incarnation, and, as it were, transfers the life with himself to the corresponding globe of the next Chain. The inhabitants, after leaving the Chain, have long to wait ere their new home is ready for them, but the preparation of that home begins when the Spirit of the first globe leaves it and it becomes a dead body, while he enters on a new cycle of life and a new globe begins to form around him. Molecules are built up under the direction of Devas, humanity not being at all involved. The Spirit of a globe is probably on the line of this class of Devas, and members of it perform the work of building globes all through the system. A great wave of life from the LOGOS builds up atoms in a system by the intermediary of such a Deva, then molecules are built, then cells and so on. Living creatures are like parasites on the surface of the Spirit of the earthOur physical Earth was formed when the inhabitants left Globe D. of the Moon Chainbut our Earth could not go

far in its formation till its congener, Globe D. of the lunar chain, the Moon, had died. Annie Besant and C.W. Leadbeater,
Man: Whence, How and Whither, ps. 60-2

Now, the life impulse reaches "A" or rather that which is destined to become "A" and which so far is but cosmic dust. A centre is formed in the nebulous matter of the condensation of the solar dust decimated through space and a series of three involutions invisible to the eye of flesh occur in succession viz. three kingdoms of elementals or nature forces are evolved: in other words the animal soul of the future globe is formed; or as a Kabalist will express it, the gnomes, the salamanders and the undines are created. The correspondence between a motherglobe and her child-man may be thus worked out. Both have their seven principles. In the Globe, the elementals (of which there are in all seven species) for (a) a gross body, (b) her fluidic double (linga shariram), (c) the life principle (jiva); (d) her fourth principle kama rupa is formed by her creative impulse working from centre to circumference; (e) her fifth principle (animal soul or Manas physical intelligence) is embodied in the vegetable (in germ) and animal kingdoms; (f) her sixth principle (or spiritual soul buddhi) is man, (g) and her seventh principle (atma) is in a film of spiritualized akasa that surrounds her.

Mahatma Letters, p. 94

Mars-Mercury Teachings

Go to your fortepiano and execute upon the lower register of keys the seven notes of the lower octave up and down. Begin pianissimo: crescendo from the first key and having struck fortissimo on the last lower note go back diminuendo getting out of your last note a hardly perceptible sound "morendo pianissimi"The first and last notes will represent to you the first and last spheres, in the cycle of evolution and highest! The one you strike once is our planet...

Mahatma Letters, p. 76

Our Globe as taught from the first, is at the bottom of the arc of descent, where the matter of our perception exhibits itself in its grossest form....Hence

it only stands to reason that the globes which overshadow our Earth must be on different and superior planes.

Letter from the Master quoted in Secret Doctrine, I. p. 166

There are ten schemes of evolution at present existing in our solar system, but only seven of them are at the stage where they have planets in the physical world. These are: 1....; 2....; 3, that of the Earth, Mars and Mercury, which has three visible planets, because it is in its fourth incarnation.....

C.W. Leadbeater, Textbook of Theosophy, p. 124

..our Earth Chain, or terrene Chain, is the fourth in succession, and has therefore three of its seven globes in physical manifestation, its third globe, C, being what is called the planet Mars, and its fifth globe E. what is called the planet Mercury.

Annie Besant and C. W. Leadbeater, Man: Whence, How and Whither, p. 7.

15.

It is quite correct that Mars is in a state of obscurity at present, and Mercury just beginning to get out of it..... Again, both (Mars and Mercury) are septenary chains, as independent of the Earth's sidereal lords and superiors as you are independent of the 'principles' of Daumling (Tom humb).

Letter from the Master quoted in Secret Doctrine, I. p. 165

Principles of Man

	(1) Spirit
(2) Soul	?
Vehicle of Spirit	?

	(3) Mind
(4) Animal	?
Soul	
Upadhi of Mind	?

(6) Astral Body
Upadhi of Life ?

? (5) Life

The Upadhi of ? all the 6
Princ.

(7) Physical
Body

*Or as usually named after the manner of
Esoteric Buddhism and others

1. Atma
2. Buddhi (or Spiritual Soul)
3. Manas (Human Soul)
4. Kama Rupa (Vehicle of Desires
and Passions)
5. Linga Sarira
6. Prana
7. Sthula Sarira

Secret Doctrine, I. 153

Key to Theosophy, pls. 70-1 with footnote in latter:

“We include Atma among the human “principles” in order not to create additional confusion. In reality it is no ‘human’ but the universal absolute principle of which Buddhi, the Soul-Spirit, is the carrier.”

- i. Adi
- ii. Anupadaka
- iii. Atma
- iv. Buddhi
- v. Manas
- vi. Kama
- vii. Sthula

consciousness,

third edition of 1918

Annie Besant, A Study in

p. 64, as published in the

Principles	Life	Forms
Atma. Spirit	Atma	
Buddhi Spiritual	Soul	Bliss-Body
Higher Manas)	Human	Causal Body
Lower Manas)	Soul	Mental Body
Kama. Animal	Soul	Astral Body
Linga Sharira		Etheric Double
Sthula Sharira		Dense Body

Annie Besant, Ancient Wisdom, ps. 176-7
published in 1897

The President has now decided upon a set of names for the planes so for the future these will be used instead of those previously employed. A table of them is given below for reference

16.

New Names	Old Names
Divine World	Adi
Monadical	Anupadaka
Spiritual	Atmic or Nirvanic
Intuitional	Buddhic
Mental	Mental
Emotional or	Astral Astral
Physical	Physical

C. W. Leadbeater, A Textbook of Theosophy,
Third Edition, 1918 p. 41

These vehicles, being composed of matter modified by the action of the Planetary Logos of the Chain to which they belong, cannot respond to the

vibrations of matter differently modified; and the student must be able to use his atomic body before he can contact the Universal Memory beyond the limits of his own Chain.

Annie Besant, *A Study in Consciousness*, p. 291

....since the Ego in the causal body gives the fundamental tone or temperament for the incarnation, we may think of the Ego and his three lower vehicles as forming a chord of temperamental tones, the Chord of the Man. But the individuality in the causal body is only a partial representation of all his qualities; behind his Higher Manas or Abstract Mind exists the Buddhi, the Divine Intuition and behind that, the Atma or the indomitable Spirit of God in man. But the Atma, Buddhi and Manas are themselves reflections of still higher attributes of the Monad, "the Son in the bosom of the Father." The fundamental note of the Life of the LOGOS gives the dominant tone for the Monad, and the three attributes of the Monad, on the Adi Anupadaka and the higher Nirvanic planes, make the "Chord of the Monad".

C. Jinarajadasa, *First Principles of Theosophy*, p. 110

The "principles", as already said, save the body, the life and the astral eidolon, all of which disperse at death, are simple aspects and states of consciousness

Key to Theosophy, p. 77

Occultism teaches that physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different states of being or planes of consciousness (italics ours), and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses.

Transactions of the Blavatsky Lodge, p. 73

Atma – as Seventh Principle of Man "Remember that there is within man no abiding principle" – which sentence I find followed by a remark of yours "How about the sixth and seventh principles?" To this I answer, neither Atma nor Buddhi ever were within man – Mahatma Letters, p. 455

First of all, Spirit (in the sense of the Absolute, and therefore, indivisible ALL), or Atma. As this can neither be located nor limited in philosophy, being simply that which IS in Eternity, and which cannot be absent from even the tiniest geometrical or mathematical point of the universe of matters or substance, it ought not to be called in truth. a “human” principle at all. Rather, and at best, it is in Metaphysics, that point in space which the human Monad and its vehicle man occupy for the period of every life.

Key to Theosophy, p. 93

17.

Causal Body

For it is the Buddhi-Manas which is called the Causal Body (the United 5th and 6th Principles) and which is Consciousness, that connects it with every personality it inhabits on earth.

Speaking of Manas, the “Causal body” we may call it – when connecting it with the Buddhic radiance – the “HIGHER EGO”, never the “Higher Self”.

Key to Theosophy, ps. 95 and 136

Astral Body (or Linga Sharira in Theosophy)

(“ Kama Rupa NeoTheosophy)

Why, she confounds “Soul and Spirit”, refuses to discriminate between the animal and the spiritual Egos the Jiv-atma (or Linga Sharir) and the Kama Rupa (or Atma Rupa), two as different things as body and mind, and – mind and thought are.

Mahatma Letters, p. 46

The ego dwells in a causal body, and when he takes upon himself in addition a mental and an astral body, the operation involves the actual entangling of a portion of the matter of those lower astral and mental types.

C. W. Leadbeater, The Inner Life, I, p. 419

When the Thinker has consumed in the mental body all the fruits belonging to it of his earthly life, he shakes it off and dwells unencumbered in his own place. All the mental faculties which express themselves on the lower levels are drawn within the causal body – with the germs of the passional life that were drawn into the mental body when it left the astral shell to disintegrate in Kamaloka – and these become latent for a time, lying within the causal body, forces which remain concealed for lack of material in which to manifest. The mental body, the last of the temporary vestures of the true man disintegrates, and its materials return to the general matter of the mental plane, whence they were drawn when the Thinker last descended into incarnation. Thus the causal body alone remains, the receptacle and treasure house of all that has been assimilated from the life that is over.

Annie Besant, *Ancient Wisdom*, p. 146

Once again, there begins the process of involution, and now of the Ego who lives in the causal body. When the Ego descends into incarnation, he undergoes limitation planes by plane, as he makes successively the mental, astral and physical bodies.

C. Jinarajadasa, *First Principles of Theosophy*, p. 196

The desire nature of the astral body provides a delicate instrument of cognition. Evil begins when the desire elemental dominates and dispossesses for the time the Ego. A natural desire then becomes a craving and the astral body gets out of control. When a man loses his temper, so that for the time he is not showing a soul's attributes, but

18.

those of a wild beast, he has for the time reverted to an early stage of evolution, dragged thereto by the astral body which he cannot control. What we have to understand is that we are *not* the habits of the desire elemental of the astral body, but are to search, for our soul's purpose, such aptitudes in it as are useful for us.

C. Jinarajadasa, *First Principles of Theosophy*, p. 105

Monad

“Having for Father, Spirit which is Life (the endless Circle or Parabrahm) and for Mother the Great Deep, which is Substance (Prakriti in its undifferentiated condition) Adonai possesses the potency of both and wields the dual powers of all things.” We would say triple, but in the sense as given this will do. Pythagoras had a reason for never using the finite useless figure 2, and for altogether discarding it. The One can, when manifesting, become only 3. The unmanifest when a simple duality remains passive and concealed. The dual monad (the 7th and 6th principles) has in order to manifest itself as a logos the “Kwan-shai-yin” to first become a triad (7th, 6th and half of the 5th).
Mahatma Letters, p. 347

While the man is what we call alive and awake on the physical earth he is limited by his physical body, for he uses the astral and mental bodies only as bridges to connect himself with his lowest vehicle. One of the limitations of the physical body is that it quickly becomes fatigued and needs periodical rest. Each night the man leaves it to sleep and withdraws into his astral vehicle, which does not become fatigued and therefore needs no rest. During this sleep of the physical body the man is free to move about in the astral world.
C. W. Leadbeater, Textbook of Theosophy p. 61

Now, this specialization of Jack out of the dog-Group Soul is due, not only to the higher vibrations sent towards him from Jack’s master, mistress and friends, but also to the fact that a Monad, “a fragment of Divinity”, is seeking to form an Ego or Soul in order to begin his human experiences. This Monad long ago attached to itself an atom of each of the planes as a centre on each plane, as an “earnest” sent in advance with a view to his future work...When the “permanent atoms” find themselves in touch with a highly specialized part of the animal Group Soul, like the “soul of Jack”, then the Monad sends down from his high plane certain influences.....the soul of Jack as the result of the stronger and more divine radiations from the Monad, breaks off from the Group Soul.....
C. Jinarajadasa, First Principles of Theosophy p. 122

19.

In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the “individual Monads” of men, so the Mineral Monad – being at the opposite point of the circle – is also One – and from it proceed the countless physical atoms which Science is beginning to regard as individualised.....As the Monads are un-compounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad - - not the atomic aggregation which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.

Secret Doctrine, I. ps. 177-8-9

Meanwhile, it may be said in passing, the everflowing stream of life from the Logos supplies new Monads of form on the higher levels, so that the evolution proceeds continuously, and as the more-evolved Monads incarnate in the lower worlds their place is taken by the newly emerged Monads in the higher.

Annie Besant, Ancient Wisdom, p. 186

It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende.

Secret Doctrine, I. p. 178

The evolution of matter is a rearrangement; the evolution of life is an unlocking and an unfoldment. In the first cell of living matter, in some incomprehensible fashion, are Shakespeare and Beethoven. Nature may need millions of years to re-arrange the substance. “Selecting” age after age, till the proper aggregation is found, and Shakespeare and Beethoven can come from her bosom to be the protagonists in one scene of her drama. Yet all the while, throughout the millions of years, the life held them both mysteriously within itself.....Within each cell He resides in His fullness; under His guidance, at

the proper times, Shakespeare and Beethoven step forth and we call it evolution.

C. Jinarajadasa, First Principles of Theosophy p. 17

The nature-spirits constitute an evolution apart, quite distinct at this stage from that of humanity We know that, after that individuality has been attained, the unfolding of humanity carries us gradually to the steps of the Path, and then onward and upward to Adeptship and to the glorious possibilities which lie beyond. This is our line of development, but we must not make the mistake of thinking of it as the only line...The nature spirits, for example, neither have been nor ever will be members of a humanity such as ours.
C. W. Leadbeater, The Hidden Side of Things, I. ps. 116-7

The Goal of Evolution – MAN

The whole Kosmos is guided, controlled and animated by almost endless series of Hierarchies of Sentient Beings, each having a mission to perform, and who - - whether we give to them one name or another, and call them Dhyan-Chohans or Angels - - are “messengers” in the same sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence and to call them all pure Spirits without any earthly alloy “which time is wont to prey upon” is

20.

only to indulge in poetical fancy. For each of these Beings either was or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are perfected, when not incipient, men..... In sober truth, as just shown, every “spirit” so-called is either a disembodied or a future man. From the highest Archangel (Dhyan Chohan) down to the last conscious “Builder” (the inferior class of Spiritual Entities), all such are men, having lived aeons ago, in other Manvantaras, on this or other spheres; so the inferior, semiintelligent, and non-intelligent Elementals – are all future men.

Secret Doctrine I, ps. 275-5-7

There are several parallel streams of evolving life, each mostly independent of the others in its development. Two of these streams are those of Humanity and of a parallel stream called the evolution of Devas or Angels. As already mentioned, human life has its earlier stages of animal, vegetable, mineral and elemental life. From the same mineral life, however, the life diverges into another channel, through stages of vegetable forms, animal forms, then forms of “naturespirits”, or the fairies of tradition, into Angels or DevasOne stream builds organisms living in water, while three use forms living on land. Only one of the six streams leads into humanity; the other five pass into the parallel evolution of the Devas.

C. Jinarajadasa, First Principles of Theosophy, ps. 17-19

Thus by their repeated plant-reincarnations the monadic group-souls in the vegetable kingdom evolve, until those that ensoul the highest members of the kingdom are ready for the next step. This step carries them into the animal kingdom, and here they slowly evolve in their physical and astral vehicles a very distinct personalityThe monadic group-soul incarnates in a decreasing number of forms as it gradually approaches the point at which complete individualization will be reachedAt last the decreasing number of forms animated by a monadic group-soul comes down to unity, and it animates a succession of single forms – a condition differing from human reincarnation only by the absence of Manas, with its causal and mental bodies. The mental matter brought down by the monadic group-soul begins to be susceptible to impacts from the mental plane, and the animal is then ready to receive the third great outpouring of the life of the LOGOS – the tabernacle is ready for the reception of the human Monad.Doubtless, in the course of aeons of evolution, the upwardly evolving Monad of form might have unfolded Manas by progressive growth, but both in the human race in the past, and in the animals of the present, such has not been the course of Nature. When the house was ready the tenant was sent down; from the higher planes of being the atmic life descended, veiling itself in Buddhi, as a golden thread; and its third aspect, Manas, showing itself in the higher levels of the formless world of the mental plane, germinal Manas within the form was fructified, and the embryonic causal body was formed by the union. This is the individualization of the spirit, the incasing of it in form, and this spirit incased in the causal body

is the soul, the individual, the real man. Further, this outpoured life reaches the evolving forms not directly but by intermediaries. The human race having attained the point of receptivity, certain great Ones, called Sons of Mind, cast into men the monadic spark of Atma-Buddhi-Manas.

Annie Besant, *Ancient Wisdom*, 190-4

21.

Teaching on Lower Kingdoms vs. "Group Souls"

Man was the store-house, so to speak, of *all the seeds of life* for this Round, vegetable and animal alike.....Having appeared at the very beginning, and at the head of sentient and conscious life, man (astral, or the "Soul" for the Zohar, repeating the archaic teaching, distinctly says that "the *real* man is the Soul, and his material frame no part of him") man became the living and animal UNIT, from which the "castoff clothes" determined the shape of every life and animal in this Round. Thus, he "created" for ages the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relics from the Third and the Fourth Rounds.

Secret Doctrine, ll. 290

The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane of primeval differentiation. It is divine in its higher and *human* in its lower conditions... and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms.... the MONAD has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. Therefore, the Kabalists say correctly that "MAN becomes a stone, a plant, an animal, a man, a Spirit, and finally God...But by "MAN" the divine Monad is meant, and not the thinking Entity, much less his physical body...It is correct to say that the man of this Manvantara, i.e., during the three preceding Rounds, has passed through all the kingdoms of nature. That he was a stone, a plant, an animal." But (a) these stones, plants, and animals were the prototypes, the filmy presentments of those of the Fourth Round; and (b) even those at the beginning of the Fourth Round were the astral shadows of the present, as the Occultists express it.Thus the astral prototypes of the lower beings of the animal kingdom of the

Fourth Round, which preceded (the chhayas of) Men, were consolidated, though still very ethereal sheaths of the still more ethereal forms of models produced at the close of the Third Round on Globe D. "Produced from the residue of the substance matter; from dead bodies of men and (other extinct) animals of the wheel before", or the previous Third Round – as Stanza 24 tells us. Hence, while the nondescript "animals" that preceded the astral man at the beginning of this life-cycle on our Earth were still, so to speak, the progeny of the man of the Third Round, the mammals of this Round owe their existence, in a great measure, to man again. Moreover, the "ancestor" of the present anthropoid animal, the ape, is the direct production of the yet mindless Man, who desecrated his human dignity by putting himself physically on the level of the animal.

Secret Doctrine, ll. 186-7

.....the Manasaputras, the Sons of Wisdom who informed the mindless man, and endowed him with his mind (manas).

