

H. P. BLAVATSKY

BY THE SAME AUTHOR.

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A. D. Blaratsky

UNIV. OF CALIFORNIA

H. P. BLAVATSKY

HER LIFE

AND

WORK FOR HUMANITY

BY

ALICE LEIGHTON CLEATHER

One of Her Pupils

With a Portrait

1922

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INTRODUCTORY.

THIS little book is an expansion of a series of articles written for the Journal of the *Maha Bodhi* Society (Calcutta), a Buddhist monthly, at the request of the Editor, the Venerable the Anagarika Dharmapala, who also asked me to preface them with a short account of myself and the nature of my connection with the wonderful woman who forms the subject of this book. For it is as the personal pupil of the late Madame H. P. Blavatsky—a Russian Lady of noble birth (of whom I shall hereafter write as H. P. B.)—and as an exponent of what she alone taught, that I address my readers.

I shall therefore say what is necessary about myself in this short Introduction, in order to keep only to the main theme in the book itself.

Up to the time I first became acquainted with the Eastern Esoteric Philosophy taught by H. P. B. the whole of my previous training had been in Western Philosophy and Metaphysics. Born and brought up in the family of a clergyman of the Church of England, my natural bent of mind soon led me to discover the limitations of orthodox Christianity, but nowhere in the Western systems of thought could I discover satisfactory answers to certain fundamental problems. In 1881 I read Mr. A. P. Sinnett's first book, *The Occult World*, which at once opened up new vistas. For this book purported to be composed largely of letters from certain exalted beings known as the Masters of Wisdom whose existence I had postulated to myself as a logical outcome of evolution. Huxley's argument always appealed to

me, that there must exist beings whose intelligence is as far beyond ours as ours is beyond that of the black beetle. It will therefore be seen that I approached H. P. B. not as a wonder-seeker, but to learn from her something of the knowledge she had acquired in the East from those Masters in whose existence I already believed. I wrote to her at once, after reading about her in *The Occult World*, and in 1885 I read Mr. Sinnett's second book *Esoteric Buddhism*, also the Report of the Society for Psychical Research (see Chapters V, VI) on certain phenomena associated with H. P. B. (an aspect of the matter which never interested me), and joined Mr. Sinnett's London Lodge. I was duly initiated with the esoteric ceremonial (including signs and passwords) then still in force under the Indian Rules of 1879, by Mr. Sinnett and Mr. Mohini M. Chatterji, an Indian *chela* who was on a visit to Europe.

When H. P. B. came to England in 1887, Mr. Sinnett issued a notice to the effect that members of his lodge could not also belong to the contemplated Blavatsky Lodge; and therefore I was one of a considerable number who at once left Mr. Sinnett in order to join the new lodge. It was thus that I became at last personally acquainted with the wonderful being (for she was far more than mere woman) whose teachings have so profoundly influenced my life. I may truly call her my "spiritual" mother and guide, for to her I owe the most precious gift which can be bestowed upon any mortal, the knowledge of the path which leads to immortality, the knowledge of that "Wisdom Religion" which is as old as humanity and from which all exoteric creeds and religions have sprung.

I first met H. P. B., in 1887, and remained under her guidance and tuition until the death of her suffering, worn-out body, in 1891. I was the fifth applicant to

join the "Eastern (or 'Esoteric') School of Theosophy" in 1888, and the third to whom she gave the opportunity of joining the "Inner Group" of that School, in 1890. This "Inner Group" consisted of her twelve personal pupils; and as we formed the Council of the E. S. T. most things came to my knowledge concerning the inner working of the T. S. and E. S. T.—both before and after H. P. B.'s death—some of which have never been openly spoken of, though the whirligig of time has brought many hidden things to light since those early days.

When the Theosophical Society was disrupted in 1894-5 by Mrs. Besant's attack on Mr. W. Q. Judge, President of the American Section, I was one of those who followed the latter, for the simple reason that the action of Mrs. Besant and her friends violated the cardinal principle of Brotherhood for which the T. S. then stood. On Mr. Judge's death in 1896, I was among those English members cabled for to attend the convention at New York when Mrs. Tingley was introduced to the E. S. T. Council as Mr. Judge's successor. She then asked me to accompany her on the tour round the world which passed through India in the winter of that year. Subsequently, in 1899, I and many others left Mrs. Tingley's Society on discovering that she was departing as far from H. P. B.'s original teachings as, on her side, Mrs. Besant was. To neither of these organisations was I, therefore, able to belong. Neither of their leaders inspired me with any confidence, as both were introducing ideas completely foreign to those promulgated by H. P. B. while professing to be carrying on her work. An important instrument, which neither of them scrupled to use for this purpose, was the Esoteric School which, owing to the pledge of secrecy, could be, and was so used without the knowledge of the T. S. and outsiders. (See Addendum.)

So it came about that at the close of the century I found myself unable to carry on any public Theosophical work without becoming involved with one or other of these two societies (though I was more than once asked to form another one myself). I had, therefore, to content myself with private work and propaganda of H. P. B.'s teachings, then already relegated to the background—and with *The Secret Doctrine* to be found only on dusty bookshelves—in Mrs. Besant's Society: For she, like the Athenians, sought ever something "new"; a practice which, it may be added, she shows no signs of abandoning. My students were not confined only to England, but comprised others of different nationalities; and shortly before the Great War I left England, with my family, for good, carrying on my work as before, first in France and later in Italy. Associated with me in this work have always been my only surviving son—brought up on these teachings—and Mr. Basil Crump, a barrister who joined the T. S. and E. S. T. shortly after H. P. B.'s death. He was compelled to retire in 1912, from an eleven years' Editorship of the London *Law Times*, on account of a nervous breakdown through over-work. He took an active part in the struggle for the principle of Brotherhood in 1894-5, subsequently leaving Mrs. Tingley's organisation at the same time that I and many others did.

At last, in 1918, I was able to realise a long and deeply-cherished intention, should the way ever open out, to go to India for the remainder of my life-work. I had always—even when quite young—looked upon India as the true and only home of spirituality; as it is also the birthplace of those great Teachers who sent H. P. B. as Their messenger to the West.

When I was in India, in 1896, certain experiences which I was fortunate enough to pass through served but

to deepen my already formed conviction that India alone was the true field for lasting and effective work in the cause of "Theosophy"—which is that of the Wisdom-Religion. At that time, however, my own work and duty was still clearly indicated to lie in the West ; and it was not until twenty-two years later that ' the way ' did, at last, ' open out '. Soon after our arrival in India, in 1918, following the example of my Teacher, H. P. B., we three took *Pânsil* in January 1920. We were so fortunate as to obtain the great privilege of making our public profession of the Precepts binding on the Buddhist laity, at Buddha Gaya, under the sacred Bodhi Tree, in the presence of " Yellow-cap " (*Gelugpa*)¹ Tibetan Lamas, their Chief—Geshé Rimpoché, the Head Lama of the Dongkar Monastery, in the Chumbi Valley—performing the Ritual. Later, we learnt that we were the first and only Europeans who had ever taken the Five Precepts at this sacred spot.

This brief explanation of my own position in regard to H. P. B., her Teachings, and the Movement she founded

¹ The reason we arranged to take *Pânsil* under a Gelugpa Lama will be seen from the following information given by H. P. B. in the *Theosophical Glossary*: " Before the advent of Tsong-ka-pa in the fourteenth century, the Tibetans, whose Buddhism had deteriorated and been dreadfully adulterated with the tenets of the old *Bhon* Religion—were all Dugpas. From that century, however, and after the rigid laws imposed upon the *Gelugpas* (Yellow caps) and the general reform and purification of Buddhism (or Lamaism) the Dugpas have given themselves over more than ever to sorcery, immorality and drunkenness. Since then the word *Dugpa* has become a synonym of 'sorcerer', 'adept of black magic', and everything vile. There are few, if any, Dugpas in Eastern Tibet, but they congregate in Bhutan Sikkim and the borderlands generally." Being at that time resident in Darjeeling we visited most of the monasteries in Sikkim and found they were all Dugpa (or Red Cap), with all the symbology and appurtenances of Tantrika and devil-worship. The monastery of our Gelugpa Lama is just over the Sikkim-Tibet frontier in the Chumbi Valley, and he and his monks make an annual winter pilgrimage to Buddha Gaya.

is all that need be given by way of an introduction to a little work dealing with one who may truly be called the Resuscitator of the Wisdom (*Bodhi*) of the East, long buried under the accretions of the centuries, weighted by the lethal influences of the *Kali Yuga*—"a thousand-fold more powerful in the West than it is in the East," as H. P. B. once wrote.

After bringing H. P. B.'s Life-work up to the point when it ceased, with her death, I shall, in an Addendum, deal with certain disastrous events and activities which soon after followed, and finally wrecked the Society for which she had given her life. I should perhaps add that in this book I deal with her life only in so far as it was bound up with her work. More personal details will be found in the book on H. P. B. in which I have collaborated with Mrs. Laura Langford.

THE
MESSENGER AND THE MESSAGE.
PRELIMINARY WORK IN AMERICA.

I DO not forgive in my friends the failure to know a fine character and to entertain it with thankful hospitality. When at last that which we have always longed for is arrived, and shines on us with glad rays out of that far celestial land, then to be coarse, then to be critical and treat such a visitant with the jabber and suspicion of the streets, argues a vulgarity that seems to shut the doors of heaven.

This is confusion, this is right insanity, when the soul no longer knows its own, nor where its allegiance, its religion, are due.

EMERSON.

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CHAPTER I.

THE MESSENGER AND THE MESSAGE.

Preliminary Work in America.

ABOUT the middle of the nineteenth century the Trans-Himâlayan Masters of Wisdom began to prepare an Agent through whom They could give out to the world so much of the Light of Truth as cyclic law permitted at the end of the first five thousand years of the Kali Yuga or Black Age of Indian Chronology. That Agent was H. P. Blavatsky.¹ Let it never be forgotten that it is *the highest welfare of humanity* which is ever Their sole motive for making such efforts from time to time throughout the ages for the world of ordinary, unprogressed humanity, of which They declare Themselves to be the "Elder Brothers." In Their view this "highest welfare" is never of a material, but always of a *spiritual* nature. As one of them wrote, in 1881, to Mr. A. P. Sinnett :—"The chief object of the Theosophical Society is not so much to gratify individual aspirations as to serve our fellowmen . . . for us, poor unknown philanthropists, no fact of either of these sciences [physics and metaphysics] is interesting except in the degree of its potentiality of moral results, and the ratio of its usefulness to mankind." (Quoted in *The Occult World*, 1st Ed.)

¹ It is scarcely necessary to explain, at least to Orientals, the reasons why Beings so exalted and highly progressed in the scale of humanity as those whom we call "the Masters of Wisdom" cannot in such an age as this, the Kali Yuga, work openly in the world, but must employ agents.

The same Master also wrote—in a letter of reproof and advice to the then Honorary Secretary of the London Lodge :—“ The members of the London Lodge have such an opportunity as seldom comes to men. A movement calculated to benefit the English-speaking world is in their custody. If they do their whole duty, the progress of materialism, the increase of dangerous self-indulgence, and the tendency towards spiritual suicide can be checked . . . Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them? Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? . . . ” (I quote from my own copy of the letter.)

It may be well, before dealing with H. P. B.'s work in detail, to pass very briefly in review its main features, from the time when she was sent by her Master to New York, in 1873.

It has always been stated that the Theosophical Society as now known, with Universal Brotherhood as its principal object, was founded at New York in 1875. But the records show clearly that what was then formed was little more than a “miracle club,” and the idea of brotherhood was not even mooted. H. P. B. was then engaged there on her first great work entitled “Isis Unveiled: A Master-Key to the Mysteries of Ancient and Modern Science and Theology.” The work created an immense sensation, not only for the phenomenal erudition exhibited; but still more on account of the fearless challenge to Christendom.

“Our work,” says the Preface, “is a plea for the recognition of the anciently universal Wisdom-Religion”; and the second volume on “Religion” was “in particular directed against theological Christianity, the chief opponent of free thought . . . we cast our gauntlet

at the dogmatic theologians who would enslave both history and science ; and especially at the Vatican."

Having completed this work, H. P. B. and her colleague and pupil Colonel Olcott, of the U. S. Army, went to India in 1879, where she founded the *Theosophist* and organised "The Theosophical Society or Universal Brotherhood." The constitution was settled at Benares, and published in the *Theosophist* for April 1880, with a clause repudiating "all interference with Governmental relations of any nation or community." Headquarters were subsequently established at Adyar, Madras. Universal Brotherhood was defined as based on the "Thou art THAT" of the Upanishads, and therefore "irrespective of race, creed, sex, caste or colour."

It will at once be seen that the inspiration of this constitution was essentially Buddhistic. And although H. P. B. worked specially for unity and a common platform for all religions, she and Colonel Olcott publicly took *Pânsil* at Galle in 1880, and went to England on a successful mission to the Government in 1884 on behalf of the Ceylon Buddhists to redress certain wrongs.

Unfortunately this work for Indian unity was defeated by certain Scottish missionaries of Madras, who in conjunction with the London Society for Psychical Research, formulated an elaborate attack on H. P. B.'s *bona fides*. She wished to bring an action for libel, but the Council at Adyar lacked faith and declined to support her. (See her letter of 1890 to the Indians quoted in Chap. V.) This failure was India's loss and Europe's gain, for her Masters sent her to England and she never returned. In 1890, when a similar libel was published by the New York *Sun*, Mr. Judge, the president of the American T. S., at once brought an action on H. P. B.'s behalf and procured a full and unqualified withdrawal and a statement which finally disposed of all such libels.

Before leaving India H. P. B. had already begun her second great work, *The Secret Doctrine* : "The Synthesis of Science, Religion and Philosophy," in which two of the Trans-Himālayan Masters collaborated with her. The preface states that only some fragments of the fundamental tenets are given. The aim of the work is "to assign to man his rightful place in the scheme of the universe ; to rescue from degradation the archaic truths which are the basis of all religions ; and to uncover, to some extent, the fundamental unity from which they all spring." It gives an entirely new view of evolution, notably reversing the Darwinian theory that man descended from the anthropoid ape, and asserting his divine origin and destiny. Although written in English for the West, it is far more comprehensible and acceptable to the Oriental mind. In it H. P. B. gives from the secret records the fact that the Aryan race is over a million years old and is destined to outlast all others.

Indians, whose sacred records deal with yugas and cycles of enormous duration and antiquity, will appreciate the significance of this effort for unity, and the giving out of important teachings at the end of the first 5000 years of the Kali Yuga, and 2500 years after Gautama Buddha had made a similar effort for India.

Among other works written by H. P. B. in London the most notable was a selection of verses from the Tibetan Book of the Golden Precepts, entitled *The Voice of the Silence*. In this was given the esoteric meaning of Nirmānakāya : *i.e.*, one who renounces Nirvāna in order to remain and help humanity. H. P. B. there states that "Gautama Buddha, with several of his Arhats, is such a Nirmānakāya, higher than whom, on account of the great renunciation and sacrifice to mankind, there is none known."

Shortly after this, in 1891, she was withdrawn from earth life owing to the same lack of solidarity and support in Europe as in India. Although she was only sixty she had accomplished, during the last twenty of those years, more work than would fill thrice twenty of any normally busy and active life. During the latter part of her life she was almost a complete invalid, yet no pain or suffering, bodily or mental, could keep her from her desk. With dauntless courage and amazing energy she laboured at her task, almost up to the day of her death, which was quite unexpected.

* * * * *

H. P. B. was mysteriously watched over and guarded from her earliest childhood (she was born at "midnight hour" on July 30/31, 1831), as letters written by her nearest relatives at that time and her own account of herself show. When the time was ripe she was personally taught and prepared in Tibet by the Brotherhood for her mission, her extraordinary natural gifts—spiritual, intellectual, and psychic—combined with a purity and moral grandeur all her own, making her a peculiarly suitable Agent for Their purpose.

In 1851 she first met her Master ¹ "in the flesh" (she had known Him, psychically, from childhood, as her guardian), when He showed her somewhat of the future which lay before her. He told her that He needed her co-operation in forming a Society of which He wished her to be the founder; but warned her of the many troubles and trials which this work would entail. Further, He said she would have to spend some years in Tibet, in order to be prepared for this important task. ²

¹ *Incidents in the Life of Madame Blavatsky.*

² *Reminiscences of H. P. Blavatsky and "The Secret Doctrine"* by Countess Constance Wachtmeister.

Writing in 1883 H. P. B. says (see *A Modern Panarion*):—"I have lived at different periods in Little Tibet as well as in Great Tibet, and these combined periods form more than seven years . . . I have stopped in Lamaistic convents, visited Tzi-gadze [Shigatse], the Teshu-Hlumpo territory and its neighbourhood, and have been further into, and have visited such places of Tibet as have never been visited by other Europeans. . . ." Of this period—or a part of it—Mr. A. P. Sinnett writes:—"Probably the years 1867 to 1870, if the story of these could be properly told, would be found by far the most interesting of Madame Blavatsky's eventful life . . . they were associated with great progress in the expansion of her occult knowledge, and were passed in the East."¹

Into her work in the Western world, previous to her reaching India in 1879, it is unnecessary to enter at any great length. The formation of the Theosophical Society in New York in 1875, however, is of importance, as some general misconceptions exist in regard to this event. It has always been understood that the T. S., as formed in America, was identical with that later known as having for its chief object Universal Brotherhood. This is incorrect, if we accept what Colonel H. S. Olcott, "The President-Founder," says in his *Old Diary Leaves: The true history of the Theosophical Society*. He writes:—"The idea of Universal Brotherhood was not there. . . The Brotherhood plank in the Society's future platform was not thought of . . ." This may be true, so far as he and the others were concerned, but it by no means follows that H. P. B. had "not thought of" it. We must remember that she was dealing with immature and unprogressed minds—from the occult standpoint—and had to proceed with extreme caution, giving them just so

¹ *Incidents in the Life of Madame Blavatsky.*

much as she saw they were capable of assimilating at the time.

In 1873 H. P. B., then in Paris, was directed by her Master to go at once to New York, where she arrived in July of that year, and where she lived and worked for nearly six years. The question here naturally suggests itself: Why was she sent to America? The answer is simple: she gives it herself. After her death, Colonel Olcott found among her MSS. a memorandum which, so he writes, "she evidently intended to be published" (see *Old Diary Leaves*, Vol. I, p. 13). He gives this memorandum under the heading "Important Note." After explaining how, in the first instance, she "had to identify" herself with the Spiritualists, she continues:—
 "I had to save the situation, for *I was sent from Paris to America on purpose to prove the phenomena, and their reality, and show the fallacy of the spiritualistic theory of spirits. . . I did not want people at large to know that I could produce the same thing AT WILL. I had received orders to the contrary. . . The world is not prepared yet to understand the philosophy of Occult Science. . . and that there are hidden powers in man which are capable of making a god of him on earth.*"

The importance and significance of this preliminary work in America is shown in an article by H. P. B. entitled "The Cycle Moveth" (*Lucifer*, March 1890). She there says that the spiritualistic phenomena which began in America about 1850, and subsequently overran Europe, were "but the cyclic pioneers of pre-historic Theosophy and the occult Gnosticism of the antediluvian Mysteries. . . In this passionate aspiration of the human Soul—this irrepressible flight of the higher elements in man toward their forgotten Gods and the God within him—one heard the voice of the public conscience. It was an undeniable and not to be

misunderstood answer of the inner nature of man to the Materialism of the age . . . and to the dogmatic, ecclesiastical conventionalism of State religions. It was a loud, passionate protest against both . . .” A little further on she states that the Theosophical Society “was ushered into the world with the distinct intention of becoming an ally to, a supplement to, and a helper of, the Spiritualistic movement—of course in its higher and more philosophic aspect.”

This is clear and unmistakable, and is in line with what a few of us always knew—that H. P. B. was sent first to the Spiritualists, who would have none of her, but became her bitterest enemies, because the occult explanation of the phenomena was unpalatable to them. Among those whom she met at this time, however, Colonel H. S. Olcott—then a well-known authority on the phenomena—was broad-minded enough eventually to accept her explanation of them, and thus earned the privilege of becoming intimately associated with all her future work, up to the time when, in India, he failed to support her against the Madras missionary plot and the S. P. R. charges.