Secret Doctrine, ll. 608

Conditions during Sleep ("Invisible Helpers")

Q. Is the apparent objectivity in a dream really objective or subjective?

A. If it is admitted to be apparent, then of course, it is subjective. The question should rather be, to whom or what are the pictures or representations in dreams either objective or subjective? The physical man, the dreamer, all he sees with his eyes shut, and in or through his mind is of course subjective. But to the Seer within the physical dreamer, that Seer himself bring subjective to our material senses, all he sees is as objective as he is himself to himself and others like himself.

Transactions of the Blavatsky Lodge, p. 73

22.

While the man is what we call alive and awake on the physical earth he is limited by his physical body, for he uses the astral and mental bodies only as bridges to connect himself with his lowest vehicle. One of the limitations of the physical body is that it quickly becomes fatigued and needs periodical rest.

Each night the man leaves it to sleep, and withdraws into his astral vehicle, which does not become fatigued and therefore needs no sleep. During this sleep of the physical body the man is free to move about in the astral world; but the extent to which he does this depends upon his development.... The educated man is generally able to travel in his astral vehicle wherever he will, and has much more consciousness in the astral world.....

C.W. Leadbeater, Textbook of Theosophy,

See also Annie Besant, p. 61 Ancient Wisdom, p. 77

Q. What is the condition of the Linga Sarira (astral body), or plastic body during dreams?

A. The condition of the Plastic form is to sleep with its body, unless projected by some powerful desire generated in the higher Manas. In dreams it plays no active part, but on the contrary is entirely passive, being the involuntary half-sleepy witness of the experiences through which the higher principles are passing.

Transactions of the Blavatsky Lodge, p. 76

Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time-being "Mind is not" because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function.. ...our "Ego is latent (in us) at the time of sushupti, sleep"..

Secret Doctrine, I. ps. 38 and 429

*The three states of consciousness, which are Jagrat, the waking; Svapna, the dreaming; and Sushupti, the deep sleeping state.

Voice of the Silence, footnote p. 6

The vast importance of the work which They are doing, and the enormous amount of it, makes it obviously impossible that They should take up personal work with individuals. In the cases where such work has to be done it is always delegated to pupils...The work of the invisible helpers on the astral plane would simply not be done unless there were pupils at the stage where that is

the best work can do..... For those who are acting as invisible helpers on the astral plane there are no separate levels; it is all one. *In India the idea of service on the astral plane is not so widely known as in the* West.... (!!Italics ours)
C.W. Leadbeater, Inner Life, l. ps. 37-8 and 566

The dead can see us, but it is our astral body that they see; consequently they are at once aware of our emotions, but not necessarily of the details of our physical condition. They know whether we are happy or miserable.... The dead man carries on with him his affections and hatreds; he knows his old friends when he meets them, and he also forms new friendships among new companions whom he meets for the first time on the astral plane.
C.W. Leadbeater, Inner Life, l. p. 83

After Death Conditions

Kamaloka

In Kama Loka those who retain their remembrance will not enjoy it at the supreme hour of recollection - -Those who know they are dead in their physical bodies – can only be either adepts or – sorcerers; and these two are the exceptions to the general rule.

Mahatma Letters, p. 128

The good and pure sleep a quiet blissful sleep, full of happy visions of earth-life and have no consciousness of being already for ever beyond that life.

Every just disembodied four-fold entity

23.

whether it dies a natural or violent death, from suicide or accident, mentally sane or insane, young or old, good, bad or indifferent, loses at the instant of death all recollections, it is mentally – annihilated; it sleeps its akashic sleep in the Kama-loka. This state lasts from a few hours (rarely less), days, weeks, month: -sometimes to several years. All this according to the entity, to its mental status at the moment of death, to the character of its death, etc. that remembrance will return slowly and gradually toward the end of its gestation

(to the entity or Ego), still more slowly but far more imperfectly and incompletely to the shell, and fully to the Ego at the moment of its entrance into Deva Chain.

Mahatma Letters, ps. 123 and 186-7

When an average man or woman reaches Kamaloka, the spiritual Intelligence is clothed with a desire body, which possesses considerable vigour and vitality; the lower Manas, closely interwoven with Kama during the earth –life just ended, having lived much in the enjoyment of objects of sense and in the pleasures of the emotions cannot quickly disentangle itself from the web of its own weaving, and return to its Parent Mind, the source of its own being. Hence a considerable delay in the world of transition, in Kamaloka, while the desires wear out and fade away to a point at which they can no longer detain the Soul with their clinging arms. As said, during the period that the Immortal Triad and Kama remain together in Kamaloka, communications between the disembodied entities on earth is possible.

Annie Besant, *Death – And After*, ps. 34-5

Enq. In no case, then, do you admit the possibility of the communication of the living with the disembodied spirit?

Theo. Yes, there is a case, and even two exceptions to the rule. The first exception is during the few days that follow immediately the death of a person and before the spirit?

Theo. Yes, there is a case, and even two exceptions to the rule. The first exception is during the few days that follow immediately the death of a person and before the Ego passes into the Devachanic state.The spirit is dazed after death and falls very soon into what we call "predevachanic unconsciousness."

The second exception is found in the Nirmanakayas adept, or Saint.....They have no material body, as they have left it behind.

Key to Theosophy, p. 118

In the Kama Loka (semi physical sphere) dwell the shells, the victims and suicides; and this sphere is divided into innumerable regions and sub-regions corresponding to the mental states of the comers at their hour of death. This is

the glorious “summer land” of the Spiritualists, to whose horizons is limited the vision of their best seers – vision imperfect and deceptive because untrained and non-guided by Alaya Vinyana (hidden knowledge).

Mahatma Letters, ps. 198-9

The average person passing into the heavenlife, for example tends to float at a considerable distance above the surface of the earth, although on the other hand some of such men are drawn to our level. Still, broadly speaking the inhabitants of the heaven-world may be thought of as living in a sphere or ring or zone round the earth. What Spiritualists call the summer-land extends many miles above our heads.....

C.W. Leadbeater, Inner Life, l. p. 355

Devachan

..All the greatest plans of moral reform, of intellectual and spiritual research into abstract Many men arrive in the astral world in utter ignorance of its conditions, not realizing at first that they are dead, and when they do realize it fearing the fate that may be in store for the, because of false and wicked theological teaching.

own preparation, living. if not quite what one would call a conscious existence, at least a dream of such realistic vividness that nothing of the life-realities could ever match it.

Mahatma Letters, p. 191

24.

When the astral life is over, the man dies to that world in turn, and awakens in the mental principles of nature, all the divine aspirations, would, in devachan come to fruition, and the abstract entity previously known as the great Chancellor would occupy itself in this inner world of its world.....His mental body is by no means fully developed; only those parts of it are really in action to their fullest extent which he has used in this altruistic manner. When a feeling of such utter joy in living that he needs for the time nothing but just to

live. Such bliss is of the essence of life in all the higher worlds of the system. Even astral life has possibilities of happiness far greater than anything that we can know in the dense body; but the heaven-life in the mental world is out of all proportion more blissful than the astral.

C.W. Leadbeater, Textbook of Theosophy, ps. 88-9

Enq. But what is *Devachan*?

Theo. The “land of gods” literally; a condition, a state of mental bliss. Philosophically a mental condition analogous to, but far more vivid and real than, the most vivid dream. It is the state after death of most mortals.

Key to Theosophy, p, 78

You postulate an intercourse of entities in devachan which applies only to the mutual relationship of physical existence. Two sympathetic souls will each work out its own devachanic sensations making the other a sharer in its subjective bliss, but yet each is dissociated from the other as regards actual mutual intercourse. For what companionship could there be between two subjective entities which are not even as material as that ethereal body-shadow – the *Mayavi rupa*?

Mahatma Letters, p. 198

And with regard to the true communion, that of soul with soul? That is closer, nearer, dearer than anything we know here, for, as we have seen, there is no barrier on the mental plane between soul and soul; exactly in proportion to the reality of soul-life in us is the reality of soulcommunion there; and the mental image of our friend is our own creation; his form as we knew and loved it; and his soul breathes through that form to ours just to the extent that his soul and ours can throb in sympathetic vibration.

Annie Besant, Ancient Wisdom, p. 143

A mother from a savage tribe is not less happy than a mother from a regal palace, with her lost child in her arms; and although as actual Egos, children prematurely dying before the perfection of their septenary Entity do not find their way to DevaChan, yet all the same the mother’s loving fancy finds her children Say – it is but a dream, but after all what is objective life itself but a

panorama of vivid unrealities? The pleasures realized by a Red Indian in his “happy hunting ground” in that Land of Dreams is not less intense than the ecstasy felt by a connoisseur who passes aeons in the wrapt delight of listening to Divine Symphonies by imaginary angelic choirs and orchestras. there, without once missing what her heart yearns for. Mahatma Letters, p. 103

The fifth subdivision of Kamaloka offers many new characteristics....Here are situated all the materialized heavens which play so large a part in popular religion all the world over. The happy hunting-grounds of the Red Indian.....

Annie Besant, Ancient Wisdom, p. 100

25.

Skandhas OR “Permanent Atoms”?

.. Karma is the guiding power, and *Trishna* (in Pali *Tanha*) the thirst or desire to sentiently live he awakens again after the second death, his first sense is one of indescribable bliss and vitality –actions, which, out of the old Skandhas produce the new groups that form the new being and control the nature of birth itselfThe “old being” is the sole-parent - - father and mother at once - - of the “new being”. It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh. And once that you have well mastered the meaning of *Skandhas* you will see what I mean. It is the group of Skandhas, that form and constitute the physical and mental individuality we call man (or any being). This group consists (in the exoteric teaching) of five Skandhas, namely *Rupa* - - the material properties or attributes; *Yedana* - - sensations; *Sanna* – abstract ideas; *Sankhara* - - tendencies both physical and mental; and *Vinnana* - - mental powers, and amplifications of the fourth - -meaning the mental, physical and moral predispositions. We add to them *two more*, the nature and names of which you may learn hereafter. Suffice for the present to let you know that they are connected with and productive of *Sakkayaditthi*, the “heresy or delusion of individuality” and of *Attavada* “the doctrine of Self”, both of which (in the case of the fifth principle the soul) lead to the Maya of heresy and belief in the

efficacy of vain rites and ceremonies in prayers and intercession.....they (the Skandhas) are ever and ceaselessly at work in preparing the abstract mould, the “privation” of the future new being.

Mahatma Letters, ps.. 111 and 112

A physical impact of any kind will cause vibrations corresponding to its own in the - -the proximate force or energy – resultant of human (or animal) physical body it contacts....whether local or general; they will reach the permanent physical atom..... All the results of physical experiences remain stored up in this permanent atom, as powers of vibratingThe physical body disintegrates at death; its particles scatter, all carrying with them the result of the experiences through which they have passed....But the physical permanent atom remains....The permanent astral atom bears exactly the same relation to the astral body as that borne by the physical permanent atom to the physical body.

At the end of the life in kamalokapurgatory- - the golden life-web withdraws from the astral body, leaving it to disintegrate, as its physical comrade had previously done, and enwraps the astral permanent atom for its long sleep. A similar relation is borne to the mental body by the permanent mental particle during physical, astral and mental life.

Annie Besant, Study in consciousness, ps. 97-8 and 105

Enq. What becomes of the other, the lower Skandhas of the personality, after the death of the body? Are they quite destroyed?

Theo. They are and yet they are not – a fresh metaphysical and occult mystery for you. They are destroyed as the working stock in hand of the personality; they remain as Karmic effects, as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, as so many avenging fiends to attach themselves to the new personality of the Ego when it reincarnates.

Key to Theosophy, p. 120-1

A questioner sometimes asks: How can these permanent atoms be stored up within the causal body without losing their physical, astral and mental natures, since the causal body exists on a higher plane, where the physical, as physical, cannot be? Such a querent is forgetting for a moment that all the planes are interpenetratingThe triad forms a minute particle within the causal body; each constituent part of it belongs to its own plane but, as the planes have meeting points everywhere, no difficulty arises in the necessary juxtaposition. Annie Besant, Study in Consciousness, ps. 107-8

26.

Sleeping Atoms

Life is ever present in the atom or matter, whether organic or inorganic – a difference that the occultist do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter; when life energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic.... The “Jiva” or life-principle which animates man, beast, plant, and even a mineral, certainly is a form of force indestructible” Were it to become - - we will not say absent, for this is impossible, since it is omni-present - - but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly though the force would

still remain in each of its particles, but in a dormant state. Then the continuation of the definition, which states that when this indestructible force is “disconnected with one set of atoms, it becomes attracted immediately by others”, does not imply that it abandons entirely the first set, but only that it transfers its **vis viva**, or living power - - the energy of motion - - to another set. But because it manifest itself in the next set as what is called kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it as potential energy, or life latent....we regard and call, in our occult phraseology, those atoms that are moved by kinetic energy as “life atoms”, while those that are for the time being passive, containing but imperceptible potential energy, we call “sleeping atoms”.

Five Years of Theosophy, ps. 535-6 (“Transmigration of Life Atoms”)

The physical body disintegrates at death; its particles scatter, all carrying with them the result of the experiences through which they have passed - - as indeed all particles of our bodies are ever doing day by day, in their ceaseless dyings out of one body and ceaseless birthings into another. But the physical permanent atom remains; it is the only atom that has passed through all the experiences of the ever-changing conglomerations we call our body, and it has acquired all the results of all those experiences. Wrapped in its golden cocoon, it sleeps through the long years during which the Jivatma that owns it is living through other experiences in other worlds. By these it remains unaffected, being incapable of responding to them and it sleeps through its long night in undisturbed repose.*

“*H.P. Blavatsky throws out a hint as to these ‘sleeping atoms’. See The Secret Doctrine, ll. 710” (!! H.P.B. certainly does throw out a hint but note the complete passage in the opposite column from which the footnote, referred to was taken and compare them - - - Compilers)

Annie Besant, Study in Consciousness, p. 98

Memory

There are five Skandhas or attributes in the Buddhist teachings: Rupa (form or body) material qualities; Vedanna, sensation; Sanna, abstract ideas; Samkhara, tendencies of mind; Vinnana, mental powers. Of these we are formed; by them we are conscious of existence; and through them communicate with the world about us.

Enq. What do you mean by Skandhas?

Theo. Just what I said: “attributes” among which is memory..... Because memory is included within the Skandhas, and the Skandhas having changed with the new existence, a cular existence develops

Key to Theosophy, ps. 100-101

When functioning in this physical world he remembers by means of his mental body; but since that is a new one assumed only for this birth, it naturally cannot contain the memory of previous births in which it had no part.

C.W. Leadbeater, Textbook of Theosophy, p. 44

The memory of the cells, or of groups of cells, perishes at death, and cannot be said to be recoverable as such. Where then is Memory preserved?

The brief answer is Memory is not a memory, the record of that parti- faculty and is not preserved; it does not inhere in consciousness as a capacity, nor is any memory of events stored up in the individual consciousness. Every event is a present fact in the universe-consciousness, in the consciousness of LOGOS.All "memories" are recoverable, because all possibilities of image-producing vibrations are within the consciousness of the LOGOS.

Annie Besant, Study in Consciousness, ps. 277-8

27.

Occultists AND Facts

It was H. P. B., who, acting under the orders of Atrya (one whom you do not know) was the first to explain in the

It was H. P. B., who, acting under the orders of Atrya (one whom you do not know) was the first to explain in the *Spiritualist* the difference there was between *psyche* and *nous, nefesh* and *ruach* - - Soul and Spirit. She had to bring the whole arsenal of proofs with her, quotations from Paul and Plato, from Plutarch and *James*, etc. before the Spiritualists admitted that the theosophists were right. It was then that she was ordered to write *Isis* just a year after the Society had been founded.

Mahatma Letters, p. 289

She (H.P.B.) often in her humility, buttresses her own true statements with a mass of rubbish from inferior writers picked up haphazard; on minor points she often speaks hastily and carelessly; and further, she confuses her teachings with excessive digressions.....

Annie Besant, Theosophical Review, August, 1899.

And to show you how exact a science is occultism let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail. Mahatma Letters, p. 144

The Secret Doctrine

The Secret Doctrine will explain many things, set to right more than on perplexed student.

Mahatma Letters, p. 357

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 instructions.* 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.

Letters from the Masters of the Wisdom, p. 54

Dr. Weller Van Hook has *a very useful article* in our present number, to which I draw the attention of our readers. As I have said in the Bulletin for February: "It is marked by the strong common sense, freedom of thought, tolerance and open-eyed loyalty, which are so characteristic of the writer." (Italics ours)

Annie Besant, The Theosophist, March, 1922 p. 530

They, as they step aside, as did Madame Blavatsky, leave their authority to appointed leaders who carry on the work under the original Power that caused the organization to come into existence. To realize this is to find a new respect for the Heads of the movement, and a new tolerance of their doings. *It is to recognize that there is no need to sustain a movement back to the teachings of H.P.B.*

Our present leaders suffice for the hour.. Weller Van Hook, (Italics our)

The Theosophist, March, 1922, ps. 549-50

The same will be said of the Secret Archaic Doctrine, when proofs are given of its undeniable existence and records. But it will take centuries before much more is given from it....since the SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century.

Secret Doctrine, I. xxxviii

Great "Beings"

Orientalists and their Dictionaries tell us that the term "Manu" is from the root Man "to think"; hence "the thinking man". But, esoterically, every Manu, as an anthro-morphised patron of his special cycle (or Round), is but the personified idea of the "Thought Divine"; (as the Hermetic "Pymander"); each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle or Manvantara. Fohat runs the Manus' (or Dhyān Chohans') errands, and causes the ideal prototypes to expand from within without....

Secret Doctrine, I. p. 63.

It is from IT that issues the great unseen Logos, who evolves all the other logoi, the primeval MANU who gives being to the other Manus, who emanate the universe and all in it collectively, and who represent in their aggregate the manifested LOGOS.

Secret Doctrine, II. p. 310

Manu is the synthesis perhaps of the Manasa and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousness there is still a unit, which is the man. But this unit, so to say, is not single consciousness; it is a reflection of thousands and millions of consciousness which a man has absorbed.

But Manu is not really an individuality it is the whole of mankind. You may say that Manu is a generic name for the Pitris, the progenitors of mankind.

Transactions of the Blavatsky Lodge, p. 100

We have not quarrel with the “Back to Blavatsky” movementIll would we have profited by her teachings, were we only to have marked time in knowledge since she left us on the physical plane thirty years ago. I may, however, say that whenever my Brother Leadbeater or myself have come across anything which seemed to conflict with anything she had written, we examined our observation with minute care, and tested our own “discoveries” by her statements.

Annie Besant, *The Theosophist*, March, 1922 p. 595

The Manu, or temporal leader, is practically an autocratic monarch who arranges everything connected with the physical plane life of the new race, and endeavors to make it as perfect an expression as possible of the idea which the LOGOS has set before Him for realisation.

C.W. Leadbeater, *Inner Life*, I. p. 15

The Root Manu of the terrene Chain, Vaivasvata who directs the whole order of its evolution, is a mighty Being from the fourth Chain of the Venus Scheme.... A Root Manu of a Chain must achieve the level fixed for the Chain or Chains on which He is human, and become one of its Lords; then He becomes the Manu of a Race; then a Pratyeka Buddha; then a Lord of the World; then the Root Manu, then the Seed Manu of a Round, and only then the Root Manu of a Chain.

Annie Besant and C.W. Leadbeater,
Man: Whence, How and Whither, p. 78

The Adept of the First Ray who takes the seventh Initiation usually enters there-after upon the arduous duties of the Manu of a Root Race on a globe. His term of office begins with the slow gathering of the egos who are going to work under Him at the commencement of the new race, and through all the successive subraces as they appear one by one.

During the hundreds of thousands of years of the history of a Root Race, He directs the building of variant after variant of the sub-races and Himself incarnates in each sub-race to set the form for it.

C. Jinarajadasa, *First Principles of Theosophy*, p. 209

Pratyeka Buddhas are those Bodhisattvas who strive after and often reach the Dharmakaya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own **bliss**, they enter Nirvana and – disappear from the sight and the hearts of men. In Northern Buddhism a “Pratyeka Buddha” is a synonym of spiritual Selfishness.
Voice of the Silence, p. 44

When the life-wave shall pass from Earth to Mercury, it is these Three who shall become in turn Lords of Mercury, and guide all evolution on that globe. They are known in Buddhism as Pratyeka Buddhas, the “solitary Buddhas”; for They do not teach.....But They stand at the level of the Buddha, though Theirs is not the role of the World-Teacher. Hence the curiously misleading description in popular Buddhism of Them as “solitary” or “selfish” Buddhas.
C. Jinarajadasa, First Principles of Theosophy, p. 208

Comte St. Germain. No wonder you find it cloudy, for it was never meant for the uninitiated reader. Eliphas studied from the Rosicrucian MSS. (now reduced to three copies in Europe). These expound our eastern doctrines from the teachings of Rosencrauz, who, upon his return from Asia dressed them up in a semi-Christian garb intended as a shield for his pupils against clerical revenge. One must have the key to it and that key is a science *per se* Rosencrauz taught orally. Saint Germain recorded the doctrines in figures and his only exciphered MS. remained with his staunch friend and patron the benevolent German Prince from whose house and in whose presence he made his last exit
- - *Home*.

Mahatma Letters, p. 280

The last survivor of the Royal House of Rakoczi, known as the Comte de S. Germain in the history of the eighteenth century; as Bacon in the seventeenth; as Robertus the monk in the sixteenth; as Hunyadi Janos in the fifteenth; as Christian Rosencrouz in the fourteenth – to take a few of his incarnations – was disciple through these laborious lives and now has achieved Masterhood, the ‘Hungarian Adept’ of *The Occult World*, and known to some of us in that

Hungarian body..... They live in different countries.....the Master Rakoczi in Hungary but traveling much....

Annie Besant, *The Masters*, ps. 75-6 1918 Krotona Edition

(1) An adept – the highest as the lowest – is one only during the exercise of his occult powers.

(2) Whenever these powers are needed, the sovereign will unlock the door to the inner man – (the adept) who can merge and act freely but on condition that his jailor – the outer man will be either completely or partially paralyzed – as the case may require; viz: either (a) mentally and physically; (b) mentally – but not physically; (c) physically but not entirely mentally; (d) neither, but with an akasic film interposed between the outer and the inner manno adept can be supposed to keep his will in constant tension and the inner man in full function, when there is no immediate necessity for it. When the inner man rests the adept becomes an ordinary man, limited to his physical senses and the functions of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also.

Mahatma Letters, p. 180

An accepted pupil is taken into his Master's consciousness to so great an extent that whatever he sees or hears is within the knowledge of his Master – not that the Master necessarily sees or hears it at the same moment (though that often happens) but that it lies within the Master's memory exactly as it does within the memory of the pupil. Whatever the pupil feels or thinks is within the astral and mental bodies of his MasterIf, for example, the pupil is writing a letter or giving a lecture, the Master is subconsciously aware of that fact, and may at any moment throw into the mind of the pupil a sentence to be included.....

C.W. Leadbeater, *Inner Life*, l. ps. 44-5 and 49-50

Just in the same way the Great White Brotherhood has nothing to do with the relations between the Master and His pupil; that is a matter solely for the private consideration of the Master himself.

C.W. Leadbeater, *Inner Life*, l. p. 54

A Master is a term applied by Theosophists to denote certain human beings, who have completed their human evolution, have attained human perfection, have nothing more to learn so far as our part of the solar system is concerned

.....

Annie Besant, *The Masters*, p. 68 Krotona Edition of 1918

I tell you, my dear friend, that I am far less free to do as I like than you are in the matter of the *Pioneer*. None of us but the highest *Chutuktus* are their full Masters.

Mahatma Letters, p. 113

...a *high adept* whose powers are *not* in the Chohan's chancery sequestered by Him to prevent him from squandering them upon the unworthy objects of his personal predilections

.....

Mahatma Letters, p. 181

(2) But if a first-fifth round man devoted himself to occultism and became an adept, would he escape further earthly incarnations?

(2) No; if we except Buddha – a sixth round being...Yet even he escaped further reincarnations but on this earth; and, when the last of the sixth round men of the third ring is gone out of this earth, the Great Teacher will have to get reincarnated on the next planet.

Mahatma Letters, p. 117

..having become a *full adept* (which unhappily I am not) I arrest the hand of death at will, and when finally obliged to submit to it, my knowledge of the secrets of nature put me in a position to retain my consciousness and distinct perceptions of Self as an object to my own reflective consciousness and cognition; and thus avoiding all such dismemberments of principles, that as a rule take place after the physical death of average humanity, I remain as Koot

Hoomi in my Ego throughout the whole series of births and lives across the seven worlds and Arupa-lokas until finally I land again on this earth among the fifth race men of the full fifth Round beings. I would have been, in such a case - - "immortal"

for an inconceivable (to you) long period, embracing many milliards of years. And yet am "I" truly

30.

immortal for all that? Unless I make the same efforts as I do now to secure for myself another such furlough from Nature's Law, Koot Hoomi will vanish and my become a Mr. Smith or an innocent Babu when his leave expires.

Mahatma Letters, ps. 129-30

And this weary round of birth upon birth must be ever and ever run through, until the being reaches the end of the seventh round, or-attains in the interim the wisdom of an Arhat, then that of a Buddha and thus gets relieved for a round or two.....

Mahatma Letters, p. 196

The HOW and WHY of True Occult Study

As our London opponent truly remarks: these subjects (metaphysical) are only partly for understanding. A higher faculty belonging to the higher life must see, - - and it is truly impossible to force it upon one's understanding - - merely in words. One must see with his spiritual eye, hear with his Dharmakayic ear, feel with the sensations of his Ashta-vijnyana (spiritual "I") before he can comprehend this doctrine fully; otherwise it may but increase one's discomfort, and add to his knowledge very little.

Mahatma Letters, p. 200

There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate

divers qualities of waves or astral light into consciousness.
Mahatma Letters, p. 255

As we do not “require a passive mind” but on the contrary are seeking for those most active, which can put two and two together once that they are on the right scent, we will, if you please, drop the subject. Let your mind work out the problem for itself.....

Thus, little by little, the now incomprehensible will become the self-evident; and many a sentence of mystic meaning, will shine yet before your Soul-eye, like a transparency illuminating the darkness of your mind. Such is the course of gradual progress.

Mahatma Letters, p. 277

On close observation, you will find that it was never the intention of the Occultists really to conceal what they have been writing from the

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earnest determined students, but rather to lock up their information for safety's sake, in a secure safe box, the key to which is – intuition.

The degree of diligence and zeal with which the hidden meaning is sought by the students, is generally the test - - how far he is entitled to the possession of the so buried treasure.

Mahatma Letters, p. 279

H. P. B.

You can never know her as we do, therefore - - none of you will ever be able to judge her impartially or correctly. You see the surface of things; and what you would term “virtue” holding but to appearances, we - - judge but after having fathomed the object of its profoundest depth, and generally leave the appearances to take care of themselves. In your opinion H.P.B. s, at best, for those who like her despite herself - - a quaint, strange woman, a psychological riddle: impulsive and kindhearted, yet not free from the vice of untruth. We on the other hand, under the garb of eccentricity and folly - -we find a profounder wisdom in her inner Self than you will ever find yourselves able to perceive. In

the superficial details of her homely, hard-working common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries - -human - - one of her most complicated machines, - - H.P.B.'s mind - - and thus learn to know her true *inner* Self.

Mahatma Letters, p. 314

Finally, in bringing this Section to a close, a challenge is issued to any and every student of Theosophy to produce contradictory teachings as between Masters' letters (whether published in *The Mahatma Letters* or *The Occult World* or the little Adyar book, *Letters from the Masters of the Wisdom*) and the writings of H.P.B., similar to those that have been shown to exist between the Masters' and H. P. B. on the one hand and Mr. Leadbeater's, Mrs. Besant's and Mr. Jinarajadasa's on the other. It would be extraordinary that the entire perversion of the real teaching, of

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which these examples are the merest indication, should have gone unperceived by the vast majority of members of the Theosophical Society were it not for the explanation: They do not know what Theosophy is. They have not in them that knowledge of the great truths which forms the criterion, the only true standard, by which they may judge all else. Without the vision of the true that which looks like the true is bound to produce its glamour with the inevitable results. The motto of the Theosophical Society is that there is no religion higher than truth and the search for it has to be pursued *irrespective of likes and dislikes*. Most people do not want truth. They only desire the learning that suits them and makes them happy as their personalities regard happiness. They fall into the easy trap of belief because they have not that inward determination to seek and to know, no matter what the effort may cost in time and labour and sacrifice.

Those words of H. P. B. 's leap to the mind of the real student at every turn of the way:

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

Preface to the Key to Theosophy.

Instead, there has been "the gradual descent of teaching into so-called simplicity so that the most ignorant might be able to grasp it." "Everyone who carefully studies the phenomena presented will admit that men of strong intellect have been driven out by the crudity of the religious ideas set before them, the contradictions in the authoritative teachings, the views as to God, man and the universe that no trained intelligence could possibly admit." Mrs. Besant can sum it up in regard to Christianity and its "moral degradation" but is unable to make application when the same process is obviously at work in Theosophy.

Theosophy has no relationship, companionship or comradeship with falsehoods. Compromise with them is not tolerance. As illustrated again and again in the case of H.P.B., Theosophy must fight to the bitter end against falsehood and sham. It

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can be charitable and tolerant towards wrongdoers or committers of mistakes and blunders and sins or criminals but it can neither be charitable nor tolerant towards sin or crime or mistake or blunder. Between purity and impurity there is no compromise. Those who assert that there can be, attempt to excuse themselves by passing off lack of courage as "brotherliness". Where work for the Cause of Theosophy is hindered or spoiled, it becomes a duty to stand firm and fight for TRUTH.

Our duty is not to believe but to seek and know, remembering that our convictions are but the result of past experiences which have to be checked by the established convictions of the synthesis of science, religion and philosophy that is available. IN ORDER TO KNOW, Theosophy must be studied, It can only be – in the various letters of the Masters that are now open to us and in the pages from their Messenger who recorded it again for the Western World in the last quarter of the 19th century. That person alone, permeated through and through by this study, with the wisdom that gives the real standard, can judge whether truth is to be found in so-called expansions of Theosophical teachings. Finally, it has to be remembered that the study which brings knowledge includes application of the principles. Theosophy is an uttermost necessity in daily life and not a luxury for leisure moments.

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SECTION 11

IMMORALITY IN THE THEOSOPHICAL SOCIETY

...this was and has been no secret for thousands of years, Fasting, meditation, chastity of thought, word, and deed.....government of the animal passions and impulses.....have been published as the means since the days of Plato and Iamblichus in the West, and since the far earlier times of our Indian Rishis.
Mahatma Letters, p. 283

“The undefiled Lanoo (disciple, chela) need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the ‘deva eye’”

Secret Commentary quoted in the Secret Doctrine, ll. p. 295

...the practice of moral and physical purity, and of certain austerities, develops the vital power of self-illumination.
Isis Unveiled, l. p. 18

At periodic intervals from the first revelation of trouble in 1906 right up to the present day, there have been certain dark periods in the life of the

Theosophical Society connected with the moral character of Mr. C. W. Leadbeater and later with that of some of his protégés in the society and especially the Liberal Catholic Church. They pertain to his sex teachings to boys – there are other sinister inferences. He stands self convicted of onanism, teaching practices that are universally condemned. Nor can he take refuge in the statement that he has learned them from his “occult” sources. Writing to Mrs. Besant on June 30th., 1906, from Harrogate he said:

My opinion in the matter, which so many think so wrong, was formed long before Theosophical days, and before I know anything about all these inner matters. I did not even originate it, for it came to me first through ecclesiastical channels. (Italics ours) From Exhibits in the Narayaniah vs. Mrs. Besant Case Madras High Court, March and April, 1913

This was reiterated in another letter to Mrs. Besant, dated September 11th, 1906, from Harrogate complaining of her changed attitude toward him:

So I do not quite understand the reason of the sudden change. Nor do I quite see why you write as though I were still persistently teaching these doctrines, though I have repeatedly said that I am willing to defer to your opinion. You know I never for a moment suggested that the Masters dictated or approved of such teaching. (Italics ours)

Another exhibit as above

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Similar statements are made before the Committee called by Colonel Olcott on Wednesday, May 16th., 1906, representing the English, American and French Sections of the Theosophical Society:

Leadbeater:you are probably not aware that one at least of the great Church organizations for young men deals with the matter in the same manner.

Mead: Do you deliberately say this?

Leadbeater: Yes.

Mead and Burnett: What is its name?

Leadbeater: I am not free to give this. I heard of the matter first through it. (Italics ours)

Mead: Mr. Leadbeater states that there is an organization of the Church of England which teaches self abuse!

Olcott: Is it a seminary for young priests or a school?

Leadbeater: It is not in a school but I must not give definite indications.

.....

Mead: This last statement of Mr. Leadbeater's is one of the most extraordinary things I have ever heard. It is incredible that there is an organization of the Church of England which teaches masturbation as a preventative against unchastity. I ask what is the name of this organization.

Leadbeater: I certainly should not tell.

.....

Leadbeater: I decline to prove it in any manner.

(From First Section, verbatim stenographic report of the Proceedings)

Is Mr. Leadbeater a man from whom genuine spiritual teachings can come? Again judgment is left to each individual for himself. Incidentally, the barest presentation of the case involves people intimately connected with his life and of them, too, must every person form his own opinion. The documents quoted from tell their own story:

1906

Mrs. Dennis, writing to Mrs. Besant from Chicago, January 25th., 1906 – Mr. Leadbeater having left the United States in 1905 – says in part:

I have suddenly learned the cause of the _____ boy's bitter hatred and contempt for Mr. Leadbeater, of which I spoke to you in London and which cause he had at that time refused to reveal. It is not, as I had supposed, a childish and personal grievance, but as you will see from the charges and evidence formulated below, was the result of morally criminal acts on the part of Mr. Leadbeater himself. Before he was allowed to go to _____ with Mr. Leadbeater, Mr. Leadbeater had told the parents of this boy that his first effort in training boys was a frank talk on the sex question with careful instruction to them of the necessity for an absolutely pure and virgin life. He stated that he liked to gain their confidence while they were very young and before they had

erred through ignorance. He wished to inform them before even a first offense, which he said was fatal, so absolute must be their virginity. This was the understanding between Mr. Leadbeater and the boy's parents in arranging

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for his travels with him, and in connection with which the following charges are made against Mr. Leadbeater:

The Charges

First, that he is teaching young boys given into his care habits of self abuse and demoralizing personal practices.

Second, that he does this with deliberate intent, and under the guise of occult training or with the promise of the increase of physical manhood.

Third, that he has demanded, at least in one case, promises of the utmost secrecy.

The testimony given by the mother of one boy

"He was nearly fourteen years of age when the occurrence took place while traveling with Mr. Leadbeater; and on his return he met my enquiries as to the cause of the hatred which had obviously grown up between himself and Mr. L. with the statement: 'Mother, I shall never tell you, but if you knew what I know, and had heard and seen the things I have seen and heard, you would not wonder.' Later rebukes for his antagonism again brought out the words: 'Mother, you do not know all'. This attitude of secrecy was maintained for several years with an increased contempt shown at every mention of Mr. L.'s name. A few months ago rumours reached me of charges of immoral sexual practices by Mr. L. with boys having been made in India and the same having been suspected in England. When he was again questioned he testified that Mr. L. had taught him to practice self-abuse. When asked what reasons he gave for teaching him such practices he said 'Mr. L. told me that it would make me grow

strong and manly.' Asked his reasons for concealing these facts so long from his parents, he said 'He made me promise not to tell.'"

The testimony given by the mother of the second boy

The mother of the second boy noticed with sorrow and regret that the relations between Mr. L. and her son had become strained and that some change, the cause of which she did not understand, had been the result of a short visit which he had made to Mr. L. when fourteen years of age. After this visit she noticed that the tone of his letters to Mr. L. was changed and that he never answered Mr. L.'s letters to him without repeated reminders from her of his neglect, whereas, before the visit, frequent, intimate and affectionate letters passed between them. When the mother questioned him with regard to his loss of kindly feeling for Mr. L. the boy always replied: "Mother, I cannot tell you." Before his visit to Mr. L. it would have been his greatest joy to travel with him and help as _____ did; but after his visit, when asked: "Would you like to travel with him?" he replied firmly: "No, I never would." After learning of the charges made against Mr. L. the mother again questioned the boy. With great reluctance he admitted the facts of Mr. L.'s immoral conduct and in reply to the question: "When did it happen?" he said: "The first night I visited him, when we slept together." When asked what excuse Mr. L. gave for such conduct, the boy's words were: "Mother, I think that was the worst part of the whole thing. Somehow he made me believe it was Theosophical."

Extracts from the London Committee *verbatim* report, May 16th., 1906.

Leadbeater: Remember that both I and Mrs. Besant answered under that confidence and we should not expect that our answers were going to be laid before a whole Section and before the whole world....Of course, I am aware that the opinion of the majority is against that course. They would regard things I look on as worse as much less objectionable. The only point in my mind is that I should assure you that there was no evil intent. I was simply

offering a solution of a serious difficulty. It is not the common solution but to my mind it is far better than the common solution, but I do not expect that you should agree with me. The point is that the Society wishes to clear itself from all connection with that view. The Society is correct in taking that ground if that is the opinion of its representatives....You may hold any views of the course which I took, but our own idea is to prevent the Society from being injured.