Another popular misconception is that H. P. B. founded what was then known as the “Theosophical Society,” in New York. She did not; she expressly repudiates such an idea in a letter published by Colonel Olcott himself (though he quotes it under the impression that it serves to prove him to be the more important of “the two Founders”). Replying, in 1878, to “a caustic critic,” H. P. B. writes: “he not only sees in me a ‘Buddhist priestess’ (!) but, without a shadow of *warrant of facts credits me with the foundation of the Theosophical Society and its Branches.*” The attempt of May 1875, continues Colonel Olcott, “to form a nucleus in a ‘Miracle Club,’ having failed . . . the next opportunity

presented itself when Mr. Felt lectured to a few friends of ours . . . on the 7th of September of the same year." While the lecture—on "The Lost Canon of Proportion of the Egyptians"—was proceeding, "the idea occurred to me," he writes, "that it would be a good thing to form a society to pursue and promote such occult research." He then scribbled this idea, in the form of a question, on a slip of paper and passed it to Mr. Judge to hand to H. P. B. who read it "and nodded assent." This and the investigation of phenomena were the motives actuating the founders (excluding H. P. B.) of the subsequently organized Society, for which "a name . . . was, of course, a question for grave discussion in Committee." Colonel Olcott says that several names were suggested—some of which he gives. "At last, in turning over the leaves of a Dictionary, one of us came across the word 'Theosophy'"—and forthwith this name was unanimously adopted! Finally, we reach his plaintive statement that "H. P. B., upon whose help everybody had—as we thought not unreasonably—counted, refused to do the slightest phenomena at our meetings." It was the phenomena she afterwards consented to do in India which led to the fatal Report of the Society for Psychical Research. (See Chapter VI.)

My whole object in citing these apparently trivial details is to show that H. P. B. did not "found" the society in New York, despite what was asserted in after years. She did no more than "assent" to the proposals of others, and would only accept the nominal office of Corresponding Secretary. The time was evidently not ripe—the psychological moment had not arrived—the minds of those with whom H. P. B. then had to deal were unprepared for the promulgation of what Colonel Olcott calls "The Brotherhood plank," and it was not until she reached India in 1879 that "Universal Brotherhood" was

added to the title, and the Society was entirely reconstituted " *on the basis of Brotherhood,*" with a comprehensive programme.

I have already alluded to *Isis Unveiled* as H. P. B.'s principal work in America, a book which she wrote in the incredibly short space of little over a year. In showing him the first few sheets " one day in the summer of 1875," Colonel Olcott writes that H. P. B. then declared :— " I wrote this last night ' by order ' " ; adding that she had no idea what it was to be. A few months later, however, she wrote him that " it is to be a book on the history and philosophy of the Eastern Schools and their relations with those of our own times."

The full account of the writing of this astounding work and the marvels attending its evolution, as given by Colonel Olcott (*Old Diary Leaves*, Vol. I.) reads almost like a fairy tale and at once, to any open and unprejudiced mind, establishes without the necessity for further controversy the claim she invariably made—that in her work she acted for, and was under the direct guidance of, the Himālayan Brotherhood.

There can be little doubt that the work which Colonel Olcott was destined to accomplish for Southern Buddhism in the East, was foreseen by the Masters, and that his selection at this time and the special privileges he enjoyed were very largely due to this fact.

In the summer of 1878 H. P. B. took out naturalisation papers as a citizen of the United States of America. This may appear strange if her chief work was intended to be in and for India. But the reason becomes intelligible when we find Colonel Olcott writing, on the eve of their departure for India :— " On the 13th [of Dec.] I received from the President of the United States an autograph letter of recommendation to all U. S. Ministers and Consuls ; and from the Department of State a special

passport such as is issued to American diplomats . . . *These documents proved useful later on in India* [italics mine—A.L.C.], when H. P. B. and I were under suspicion of being Russian spies”!

At last, five days later, he and H. P. B. left New York for Bombay. An entry in her diary, which he quotes, runs:—“Great day! . . . What next? All dark—but tranquil . . . CONSUMMATUS EST”; which he calls her “heart-cry of joy.”

CHAPTER II.

Foundation of the Universal Brotherhood Movement in India.

H. P. B. and Colonel Olcott arrived in England from New York on New Year's Day, 1879, stopping a short time in London to see the members of the British Theosophical Society (afterwards called the London Lodge) and some leading Spiritualists and Egyptologists. On January 19, they left for Bombay, passing through several terrific gales, in the midst of which we find H. P. B. writing in her diary :—" Night of tossing and rolling . . . Oh for the Land ! Oh for India and HOME !"

In his *Incidents in the Life of Madame Blavatsky* (Chapter IX, 1st Edition, 1885), Mr. A. P. Sinnett writes :—" Her Theosophic Mission appears to have had India as its objective point from the outset," that she " came to India to plant the Theosophical Society in the soil where it was destined chiefly to flourish." How could one doubt that the Trans-Himâlayan Masters of Wisdom had India in view "*from the outset*" in their great effort for the rehabilitation of Buddhism—*real* Buddhism, the Bodhidharma of the Archaic Ages taught by all the Buddhas ? This effort is peculiarly significant at the close of the first five thousand years of the Kali Yuga, and approximately two thousand five hundred after Gautama Buddha's Enlightenment and Renunciation of Nirvâna (the Trans-Himalayan Tradition). How, I say, could one doubt this when one reads the Maha Chohan's Letter, written in 1880 ? This, however, will be dealt with later on. At present we are concerned with the arrival of

H. P. B. at Bombay in February 1879, and the activities immediately following.

It was while they were at Bombay that she and Colonel Olcott became acquainted, at first through correspondence, with Mr. Sinnett, then Editor of the *Pioneer*. It was to him and to Mr. A. O. Hume, a Revenue official at Simla, that the Letter from the Maha Chohan, above mentioned, was written. We come now to the founding by H. P. B. of the *Theosophist*, "a monthly journal devoted to Oriental Philosophy, Art, Literature, and Occultism." The first number appeared on October 1, 1879; but to read Colonel Olcott's account in *Old Diary Leaves* it might be supposed she had little or nothing to do with it. I feel that, in justice to H. P. B.'s memory, I must place on record my condemnation of the whole tone which Colonel Olcott uses in writing of his great colleague; of the petty feelings shown, and the baseless and unworthy insinuations, throughout his four volumes. To call them "The True History of the Theosophical Society" is preposterous; it is a case of *Hamlet* without the Prince. Good man, tireless and devoted worker as he undoubtedly was, Colonel Olcott's egotism was quite beyond the normal; consequently he was incapable of understanding the real H. P. B. How different might have been the subsequent history of the Society had he been able to bring himself to listen more often to her advice! But he did not possess that true humility which would have enabled him to recognise her as immeasurably his superior in the occult sense; although, as we have already seen, he became her pledged pupil before they left America.

In the first number of the *Theosophist* there is much of extreme importance, germane to my present purpose; e.g., in her editorial "What is Theosophy?" H. P. B. says:—"Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient

country having claims to civilisation." It is followed by one entitled "What are the Theosophists?" In it H. P. B. speaks of the Society being established "upon the footing of a Universal Brotherhood," showing that *with their arrival in India* the time had come to make this a cardinal principle of the Society. Only two months later, in December, at Benares, the constitution was entirely remodelled and established on a purely esoteric basis. H. P. B. publishes a full account of it in the *Theosophist* for April, 1880, under the significant new double title :

THE THEOSOPHICAL SOCIETY OR UNIVERSAL BROTHERHOOD.

Beneath are the words :—" Formed at New York, U. S. of America, October 30, 1875 ;" but, as I showed in Chapter I, the New York Society did not concern itself with Brotherhood at all. Next follow :—" Principles, Rules, and Bye-Laws, as revised in General Council at the meeting held at the palace of H. H. the Maharajah of Vizianagram, Benares, 17th December, 1879."

The most notable and vital features of this new Constitution, formulated in and for India, are the following :—

" Formed upon the basis of a Universal Brotherhood of Humanity," there was a General Council, and the President was " himself subject to the authority of a Supreme Council representing the highest section." This section being, as we shall see further on, confined to " Initiates in Esoteric Science and Philosophy " (*i.e.*, the Masters), it is evident that the Society in its new form was to be under Their direct control. This is a very important point, as showing that the intention was to place India once again under the spiritual guidance of her ancient Rishis.

The declared plans were :—

(a) " To keep alive in man his spiritual intuitions."

(b) " To oppose and counteract . . . bigotry in every form, whether as an intolerant religious sectarianism, or belief in miracles or anything supernatural."

(c) " To promote a feeling of brotherhood among nations . . ."

(d) " To seek to obtain knowledge of all the laws of Nature . . . and Occult Sciences."

(e) " To gather for the Society's library . . . correct information upon the various ancient philosophies, traditions, and legends. . . ."

(f) " To promote . . . non-sectarian education."

(g) " Finally and chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral, and spiritual." The necessary instruction was to be given by members of the " First Section " (*i.e.*, the Masters) under " a solemn oath not to use it for selfish purposes, nor to reveal it, except with the permission of the teacher."

The Society was divided into three Sections :—

The First was " composed exclusively of proficientes or initiates in Esoteric Science and Philosophy."

The Second consisted of those who " have become able to regard all men as equally their brothers, irrespective of caste, colour, race, or creed ; and who are ready to defend the life or honour of a brother Theosophist even at the risk of their own lives."

The Third was the " Section of Probationers," who were divided into " Active, Corresponding, and Honorary." They were " on probation, until their purpose to remain in the Society " had " become fixed, their usefulness shown, and their ability to conquer evil habits and unwarrantable prejudices demonstrated."

It is evident, therefore, that this section was intended for candidates for Chelaship, and that promotion to the Second Section implied that the candidate was "accepted" by the Members of the First. This purely Esoteric basis for the *whole Society* was interfered with by Colonel Olcott's exoteric objections and activities. When H. P. B. finally had to leave India in 1885 (again owing to this attitude of his in failing to support her in refuting the Madras Missionary attack), she revived it as the "Esoteric Section," at London, in 1888.