.....

Leadbeater: The interlineations in writing giving a statement by the mother as to interval is untrue. The original interval was a week, and then it lengthened to ten days and then a fortnight and so on.

.....

Leadbeater: I want to call up quite clearly the exact incidents. I scarcely recollect. There was advice but there might be a certain amount of indicative action. That might be possible.

.....

Thomas: You admit giving the advice to more than two boys.

Leadbeater: You are to take it that *the same advice was given to several*(Italics ours)

.....

Keightley: I should like Mr. Leadbeater to tell us whether in following this course he did so with Mrs. Besant's knowledge and consent before these charges were sent to India. He states in his letter that he has no secrets from Mr. Besant and he has been in intimate relations with her. I should like him to tell us at what date Mrs. Besant was made aware and whether at that time she did not express disapproval.

.....

(Miss Ward quoted Mrs. Besant's statement of Disapproval)

.....

Burnett: The inference remains that he does not tell all of his methods to Mrs. Besant.

Olcott: Since he did not want the boys to tell their mothers he would I should think, shrink from telling Mrs. Besant.

..... (After Mr. Leadbeater withdrew from the room)

Miss Ward:I would like to say that we should remember that he is not sane on these matters and that he has for a number of years given his whole life to the movement and that a large number of people owe him help. I think if we can keep the resignation in we should.

Keightley: We have a greater duty upon us that we owe to the individual.- - the duty to the movement. We stand here in the position of trustees representing the interests of the movement throughout the world. We have to face the world.....

Mead: May I put in a word on behalf of the mothers of these boys: This is the most terrible thing. We have some of the best women in the Society broken-hearted about this. What do we do to defend them?

.....

Bernard: If the measure is not strong enough it will not do. Mrs. Besant said he would not do it any more but he has not given such a promise. He even said it was hardly right for him to give explanations. If my colleagues heard what I have heard they would demand his expulsion.

Thomas: I wish I could accept his resignation but I cannot.

Olcott: A cable has just been received which makes the case worse than before.

Thomas: I think he tried to tell the truth but there is no expression of regret and he holds still that the practice is a good one.

Sinnett: It seems to me that our remarks are based on the idea that there is something behind. We ought to act only what is before us.

Thomas: I cannot accept the statement that he did this in good faith. I think the whole of the evidence show that if it was not a case of direct

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vice, it was a case of gratifying his own prurient ideas.

.....

Burnett: I should like to say why I am here and support the expulsion. We are not here to persecute Mr. Leadbeater. We are here to preserve the good name of the Theosophical Society before the world. And while some of us may have opinions that would differ because of our intimate relations with him, belief in his personal integrity has no bearing on the present situation. We know

how the world regards the matter. It is not supported by any doctor; therefore, we must get out of our mind any idea of personality. I have no feeling against the man who sat here today and uttered *the most infamous* things (Italics ours) I have ever listened to, but I say that if we do not expel this man, the world will rise up against the Society.

(Mr. Leadbeater was called in and the resolution accepting his resignation was read to him by the President)

Mead: Do you mean to continue this course of teaching?

Leadbeater: Seeing there is so much feeling in the matter by people whose views I respect, *I do not*. (Italics ours)

Extracts from Exhibits available later and to which Col. Olcott referred when he said a cable had been received making the case worse than before.

From a letter Mr. Leadbeater wrote to one of the boys, part of which was in cipher:

PRIVATE

My own darling boy, there is no need for you to write anything in cipher, for no one but I ever sees your letters. But it is better for sees your letters. But it is better for me to write in cipher about some of the most important matters.....Turning to other matters, I am glad to hear of the rapid growth and the strength of the results. Twice a week is permissible, but you will soon discover what brings the best effect (The occurs the following passage in cipher, the boy's translation of it being given). The meaning of the sign is urethra. Spontaneous manifestations are undesirable and should be discouraged. If it comes without help, he needs rubbing more often, but not too often or he will not come well. Does that happen when you are asleep? Tell me fully. *Glad sensation is so pleasant*. (Italics ours)

Thousand kisses darling.

From a letter of the boy's mother:

Mr. L. gave to this boy a teaching admittedly dangerous, and, at the same

time, prevented the counsel and the guidance of his parents in so critical a matter by impressing the boy strongly with secrecy Mr. L. either considered the parents unfit counselors or else he feared their disapproval. In either case it was an assumption of privilege. For no matter which view he held, the parents are Karmically responsible for the child, and such teaching so contrary to their sense of right would have been possibly permissible only after having consulted them and received their consent..... for in this, you will observe Mr. L. expresses himself as "glad the sensation is pleasant", showing that he approves of the sensuous part of the practice. This surely was teaching the boy to throw pleasurable consciousness into the practice.....A.B. said to me in '97 "never make the mistake of doing evil that good may come." Now it appears to me that this act is far more evil in its effects than

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what we call lust, for it warps the nature and annuls any possible good that might result.....It is an inexplicable feature in this case, that the boy was taught this method while away from his home. There was ample opportunity for Mr. L. to have consulted the boy's father about this when in our city but he did not.

From Jinarajadasa's Circular of April 16, 1906:

From all the information that has so far come to my knowledge, and I think that I am now acquainted with practically all that there is, I have not the slightest hesitation in saying that there is not the faintest particle of proof of the charge (sodomy), nor anything that to a clear-sighted man would seem even to justify such a charge. I gather that his accusation against Mr. Leadbeater has been made in other countries.

I know that, as a matter of fact, this insinuation was made by some people in Ceylon, while he was in that country between 1885-89. I heard of it when I was a boy of 12, and before I knew Mr. Leadbeater. But soon after my acquaintance with him, I understood why the charge was made. He was especially kind to some boys there and helped them always....

.....I have known Mr. Leadbeater for 19 years, during 11 of these I lived with him. Many a year, when his means were little, we have lived and worked

together in one little room. I saw him night and day these years, and I think I can honestly say that there was no act or thought of his that was hidden from me. During all these years of intimacy I never saw or hear from him the slightest thing to raise even a suspicion in my mind of this charge of... (sodomy)I gather that some think that Mr. Leadbeater is "a sexual pervert". Witness, for instance, his liking every boy, as though there can be no rational explanation for that. Secondly, his irritability. How this can easily come about, I know. Those who have to travel about and lecture, as he did, meeting new people, thrown constantly into new surroundings and magnetism, that constant need to adapt oneself to new circumstances every week almost.....

But there is a truer charge that Mr. Leadbeater taught some boys.. (onanism). Mr. Leadbeater admits it, but he deserves to be herd on the matter.....

We have certain ideas in which we are brought up in this world and one, certainly a strange one, is, condoning illicit intercourse. We know that men are not angels, and so no one insists that a man shall not have intercourse with a woman before marriage. We little think of the woman, except to condemn her, and in certain countries, to punish her. Our disapprobation of the social evil is so slight that certainly to offer it is the only possible remedy to many a youth under a difficult circumstance. Let a man sin in this way. It matters little. Yet that this solution is an outrage on womanhood and humanity, and is not the solution that we seek, I know in my inmost being, *even though I have accepted it and followed it in those times when desire forces were too strong for my mastery.* (Italics ours)

Then there is Mr. Leadbeater's advice that this is not the solution. What the solution is I don't know. Some day, no doubt, humanity will discover it. *Certainly it is not the solution offered by Mr. Leadbeater. I should never offer it as even the shadow of one.* (Italics ours) (Exhibit Narayaniah case)

Mrs. Besant writing from Simla, June 9th., 1906 (with permission to use publicly should the need arise): says in part:

This was the first time I had heard of such a method a meeting the sexual

difficulty, let alone of Mr. Leadbeater's recommendation of it. I had always regarded self-abuse as one of the lowest forms of vice, a thing universally

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reprobated by decent people. To me it was not arguable. But I have since heard that it is sometimes practiced and recommended by ascetics, otherwise god men, for the sake of preserving chastity- - as though self-abuse did not destroy chastity as much as prostitution, and in an even more degrading way!" (Italics ours)

Mrs. Besant to Mrs. Dennis, May 10th., 1906:

You asked me what you are to think of my position. This, I know Mr. Leadbeater to be a disciple of Master K.H. I have constantly met him out of the body and seen him with the Master and trusted their work. I know that if he were evil minded this could not be. I cannot therefore join in hounding him out of the T.S. in which he has been one of our best workers.....I should save trouble by deserting Mr. L. but I do not see that to be my duty."

(Exhibit Narayaniah case)

From Mr. Leadbeater to Mrs. Besant, June 30th., 1906:

You speak of defending the advice I gave; but you cannot defend it because you don't agree with it, as you have said clearly from the first, therefore the clamour of the American Executive against you is silly. (Italics ours)

(Exhibit Narayaniah case)

From Mr. Leadbeater to Mrs. Besant, September 11th., 1906:

You know I never for a moment suggested that the Masters dictated or approved such teaching. I should myself simply infer that They left me to make my own discoveries, and presumably therefore did not consider that this one thing out-weighs everything else, as you apparently do now, though you as certainly did not think so when we were together at Benares. Both matrimony and prostitution must obviously be worse, because in each case they involve

action upon radically wrong, is it not more probable that in spite of that defect, they were willing to use what was good in me, than that both of us and several other people have been consistently and successfully deluded for many years, especially when you consider how much good came out of the delusion. If we are to suppose the whole transaction carried out by Dark Powers at the cost of infinite trouble, you do not see that the balance of result of that transaction is enormously against them? I suppose it is useless to write, because you have felt a certain line to be your duty and you naturally therefore see everything from that point of view; but at least do not let yourself be persuaded to think that I am still carrying on that line of teaching in spite of you; I yielded my opinion to yours at once, but it does not seem to have made any difference. All through the affair, I have guided my self as far as possible by what I thought you would wish. (Italics ours)

(Exhibit Narayaniah Case)

At the time of this turmoil Mrs. Besant sent a letter to the Corresponding Secretary of the Esoteric Section in America which, with her consent, was later issued as a printed circular. An extract reads: Mr. Leadbeater appeared before the Council of the British Section, representatives from the French and American Sections being present and voting. Col. Olcott in the chair. He denied none of the charges, but, in answer to

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questions, very much strengthened them, for he alleged that he had actually handled the boys himself, and that he had thus dealt with boys before puberty 'as a prophylactic'. So that the advice supposed to be given to rescue a boy, as a last resort, in the grip of sexual passion, became advice putting foul ideas into the minds of boys innocent of all sex impulses, and the long intervals, the rare relief, became twenty-four hours in length, a daily habit. It was conceivable that the advice as supposed to have been given, had been given with pure intent, and the presumption was so, in a teacher of Theosophical morality; anything else seemed incredible. But such advice as was given in fact, such dealing with boys before sex passion had awakened, could only be given with pure intent if the giver were, on this point, insane. Such local insanity, such

perversion of the sexinstinct too forcibly restrained, is not unknown to members of the medical profession. The records of a celibate priesthood and of unwise asceticism are only too full of such cases, and their victims on all other points good, are on the sex question practically insane.

Let me place here on record my opinion that such teaching as this given to men, let alone to innocent boys, is worthy of the sternest reprobation. It distorts and perverts the sex impulse, implanted in man for the preservation of the race; it degrades the ideas of marriage, fatherhood and motherhood, humanity's most sacred ideals; it befouls the imagination, pollutes the emotions and undermines the health. Worst of all that it should be taught under the name of the Divine Wisdom, being essentially 'earthly, sensual, devilish'. (With the exception of the first two words, italics ours)

And a few weeks later, writing to the American Section from Benares City, she said in part:

Any proposal to reinstate Mr. Leadbeater in the membership of the T. S. would be ruinous to the Society. It would be indignantly repudiated here and in Europe and I am sure in Australia and New Zealand, if the facts were known. If such a proposal were carried in America – I do not believe it possible – I should move on the T. S. Council, the supreme authority, that the application of membership should be rejected. But I am sure Mr. Leadbeater would not apply.

But in The *Theosophist*, February, 1908, following a certain telegram, to which reference will be

Made presently, was published the following from Mr. Leadbeater:

You ask me to write a formal letter which you can show, if necessary, to say what is my present position in regard to the advice which I gave some time ago to certain boys. I need hardly say that I adhere to the promise I gave you in February of last year (1906) that I would not repeat that advice as I defer to your opinion that it is dangerous. I recognize as fully as you do that if would be so, if promiscuously given and I had never dreamt of so giving it.

After a move by the Council of the Blavatsky Lodge in 1907 to reinstate Mr. Leadbeater which caused Mrs. Besant to send the following telegram:

If publicly repudiates teaching two years after repudiation on large majority representative of the whole Society would reinstate not otherwise, the President completely changed her mind. Nor was it then deemed necessary to wait

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“two years”. She addressed a letter to the members of the Theosophical Society in which she now said:

Much has been made of a “cipher letter”. The use of cipher arose from an old story in the *Theosophist*, repeated by Mr. Leadbeater to a few lads; they as boys will, took up the cipher with enthusiasm and it was subsequently sometimes used in correspondence with the boys who had been present when the story was told. In a type-written note on a fragment of paper undated and unsigned, relating to an astral experience a few words in cipher occur on the incriminated advice. Then follows a sentence, unconnected with the context, on which a foul construction has been placed. That the boy did not so read it is proved by a letter of his to Mr. Leadbeater – not sent, but shown me by his mother – in which he expressed his puzzlement as to what it meant as he well might. There is something very suspicious about the use of this letter. It was carefully kept away from Mr. Leadbeater (Mrs. Besant however had a copy!), though widely circulated against the wish of the father and mother, and when a copy was lately sent him by a friend, he did not recognize it in its present form, and stated emphatically that he had never used the phrase with regard to any sexual act. It may go with the Coulomb and Pigott letters.

Mrs. Chidester, Assistant Corresponding Secretary of the American E. S., replied to this, enclosing a photograph of the cipher letter, which was typewritten and unsigned, but written on the stationary Mr. Leadbeater habitually used and interlined in his own handwriting:

First, as to the Cipher-letter being forgery.

When on September 28, 1907, you were shown the original Cipher-letter, you did not in any way or manner question its genuineness nor did you attempt any explanation or defense of it. Nor do I understand that Mr. Leadbeater has ever denied writing it. Furthermore you virtually authenticate it in the first part of the paragraph dealing with it on pages 10 and 11 of your letter.....

Before even the two years she had stipulated had elapsed she inserted the following in the Theosophist for January, 1909, concerning the readmission of Mr. Leadbeater to the Theosophical Society in 1908:

The General Council of the Theosophical Society has declared by a majority composed of 13 General Secretaries, its 4 official members and 4 our of the additional members – 21 in all – that “there is no reason why Mr. C. W. Leadbeater should not return, if he wishes to his place in the Society which he has in the past served so well.”

In the Theosophist for March, 1909, she wrote:

I am not in a position to tell our readers what will be done by those who disapprove of the action of the General Council of the Theosophical Society in opening the door to the return of my highly-valued colleague, Mr. C. W.

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Leadbeater. The more liberal minded of the, who are willing to live and let live, will probably take advantage of the new rule (Rule 31) which permits a dissentient minority to organize itself independently outside the National Societies and to attach itself only to Headquarters. Thus it will publicly show its disapproval of the liberty affirmed by the President and General Council; but at the same time will not seek to coerce the great majority of members.

1912

Just as the 1906 trouble arose out of incidents in preceding years so did the 1912 which resulted in Mr. Jiddu Narayaniah's suit to recover possession of his two sons, J. Krishnamurti (whose portrait in the latter half of 1925 appeared in newspapers in practically every country of the world as "The Coming Christ") and J. Nityananda. He desired to set aside the guardianship of Mrs. Besant which placed them in propinquity to Mr. Leadbeater and had recourse to law in the hope of achieving his object.

He wrote to Mrs. Besant on January 6th., 1912, from Adyar:

Respected and Dear Mother,

In continuation of my conversation with you in Benares on the 31st ultimo, just before my departure to this place, I respectfully beg to inform you that after deep consideration, I have come to the following conclusion on the facts here mentioned and I earnestly hope and trust that you will give your best consideration and render me the relief I seek.....

What I personally witnessed I have brought to your notice on several occasions, and I told you in no doubtful terms that Mr. Leadbeater has the lowest kind of sexual appetite, and that he has his own ways of gratifying it. What the other person has seen was, I am told, also brought to your notice, by some at least of those to whom the person had spoken. I therefore requested you on many an occasion to separate my boys from him. You were kind enough to comply with my requests, but only half and half still giving room to Mr. Leadbeater to continue his dirty practices.

On the last occasion, namely when I spoke to you in Benares, you plainly told me that you could not separate the boys from that man.

My own impression is that Mr. Leadbeater is a thoroughly undesirable character to be in charge of my boys, not even to temporarily associate with them.

I therefore finally request you to bring about a complete and final separation of my boys from that man and assure me in writing that you will not permit him to influence in any manner either by day or night my boys and that you will never allow that man even to meet my boys, even occasionally, or to carry

on any sort of correspondence with my boys, so that the boys may not come under his influence to the least extent. If you fail to comply with my request, I regret that I shall have recourse to law to find my remedy, and I very respectfully submit that this is no threat of mine.....

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.....

Even this sacrifice I am resolved to make in order that I may save those children from what I am convinced would be their ruin, if they continue to remain in that man's hands, already a well-known old offender.

May the Lords of Compassion make you have compassion on me. (This and all succeeding quotations in the 1912 sections from exhibits and evidence in the case at the Madras High Court, March, 1913)

Mrs. Besant prepared a written reply to Mr. Narayaniah's plaint when he filed suit for possession in which she attempted to obscure the point at issue by making allegations against The Hindu newspaper and certain people who, she asserted, were behind the suit.

Mr. Justice Bakewell ruled "The whole of paragraph 29 is scandalous", and passed an Order, part of which runs:

Her (Mrs. Besant's) written statement cannot by any stretch of language be described as pleadings. It is verbose, prolix, argumentative and irrelevant, and in one of the paragraphs at least, namely paragraph 29, it is highly scandalous, and consists largely of evidence.....The plaint (on behalf of Mr. Narayaniah) is also prolix and contains many matters of evidence but the statements in the defendant's written statement are not caused by its bad pleadings. The written statement is ordered to be struck out, since it is impossible to separate the objectionable part from the necessary assertions. The defendant is ordered to pay the plaintiff's taxed costs of this application occasioned by the filing of this written statement.

Counsel for Mr. Narayaniah filed certain letters from Mr. Leadbeater to Mrs. Besant which indicate that the trouble began as far back as April, 1910. Incidentally, certain sentences in this correspondence may be noted:

Undated but after April 24, 1910: I mentioned to you yesterday that the Master had spoken very kindly and encouragingly about the recent disturbances here, but I had not time to tell you what He said and I should like you to know it exactly as soon as possible, lest by chance you should not have remembered it in full....