A very important clause, in view of the political activities of the present T. S. in India, under Mrs. Besant, was the following :—

"The Society repudiates all interference on its behalf with the Governmental relations of any nation or community, confining its attention exclusively to the matters set forth in the present document. . . ."

H. P. B. had already struck this note very forcibly in the *Theosophist* for October, where, speaking of the Society's programme, she writes :—

"Unconcerned about politics : hostile to the insane dreams of Socialism and Communism, *which it abhors* [Italics mine—A.L.C.]—as both are but disguised conspiracies of brutal force and selfishness against honest labour ; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic concerns only the man of matter. His body may be enslaved ; as to his Soul he has the right to give the proud answer of Socrates to his Judges. They have no sway over the *inner* man. Such is the Theosophical Society, and such its multifarious aims and objects. . . ."

In a "true history" of the T. S. this very important Constitution ought to have been fully recorded; but not even the barest mention is to be found in *Old Diary Leaves*. Colonel Olcott devotes several chapters of vol. 2 to the events at Benares, when H. P. B. and he were the guests of the Maharajah; but, as usual, they are mostly minor matters, entertainments, and affairs in which he was the leading figure. H. P. B. only comes in when she satisfies his craze for phenomena. It was ever her custom to give him the limelight, and he took full advantage of it. That there must be some reason for this extraordinary omission is certain. It may be that what he flippantly called "the brotherhood plank" being now introduced was not agreeable to him. Certainly he would be likely to object to the occult character imparted to the new T. S. He invariably showed an entire want of comprehension of such matters and undisguised indifference (not to say contempt) for anything "occult" or "esoteric." This fatal lack in his make-up rendered him quite unable to appreciate the formation of the T. S. or U. B. on an esoteric basis with the Masters as the Supreme Council and First Section, and H. P. B. as Their accredited Agent and Representative.

On February 11, at Bombay, he records a quarrel with H. P. B. because he "flatly refused" to cancel a trip to Ceylon and stay to help her with the *Theosophist*. "A Master visited her on the 19th": and as a result, on the 25th, they came to an agreement to "reconstruct the T. S. on a different basis, putting the Brotherhood idea forward more prominently, and keeping the occultism more in the background . . ." The inference is obvious: Colonel Olcott had evidently made various objections to the new Constitution drawn up at Benares: we may therefore fairly conclude that in the form published in April it had been modified somewhat, because at the end

are the words :—" Revised and ratified by the Society at Bombay, February 26 and 28, 1880."

A word on H. P. B.'s real relation to the T. S. should here be said. It has been shown that she was specially trained for her work and told by her Master that she would have to form " a Society." In a private letter to Mr. W. Q. Judge, written about 1887, she says :—" I am the Mother and the Creator of the Society ; it has my magnetic fluid . . . Therefore I alone and to a degree, Olcott, can serve as a lightning conductor of Karma for it. I was asked whether I was willing, when at the point of dying—and I said, Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of the night, when I get rid of the physical shell . . ." Although given somewhat out of its proper place, I quote it here to show that whatever the " President-Founder " (as he always liked to be called) may have believed, and whatever subsequently became the commonly accepted opinion among members of the T. S. generally, H. P. B., and she alone, was its " Creator." She voluntarily accepted its Karma and, as we shall see, she " bore the cross " of its failures and mistakes.

If, then, in 1887, H. P. B. alone could " save " the Society, the obvious inference is that when she finally did go in 1891, it was because the further efforts she made had been in vain, and that it had been proved impossible to carry the Society safely through into the 20th century, as its Founders, the Masters, had wished to do. As she herself wrote in 1886—in the December number of the *Path* (the official organ of the American Section) :—" Unless radical reforms in our American and European Societies are speedily resorted to, I fear that before long there will remain but one centre of Theosophical Societies

and Theosophy in the whole world—namely, in India ; on that country I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta—the Motherland of my MASTER.” Needless to add, these “radical reforms” were not carried out ; and H. P. B. once more raised her warning voice, in the first number of the English *Vahan* :—“ We say to-day to all :—‘ If you would really help the noble cause—you must do so now ; *for a few years more and your, as well as our, efforts will be in vain*’ . . . We are in the very midst of the Egyptian darkness of Kali Yuga—the ‘ Black Age,’ the first 5,000 years of which—its dreary first cycle—is preparing to close on the world between 1897-8. Unless we can succeed in placing the T. S. before that date, on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called ‘ Failures ’ and the cold waves of oblivion will close over its devoted head. Thus will have ingloriously perished the *only* association whose aims, and rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost fundamental thought of every great Adept-Reformer—the beautiful dream of a Universal Brotherhood of Man.”

Alas ! these words proved only too tragically prophetic, and the T. S., but three short years after the death of its Founder, was rent in twain by mutual quarrels, jealousies and absolutely unbrotherly conduct. *From that hour*, and owing to this failure to carry out in practice the cardinal principle of Brotherhood, *the T.S. “ failed ”*—failed completely *as a living, spiritual Force* in the world. Subsequent history but conclusively proves the truth of my assertion : For had the Society successfully accomplished its mission in the world, the Great War would not have been possible, and the whole fate of humanity would

have been changed. The fact that H. P. B. herself, not long before her death, foresaw, with prophetic insight, the future ; foresaw the world-ruin and desolation which must inevitably follow upon the rejection of true Theosophy, is clearly proved by the fine concluding words of her leader in the May Number of *Lucifer*, 1889 : " If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generation, then indeed will dawn a day of joy and gladness for all who now suffer and are outcast. For real Theosophy is *Altruism*, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth . . . But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded."

And who is there among the more thoughtful and intelligent who will not see in the Great War, the Russian Revolution, and the ever-increasing intensity of the terrible struggle between Capital and Labour, symptoms of the coming cataclysm which H. P. B. here foretells.

CHAPTER III.

The Masters of Wisdom and Their *Chelas*.

IN the last Chapter I gave a summary of the re-constitution of the T. S. at Benares in 1879, on the basis of Brotherhood and true Esotericism, including a very important clause repudiating any interference with politics. In the *Theosophist* for July, 1883 (Supplement) I find that H. P. B. and Colonel Olcott had to issue a most definite warning to the members, entitled "Politics and Theosophy." In it Colonel Olcott, among other things, says:—"Upon a hundred platforms I have announced this fact [absolute neutrality as regards politics] . . . Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed." He then alludes to the police surveillance to which they had been subjected, and adds that "the Government of India, after an examination of our papers and other evidence, became convinced of our political neutrality . . ." Proving how wise was the foresight which made H. P. B. become a naturalised American before leaving New York in 1878.

I have mentioned that H. P. Blavatsky and Colonel Olcott had corresponded with Mr. Sinnett soon after they reached India. This correspondence—which was partly about H. P. B.'s first great work, *Isis Unveiled*, in which he was much interested—led to a visit she paid the Sinnetts at Allahabad, in December, 1879, where she met Mr. A. O. Hume. Mr. Sinnett gives an account of this visit in his *Incidents in the Life of Madame Blavatsky*.¹

¹ First Edition; succeeding ones are misleading, as Mr. Sinnett has added statements about H. P. B. which are not only untrue, but absurd.

He, like Colonel Olcott, finds it necessary to be continually apologising for, and criticising, his illustrious visitor. He, too, suffered from an abnormal bump of egotism, though at this time he and his wife seem to have been sincerely attached to H. P. B.; and to his credit be it said, Mr. Sinnett proved himself one of her most staunch defenders in the Madras missionary attack and S. P. R. crisis of 1884-5.

Early in 1880 she and Colonel Olcott, with Damodar K. Mavalankar (a Brahmin *Chela*, who was subsequently called by his Master to Tibet), visited Ceylon, where they "took *pânsil*" on May 25, "at a temple of the Râmanya Nikâya . . . and were formally acknowledged as Buddhists," as Colonel Olcott writes, in *Old Diary Leaves*, Vol. II. He says:—"We had previously declared ourselves Buddhists long before, in America, both privately and publicly, so that this was but a formal confirmation of our previous professions. H. P. B. knelt before the huge statue of the Buddha, and I kept her company. We had a good deal of trouble in catching the Pâli words that we were to repeat after the old monk [but this must have been child's play to our struggles with Tibetan under similar circumstances, at Buddha Gaya, in 1920. See Introductory.] . . . A great crowd was present . . . When we had finished the last of the *Silas*, and offered flowers in the customary way, there came a mighty shout . . . and the people could not settle themselves down to silence for some minutes . . . I believe that attempts have been made, by some of my leading colleagues of Europe and America, to suppress this incident as far as possible, to cover up the fact that H. P. B. was as completely accepted a Buddhist as any Sinhalese in the island . . . to be a regular Buddhist is one thing, and to be a debased modern Buddhist sectarian

quite another. Speaking for her as well as for myself, I can say that if Buddhism contained a single dogma that we were compelled to accept, we would not have taken the *pânsil* . . . Our Buddhism was that of the Master-Adept Gautama Buddha, which was identically the Wisdom-Religion of the Aryan Upanishads, and the soul of all the ancient world-faiths . . .”

In these words Colonel Olcott strikes the keynote of the work H. P. B. came to do in India, *viz.*, to endeavour to prove to the Hindus the fundamental identity of their ancient faith and worship with that of Buddhism (or rather Budhism, or *Bodhism*—the Wisdom-Religion). At this herculean and (as the event proved) thankless task she laboured incessantly in the pages of the *Theosophist* for so long as she was able to remain in India, and continued it in her English magazine, *Lucifer*, to the day of her death.