Dec. 24, 1909: I am directed to see that the boys do not again enter their old house, and I fear I may have difficulty with that father, since his mind moves very slowly. Can you impress it upon him? I wonder whether the Master anticipates trouble with him about that ceremony, for He again referred to it last night.....The Master plainly intimated that this was the last time they would be permitted to take part in anything of this sort, and this only as a concession to "The weaker brethren". I think it would be a blessing if the father could be kept away over the date of the ceremony, January 7.... Could you not send him to inspect a branch in Kashmir or some other distant province? I am rather nervous about the function.

Jan 3, 1910: Krishna has written you his idea of the ceremony, which began the New Year for us, but he does not remember (for he probably did not see) that the Lord Maitreya Himself looked in and the Star once more gleamed over

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us at the critical moment. More and more I see the importance of every step in this affair, and my sense of responsibility grows day by day. Of this last development I have told Mrs. Russak, Mrs. Van Hook, Ruspoli and Clarke, the people whom Krishna himself chose. I do not know whether it would be well that the whole Sunday morning should know but if so, I think it would be better for you tell them, on your return.

Jan. 6th., 1910:....The grouping, which you describe accurately, represents one state of the proceedings, and it is the time that the Lord Maitreya solemnly gave him into our charge on behalf of the Brotherhood.

(Italics throughout ours)

In the recorded evidence Mr. Narayaniah says in part:

In December the boys slept in Mrs. Besant's room, while she was at Benares, but they took their meals with their father, as usual. Witness went to Benares for the Convention in December, 1909 (sent away in accordance with Mr. Leadbeater's request? - -Compilers), and returned to Adyar in January, 1910, and he did not know what took place at the "initiation" further than that Mr. Leadbeater and the elder boy were closed up in a room. He thought it was Mrs. Besant's room. Mrs. Besant returned to Adyar in 1910, and then she put a draft form of guardianship into his hands and asked him to go through it and sign it. He kept it for some days and she asked him about the document, and he said that he was not prepared to sign it. Some time after that Sir Subramnia Iyer came to him and asked what the difficulty was regarding the document and he said that he did not like to sign such a document. Then Mrs. Besant went to him, and asked whether he believed in "the Masters"? He said "Yes". "Don't you believe that I am in communication with the Masters? You take me to be your spiritual teacher. I know you won't give me any difficulties, but difficulties may arise, after your death, with your relations. So I want that letter." He inserted in the draft that Mrs. Besant should be guardian after his life time". Mrs. Besant objected to his stating "after my lifetime" and wanted him to constitute her as guardian immediately.

It was stated in the letter : Of. Also Mr. N.'s letter :
Yet Mrs. Besant can
that she alone should be the : of March 6,
1910 when : actually say in the
guardian of the boys and he : he says in part: :
Watch Tower Notes.
did not give power to transfer : As my desire is that :
The Theosophist, Jan.
the guardianship. The last : you and you alone
should : 1922.
clause "I do not give you power : be their guardian, I do :
And thus on December

to transfer the guardianship" : not give your power to : 5,
 1921, the chapter
was written by him. (Italics : transfer the guardian- :
 closed which began on : ship I give you, to any :
 January 11, 1910, when : other but to myself, in : the
charge of guarding case you find any
 neces- : and of training was sity to do so. If you
 hap : given to my brother C. -pen to pass away from :
 W. Leadbeater and my- your present body before :
 self. I do, the guardianship :
 (Italics ours) .. should naturally revert :
 to me....(or) persons :
 appointed by me for that :
 purpose in my will.

Lakshman, servant of Mrs. Besant, is recorded as saying in cross-examination:

The boy (Krishnamurti) had a separate bath room, but that day he was bathing in Mr. Leadbeater's bath room, and witness

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was surprised to find them together there, and naked. It is considered a sinful act for Hindus to bathe completely naked, and through shame he did not call Mr. Leadbeater but he went away.

From Mrs. Besant's evidence:

In February, 1910, the plaintiff told her that he had seen Nitya shivering on the verandah outside Mr. Leadbeater's room, and that the boy had said that Krishna was inside and that plaintiff had then seen something nasty..... Mr. Leadbeater's room, and that the boy had said that Krishna was inside and that plaintiff had then seen something nasty..... *It is absolutely false that she is aware of any evil practices of Mr. Leadbeater.*
(Italics ours)

In reply to Plaintiff's counsel:

I never explained to him (the father) that giving over the boys meant that they ought not to marry. I think he did understand it. If I had thought it was necessary to explain to him, I would have done it. As Initiates no sexual activity is possible. If what is said had happened, it is impossible that the boy should be as he is. He could not have it. If he could have had it, he never would have consented to it. All sexual impulse lay behind.

Mr. Justice Bakewell, in summing up, said in part:

Mr. Leadbeater admitted in his evidence that he has held, and even now holds, opinions which I need only describe as certainly immoral and such as to unfit him to be the tutor of boys, and taken in conjunction with his professed power to detect the approach of impure thoughts, render him a highly dangerous associate for children..... (I am of opinion for the reasons I have given that it is necessary in the interests of the children and for their future protection that they should be declared wards of Court and I declare accordingly. I also direct the defendant to hand over the custody of the two boys, Krishnamurti and Nityananda, to the plaintiff on or before the 26th of May, 1913. With regard to the costs of the case, this trial has been unduly protracted and considerable expense has been caused by the charges which were made by the plaintiff and I find not to have been proved. I therefore direct him to pay the costs of the suit and the defendant's including the costs of the several commissions and all costs expressly reserved.

April, 18, 1913

1921-22

Yet once more in the third cycle of trouble that began in 1921 and has continued practically without remission to the present day, the conflict was the outcome of hidden actions, with sinister appearances, happening again and again in the preceding years until their cumulative effect could not be ignored. As in 1906, so in 1912 and again in 1921. Let the extracts from the original documents tell their own story to those who seek truth and truth alone.

Incidentally, it is interesting to note here that when Mr. Leadbeater met Mr. T. H. Martyn in Rome in 1906, the latter's attitude was summed up thus: "I found that

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had already received a letter from Dennis giving it (the accusation) in a wildly exaggerated form but had simply put it in his pocket and kept silence", when Mr. Leadbeater's judgment was, apropos of another matter in the same letter: "Martyn is *so eminently a man of common sense that I always feel disposed to allow great weight to any suggestion which he venture to make.*" (Letter from Mr. Leadbeater to Mrs. Besant, date May 17th., 1906, which was an exhibit in the Narayaniah case – Italics ours)

Also, it was a matter of common knowledge in the Theosophical Society that up to 1921 both Mr. Leadbeater and Mrs. Besant vouched for the fact that Mr. Martyn says of "initiations"In July, 1917, five of us were told that we had taken various initiations. No one remembered in the morning - - *some had hardly slept at all feeling rather excited.*") But judgment changed as did his position in the "occult hierarchy" when Mr. Martyn became the accuser. The following are all extracts (Italics ours)

from his letter to Mrs. Besant, date May 20th., 1921:

1906: Police proceedings against the latter (Mr. Leadbeater) were seriously threatened. One of his boys in desperate trouble urged me to try and prevent them being proceeded with and admitting that *the only evidence he could give*

confirmed Leadbeater's immoral practices..... I went away to Africa soon after and on returning I tried to forget what this confession involved, to explain it away; and succeeded.

1914: ...Leadbeater came to live with us in Sydney. I took him at his own valuation and yours, regarding him as an Arhat.

1917: ...I went to America. Young Van Hook was in New York. He talked freely of C.W.L.'s immorality and about faking the "lives" of people....Now, here is the evidence of two Leadbeater boys (my 1906 experience - - I can give you the name if you want it - - and young Van Hook) both subsequent (Mr. Martyn's italics) to the 1906 inquiry and subsequent both to the confessions of all the American boys and to C.W.L.'s admissions at the enquiry of 1906. I have put these pieces of evidence together and add to them the compromising facts of life in my house (I am only touching the fringe of this in this letter) and find staring me in the face the conclusion that Leadbeater is a sex pervert, his mania taking a particular form which I have - - though only lately - - discovered, is a form well-known and quite common in the annals of sex criminology. There are some I know who think C.W.L. may have brought over old sex weaknesses and still be chosen by the Masters to do certain work for them. I have found comfort in the possibility up to the time of my last interview with you in London.

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1919: .. my visit to London. A week before you sent for me and gave me your message in October, 1919, I called on Mrs. St. John. She was in great trouble because the police were taking action (so she told me) against four L.C.C. priests, Wedgwood, King, Farrer and Clark. She wanted me to warn Wedgwood in Australia and did not know how to without incriminating herself by compounding a felony. Farrer she told me she had got out of the country and she was sure the police would not find him (Italics Mr. Martyn's). King had decided to remain in London and see it out as Farrer was out of the way, etc. Of course, while in London I heard about charges of sodomy with boys being made against Wedgwood (by Major Adams and others) and reports

about him had also reached me from Sydney but what Mrs. St. John told me came as a complete surprise. A week later Graham Pole sent me word to say you wished to see me urgently and I called. You then told me that you wished to communicate with Wedgwood in Sydney but by so doing directly you would be compounding a felony and you gave me the message for Raja that Wedgwood must leave the E.S. and T.S. etc. I happened to think of ... (a)... talk you had given on a previous Sunday about black magic and sexual excess and asked if you were referring to Wedgwood's case....you said yes, that Krishna, who was very intuitive at times had in a comment suggested the explanation. Now, you will see that this went much further than implying Wedgwood had compromised himself - - a good man might do that and be innocent of evil. It meant to me that on your own evidence and that of Krishna, Wedgwood was guilty of sex depravity. Then there cropped up the matter of Wedgwood's initiation. You told me he was not an initiate. I could not be surprised at that naturally, if the other was true, how could he be? ...In America after leaving you certain people came to me and told me they had heard that the truth about Wedgwood was coming out at last and explained that he had in London admitted his trouble to one of them (or both, I am not sure); that great efforts were made to help him overcome it; that things went on well for a time, but that later on he dropped back again into his evil ways. I can give you names if you want them. When I reached Sydney Raja accepted the message with evident reluctance.... And I soon saw that the breakdown of Wedgwood involved to him nothing short of the collapse of Leadbeater as an Arhat: of the divine authority of the L. C. Church; and of all reliance on the genuineness of reported initiations, discipleships, etc....he just became the politician pure and simple scheming to maintain what to me was - - on the evidence available - - a falsehood; he showed no desire at all to find the truth and follow it (Italics Mr. Martyn's).

I may have been a little unfair in this conclusion because I afterwards found that Raja is an echo of C.W.L. and that he takes his occultism directly from what the latter says without question.

Then followed that cable to you from Raja explaining what your statement - that Wedgwood was not an initiate - involved. He made no reference in the message to the immorality - - that was apparently unimportant and you replied accepting Leadbeater's statement about the initiation as decisive and cancelled your instructions....

Cables: Sydney Dec. 17th, 1919, to Besant, Adyar.

“Martyn reports you said Wedgwood not initiate. Leadbeater asserts you were present at initiation. Am most anxious members sake there should be no fundamental divergence between you and him on such important occult matter since at same time...and....took second...and...first. Do you mean that since you have no recollection you cannot assert Wedgwood initiate but do not wish to be quoted as saying that he is positively uninitiated.”

Dec. 22, Bombay.

“Brother’s statement enough accept fact, cancel message sent.”

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Before Raja’s cable was sent I had interviewed Leadbeater alone. He wanted to hear all he could. I told him about the evidence thrust on me in America about Wedgwood having confessed and he said “Well, we had better get rid of him then”. I have often since remembered this incident. If Leadbeater knew Wedgwood to be innocent because (Italics Mr. Martyn’s) he was an initiate why should he have said that?

....Like many of the older members I have known how you and others for quite a long time regarded Chakravarti as a Master in the flesh and later had to repudiate him when certain facts indicated the mistake.... the incident has a bearing in the case of Leadbeater.

How insidiously, by the way, this form of sex teaching may be spread in the desire to safeguard reputations, is shown in an article in Theosophy in Australia, February, 1922, entitled “The Sex Question”.

This question has received a certain amount of prominence recently among our members, and certain practices have been more or less freely discussed. There have been at various times among educationalists different suggestions made as to the best course to be adopted in the case of those under-going special training, with a view to combating or neutralizing so much of the natural physical instinct as

would interfere with the progress of the pupil along that line. It is not my intention to attempt a review of the methods suggested, but it may well be borne in mind that competent authorities are of divided opinions, and where they differ, we of the rank and file may well refrain from dogmatism. (Italics ours)

Who are the only “educationalists” advocating such a course? And who, the “competent authorities”?

Reginald Farrer, a priest of the Liberal Catholic Church, wrote to Mrs. Besant and two others as follows:

“It is with infinite regret that I tender you my resignation from the Co-Masonic Order. I am impelled to this extreme decision because I am no longer worthy to be considered of good report.

“The imputation against myself as well as against Wedgwood. King and Clark in Mr. Martyn’s letter is but too true. Yet, I would have you believe that I was led astray by those whom I considered to be my superiors both morally and spiritually. I was not strong enough to control my own lower nature, and gave way to a practice that I am now heartily ashamed of. Reparation for the stain that I have brought upon the Order I cannot make and I have come to the mournful conclusion that it is incumbent on me to ask you to strike my name from the Roll of Co-Masonry.

“My reason for writing this letter is to unburden my conscience. I can no longer carry this weight on my shoulders, especially as it reflects so much discredit on the different orders of which we are members.

“Wedgwood absolutely declines to give up the mal-practice, and for the sake of those who are in the different Orders and for those who will join if the good name is untarnished I must make this confession.

“Again, Acuna, who is also addicted to this vice has actually stood sponsor for one of his “friends” who was initiated into Emulation Lodge recently.

“The foregoing declaration is made without any feeling of malice whatever, but in a sincere endeavor to make known the facts in the hope that in some small way, and at a late hour, I may serve the cause of Truth.”

The preceding document, known as "The Farrer Confession", soon became public property, more or less, in London at least. Not so, the following confirmation dated June 23, 1922, of such practices among some priests of the Liberal Catholic Church as well as corroboration of Mrs. Besant's statements to Mr. Martyn which she asserted later he "grossly exaggerated".

"I, RUPERT GAUNTLETT, of 9 Talbot Mansions, Museum Street, W.C. 1, make the following statement on Oath, and do so for the purpose of contributing to the clearing up of the scandals which are now so seriously wrecking the harmony of our Society. The statement is therefore, made entirely without malice, and solely for the above mentioned purpose.

"When Mrs. Besant was in England during 1919 I had an interview with her at her flat in Robert Street, and the subject of Mr. Farrer's confession of Sexual Malpractices was brought up. Mrs. Besant asked me what was my position in the Liberal Catholic Church and what were my intentions in regard to this confession. I stated that though I had no knowledge of the truth or otherwise of the charges which Mr. Farrer had brought against other persons. I was at the same time so reluctant to be associated with persons against whom such charges could be made that I was seriously considering my resignation from the Church. Mrs. Besant then asked me not to take this action as the time she said, might come when it would be essential for some one to take action for the cleaning of the Church from such scandals and in that case I should be the person to do so. I asked her whether there was any real ground for Mr. Farrer's statement in so far as it incriminated others, and Mrs. Besant then said that she had no doubt as to its truth, and that in any case, within her personal knowledge, Mr. Wedgwood's behavior when at Adyar was such that she refused ever to have him there again. On this assurance I consented to remain in the Church, for the specific purpose of taking my present action when the time should be ripe, and before doing so I wrote to Mrs. Besant in March that I was now acting in accordance with her instructions.

"On March 22d last I saw Mr. Wedgwood in London, and had a serious conversation with him on this subject. As Senior Bishop of the Church he told me that he wished to resign, and that he wished his resignation to take effect

from after March 23d, on which date he had certain duties to perform which could not be postponed.

“I asked him most seriously to reconsider his resignation, as coming at such a time it could only be considered as implying his guilt of the charge made against him, and I asked whether it would not be better to bring a libel action against Mr. Farrer and so, for the sake of our various interest, clear his character. He told me he would not do this and that I was to accept his resignation, and on this I did so, but at the same time stated most clearly that I could only do so on the distinct understanding that guilt was implied by his resolution. He was unshaken in his purpose, and I then accepted his resignation.....”

(Italics ours)

In July, 1922, Mr. John Van Manen issued a pamphlet on “Our Present Trouble”, published in Calcutta on page 1 of which, this statement occurs:

..Once more our internal problems are before the world. By a late mail from America I have received a private letter asking me to furnish in writing a copy of a certain statement made to me some years ago by a boy closely connected with Mr. L., of considerable import and bearing on

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the question under debate. This statement was, when made to me, placed by me before Mrs. B. in person and communicated to Mr. L. by letter. Under all the above circumstances I feel that I cannot shirk responsibility by not answering the letter addressed to me. As it is, however, likely that any answer of mine would be made public use of in one way or another I want to make it a complete and full statement of my position and views which, I feel, are not only those of several others in this matter but legitimate and reasonable.....

The scandals in Sydney, Australia, resulted in a Police Enquiry. The following is a true copy of a précis furnished to the Executive of the Sydney Lodge of the Theosophical Society, after inspection of the Report presented to the Minister of Justice, New South Wales, Italics ours:

Three adults at different times saw one particular boy (A) in Leadbeater's bed with him. On two occasions the boy was naked. This boy (A) denies that he ever slept with Leadbeater.

Another boy, however, gives evidence that (A) frequently, perhaps habitually, slept with Leadbeater, and that (A) 's bed was frequently unoccupied at night (both boys had beds on the balcony of Leadbeater's room).

One boy explains that Leadbeater encouraged him to first bathe, and then lie down on his (Leadbeater's) bed in his bathing wrapper on an afternoon preceding a T.S. meeting at night. He was to rest in order to be fresh for the meeting at night. Leadbeater lay on the bed with a book in his left hand; the boy lay on the other side. Without any words, Leadbeater with his right hand caught hold of the boy's person and proceeded to masturbate him. *This boy had not arrived at the age of puberty.* He explains that he had a feeling that it was not right and slipped off the bed. He avoided giving any further opportunity of the same kind, though there were other rest afternoons. No date could be fixed by the boy, but it seems probable the incident happened during the first few month of Leadbeater's residence in Sydney, 1914-1915.

Among those who volunteered evidence in favour of Leadbeater were several adults who happened to be visiting Sydney. Some of these in their evidence admit that they themselves have been addicted to *the habit of masturbation. Two who make this admission are old Leadbeater boys and both are prominent T.S. officials.* Two or more of the boys who gave evidence admit the same habit, and the Enquiry Officials seem satisfied that *most of the boys who came before them were victims of it.*

It would seem that there are quite a number of young boys who have associated with Leadbeater while he has been in Sydney, for a short time only. One of these gives evidence, and he states:

"I left the Church so abruptly for the reason that I had a feeling for some "time, but never said anything, that something was wrong. I shook it off for a "while but I still believe that there was some undue familiarity between Bishop "Leadbeater and the boys _____ and _____ and another boy named _____; "I forget his (full) name, he left the Church very suddenly."

The Police, forwarding "Alterations in Evidence" under date June 7th., 1922, state:

We beg to report in forwarding the attached alterations that all the witnesses making statements in defence of Bishop Leadbeater have

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re-attended the Criminal Investigation Department with the exception of Mrs. Kollerstrom, who was instructed to return Tuesday last if she wished to review her evidence; and all of them with the exception of two (Fritz Kunz and Stephen Leigh) wanted to alter their original statements and one of them (Rein Vreede), it will be noted called the second time for the purpose of re-qualifying his original qualifications.

Mr. Jinarajadasa made extensive alterations, but appeared to uncertain of what he did say that apparently he could not trust himself to correct his statements verbally, and wrote out what he had to convey, which in our opinion does not materially alter his original statement, and even then did not write it out without making three errors.

The brothers Krishnamurti and Mityananda nearly got to loggerheads over the exact manner in which they could correct their statements. (Italics ours)

The HEAD of CRIMINAL INVESTIGATION DEPARTMENT
(Chairman of the Enquiry) makes
the comment to the Inspector General of Police:

I am of the opinion, however, that there are good grounds for believing him (Leadbeater) to be a sex pervert.The suspicions generally expressed by _____ are not without foundation (Italics ours).

The INSPECTOR GENERAL OF POLICE comments:

The evidence in the possession of the Police does not appear to call for any independent action against Leadbeater at present, but sufficient is disclosed in the accompanying papers to justify his conduct being kept under observation. (Italics ours)

The CROWN SOLICITOR:

There is not much doubt that Leadbeater has in the past practiced , and probably does still advise, masturbation, but save as above, there is no evidence available.

Has Mr. Leadbeater kept his promise made to several people in 1906 and his repeated pledge to Mrs. Besant? Can his word be relied upon? Is it possible that he can be used in the slightest way by Members of the White Lodge utter in their purity?

1925

From Truth, London, issue of December 30,

1925:

Mrs. Besant's Disciples.

A few weeks ago Mrs. Besant announced at Queen's Hall the impending second advent of the Messiah and the preliminary appointment of some of his Apostles. Many readers of TRUTH will doubtless remember what was said here at the time as to the disreputable antecedents of one or two of these worthies. That they are not unfair samples of the crowd of disciples which Mrs. Besant has gathered around her may be guessed from a scandalous affair that has just occurred in Holland. A man named Kieft – a lay brother, or something of that kind – who was in charge of the acolytes, or choir boys or whatever they may be, attached to a new

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Besantine church at a place called De Duinen, near Huizen, in North Holland, was tried a few weeks ago for unnatural offences with these boys. The court reserved judgment. Kieft has now been found guilty and sentenced to six months imprisonment.

Unless my memory is at fault, "De Duinen" is the residence of a Dutch lady of substantial means, who has fallen under the influence of Mrs. Besant and

some of the other "Apostles" and has been a lavish benefactress of this unsavoury sect. She built, I believe, the church which figures in the story of Mr. Kieft, and no doubt it has been largely by her help that this sect of Theosophists have obtained a footing in Holland. It might be supposed that the conviction and imprisonment of Kieft would open the lady's eyes to the character of Mrs. Besant's disciples, but after the example of Mrs. Besant herself this by no means follows.

In view of the great influence which Mrs. Besant exercises over many minds it is necessary to say plainly that she cannot be dissociated from these scandals. She cannot be ignorant of the character of men like Leadbeater and Wedgwood.....

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SECTION III

William Quan Judge

...if your discretion and silence are likely to hurt or endanger others, then I add: Speak the truth at all costs, and say, with Annesly, "Consult duty, not events." There are cases when one is forced to exclaim "Perish discretion, rather than allow it to interfere with duty."

Key to Theosophy, p. 202

Ingratitude *is a crime in Occultism* and I shall illustrate the point by citing the case of W.Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge.....He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement.....Brother Judge refuses to defend himself...But is that a reason why we should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way....Is it the part of "Brother-Fellow" to remain

indifferent and inactive when one who has done so much for the noble and sacred CAUSE is vilified for its sake, hence, for that of every Theosophist; when he is selected by the enemy as the mark of all the lying and damaging attacks of those who wish to destroy the Society in order to build on its ruins another, a bogus Body of the same name, and to enshrine therein an idol with feet of clay and a heart full of selfishness and evil, for the admiration and worship of credulous fools? Can we allow them to achieve this object when they seek to ensure success by undermining the character of this most unselfish champion of our T.S. ? Put yourselves in the victim's place, and then act as you think your Brothers should act towards you under similar circumstances. Let us protect, I say, all of us; protect by word and deed. Let every one who can hold the pen expose every lie said about our friend and Brother, in every case we know it to be a lie. Second Preliminary Memorandum issued by H.P.B., April, 1890

Let them read Masters' letter in the preliminary - - - (Second Preliminary Memorandum as given above). All that I said about W.Q.J. was from HIS words in HIS letter to me. H.P.B. quoted in "Letters That Have Helped Me", p. III

William Q. Judge's intimate connection with the founding of the Theosophical Society in 1875 and the close ties of his work with H.P.B. right up to her death in 1891 are facts that have been purposely obscured. Why, will be indicated presently. Let us look at a few records that are a matter of Theosophical history. 1875- -1891

On that eventful evening, September 7th 1875, H.P.B., Col. Olcott and Mr. Judge were three of those present at 46, Irving Place, New York City. Keen,

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interested discussion of a talk that had just been given was going on when Col. Olcott handed to Mr. Judge a slip of paper bearing the words "Would it not be a good thing to form a society for this kind of study?" Mr. Judge read it, passed it to H.P.B., who at once turned to him and said "Ask Col. Olcott to form a Society." Mr. Judge, in the chair, called the meeting to order, nominated Col.

Olcott as permanent Chairman and was himself nominated Secretary. Such was the foundation of the Theosophical Society.

When H.P.B. and Col. Olcott sailed for India late in 1878 he alone was the mainstay of Theosophical activity in the United States for the next five years. In the early summer of 1884 he went over to Paris to meet the other Founders on their return to France, exchanging the ties of close correspondence for renewed personal contact. After spending some time with H.P.B., he left her to go to Adyar, not returning to the United States until the end of the year. Twelve months were spent stimulating Theosophical interest in the scattered lodges of the American Section. Then in 1886 he started his magazine The Path which the Masters themselves proclaimed “the best, the most Theosophical of all Theosophical publications”, and which H.P.B. described as “pure Buddhi” beside which Lucifer was “fighting combative Manas”. Of it was also said:

He who does all and the best that he can and knows how does ENOUGH for Them. This is a message for Judge. His PATH begins to beat The Theosophist out of sight. It is most excellent.....The Path alone is his certificate for him in Theosophy.

H.P.B. in a private letter, quoted in Irish Theosophist, June, 1895.

In 1888 when another important step in this particular cycle of the Theosophical Movement was about to be taken H.P.B. summoned Mr. Judge to London. There, at her request, he drafted the rules for the guidance of the Esoteric Section. When he went back to the United States he returned with recognition of this intimate work of years recorded beyond dispute to be made public at the right time. This fact is significant as is also another to be referred to presently. Otherwise, why did H.P.B., sending Annie Besant as her messenger to the American Section, bid her herself read the following message in open convention? Be it

noted that this was written only twenty-three days before H.P.B.'s death and that she sent it *distinct and separate* from the general message to the American Section:

15.4.1891

To the Fifth Convention of the American Section of the Theosophical Society.
"Brother Theosophists:

"I have purposely omitted any mention of *my oldest friend* and *fellow worker*, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserves special mention.

"Had it not been for W.Q. Judge, Theosophy would not be where it is today in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

"Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due, and I gladly take this opportunity of *stating in public, by the mouth of my friend and colleague, Annie Besant*, my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply felt gratitude in the name of Theosophy, for the noble work he is doing and has done. Yours fraternally H.P. Blavatsky." (Italics ours)

Four years previously H.P.B. had begun her first Message to the American Section: "William Q. Judge, General Secretary of the American Section of the Theosophical Society, "My dearest Brother and Co-Founder of the Theosophical Society:

"In addressing to you this letter which I request you to read to the Convention summoned for April 22d, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society and to yourself – the heart and soul of that Body in America. We were several to call it to life in 1875. Since then you have remained

alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully.

“I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, preeminently in yours”

(Italics ours)

Section, p. 3.

Five Messages from H.P. Blavatsky to the American
Also Report of the Convention, Letter of H.P.B. 1888

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When H.P.B. died on May 8th, 1891, Mr. Judge was in New York and Mrs. Besant in midocean on her homeward voyage. He left on the first steamer for England and on May 27th called a conference of the Advisory Council of the Esoteric Section. The circular concerning this meeting states:

The American Concillors were represented by Bro. William Q. Judge, with full power, and Bro. Judge attended as the representative of H.P.B. under a general power as given below.

What that “general power” which made Mr. Judge H.P.B.’s representative was, is recorded in the following words when his occult status was made known publicly for the first time at the meeting of this Advisory Council:

ESOTERIC T.S. SECTION

As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge of New York, U.S.A., in virtue of his character of a chela of thirteen years’ standing and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit

in that regard are to be given. Done at London, this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society. H.P. Blavatsky
(Seal) (quoted in Circular of May 27, 1891)

London, October 23d, 1889

...The Esoteric Section and its life in the U.S.A. depend upon W.Q.J. remaining its agent and what he now is. The day W.Q.J. resigns, H.P.B. will be virtually dead for the Americas. W.Q.J. is the Antaskarana between the two Manas (es), the American thought and the Indian, - - or rather the trans-Himalayan esoteric knowledge. Dixi. H.P.B.

P.S. W.Q.J. had better show and impress this on the mind of all those whom it may concern.

(Circular of August, 1893)

Naturally, therefore, the Council came to the following decisions, as recorded in the Circular of May 27, 1891, signed by all who attended the conference, viz. "Annie Besant, Alice Leighton Cleather, Isabel Cooper-Oakley, Laura M. Cooper, H.A.W. Coryn, Archibald Keightley, William Kingsland, Emily Kislingsbury, G.R.S. Mead, W.R. Old, E.T. Sturdy, Constance Wachtmeister, W. Wynn Westcott, Claude F. Wright and William Q. Judge, for the entire American Council E.S.T. and individually." (Italics theirs):

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In virtue of our appointment by H.P.B. we declare:

That in full accord with the known wishes of H.P.B., the visible Head of the School, we primarily resolve and declare that the work of the School ought and shall be continued and carried on along the lines laid down by her, and with the matter left in writing or dictated by her before her departure.

That it was recorded that there was ample proof by witnesses, member of this School, that her last word in reference to the School and its work were: **KEEP THE LINK UNBROKEN! DO NOT LET MY LAST INCARNATION BE A FAILURE."**

.....

That this Council records its decision that its appointment was solely for the purpose of assisting H.P.B. in a consultative way, and that as she had full power and authority to relieve us from duty at any time, our office and that of each of us ends with the above resolution passed in order as far as possible in our power to place the future conduct of the School on the basis directed and intended by her: therefore we collectively and individually declare that our office as Councillors ceases at this date, and that from henceforth with Annie Besant and William Q. Judge rest the full charge and management of this School. (Italics ours)

These facts, be it noted, Mrs. Besant well knew and for three years E.S. documents went out signed in their joint names. As a matter of fact this same Circular of May 27, 1891, contained an addendum so signed, containing these significant words:

Consider the position of the School: we are no longer a band of students taught by a visible Teacher; we are a band of students mutually interdependent forced to rely on each other for our usefulness and our progress, until our very brotherliness in mutual help shall draw a visible Teacher back among us. H.P.B. remains one of our heads though H.P. Blavatsky is "dead", and the Heads of the School have not withdrawn, Their guidance in withdrawing the presence chosen to represent Them for a time on which we have rejoiced to lean. Especially important is it that at the present juncture we should bear in mind the words of H.P.B. written at the conclusion of the Key to Theosophy (See Section "The Future of the Theosophical Society", ps. 241-243, original edition, or reprint by Theosophy Company, Los Angeles.....)

There, then, is our next pressing work, our most mighty responsibility. For if we of this School, Brothers and Sisters, cannot accomplish this task, the Theosophical Society is doomed.....

.....We believe in H.P.B. and in the Masters, and it is enough for us that they say. "Go and carry on our work along the lines on which you have been instructed..."

....For the use of all of us, there are written teachings left by H.P.B. in our hands that will give food for study and thought for many a year to come (Italics ours), and though the main duty of the Esotericist is service to others, and not personal advancement in knowledge, it is characteristic of her thought for us that behind her she left intellectual and spiritual food for the earnest student, as well as the charge to complete her unfinished work.

Under the heading "Yours till Death and after, H.P.B." Mr. Judge wrote an article immediately after H.P.B.'s death which appeared in Lucifer, Vol. VIII, June, 1891, ps. 290-292 (afterward republished in "H.P.B. In Memory of Helena Petrovna Blavatsky by Some of Her Pupils", ps. 26-28) that contained certain words she had written

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to him as far back as 1888. The reader's attention is especially called to the significant fact that H.P.B. penned these words in 1888 and that Mr. Judge published them immediately after her death, reprinting the in The Path, January, 1892, long before any troubles arose. Both the writing by H.P.B. and the publication and republication by Mr. Judge clearly show how accurate was the vision in connection with the breaking up of the Theosophical Society. He says on p. 291, Lucifer, and on p. 27 of that Memorial Book:

In 1888 she wrote to me privately:-

Well, my only friend, you ought to know better. Look into my life and try to realize it –in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinary healthy persons could hardly do what I have to do. I live an artificial life: I am an automaton running full steam until the power of generating steam stops, and then - - good-bye! *** Night before last I was shown a bird's eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other - - nominal but ambitious - - Theosophists. The former are greater in numbers than you may think, and they prevailed, as you in American will prevail, if you only remain staunch to the Master's programme and true to

yourselves. And last night I saw *** and now I feel strong - - such as I am in my body - - and ready to fight for Theosophy and the few true ones to my last breath. The defending forces have to be judiciously - - so scanty they are - - distributed over the globe, wherever Theosophy is struggling against the powers of darkness.

In reprinting the words in *The Path*, January, 1892, he added a quotation from that important last section of *The Key to Theosophy* and then said:

In the first quotation there is a prophecy that those few reliable theosophists who are engaged in a struggle with the opposition of the world and that coming from weak or ambitious members will prevail, but it has annexed to it a condition that is of importance. There must be an adherence to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers.....

We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to whom I have adverted; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men. A subsidiary condition, but quite as important as the other, is laid down by H.P.B. in her words that we must “remain true to ourselves”. This means true to our better selves and the dictates of conscience. We cannot promulgate the doctrines and the rules of life found in theosophy and at the same time ourselves not live up to them as far as possible. We must practice what we preach, and make as far as can a small brotherhood within the Theosophical Society. (Italics ours)

61.

1893-96

But in 1894 Mrs. Besant charged Mr. Judge with forging letters in the handwriting and in the name of Masters. To understand the case fully and in detail the reader’s attention is directed to “The Theosophical Movement, 1875-

1925: A History and A Survey" (E.P. Dutton and Co., New York), as well as to Lucifer, other magazines and certain pamphlets, page references in which will be given presently. Here are related but the most essential details in chronological order:

Mrs. Besant on p. 9 of her pamphlet "The Case Against W.Q. Judge" says:

I met Mr. Judge first in April, 1891, when sent to America by Madame Blavatsky to make his acquaintance and to carry a message from her to the American Convention. I knew of him that he had been one of Madam Blavatsky's pupils in the early days, and he showed me a letter of hers in which she spoke of him as being one of the founders of T.S. I knew that from the year 1886 Mr. Judge had been working in America for the Society, with marked ability, devotion and success, that he had sacrificed for it his means of livelihood, and worked with unswerving courage and unfaltering purpose. I found him to be a man of clear insight, shrewd ability, earnest devotion, and some psychic gifts, so that he was available to some extent as a medium of communication with person not physically present. He claimed to have given sixteen years (from 1876 to 1891) of unbroken service to the T.S. and the Masters, and this long period of service gave him weight in my eyes. It was not until Christmas, 1893, that I learned that the "sixteen years" were illusory, that for the greater part of them little work was done, that during part of them there was a complete breach between H.P. Blavatsky and himself, and that at one time she uttered most bitter reproaches against him and regarded him as having become her enemy.
(Italics ours)

For these last statements Mrs. Besant failed to produce any evidence nor did she reveal her means of proving that what H.P.B. wrote in 1889; "William Q. Judge of New York, U.S.A., in virtue of his character as a chela of thirteen years standing" – which makes it sixteen years in 1891 – was "illusory".

September, 1893

She further says on p. 13 of the same pamphlet:

I went to America in September, 1892. Some words and acts of Mr. Judge awoke again in me a fear, for he spoke in a veiled way that seemed to imply that he was going to use Master's authority where no such authority had been given. The result was that I made a direct appeal to the Master, when alone, stating that I did feel some doubt as to Mr. Judge's use of His name, and praying Him to endorse or disavow the messages I had received through him. He appeared to me as I had so often before seen him, clearly, unmistakable, and I then learned from him directly that the messages were not done Him and that they were done by Mr. Judge.

62.

December, 1893

And she continues on the same page:

The order to take action was repeated to me at Adyar, after the evidence was in my hands, and I was bidden to wash away the stains of the T.S. "Take up the heavy Karma of the Society. Your strength was given you for this." How could I, who believed in Him disobey? (Italics ours)

The reader is requested to bear in mind the above statements from the pen of Mrs. Besant who says that the Master spoke to her twice in 1893. How faithful she was to her own "vision" and the "messages" she herself received can be judged from her speech read at the Third Session of the European Convention, July 12, 1894, only six months after the receipt of communications which she herself said came from "Master". Extracts are quoted, ps. 11-13 "The Neutrality of the T.S." (Italics Ours)

For some years past persons inspired largely by personal hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forgery of the handwritings of Those who to some of us are most sacred.....Under the promise that nothing should be done further in the matter until my intervention had failed, I wrote to Mr. Judge. The promise of silence was broken by persons who knew

some of the things complained of, and before any answer could be received by me from Mr. Judge, distorted versions of what had occurred were circulated far and wide. This placed Mr. Judge in a most unfair position, and he found my name used against him in connection with charges which he knew to be grossly exaggerated where not entirely untrue.