In the autumn of 1880 H. P. B. again visited the Sinnetts at Simla, where most of the phenomena described by Mr. Sinnett in *The Occult World* (his first book) took place. The effect upon him and Mr. Hume resulted in the establishment of a Branch of the T. S. entitled the “ Simla Eclectic.” Their interest in the phenomena, and the splendid vistas of further investigation along these lines which, so they considered, were thus opened up, decided them to ask “ The Brothers ” to take the “ Simla Eclectic ” specially in hand, and instruct them in occult science. Accordingly they both addressed letters to this effect to one of the Masters, and much of the replies was embodied in *The Occult World*. The Master, after going at some length into the *motives* which had actuated them in making their request for the favour of special instruction, writes :—

“ Having disposed of personal motives, let us analyse your terms for helping us to do public good. Broadly

stated, these terms are—first, that an independent Anglo-Indian Theosophical Society shall be founded through your kind services, in the management of which neither of our present representatives [H. P. B. and Colonel Olcott] shall have any voice ; and, second, that one of us shall take the new body ‘ under his patronage,’ and afford them ‘ direct proof ’ that he really possessed that superior knowledge of the forces of Nature and the attributes of the human soul which would inspire them with proper confidence in his leadership.” I have copied your own words so as to avoid inaccuracy in defining the position.

“ From your point of view, therefore, those terms may seem so very reasonable as to provoke no dissent, and, indeed, a majority of your countrymen—if not of Europeans—might share that opinion. What, will you say, can be more reasonable than to ask that that teacher anxious to disseminate his knowledge, and pupil offering him to do so, should be brought face to face, and the one give the experimental proof to the other that his instructions were correct ? Man of the world, living in, and in full sympathy with it, you are undoubtedly right. But the men of this other world of ours, untutored in your modes of thought, and who find it very hard at times to follow and appreciate the latter, can hardly be blamed for not responding as heartily to your suggestions as in your opinion they deserve. The first and most important of our objections is to be found in our *rules* . . . The door is always open to the right man who knocks. And we invariably welcome the new comer ; only, instead of going over to him, he has to come to us . . . Is any of you so eager for knowledge and the beneficent powers it confers, as to be ready to leave your world and come into ours ? . . . Then let him come by all means, as the pupil to the master and without conditions, or let him wait, as so many others have, and be satisfied with

such crumbs of knowledge as may fall in his way . . . The new Society, if founded at all, must, though bearing a distinctive title of its own, be, in fact, a branch of the parent body, as is the British Theosophical Society at London, and contribute to its vitality and usefulness by promoting its leading idea of a Universal Brotherhood, and in other practicable ways . . . Yet you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism . . . ”

It is difficult adequately to characterise such extraordinary conceit and effrontery on the part of these men ; its one advantage was to draw from the Master the very definite pronouncement that the Movement was intended to be for *the good of all men*, not for the benefit of “ a chosen few ” who were not even prepared to sacrifice anything really vital in order to earn the privilege of receiving such instruction ; neither were they prepared entirely or faithfully to follow those simple fundamental *rules* of conduct, *morality*, and self-discipline, which, as every Oriental student recognises, are an essential preliminary to receiving such teaching as that for which Messrs. Sinnett and Hume had asked. This perfectly comprehensible and natural attitude *of a Western mind*, as the Master himself recognises, is regarded by Eastern disciples as not only most unseemly but actually reprehensible. In fact, this—to them—extraordinary point of view called forth an exceedingly strong “ Protest ” from twelve “ ‘ Accepted ’ and ‘ Probationary ’ Hindu *Chelas* of the HIMALAYAN BROTHERS, their disciples in India and Northern Cashmere,” which H. P. B. published in the *Theosophist* for September, 1882. They wrote that they claimed their right as disciples (*chelas*) “ to protest against the tone used ” and the “ bold

criticisms of H. X.—a *lay* Chela.” This referred to a long letter from Mr. Hume signed H. X., in the same issue. They proceed :—

No one who has once offered himself as a pupil has any right to openly criticise and blame our MASTERS simply upon his own unverified hypothesis . . . And we respectfully maintain that it befits ill one, to whom positively *exceptional* favours were shown, to drag their personalities as unceremoniously before the public as he would any other class of men. Belonging as we do, to the so-called “inferior” Asiatic race, we cannot help having for our Masters that boundless devotion which the European condemns as *slavish*. . .

We think that our blessed Masters ought to be the best judges how to impart instruction. Most of us have seen and know them personally, while *two of the undersigned live with the venerated Mahatmas*. [Italics mine.—A. L. C.], and therefore know how much of their powers is used for the good and well-being of Humanity. And if, for reasons of their own, which we know must be good and wise, our Gurus abstain from communicating “to the world all the knowledge they possess [*sic* !],” it is no reason why “lay chelas” who know yet so little about them should call it “a sin” and assume upon themselves the right of remonstrating with, and teaching them publicly what they imagine to be their duty. . .

Therefore, however indisputably clever and highly able, from a literary and intellectual standpoint, H. X.’s letter [may be], its writer must not feel surprised to find that, . . . we natives discern in it foremost and above all, an imperious spirit of domineering—utterly foreign to our natures—a spirit that would dictate its own laws even to those who can never come under *any one’s sway*. No less painfully are we impressed by the utter absence in the letter we are now protesting against, of any grateful acknowledgment even for the little that has confessedly been done.

All the names which follow are those of Easterns, one of them being that of Damodar K. Mavalankar, to whom

I have already referred. All sign themselves Fellows of the Theosophical Society, save the two actually living with the Masters in Tibet, whose names are printed in large capitals thus—DEVA MUNI and PARAMAHANSA SHUB-TUNG

I have quoted at some length from this "Protest," for not only do I—myself an "accepted *chela* on probation" (through H. P. B.) since 1889—fully agree with all that is stated; but I wish to establish, in the minds of my readers, a thorough understanding of the foundation upon which the Society *created by* H. P. B. rested in its inception.

CHAPTER IV.

A Great Master on Buddhism and Brotherhood.

BEFORE dealing with the Report of the Society for Psychical Research, I must quote at some length from a very remarkable Letter from the Maha Chohan, the supreme Chief of the Trans-Himâlayan Brotherhood. For it really constitutes a sort of "Imperial Charter," outlining the real scope and work of the Theosophical Movement. Curiously enough, it was called forth by the truly amazing request of Messrs. Sinnett and Hume that their "Simla Eclectic" Branch be accorded special privileges and instruction by the Masters. I will give the extracts from the manuscript copy in my possession, to the end of which the Master (Mr. Sinnett's correspondent) who took it down from the lips of the Maha Chohan, adds the following:—"An abridged version of the views of the Chohan on the T. S. from his own words, given last night." H. P. B. gave a good deal of this Letter in *Lucifer* (August, 1888) in a leader on a very open-minded article on Buddhism and the work of the T. S. (*Revue des Deux Mondes*, July, 1888) by "the well-known Sanskritist, M. Emile Burnouf." My copy has the following heading:—

*Several good reasons given by the CHOCHAN, why the
T. S. should be a Brotherhood of Humanity.*

For the Simla Eclectic T. S.

"The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing

to give¹—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by the evidence furnished by modern exact science . . . Buddhism, stripped of its superstitions, is eternal truth, and he who strives for the latter is striving for Theosophia, Divine Wisdom, which is a synonym of Truth. For our doctrine to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all but an exalted and glorious selfishness—but the self-sacrificing pursuit to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

“The intellectual portions of mankind seem to be fast drifting into two classes—the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to [lead to] utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities, with the deliberate intention of *submitting* to annihilation pure and simple; in cases of failure, to millenniums of degradation after physical dissolution. Those ‘intellectual’ classes, reacting upon

¹ *The Secret Doctrine*.—By H. P. Blavatsky. Vols. I and II, London, 1888. The so-called Vol. III published by Mrs. Besant in 1897 is of very doubtful authenticity. Her “Third and Revised Edition” of Vols. I and II is fully dealt with in my pamphlet, *H. P. Blavatsky: A Great Betrayal*.

the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white Dove of Truth has hardly room whereon to rest her weary unwelcome foot.

“ It is time that Theosophy should enter the arena ; the sons of Theosophists are more likely to become, in their turn, Theosophists than anything else. No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not even Buddha . . . In view of the ever-increasing triumph, and at the same time misuse of free-thought and liberty (the universal rule of Satan, Eliphas Lévi would have called it) how is the combative ‘ natural ’ instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormities, tyranny, injustice, etc., if not through the soothing influence of brotherhood—and of the practical application of Buddha’s esoteric doctrine ?¹ . . . Mystical Christianity, that is to say, that Christianity which teaches self-redemption through man’s own seventh principle—this liberated Para-Atma (Augoeides) called by the one Christ, by the other Buddha, and equivalent to regeneration or *rebirth in spirit*—will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own ego, the illusory apparent *self*, to recognise our *true self* in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognise the reality of that transcendental self—the Buddha, the Christ, the God of every preacher. This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.

¹ The atrocities committed during the Great War, and the still greater horrors now suffered by Russia under Bolshevist rule are striking examples. See also H. P. B.’s prophecy quoted *ante*, p. 28.

‘ As we find the world now, whether Christian, Mussalman, or Pagan, justice is disregarded, and honour and mercy both flung to the winds. In a word, how—since the main objects of Theosophy are misinterpreted by those most willing to serve us personally—are we to deal with the rest of mankind ? With that curse known as ‘ the struggle for existence,’ which is the real and most prolific parent of most woes and sorrows, and all crimes ? Why has that ‘ struggle ’ become the almost universal ‘ scheme ’ of the universe ? We answer—because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life ; while each of them—always with that solitary exception—has, through its hells and damnations, inculcated the greatest dread of death. Therefore do we find the ‘ struggle ’ raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in ‘ pagan ’ lands, and is almost unknown among Buddhist populations. . . .

“ Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion ; that it is our karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for existence will soon lose its intensity . . . The world in general, and Christendom in particular, left for 2,000 years to the régime of a personal god, as well as its political and social systems based on that idea has now proved a failure.

“ If Theosophists say—‘ We have nothing to do with all this ; the lower classes and the inferior races (those of India, for instance, in the conception of the British) cannot concern us and must manage as they can ’—what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery ? And if a mockery, can ours be the true path ? Shall we

devote ourselves to teaching a few Europeans, fed on the fat of the land—many of them loaded with the gifts of ‘blind’ fortune—the rationale of bell-ringing, cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and oppressed, to take care of themselves and their hereafter, the best they know how? Perish rather the Theosophical Society, with both its hapless founders, than that we should permit it to become no better than an academy of magic, and a hall of occultism.¹ That *we*, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, of divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent *the embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers.

“ Among the few glimpses attained by Europeans of Tibet and its mystical hierarchy of ‘perfect lamas,’ there is one which was correctly understood and described—The incarnations of the Bodhisattva, Padma Pani, or Avalokiteshwara, relinquish at their death the attainment of Buddhahood—*i.e.*, the *summum bonum* of bliss and of individual personal felicity—that they might be born again and again; subjected to misery, imprisonment in the flesh,¹ and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter, for a handful of men, chosen among but one of the many races of mankind.

¹ Alluding to Messrs. Sinnett and Hume, who had asked precisely this. It was their passion for the “bell-ringing and cup-growing” that led to the S. P. R. Report dealt with later.

“ And it is we, the humble disciples of these perfect lamas, who are expected to permit the Theosophical Society to drop its noblest title—that of ‘ the Brotherhood of Humanity ’—to become a simple school of philosophy. No, no, good brothers ; you have been labouring under this mistake too long already. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impression of outsiders, if not by actually himself propagating this idea. Oh ! for noble men and women to help us *effectually* in India in that divine task. All our knowledge, past and present, would not be sufficient to repay them.¹

“ Having explained our views and aspirations, I have but a few more words to add. To be *true*, religion and philosophy must offer the solution to every problem. That the world is in such a bad condition morally, is conclusive evidence that none of its religions and philosophies—those of the ‘ *civilised* ’ races less than any other—have ever possessed the TRUTH. The right and logical explanation on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were, but to these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that ours must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH.”

¹ The mention of India by the Chohan as the country specially needing help is a striking confirmation of what I have said on this point in previous chapters. †

H. P. B., in concluding her *Lucifer* article with these last sentences, adds:—"And this TRUTH is not Buddhism, but esoteric BUDHISM.¹ 'He that hath ears to hear, let him hear.'"

¹ For the difference in meaning between the words "Buddha" and "Budha" see H. P. B.'s definitions quoted in Chapter X.

CHAPTER V.

Why the Effort for India Failed.

IT is now clearly proved that the T. S. OR UNIVERSAL BROTHERHOOD was founded for the good of all men, "irrespective of caste, colour, race, or creed." The passages which I have quoted from the Letter dictated by the Maha Chohan to one of the "real Founders" of the Movement, gives this in unmistakable terms. The Society had also at that time other extremely definite objects. H. P. B. gives some of them in a very important letter, written from London in 1890 barely a year before her death, "To my Brothers of Aryavarta" (*Theosophist*, January, 1922). She writes:—"One of the chief factors in the re-awakening of Aryavarta which has been part of the work of the Theosophical Society was *the ideal of the Masters*. But owing to want of judgment, discretion, and discrimination, the liberties taken with their names and *Personalities*, great misconceptions arose concerning Them . . . All that I was then permitted to reveal was that there existed somewhere such great men ; that some of Them were Hindus ; that They were learned as none others in all the ancient wisdom of Gupta Vidya, and had acquired all the Siddhis, not as these are represented in tradition and the 'blinds' of ancient writings, but as they are in fact and nature ; and also that I was a Chela of one of Them . . . These early misconceptions notwithstanding, *the idea of the Masters, and belief in Them*, has already brought its good fruit in India. Their chief desire was to preserve the true religious and philosophical spirit of ancient India . . ."

I have italicised two passages in the above quotation, because they prove so clearly that, though belief in the Masters was not, even then, obligatory in any sense of the word, none the less were They the true *raison d'être* of the Movement. *Without Them it could never have come into being.* They inspired, They founded it, through H. P. B., and *through her alone*, as will have been seen from her letter to Mr. Judge. The very nature of the Benares Constitution with "Universal Brotherhood" added to the title, proves that, behind the more exoteric objects lay the following enormously important fact:—After thousands of years the *Path of Initiation*, the way to the "Lesser Mysteries," leading to the attainment of true immortality, was once more opened; not to a chosen few only, but to *the whole world*, could that world have understood the message. The truth about the inner man, his potential god-like nature, was freely offered by its immemorial Guardians, the Masters of Wisdom, to the human race, of which They are the avowed "Elder Brothers."

Note, however, that coincidentally with the opportunity so given went also the intimation—for those who had "ears to hear"—of the *one indispensable condition* for entering the Path, even to understand the message, namely, the *practice* of Brotherhood.

The tremendous importance to the world of this message of Hope, this revelation, has never been realised; certainly not by the world at large, and not even by the vast majority of the Society through which it was given out. Well did H. P. B. write in *Practical Occultism*—"He who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion, or social status . . ." Earlier in the article she gives the real reason why our generation has entirely failed to benefit

by this golden opportunity—" So strong has personality grown in Europe and America, that . . . men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy . . . In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others." This " golden opportunity " may not recur for another 2,500 years, in accordance with cyclic law which, at the close of the first 5,000 years of the Kali Yuga, permitted the Guardians of the Secret Wisdom of the Ages to open—even if ever so slightly—the Door of the Sanctuary, and let a beam of the sacred Light stream forth.

And the hand that practically closed it again was—the President's. *He*, understanding nothing of the priceless nature of the boon offered, judged the world, in the light of his own exoteric knowledge and understanding, to be unfitted or unable to perceive a Light which meant nothing to him. Hence he does not mention the Benares Constitution in *Old Diary Leaves*, and it was gradually modified until, after H. P. B.'s death " its noblest title," Universal Brotherhood, was dropped, and nothing more than the formation of " a nucleus " thereof was left as the first object.

It is only too clear from H. P. B.'s letter of 1890 to her Hindu brethren, that things altered very much for the worse at Adyar after she had been driven away in 1885. For, let there be no mistake, *wherever H. P. B. was, there were the Masters*, there the true Heart of the Movement, the real " Headquarters " of the T. S. Thus it was in America, then in India, and finally in Europe. As the Masters withdrew from Adyar when Their Agent was driven out so, when They finally recalled her altogether

for that century in 1891, it naturally implied Their own complete withdrawal as well. Colonel Olcott did not see that, by pushing the esotericism of the Benares Constitution into the background and finally eliminating it altogether, he completely obscured one of the main proofs of the scientific and logical *necessity* for the *practice* of Brotherhood.

In the 1890 letter H. P. B. says she feels obliged to tell her "Brothers of Aryavarta" that it was largely their own ungrateful conduct, *their* failure to support her in the crisis of 1884-5, which drove her from India. "I saw I was not wanted, and remained in Europe in spite of my ardent desire to return to India." She begins the letter by saying that it is her "duty" to explain why she did not return, speaking of her "attitude with regard to the new leaf turned in the history of the T. S. by my being formally placed at the head of the Theosophical Movement in Europe. [Observe that no-one in India, from the President downwards, had ever even thought of giving H. P. B. her proper place as Head of the organisation, and hastened to get rid of her when she wanted to defend the Society against the Missionaries and the S. P. R. Hitherto she had filled the minor office of "Corresponding Secretary."'] For it is not solely on account of bad health that I do not return to India. Those who have saved me from death at Adyar, and twice since then, *could easily keep me alive there as They do me here.* There is a far more serious reason. A line of conduct has been traced for me here, and I have found among the English and Americans what I have so far vainly sought for in India . . . men and women who have the courage to avow their conviction of the real existence of the Masters . . . In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away . . ."

She then goes on to speak of the "utterly undeserved animosity" shown towards her "at Adyar itself . . . Let it be understood that I accuse no-one; knowing what I do of the *activity of the forces of Kali Yuga, at work to impede and ruin the Theosophical Movement* . . . So long as I remained at Adyar, things went on smoothly enough, because *one or other of the Masters was almost constantly present among us*, and Their spirit ever protected the Theosophical Society from real harm. But in 1884 Colonel Olcott and myself left for a visit to Europe, and while we were away the Padri-Coulomb 'thunderbolt descended' . . . It was during that time . . . that the seeds of all future strifes, and—let me say at once—*dis-integration of the Theosophical Society*, were planted by our enemies."

Italics throughout are mine. Who can fail to see in these last pregnant words of H. P. B.'s proof of her prevision of the ultimate wreck of the Society for which she gave her life? And how strikingly this confirms my contention that the Masters could have kept her alive longer if They had seen any hope of carrying the T. S. past the critical cyclic period of 1897 into the present century. There is much more in this letter to which I shall have occasion to refer when I come to deal with the crisis of 1884-5 at Adyar, giving H. P. B.'s side of the whole disgraceful affair.

I have already pointed out that, in my view, the T. S. had "failed as a *living spiritual Force*" in the world. If this apparently sweeping conclusion be objected to, I need only point to H. P. B.'s own words, which I will quote from the Preliminary Memorandum issued when she founded the Esoteric Section in 1888: "At this stage it is perhaps better that the applicants should learn the reason for the formation of this Section. . . . The Theosophical Society had just entered upon

the fourteenth year of its existence ; and if it had accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, *it had proved a dead failure on all those points which rank foremost among the objects of its original establishment, [i.e., the Benares Constitution].* Thus as a ' Universal Brotherhood ' . . . it had descended to the level of all those Societies whose pretensions are great, but whose names are simply masks—nay, even SHAMS . . . ”

This should be sufficiently clear, and conclusively proves my assertion, that the T. S. *had* “ failed as a living, Spiritual Force ” in the world. And, as H. P. B. goes on to say :—“ The Masters can give but little assistance to a body not *thoroughly united in purpose and feeling*, and which breaks its first fundamental rule—universal brotherly love . . . ” It is sadly obvious that the Esoteric Section proved no more successful in this respect than the T. S., for H. P. B. was “ recalled ” less than three years after forming it, and after making yet one more unsuccessful attempt, the Inner Group (which was suspended for a short time, *by the Master's order*, not long after its formation, for unseemly wranglings between two of its members). But this “ dead failure ” does not necessarily imply an equal failure on the part of individuals, or groups of individuals, to prove themselves such a “ Force ” ; nor does it mean that help is no longer extended by the Masters to “ those who,” as H. P. B. wrote to the Hindus, “ act up to Their teaching and live the life of which They are the best exemplars [and who] will never be abandoned by Them and will always find Their beneficent help whenever needed, whether obviously or invisibly.” Observe once more the “ condition ” on which such help can be extended, *viz., living the life*, practising Brotherhood, and humbly striving to follow in Their footsteps. “ Follow the path

I show, the Masters that are behind," wrote H. P. B. to a pupil, "—and do not follow me or my path."