.....then I made what many of Mr. Judge's friends think was a mistake. I offered to take on myself the onus of formulating the charges against him. I am not concerned to defend myself on this, nor to trouble you with my reasons for taking so painful a decision; in this decision for which I alone am responsible, I meant to act for the best, but it is very possible I made a mistake -- for I have made many mistakes in judgment in my life, and my vision is not always clear in these matters of strife and controversy which are abhorrent to me.....

And now I must reduce these charges to their proper proportions as they have been enormously exaggerated, and it is due to Mr. Judge that I should say publicly what from the beginning I have said privately. The President stated them very accurately in his address to the Judicial Committee: the vital charge is that Mr. Judge has issued letters and messages in the script recognizable as that adopted by a Master with whom H.P.B. was closely connected, and that these letters and messages are neither written nor precipitated directly by the Master in whose writing they appear; as leading up to this there are subsidiary charges of deception, but these would certainly never have been made the basis of any action save for their connection with the main point.

Further, I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Master in various ways, without acquainting the recipients with this fact.

63.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from

Their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by His direct precipitation; and the Mr. Judge has then believed himself to be justified in writing down in the script adopted by H.P.B. for communications from the Master, the message psychically received and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master Himself – that is, that it was done *through* Mr. Judge, but done by the *Master* (These two words italicized by Mrs. Besant).

(Then follow certain sentences on precipitation that, incidentally, should be compared with H.P.B.'s explanation in "Lodges of Magic", *Lucifer*, October, 1888, and the Master's as given in *The Occult World*, ps. 145-6, fourth edition, indicating that Mrs. Besant did not know the rationale nor had she the "key" by which *the true chela* knows whether communications are really from a Master or not)

Within six months after what she declares are Master's instructions to "take up the heavy Karma of the Society" she concludes this statement of hers, p. 14, same pamphlet:

.....I have made the frankest explanation I can.....For any pain that I have given my brother, in trying to do a *most repellent task*, I ask his pardon, as also for any mistakes that I may have made (Italics ours).

Mrs. Besant's, Mr. Bertram Keightley (a friend of Mrs. Besant's) moved and Dr. Buck (a friend of Mr. Judge's) seconded the following resolution which was carried *nem con.* (p. 16, "The Neutrality of the T.S." Italics ours):

Resolved: That this meeting accepts with pleasure the adjustment arrived at by Annie Besant and William Q. Judge as a *final settlement* of matters pending hither to between them as prosecutor and defendant, with the hope that it may be *thus buried and forgotten*, and --

Resolved: that we will join hands with them to further the cause of *genuine Brotherhood in which we all believe*.

Despite her own words and the form of this Resolution in which she concurred, Mr. Besant actually descended to the following tactics, as she herself outlines in the pamphlet "Should Mr. Judge resign?" p. 6. The Theosophical Society has still to learn why Mrs. Besant went back on the European convention Meeting and its

64.

resolution:

....I was bound under a legal agreement of 1893, to be in Australia on the 1st September last for a lecturing engagement. I was therefore obliged to leave London, and I took the last ship which made me land in Australia the day before that on which my first lecture was to be delivered. *By sitting up all night before I started for Australia, I managed by myself to* direct copy of this inquiry with my statement that I believed that these forgeries had been made, to all *the leading London papers*. In addition to that I sent to all these papers a statement which I had drawn up and submitted to certain well-know persons, with regard to the policy of concealing or evading truth, or considering that ordinary morality was not binding on any one who stood as an occultistI sent that also to the London papers, and I sent it with *a private note from myself asking them to give full publicity. I placed all these documents in the hands of my friend Miss Willson, of the London head-quarters, and asked her to deliver them by hand at the newspaper offices.* (Italics ours)

And Mrs. Besant's way of "putting and end to a distressing business" was to use the "Westminster Gazette" articles of 1894 to raise the whole matter again at Adyar on December 25th, 1894, requesting Mr. Judge – behind his back and in his absence – to resign the office of Vice-President of the T.S. Because she had been "checkmated at all points, isolated, and finding the way completely blocked to further action I accepted my defeat" (See "The Case Against W. Q.

Judge", p. 19) in 1894, she renewed the mock trial in a dastardly, shameful way in 1895. She

never gave William Q. Judge the opportunity of meeting her again on her own ground and "checkmating" her when she raised the same charges for the second time; she even went so far, by means of a parliamentary trick, as to cause his defence presented by American friends at the London Convention of 1896 to be laid on the table without being read, while causing her own statements to be printed and circulated in the pamphlet "The Case Against W.Q. Judge". This carries its own refutation all unconsciously – its contradictory passages have merely to be tabulated side by side. In all of these attacks she was greatly assisted and derived benefit from the "occult" position of Gyanendra Nath Chakravarti with whom, however, she parted company ten years later. The white magician of 1893-4 had become a black in 1903-4.

How consistent Mrs. Besant is may be judged by taking "The Case Against W. Q. J.

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Judge" and setting :

p. 6 against ps. 8 and 21, also Lucifer, November, 1893, p. 187 (where she first says that spiritual facts aren't demonstrable and cannot be proved on the physical plane and where she expects her own statements of experiences to be accepted without proof but where she expects Mr. Judge to lay "irrefutable evidence" of the truth of his)

ps. 8 and 9 against W.R. Old's letter to Lucifer, Mrs. Besant's article in that magazine, December, 1894, p. 458 and W. Q. Judge's letter dated January 25, 1895 and reprinted in the following number of Lucifer (where she first says that Mr. Judge's complaints that he has not received copies of the documents are not true and that he knew every document she was going to use and every argument she was going to employ and then declares that no duty lay on her to supply him with copies, that she had no time to make copies and that she was not inclined to undertake the cost of having them transcribed)

p. 10 against her Hall of Science statement, the relevant part reprinted in “The Theosophical Society and the Westminster Gazette” p. 8, or in Lucifer, February, 1895 (where she first implies that she had had letters in the same handwriting and from the same person as Madame Blavatsky had, on her own knowledge, and then says that her first-hand knowledge was of the existence of the teachers but on the letters – received through Mr. Judge and not direct at all – she was duped)

ps. 1 and 13 against ps. 12-14 “Neutrality of the T.S.” (where she says , as shown, that she was acting under Master’s orders but also states that she alone was responsible for the decision; and where after saying that she wishes it to be distinctly understood that she does not charge Mr. Judge with forgery, and that she believes that the gist of these messages was psychically received, she re-formulates the original charge that Mr. Judge forged scripts adopted by the Mahatmas)

How truthful Mrs. Besant is may be judged by taking that same pamphlet “The Case Against W.Q. Judge” and setting:

ps. 19, 20 and 88 against ps. 11 and 12 of “The Neutrality of the T.S.” and p. 353, The Theosophist June, 1909 (where she first acknowledges herself checkmated and defeated in and condemned by many for her action against Mr. Judge who she asked should be called on to resign his office and then has stated in the magazine she herself edits that the proposal of some members for the expulsion of Mr. Judge was “defeated by the interposition of Mrs. Besant”!)

Mr. Judge died on the 21st of March 1896. The evidence that Mrs. Besant and his other ignorant detractors were wrong is shown by the record he left behind and by his work and teachings from first to last. He came to H.P.B. in 1874, began active work in 1886, died in 1896. Mrs. Besant and any of her followers are challenged to

show a single inconsistency between the teachings as given by Mr. Judge, during his twenty-one years of active Theosophical work, on the one hand and the Masters and H.P.B. on the other. Our first section has already shown how variant are the teachings given by Mrs. Besant and her present-day colleagues as compared with those of H.P.B. and the Masters.

This Mr. Judge who was a “forger” has been praised in The Theosophist June, 1909, and again in that same magazine in March, 1922. Are we to suppose that when a General Secretary of a Section becomes a “forger” he also remains “ a great Theosophist”, is “spiritual and intuitional”, “extraordinarily capable as an organizer and leader”? That “His real work, the spread of Theosophy in America, was splendidly performed, and his memory remains as lasting inspiration”? The memory of a forger, and a forger of masters’ script, a lasting inspiration! But despite the true tributes in her magazine to William Quan Judge, Mrs. Besant has not yet had the courage and the honesty to withdraw the unproven charges which out of personal reasons of vanity and pride she hurled against Mr. Judge.

Those who were not able to preserve humbly the right line of messages as they came and rejected them for false messages became themselves perpetrators of false teachings and givers of bogus messages. Prominent among them is Mrs. Annie Besant. That she has done this during this last twenty years is evident and the latest letter given in the name of the Master of Masters (The Theosophist, January, 1926) carries its own condemnation to any intuitive Theosophist. How Mrs. Besant has deviated from the teachings of Theosophy is shown in the first section; her identification with those promulgating immoral teachings and practices, indicated in the second, follows from that very deviation and is the cause of her downfall to the detriment of the people whom she leads.

The trouble dates from that fateful moment in the Hall of Science when on

August 30, 1891, by implication in subtly worded sentences she led her audience to believe that her evidence of communications from the Masters was first-hand. ("What evidence have you beside hers? My own knowledge.") When she refrained from correcting the impression by stating that the messages to which she referred came to her through another person, W.Q. Judge, she then and there began the blunting of her sense of truth in connection with the sacred cause of the Masters. How this has led her further and further away from the possibilities that were hers at the time of H.P.B.'s death can be traced to the very point where today she gives out in the highest names such letters as are now scattered broad-cast for those who prefer blind belief to the arduous, earnest search for true knowledge.

The Theosophical Society and Its Future

MANIFESTO by Mr. G. Farthing

Historical Background

Towards the end of the 19th century, even though their colleagues in the 'Brotherhood' did not feel that the time was opportune, i.e. that humanity generally had not progressed spiritually enough even though a few may have done so, two Masters of the Wisdom were allowed to make the attempt to make available to mankind in general some of their occult knowledge concerning the nature of existence and man's being. Up till then this had been kept secret.

The Theosophical Society, founded in New York in 1875, was formed originally as an association of people interested in spiritualism and psychic phenomena. Its early objects reflected this but they were soon to become, after a few changes, as they are now, with an emphasis on brotherhood.

The Headquarters of the Society was removed to Bombay in 1880 and then to Adyar in 1883. Although the Masters were emphatic that the Society was not to be a school of Occultism or Magic and that their sole purpose was to benefit mankind at large, they nevertheless in various ways let it be known not only that they were possessed of occult knowledge and power but that they were able and willing to make some of it available to suitable candidates.

This was to be done principally in the writings of H.P. Blavatsky, but some information was given directly by the two Masters concerned in their letters to A.P. Sinnett.

Some of this knowledge was distinct from that contained in any extant literature at the time, with the exception of some older and/or obscure 'occult' writings. These were mostly unintelligible without the necessary 'keys'. It was claimed, however, that the knowledge contained in the new outpouring was the source and origin of all philosophical and religious knowledge, in its pure form. The old scriptures and philosophical writings had been 'contaminated' by human interpretation, additions and alterations. They had to a large extent departed from the pure original and had distorted their meanings.

The first major attempt at elucidation of this ancient knowledge was the writing of *Isis Unveiled* by H.P.B. published in 1877, a work of enormous erudition in which 1,330 other works, some of great rarity and antiquity were quoted from. It is known that several Masters had a hand in it, providing H.P.B. with much of the information it contains.

This Ancient Wisdom was later more fully and specifically described in *The Mahatma Letters To A. P. Sinnett*, from which he wrote two books: *The Occult World* and later *Esoteric Buddhism*.

This latter, although by no means complete or wholly accurate, is important as being the first systematic formulation, in outline, of what was later to become known as Theosophy. The books were published in 1884 and 1885. From 1875 onwards H.P.B.'s almost continuous output of articles and letters contained aspects of the teachings. These writings are now collected together and edited in fourteen volumes of *Collected Writings*.

H.P.B. was with the Theosophical Society in India for about two years during which time her phenomena and contacts with the Masters were amply demonstrated. A number of people, however, even at Headquarters did not accept these manifestations as genuine. Furthermore, the phenomena were completely beyond the credence of the local church missionaries.

Some letters purporting to come from H.P.B. addressed to members of the staff at Adyar clearly gave the impression that H.P.B.'s phenomena were based on deception. After a lengthy enquiry by an investigator from the

Society for Psychical Research who relied much on adverse witnesses and a hand-writing expert he declared H.P.B. to be a fraud.

This was in a document adopted by the S.P.R. which later became known as the Hodgson Report. It has been repudiated since by a number of investigators, latterly even by the S.P.R. One tragic outcome of the report was that H.P.B., who in any case at the time was in poor health, was advised to leave Adyar.

After leaving India H.P.B. traveled to England via Germany and Belgium. During this time she was occupied as and when health and other circumstances permitted, in writing *The Secret Doctrine* which was published in 1888 in London.

This was her most important theosophical work. It is an exposition of all of the Ancient Wisdom that the Masters were then prepared to make public. It is an enormous work in which 1,100 other works are referred to and in which ancient (and modern) religions and philosophies are explained and form a background to an immense system of knowledge of the whole universal scene and man in it.

H.P.B. was miraculously kept alive by her Master on two or three occasions of dire illness, to complete the work which was followed two years later by *The Key to Theosophy*.

On a number of occasions it was stressed that H.P.B. was the Masters' sole agent. With her departure from Adyar their influence there ceased. One consequence of this was that most of their Chelas 'disappeared' (including Damodar who never returned to the Society from Tibet).

[*Communication with Masters*]

We also have her positive statement that, should she for any reason cease to act as the Masters' agent, there would be no more contact with them (see M.L. 136, [Barker] 2nd and 3rd editions).

All this seems to have been forgotten or ignored later. A number of people both within the Society and without, e.g. Alice Bailey, later claimed to have contact with the Masters and to have received communications from them. These communications, some of them very copious and impressive, were, however, received psychically or 'channeled': very importantly they were all uncorroborated.

Communications through psychic mediums was not the method used by the Masters. These facts, the nature of the message and the special position of H.P.B., are of prime importance in the consideration of what followed in the early 20th century, of the present state of the Society and its successful launch into the 21st century.

Annie Besant

In the latter years of H.P.B.'s life a significant event was that Annie Besant was welcomed with open arms into the Theosophical Society by H.P.B. who saw in her an exceptional and able helper. She was later admitted to H.P.B.'s Inner Group of twelve.

A reference to Annie Besant in *The Mahatma Letters* indicates that she was known to the Masters; however, there is no reference to her ever becoming a chela, although she did receive in 1900 what seems to be an authentic letter from the Masters. There is no other evidence, apart from her own inferences, that she had any contact with them.

Had Annie Besant been a chela her 'magnetization' by Chakravati, ostensibly to 'align her principles', described in an eye witness statement (1895) by Dr Archibald Keightly, would have severed any relations she may have had with her Master.

After H.P.B.'s death Annie Besant let it be inferred, in assuming the "Outer Headship" of the E.S., that she was in touch with the Masters.

She also introduced Co-Masonry into England and associated it with the Theosophical Society, which, however, had been founded quite independently of any other organization. All international Presidents since have, however, held high office as Co-Masons.

H.P.B. expressly stated that 'we do not meddle in politics ... ' yet Annie Besant's prime interest in India was political.'

This is not in any way to say that she did not do an immense amount of good in establishing schools and colleges and altering social practices, but these activities are not specifically theosophical.

Politics aims to change systems for the benefit of people; Theosophy aims to change people themselves for the long-term benefit of humanity itself.

It is undeniable that in the early years of her membership of the Society, Annie Besant was a powerful voice in the cause of Theosophy and its dissemination. This seems to have been foreseen by H.P.B. However, from the time of her 'magnetization' by Chakravati, it appears that, possibly still under his influence, she to a large extent espoused Hinduism. This is evident in her later writings to such a point that a major reference to Theosophy in the Encyclopedia Britannica is under the heading of Hinduism. Apart from Chakravati there is not much doubt that Annie Besant was later also much influenced by C.W. Leadbeater. He obviously prevailed upon her in the matter of the Liberal Catholic Church and in the Krishnamurti incident.

C. W. Leadbeater

C.W.L. joined the Society in 1883. He did not, unlike Annie Besant receive a welcome from H.P.B., nor was he admitted to her Inner Group.

He was given some instruction by a regular chela at Adyar for a period and developed his clairvoyance but there is no reference that this relationship continued.

He did receive a reply to his early communication with the Masters but there is no corroborative evidence that he ever had any more contact with them after these introductory letters.

It also came to light that his veracity is much in question: his statements, for example, about his age, his family in South America, and his implying that he had been to Oxford as an undergraduate were discovered later to be false.

In the light of what the Master K.H. said about God, religion and the priestly caste in Mahatma Letter X, had Leadbeater been a chela he could never have allied himself with the Liberal Catholic Church and certainly he could never have allowed himself to be made a Bishop and thereafter always dress as such. The Masters had said "Our chief aim is to deliver humanity of this nightmare ... etc. " (A personal God of Theology) (M.L. X, 2nd and 3rd editions). [see M L, pp, 57-8 Barker Edn.]

This is important in the light of C.W.L.'s later claims of an intimate and continued relationship with not only one but a number of Masters, even up to the highest in the Hierarchy from whom he claimed periodically to have received instruction in such matters as the upbringing of Krishnamurti.

In the light of some of these supposed contacts e.g. Comte St Germain, Jesus, etc. the association of the Liberal Catholic Church with the Society was justified.

However, both the Church and the CoMasons were representative of past dispensations. They both had their roots in ceremonial magic, the practice of which H.P.B. did not endorse on account of the possible dangers involved. In a letter which Damodar wrote to Sinnett, Masonry and Rosicrucianism were specifically forbidden (M.L. Old Edition No. 142A, Chronological No. 14A). During the founding of the Society it had been proposed that the Society might become Masonic. This was specifically decided against. Other behavior of the then leaders is also questionable.

In view of H.P.B.'s sundry comments about Masonry (into which she was admitted on account of her knowledge of it, but never formally 'initiated'), having lost its secrets, how came it that the Leaders of the Society not only espoused Co-Masonry but the Egyptian Rite which C.W.L. together with a colleague in Australia had devised and which is still widely practiced by some members in the E.S.?

Krishnamurti

Krishnamurti was 'discovered' by C.W.L. in 1909. After many difficulties, including law suits, he and his brother were brought up by the Society. He was hailed as the future mouthpiece of the Lord Maitreya He was even seen as a second coming of the Lord. He was unusually gifted but it was C.W.L.'s 'insights' that initially established him in his role. The Lord Maitreya himself is supposed to have instructed C.W.L. in his upbringing and training. He was brought up and groomed in the fashion of an English gentleman, a far cry from a Hindu 'Avatar'.

Those who had his upbringing and education in hand, notably C.W.L. and Dick Balfour-Clark, were very much second generation theosophists. Krishnaji therefore probably never knew anything of the H.P.B./Masters teachings.

It is also very doubtful whether Krishnaji himself ever had a first-hand 'Master' experience although he did describe once having seen three Masters in a vision. Had he had a real experience, however, he could neither have

forgotten it nor thereafter have doubted their existence and later have repudiated them.