This visit to England is described by Colonel Olcott (*Old Diary Leaves, III*) as "the Buddhist commission with which the Sinhalese nation had honoured me, and which had brought me to London in the spring of 1884." Their Committee requested him to proceed to London, and "to ask of the Home Government and the Commons of England such help as may be practicable to redress their wrongs and give full effect in future to the assurances of religious neutrality in Her Majesty's Asiatic dominions, which have, from time to time, in the Royal name, been solemnly pledged." The mission was entirely successful, thanks to the good sense and courtesy of Lord Derby, then Secretary of State for the Colonies, who saw Colonel Olcott personally; with the happy result that "the right of religious processions was recognised," and "the birthday of the Lord Buddha was proclaimed a full holiday for the Buddhists of Ceylon."

H. P. B. accompanied Colonel Olcott, partly for a needed change of climate. In 1882 she had paid a brief visit to the Masters *via* Darjeeling and Sikkim, and They did what was possible to the almost dying body to render it fit to undertake the tremendous work still awaiting her in Europe, for it was of course foreseen that she would eventually be driven from India and finish her work in England. It will doubtless surprise many who only know of her through the slanders and misrepresentations that followed soon after, that in Paris and London great receptions were held to which most of the leading lights in diplomacy, literature, philosophy, and science flocked to see and talk with one whom they then regarded as worthy of honour for the work she had already done. But she cared naught for all this show, well knowing they would all turn their backs when the coming attack was launched.

Having adjusted certain difficulties in the London Lodge, she went to Germany, and thence to Cairo, where with the help of Nubar Pasha she obtained evidence against the Coulombs. Tempted by money, these two discharged employees had furnished fabricated evidence to the Madras missionaries and the agent sent out by the Society for Psychical Research. The evidence H. P. B. had obtained was never used, because neither Colonel Olcott nor the Council (composed largely of Indians) would permit her to bring an action for libel, despite the fact that the attacks were based on forged letters. The result of this deplorable lack of faith we have already seen.

CHAPTER VI.

The Indelible Stain on the S. P. R.

THE attack on H. P. B., begun in 1884, by the Scottish missionaries of Madras, must ever remain a disgrace to missionary work in India—or any other country. They saw the spreading of Christianity in India being threatened by H. P. B.'s work, which aimed at teaching the Indians to understand their own scriptures.

The S. P. R., on the other hand, was concerned mainly with the phenomena, most of which were performed by H. P. B. at Simla to satisfy Messrs. Hume and Sinnett. Others occurred at Adyar in the ordinary course of the work, owing to "one or other of the Masters being almost constantly present" (see H. P. B.'s Letter of 1890, *ante* p. 43). It was the publicity given to these phenomena by those who thought them of more importance than the Esoteric Philosophy that led to the S. P. R. "investigation" and its fatal results.

Colonel Olcott's excuse for opposing H. P. B.'s wish to bring an action for libel was, that psychic phenomena would stand no chance in a Court of Law. But he forgot that the whole case depended, not upon the phenomena *per se*, but upon *the evidence furnished by the Coulombs*. The husband (a carpenter) faked trap-doors, etc., in a cupboard to prove trickery; the wife forged letters purporting to be from H. P. B. to herself, and these were bought by the missionaries and published in their magazine. Expert evidence produced in Court would have proved the fraudulent nature of what the Coulombs had

done, and H. P. B. would have won the action she wished to bring *for the sake of the work*, and not for herself.

It is to Mr. Charles Johnston (I. C. S., retired) the learned Orientalist, that we owe the most able and best reasoned exposé of this Report and the methods of the Society for Psychical Research that has ever been written. It is logical, clear, terse, and very much to the point. In 1884 the S. P. R. issued a Preliminary private Report of an impartial and even sympathetic character, and it was decided to supplement this by a further investigation in India. A young and inexperienced agent, named Hodgson, was then sent out to Adyar for this purpose. Mr. Johnston was present when this young man returned and read his report before the S. P. R. at London early in 1885, and stigmatised it as "scandalously unfair." In 1907 he delivered a most able and scathing denunciation of it before a T. S. Convention in America; but it ought to have been brought to the attention of the general public (equally with the Report itself), as an example of the fatal ease with which the reputation and character of a person can be damaged, and for an indefinite period. In H. P. B.'s case this would have been avoided had she been allowed to bring an action for libel. The evidence *on both sides* would have been properly dealt with, and the case for the missionaries and the S. P. R. would have inevitably collapsed.

In the course of his address Mr. Johnston said:—

The public accepted Mr. Hodgson's view without question or examination . . . and has rested on it for more than twenty years . . . It was popularly supposed that the S. P. R. had investigated the phenomena.

- (1) The Society in fact never investigated them.
- (2) It delegated the work to a Committee of five.
- (3) That Committee never investigated them.

(4) The Committee entrusted its task to Mr. Hodgson.

(5) Mr. Hodgson never investigated them.

He could not because most of them occurred at Simla in 1880. He did not reach India till nearly five years after, and then based his report entirely on the evidence of dismissed employees, despite the fact that they were absent when the most important phenomena took place.

The really grave charge against the Report of the Society for Psychological Research is, that *not one of those who are reporting was actually a witness of the phenomena as they occurred.* The whole thing is hearsay and conjecture; very credulous hearsay, and not very intelligent conjecture. Not one in ten thousand of those who to this day believe that the S. P. R. "exposed" Madame Blavatsky ever read the Report.

As the verdict fell in with their prejudices they—

- (a) accepted the view of the Society, which
- (b) accepted the view of its Committee, who
- (c) accepted the view of its agent, who
- (d) never saw the phenomena he professed to investigate.

In his report Mr. Hodgson relies much on similarity of hand-writing. He submitted to an expert parts of letters attributed to a Master, and some writing said to be by Madame Blavatsky.

The expert in a somewhat detailed reply, after commenting on the documents, gave it as his positive conclusion that '*Madame Blavatsky was not the writer of the letters attributed to the Master.*'

MR. HODGSON DELIBERATELY CUT OUT THIS PART OF THE EXPERT'S LETTER.

In other words, *the only evidence that would have been accepted in a Court of Law* was suppressed because it was in the defendant's favour!

The phenomena produced by Madame Blavatsky and the Masters who worked with her, were not mere exhibitions of

magic. They were *experiments intended to show that certain kinds of Force existed*, that definite powers could be applied to produce results of a definite kind in the physical and psychical worlds. Every type of force so illustrated has since been recognised, even by popular opinion *e.g.*, Telepathy, Telekinesis, Wireless Telegraphy and Telephony, X-Rays, Radiant Matter, Inter-Atomic Energy, etc.

[It is also noteworthy that in *The Secret Doctrine* (1888) Madame Blavatsky states that the Atlanteans, who flourished two million years ago, used flying machines. Mechanical flight was not believed in until the dawn of the twentieth century.]

Can we be expected to believe that Madame Blavatsky "invented" just the right phenomena to illustrate subsequent discoveries?

Charles Darwin was branded as a fraud and a blasphemer. He has had his revenge, and a like reversal of the popular verdict is inevitable in the case of Madame Blavatsky.

Darwin taught the evolution of the body.¹

H. P. Blavatsky taught the evolution of the Soul.

Mr. Johnston's last sentence admirably expresses H. P. B.'s specific mission; she did in very truth teach—and teach *practically*—*the evolution of the Soul*. Let us turn once more to the Letter from which I have quoted so much, since H. P. B. therein gives something from *her* side of these disgraceful episodes which must for ever stigmatise the actors therein as cowards and traitors. Writing of that time at Adyar, she says—"What with the Patterson [a Madras missionary]—Coulomb-Hodgson conspiracy . . . the faint-hearted, shaken in their

¹ It should be pointed out that *The Secret Doctrine* denies the well-known Darwinian theory still followed by orthodox Science, that man is physically descended from the anthropoid ape. It teaches, on the contrary, that the anthropoid is the degenerate result of the misuse of the procreative function by man in the early stages of his evolution.

belief, began to ask 'Why, if the Masters are genuine Mahatmas, have they allowed such things to take place?' . . . Yet it had been explained numberless times that no Adept of the Right Path will interfere with the just workings of Karma . . . It is the mission of Karma to punish the guilty and not the duty of any Master . . . If, I say, at the critical moment, the members of the Society, and especially its leaders at Adyar, Hindu and European, had stood together as one man, firm in their conviction of the reality and power of the Masters, Theosophy would have come out more triumphantly than ever, and none of their fears would have ever been realised, *however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative, might have made in the executive conduct of the matter* [Italics mine. A. L. C.]

"In spite of my protests, I was hurried away from Headquarters. Ill as I was, almost dying in truth, as the physicians said, yet I protested, and would have battled for Theosophy in India to my last breath, had I found loyal support. But some feared legal entanglements, some the Government . . . Well, I left, and immediately intrigues and rumours began . . . I had been *abandoned* by the Masters, been disloyal to Them, done this or the other . . . it was one long series of false charges, every mail bringing something new . . . [Damodar] urged me very strongly to return . . . I wrote to that effect to Colonel Olcott, imploring him to let me return . . . To this I received the ridiculous answer that no sooner should I return, than I should be sent to the Andaman Islands as a Russian spy . . . The readiness with which such a futile pretext for keeping me from Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health. Nay more, urged on by the Executive Council under the

entirely absurd pretext that, in case of my death, my heirs might claim a share in the Adyar property, the President sent me a legal paper to sign, by which I formally renounced any right to the Headquarters or even to live there without the Council's permission. [Most of them were Hindus, and one of them, ten years later, was mainly instrumental in disrupting the Society.— A. L. C.]. This, although I had spent several thousand rupees of my own private money, and had devoted my share of the profits of THE THEOSOPHIST to the purchase of the house and its furniture. Nevertheless I signed the renunciation without one word of protest . . . ”

In reading of such a lamentable manifestation of ingratitude one is filled with indignation (surely “righteous”). It hardly bears thinking of; and Karma must lie heavy on the shoulders of those who perpetrated this dastardly act of disloyalty and ingratitude, for such indeed it was, from the occult standpoint. Small wonder the T. S. “failed” if its leading members knew no better than to treat its “Creator” and their devoted friend and servant with such scorn and ignominy. When Messrs. Hume and Sinnett practically suggested to the Master that H. P. B. and Colonel Olcott should be put on one side in favour of their “Simla Eclectic,” the reply was—“Ingratitude is not among our vices.” Yet it was Colonel Olcott who permitted himself, only three years later, to be made the tool and accomplice of unscrupulous and ambitious persons at Adyar, and sanction the dismissal and disinheritance of the real “Heart” of the T. S.