Furthermore, as Krishnaji's teachings of freedom, self-reliance, non-dependence on authority and institutions and so on, are all virtually in proper accord with the 'Master' Theosophy, there would not have been any reason for him to repudiate it, nor his connection with the Society.

His loss was that he never became acquainted with the sea of theosophical knowledge which would to a large extent not only have justified his views but provided him with relevant data for use in his teaching, e.g. the difference between the personality and the individuality, the essential idea of Unity, and had he been interested, the proper nature of the Self, the total cosmic structure and processes.

His 'launching' was a reversion again, as in the case of the Liberal Catholic Church and the Co-Masons, to the traditional old dispensation of an authoritarian regime.

The second coming of the Christ was at that time (1920's) being regarded as imminent whereas, according to the Masters and theosophical teaching, such a 'second coming', i.e. the advent of an Avatar, was not expected for millennia. In any case the severance of the Society from the Masters made such a 'coming' into it extraordinarily unlikely.

The arrogance of those who professed to be able to elect Krishnaji's twelve disciples was an example of the distorted view of themselves that those leaders had. Surely an 'Avatar' would have been quite capable of electing his own disciples.

In any case in the nature of Karma his upbringing and earthly surroundings would have all been in proper accord without the interference of C.W.L. Many things are puzzling about Krishnaji's upbringing: one was that from reports kitchen staff at Adyar were changed because they were of the wrong caste. In a Society which specifically allows no such distinctions this is hard to understand.

The recognition of Krishnaji's spiritual development from a clairvoyant examination of his aura when he was so young undoubtedly demonstrated C.W.L.'s possession of that faculty but this does not corroborate his claim to have received messages from the 'King of the World'.

The 'finding' of Krishnaji, his upbringing and then adoption as a vehicle for the Lord-Maitreya was virtually the culmination of the 'split' from Master Theosophy.

Krishnaji's repudiation of this position was a serious blow to Annie Besant who obviously believed absolutely sincerely in her announcement of the New Coming. C.W.L.'s reaction to this repudiation seems to have been more limited and far less painful than Annie Besant's although he suffered a loss of stature that he would otherwise have had as the finder, sponsor and educator of this new divine vehicle.

After Krishnaji's withdrawal from the Society, Annie Besant also suffered a gradual diminution in stature and thereafter her health failed progressively.

Second Generation Theosophy

The fact that neither Annie Besant nor C.W.L., after maybe one or two initial incidents, was actually in touch with any Master although they may have genuinely believed they were has serious implications when considering what they said and did when they assumed positions of authority.

The whole tenor of the Society thereafter was one of make-believe! It became a pantomime, largely devised and orchestrated by C.W.L.: a fairy story, but with a thread of truth running through it.

Except for passing references to H.P.B. as 'our revered teacher', her literature as such was seldom referred to or studied. There was, however, a flood of literature purporting to be 'theosophical' from both Annie Besant and C.W.L., and later from others.

C.W.L.'s writings were largely colored by his own real or imaginary clairvoyant insights and his interpretations of them.

It is noteworthy here that, in the H.P.B./ Masters literature there is very little reference to, and no diagrams of, the Chakras so much featured by later writers. What little there is is in the papers to the Inner Group (incorporated by Annie Besant into her Vol III of the S.D.)

Whereas the Annie Besant and C.W.L. literature can be criticized from a purely theosophical point of view, much of -what Annie Besant wrote was significant spiritual instruction. It was, however, of the conventional, classical religious type, derived largely from the Indian scriptures but with a Christian and a 'theosophical' flavor.

She had reviewed *The Secret Doctrine* at the time of its publication; this must have made a lasting impression on her but apart from acknowledging her debt to H.P.B., she seldom, if ever, specifically referred back to its teaching, or to that in *The Key to Theosophy*.

C.W.L. seems never to have read either of these books. He puts himself in a very false position as an 'occult' author in the Introduction to his book *The Astral Plane* where he says that his manuscript was considered so excellent as an exposition that the Masters wanted it for their archives.

It is difficult to see why this should be; much of the information given us in the book is at variance with their teaching and furthermore it is not clear, for example, which 'astral' plane he is describing, the H.P.B. or the A.B./C.W.L. one, the former being the 2nd plane of Nature and the latter being the 4th. There is also no mention of the 'etheric double' in the H.P.B./Masters classification of the human principles. It is to this double that C.W.L. ascribes many of the qualities that H.P.B. attributes to her astral body.

The changes of numbering of the principles where Kama (emotion, desire) was put 2nd instead of 4th is important. An aid to the understanding of *The Secret Doctrine* is analogy and correspondences.

In the Masters' literature Kama as the 4th principle is emphasized in the evolutionary stages of development in the 4th Round, the 4th Race, the 4th Substance, not the 2nd.

One example of the extent to which the members of the Theosophical Society, from senior members to the newest, were 'infected' by C.W.L. is exemplified by Jinarajadasa's acceptance of the fact that C.W.L.'s Astral Plane manuscript had in fact been transmitted magically to the Masters.

Obviously also Jinarajadasa's statement that he, in common with others, had had several initiations about which he knew nothing except what C.W.L. told him, again raises the question of C.W.L.'s veracity.

As the years progressed the divergence between the H.P.B./Masters teachings and the second generation Theosophy widened; even basic information was changed, e.g. the introduction of the 'etheric double' (with four 'etheric' states of physical matter), the alterations to the classification of principles and planes, and the C.W.L. account of the after-death states which is quite different from that of the Masters, etc.

The divergence of the two systems became clearly apparent with the publication of the Mahatma Letters in 1924/5. It was unfortunate that, for a number of reasons, their publication had been delayed till then.

Apart from 'occult' material in them, these letters set a background of specific purpose to the founding of the Society. This was closely related to the Masters being regarded as one tier of membership in the Society, with their accepted Chelas as a second and the ordinary members a third.

To begin with this was the case but it obviously ceased to be so on H.P.B.'s death (if not before). An attempt to reintroduce it by edict later was obviously spurious.

The [Mahatma] Letters also describe in some detail the conditions that were essential for a relationship between the Masters and their Chelas. These conditions were very stringent, particularly regarding honesty and straightforwardness.

In the period after H.P.B.'s death and with the withdrawal of the Masters once again into obscurity, instead of direct guidance from or association with the Master, even if it were visiting him in the Astral, the practice grew up of this being done indirectly.

For example, people were taken to the Masters in their astral bodies for initiations etc., but about which next day they knew nothing apart from what they were told. In one or two places the Masters do say that this can happen in the matter of training but not by proxy. Further, initiations are matters of enhancement of waking consciousness and this can occur only when certain conditions created necessarily by the pupil, not someone on his behalf, have been met.

The Present

Regardless of the state of the Society, thanks to the Masters' insistence and help, and the sacrifices of H.P.B., the world and particularly the Society have a voluminous and authentic Initiate-Master-inspired literature.

The Society itself is now a world-wide organization of an idealistic and benevolent nature, inspired by the idea of universal brotherhood, but the second and third objects are interpreted very loosely and widely to include anything from UFO's to what is generally extra-ordinary and sensational.

All this, however, against a background of what might be termed 'religion' or spirituality, mostly by way of, for example, the Eastern exoteric scriptures and various ideas on Theosophy, methods of yoga and meditation. There is also in some places a strong adherence to the Liberal Catholic Church and Co-Masonry as if they were indeed part of the theosophical movement.

In some places, notably Africa, the Theosophical Society is identified with the Theosophical Order of Service. Charity is impressed on every member through the brotherhood idea; there are however hundreds of charitable organizations to work for and there can be nothing special about the 'theosophical' one to warrant its association with the Society.

Similarly the Round Table is an admirable organization but again nothing in it is specifically theosophical.

Theosophical Science groups while keeping interested members informed of current scientific matters have seldom if ever related science to anything specifically associated therewith in the classical theosophical literature.

Because some scientific members have found faults and inconsistencies in 'scientific' statements in the literature they have abandoned the whole grand theosophical system, demonstrating at least a lack of a sense of proportion.

Where older Lodges have survived, and in Section central libraries, books on Theosophy on display or listed in catalogues, are mostly those of the second generation writers. Their contents on the whole are taken to be Theosophy without question.

A few individuals try to correct this situation but their influence generally is very small. Only a scattered and desultory interest is paid to the classical 'theosophical literature of the H.P.B./ Masters era. The idea is widespread that the jealously guarded freedom of thought of members can mean that anyone's views or opinions about 'theosophy' can be put out as such.

This was certainly the case in the early days of the 20th century. It was almost vehemently stressed then that there was no such thing as a definite 'theosophical' system of thought, knowledge or teaching. The great fear was of 'dogmatism'.

This word, however, was, and still is in places, wrongly applied. A dogma means an obligatory belief and no such thing is imposed on Theosophical Society members. This does not mean that there are not authoritative statements of fact such as those given us by the Masters, who claim to know

what they speak or write about, i.e. they are not speculating, voicing opinions or advancing theories.

All beliefs concerning Theosophy and the Theosophical Society ought seriously to be questioned against what can easily be discovered of the original teachings and intentions for the Society. A serious perusal of *The Key to Theosophy* will do this.

What is said above about 'make-believe' in the Society also applies to the E.S. The implied connection of it with the Masters through the Outer Head is an example. There is in fact no such connection.

Furthermore, the implication by secrecy, or even privacy, that it possesses some esoteric knowledge which it can impart to members is also 'make-believe'. It makes an appeal to would-be aspirants to chelaship and imposes some preliminary disciplines but omits the necessity for hard work in studying and assimilating the eternal verities of Theosophy as given by the Masters.

The Future

First the Adyar Society must take an honest look, fearlessly, at the present position against the background outlined above.

Loyalties to past leaders, to their personal influence and their teachings, must become secondary issues. This means an acknowledgment that all that happened to the Society as a result of C.W. Leadbeater's influence on it, directly or indirectly, his influence on Annie Besant and his enduring influence by way of his writings, is suspect. It must be recognized that these writings are 'theosophically' defective and misleading.

Annie Besant's influence, by reason of her long term as President, must also be very objectively assessed. Whatever her personal integrity she was obviously misled and mistaken, witness the Krishnamurti fiasco, her espousal of Co-Masonry as part of the Theosophical Society and her handling of the Judge 'case' with its disastrous results.

For most members a change of mind or basic beliefs will at best be painful and at worst difficult if not impossible. This means that only a section of the existing membership can, in the first instance at any rate, be expected to make any radical change, and this section will necessarily include E.S. members

who will obviously have their loyalties but they will also presumably have acquired some self-reliance and have learned to think independently. Some members already have or will have difficulty with the question of their membership of the Liberal Catholic Church and CoMasonry in the light of their longstanding association with the Society. Many of these institutions have in fact been regarded as 'theosophical', even theosophy itself. However, it is necessary that the Society should formally declare that henceforth neither of them is really any part of, or has any special association with, the Theosophical Society.

This does not mean that members are not free to join the Liberal Catholic or any other Church, or become Masons or members of any other institution they wish, provided that they are not inimical or antithetical to Theosophy, and still be members of the Society.

The Society has its own special message to promulgate. This message only exists in the writings of H.P.B. and in the Mahatma Letters. This message in its completeness (as far as it was given out) is unique.

The future direction of the Society must therefore include:

- 1) The eradication of the 'make-believe' Leadbeater influence - in all departments including literature, and severance from the Society of all other organizations, i.e. the Liberal Catholic Church and Co-Masonry.
- 2) A thorough examination of all literature purporting to be 'theosophical', and a brave declaration, and no further promotion, of any which is not wholly consonant with the original teachings. This is no proscription but all books purporting to be theosophical which strictly are not should be clearly labeled or marked that they are the author's views on the subject and not necessarily authentic. Members are, of course, free to read what they like but they can be warned, if not guided. The section in any Theosophical Society library purporting to be theosophical literature should be segregated from other material offered, be clearly marked and the books given prominence on book lists, catalogues, etc.
- 3) The retention and promotion of the three objects of the Society plus an active promotion of Theosophy as given by the Masters
- 4) At all Theosophical Society Centers, Headquarters, etc., there should be someone qualified to discuss Theosophy, say what it is, and recommend

books to enquirers. This service should as far as possible be available at all times or a notice displayed as to where it can be obtained.

5) Commercialism in any form, i.e. book selling or publication as such, without specific reference to the promotion of a knowledge of Theosophy, is not part of the legitimate activities of the Society. 'Fringe' literature can be obtained in ordinary bookshops or from other organizations, e.g. the Arcane School, the Anthroposophical Society, etc. This recommendation is made with our second object specifically in mind. Study of comparative religion is encouraged by the Society but it does not have to publish or supply the books.

6) Professionalism in the society should be examined. Whereas 'goods and services' must obviously be paid for, Theosophy as such cannot be sold. Should exponents be paid? If so, to what extent?

7) Serious study of the 'prime' literature, whatever else is done in Lodges, at Centers, etc., should be encouraged and all facilities provided. Facilities should be provided for meditation - quiet and solitude if possible. Meditation should, however, be 'theosophical', i.e. classical (Patanjali), H.P.B. Diagram, or just silence, not according to local gurus and amateurs with 'special' methods, and *never* for money.

8) The Society will obviously need a group of students dedicated to the study of the literature and to the dissemination of what they discover both in the writings, and in themselves, as they progress. This can be supplied by some of the existing members of the E.S. At present there are no 'esoteric' leaders or teachers in the Society; it will therefore in this respect have to 'lift itself up by its own boot-laces' as the expression has it.

There is no justification for secrecy within the E.S. or the Society but on occasion private members meetings could be efficacious for discussion, exchange of information, mutual encouragement, etc. There is obviously now no corporate connection with the Masters so that that 'make-believe' can be dispensed with. The E.S. study should be confined to the Master or H.P.B. writings. The Society has no other Initiate-inspired literature.

Where the E.S. members feel they need inspirational literature apart from books like *The Voice of the Silence*, *Light on the Path* and some of the classical mystical works like *The Bhagavad-Gita*, as this is a personal matter they should be free to discover their own. Discrimination as to what is consonant with

theosophical teachings will grow. Let students beware of self-styled teachers and of themselves posing as such. They will know when they really are qualified - they will have been 'authorized'. Let none pretend.

9) The Society's relation to 'computerization', the Internet, etc., needs serious examination and Sections given guidelines.

About Theosophy

H.P.B. used the words Occultism, Esotericism, Esoteric Science, etc., as synonymous with Theosophy. In *The Secret Doctrine* she states several times that some of the teaching given there had never been made public before. These statements indicate that the teachings included more material than was contained in any published religious or philosophic literature.

This distinction has been almost entirely overlooked. The great Hindu scriptures have been taken virtually to be Theosophy. Initiated Brahmins know this is not the case but they keep their esoteric knowledge to themselves.

This was the position when H.P.B. made some of that knowledge public: it was much resented even -by Subba Rao whose Master incidentally was the same as H.P.B.'s. All extant scriptures are exoteric even though in their mystical content they reflect much of what is in Theosophy.

Such treatises as *The Bhagavad-Gita*, the Puranas, many Sufi writings and other world acknowledged scriptural writings are beautiful and inspiring, potentially capable of leading aspirants on to the highest experiences.

Neither they nor Hinduism nor Buddhism, in their published form, are 'esoteric', nor of course is the now published *The Secret Doctrine* except that its prolonged study changes our modes of thinking and understanding, giving us insights we could otherwise not get.

What do the theosophical writings include that others do not? While the differences might appear superficial in themselves, in their totality they are not.

For example, the Hindu system is fivefold, as far as the human principles and the skandhas are concerned, whereas the theosophical system is sevenfold. The planes of Nature are sevenfold, with each having a corresponding level of consciousness.

In Theosophy Karma is a comprehensive Law applying universally, not just to human beings by way of reward or retribution. Theosophy contains the vast evolutionary scheme by Chains, Globes, Rounds and Races which process by analogy applies to all manifest things, e.g. all those 'things' comprising the kingdoms of Nature. Incidentally, properly there are no 'things'; every 'thing' is a life.

Some 'esoteric' systems of the past, notably the original Kabala, had reflections, in some instances almost exact, of the theosophical scheme, but they were neither so comprehensive nor so explicit. In *The Secret Doctrine* for example, H.P.B. relates much of the theosophical teaching to the principal world religions and explains much of their symbolism and practices.

Some of this is also dealt with in *Isis Unveiled* wherein the student can find exciting insights and many explanations of even obscure ancient writings. It is a mine of information leading up to the comprehensive and relatively systematized exposition in *The Secret Doctrine* of as much of the Ancient Wisdom as could be published then.

All this knowledge was in addition to that of the 'mystical' information and teachings in exoteric literature. The outpouring of information and teaching given in *The Secret Doctrine* pushed forward the boundaries of knowledge several steps beyond what was then otherwise available to the layman.

To a very large extent this has been ignored by the world and much more sadly even by the majority of members of the Theosophical Society, who according to the *Key* have the special responsibility "of letting it be known that such a thing as Theosophy exists". They cannot possibly do that if they themselves do not know what it is.

The Maha Chohan uses the expression "to popularize a knowledge of Theosophy". Where this has been heeded at all it has been taken to mean the rendering of the vast and erudite teachings of Theosophy into a form suitable for assimilation by the general populace.

Quite obviously this cannot be done and any attempt to do so must at least oversimplify the grand concepts and at worst dilute them until their profundity and inner meaning is completely lost. Such an attempt to 'popularize' Theosophy in this way, to make it appeal to people who otherwise cannot comprehend it, is virtual sacrilege.

This, however, is a tactic used to increase membership of the Society. The Society's three objects are popular, for anybody to subscribe to, but apart from letting it be known as widely as possible that it exists, Theosophy itself cannot be popularized.

This is something that has to be accepted when considering the future of the Society. We must never forget the nature of the original writings. No attempt was made even in *The Key To Theosophy*, to 'simplify' or 'dilute' the subject matter. They were written to appeal to the 'highest minds', who in turn, as far as possible, would disseminate their content to others, i.e the grand ideas would percolate down and so influence all society.

A consequence of the virtual substitution of the original literature by that of the second generation writers has meant that there has been very little follow-up material in the H.P.B./Masters vein. There is, however, enough to introduce the subject to intending students.

To comprehend Theosophy one has to make a serious and prolonged effort. In Bowen's Notes "Madame Blavatsky on How to Study Theosophy", H.P.B. explained to him, "This mode of thinking is what the Indians call Jnana Yoga" and then mentioned the likely experiences that may arise.

But nothing can happen without the effort. The Theosophical Society was founded at the instigation of the Masters with a sublime object in view: the salvation of the whole human race by a 'popularization' of their teachings. Surely we can attempt to do this to the limit of our capacity. Let us try!

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[from the May, 1997 *The High Country Theosophist*]

[Ed. Notes by DTB are placed in “[]”.]