CHAPTER VII.

India's Failure was Europe's Opportunity.

IN her *Reminiscences*, Countess Wachtmeister records much that bears intimately on the period of H. P. B.'s life with which I am now dealing. She was at Würzburg, in Bavaria, in 1885, alone with H. P. B. who was then hard at work on *The Secret Doctrine*—when one day the final Report of the S. P. R. “reached her,” writes the Countess, “by the early post, and without a word of warning. It was a cruel blow, and, in the form it took, wholly unexpected. I shall never forget that day, nor the look of blank and stony despair that she cast on me when I entered her sitting-room and found her with the book open in her hands:—‘This,’ she cried, ‘is the Karma of the Theosophical Society, and it falls upon me. I am the scapegoat [see *ante* p. 26]. I am made to bear all the sins of the Society, and now that I am dubbed the greatest impostor of the age, and a Russian spy into the bargain, who will listen to me or read *The Secret Doctrine*? How can I carry on Master’s work? O cursèd phenomena, which I only produced to please private friends and instruct those around me. What an awful Karma to bear! How shall I live through it? If I die Master’s work will be wasted, and the Society will be ruined!’”

Two things clearly emerge from this bitter cry of momentary despair:—One, that it was wholly unselfish and impersonal, caused by fear of the possible ruin to her Master’s work which this cruel and unjust Report might bring about; the other, that she herself had obviously

thought nothing of the phenomena by which her "friends" (unconsciously thus becoming her enemies) were so profoundly impressed that the philosophy she taught passed them by, practically unheeded, or was considered only of minor importance. "Phenomena, phenomena" was all the cry:—Olcott, Sinnett, nearly all of them caring for little else; until, on reaching India, Colonel Olcott enthusiastically embraced the cause of Southern Buddhism, as has been shown. He certainly had not taken much interest in it before, but only in the investigation of phenomena, for which the New York T. S. was mainly founded. With H. P. B. the case was entirely different. She had spent many years with the Masters in Tibet, long before she first went to America. They are Buddhists (see the Maha Chohan's Letter, Chapter IV), or rather Esoteric *Budhists*. In the early eighties one of Them wrote on this very question of phenomena, "Everyone should try to break through that great Māya against which occult students, the world over, have always been warned by their teachers—the hankering after phenomena. Like the thirst for drink and opium, it grows with gratification . . . *If you cannot be happy without phenomena you will never learn our philosophy.*" (Italics mine.) This is very largely the reason why the philosophy was not better grasped, "the main objects of Theosophy misinterpreted by those most willing to serve us," as the Maha Chohan wrote to the Simla Eclectic. In other words, Brotherhood was *never really practised*. Hence the complete failure of the T. S. Thus India failed to recognise in H. P. B. the one person through whom its redemption might have come, and the President proves how entirely he and the T. S. Council lost sight of the *occult* side of the matter, for it did not seem to have occurred to any of them that H. P. B. would never have wished to defend herself, *personally*, nor that those who, like her,

are pledged to the service of the Masters, are expressly forbidden to do so, as she has more than once stated.

In the *Ninth Report of the T. S.* Colonel Olcott writes, in dealing with this very question:—"I have told her that she and I, having called into existence [cf. on this point H. P. B.'s words to Mr. Judge, see *ante* p. 26] this important Society, are now bound to consider ourselves its agents in all things affecting its interests; and that we must subordinate, to the prime questions of its welfare, our own private reputations, no less than our strength and our means." Here he not only places himself, as usual, on an equality with H. P. B. in relation to the Society, but fails to see any connection between her "private reputation" and "the prime question of its welfare"! The event tragically proves the colossal mistake made by them all; it was the logical consequence of Colonel Olcott's own action in having pushed into the background the essentially occult character of the Indian Constitution drawn up at Benares in 1879 (see *ante* p. 24). Treating H. P. B. as a mere "agent" in the hands of the General Council, he finally completes the destruction of the Esoteric character of the Indian Society, and the Masters' Agent was therefore compelled to abandon it.

India's loss was Europe's gain, and America's also; for the American Society, which had been dormant since 1878, began to show signs of life. Under Mr. Judge's leadership it grew into a large and powerful organisation from 1885 until the fatal "Split" which occurred ten years later.

In her *Reminiscences* of H. P. B., the Countess Wachtmeister gives some very valuable extracts from letters she received after they left Würzburg and before she rejoined H. P. B. in Ostend, in which this very question of phenomena is dealt with. H. P. B.

writes that she had had " a long conversation " with her Master, which had left her with " two convictions. First, the T. S. was ruined by having been transplanted on the European soil. Had only Master's philosophy been given and phenomena been kept in the background it would have been a success. These accursed phenomena have ruined my character which is a small thing and welcome, but they have also ruined Theosophy in Europe . . . If phenomena were thrown overboard and philosophy alone stuck to, then, says Master, the T. S. could be saved in Europe. But phenomena are the curse and ruin of the Society." It was too late, however; the spirit of the age was against it, and even before H. P. B. left us in 1891 it was evident that the Society, as such, could *not* be " saved."

H. P. B. was comfortably established at Ostend when the Countess joined her in the winter of 1886, but her health was rapidly failing; small wonder that it had not improved since she left India, yet so long as she could " keep at her desk," says the Countess, " she just clenched her teeth together and fought her battle bravely, no matter what her pains or sufferings were." Finally her illness took a dangerous turn, and one night the doctors gave up all hope. The Countess, writing of that night, says :—

I hardly dared hope she would live through the night . . . She was very anxious about her *Secret Doctrine*. . . At last she dropped off into a state of unconsciousness . . . It seemed to me impossible that she should die and leave her work unfinished . . . The thought came to me that the Master had told H. P. B. that she was to form a circle of students around her and that she was to teach them . . . What would be the use of all her self-sacrifice and the agony she had gone through if the work of her life was not to be completed? Day after day she had suffered tortures, both of mind and body; of mind through the falsity and treachery

of those who had called themselves friends and then had slandered her behind her back, casting stones at her while they in their ignorance thought she would never know the hand that had thrown them . . . None of those who knew her really understood her. Even to me, who had been alone with her for so many months, she was an enigma, with her strange powers, her extraordinary insight into human nature, and her mysterious life, spent in regions unknown to ordinary mortals, so that though her body might be near, her soul was often away in commune with others. Such were the thoughts which passed through my mind, as I sat hour after hour that anxious night, watching her as she seemed to be getting weaker and weaker. A wave of blank despondency came over me, as I felt how truly I loved this noble woman. . . I gave a bitter cry and knew no more . . . When I opened my eyes, the early morning light was stealing in, and a dire apprehension came over me that I had slept, and that perhaps H. P. B. had died during my sleep—died whilst I was untrue to my vigil. I turned round towards the bed in horror, and then I saw H. P. B. looking at me calmly with her clear grey eyes . . . ‘Yes,’ she said, ‘Master has been here; he gave me my choice, that I might die and be free if I would, or I might live and finish *The Secret Doctrine*. He told me how great would be my sufferings and what a terrible time I would have before me in England (for I am to go there); but when I thought of those students to whom I shall be permitted to teach a few things, and of the Theosophical Society in general, to which I have already given my heart’s blood, I accepted the sacrifice . . .”

I who write, as one of those “students” for whom my Teacher made this great sacrifice, can find no words in which fittingly to express the gratitude and devotion with which it has ever inspired me. My whole life, since I began to profit by this sacrifice, has been an attempt, however feeble, to prove the reality of my gratitude.

In these words of H. P. B.'s to the Countess we get the *first* suggestion that she was to go to England ; evidently because, in India, so-called Theosophists—both Indian and European—considered that they no longer needed her. They drove her away beyond any possibility of recall in spite of her “ ardent desire to return to India,” as she explains in the long 1890 letter from which I have already quoted so much (see Chapter V.).

CHAPTER VIII.

Work in England : 1887 to 1891.

H. P. B. left Ostend in 1887 shortly after the severe illness and phenomenal recovery related in the last Chapter, and took up her residence in London. There she started the magazine *Lucifer*, and the next year saw the completion and publication of her *magnum opus*, *The Secret Doctrine*, Vols. I and II., followed in 1889 by that priceless little volume of mystic and occult instruction *The Voice of the Silence*, "Dedicated to the Few," and *The Key to Theosophy* for beginners and enquirers. The Blavatsky Lodge, of which I was one of the earliest members, was founded soon after her arrival, much to Mr. Sinnett's chagrin, as he with his London Lodge wished (like Colonel Olcott) to be paramount. It is from this period that my knowledge of H. P. B. became firsthand and personal.¹

More must now be given on the reasons for her going to England and what she had hoped to accomplish there. I have already quoted her testimony to the *faith in the Masters* which she had found in English and American Theosophists (*ante* p. 46) She continues :—
" Here in Europe and America are many who have never flinched in their devotion to Theosophy ; consequently the

¹ My friend Mrs. Laura Langford—one of the "Two Chelas" who wrote *Man : Fragments of Forgotten History*—has just published in America a volume on H. P. B. to which I have contributed my own reminiscences of our great Teacher. Mrs. Langford's experiences ante-date mine, and are of absorbing interest. The other chela who collaborated with her in *Man* was Mr. Mohini Chatterji, who went to Europe with H. P. B. in 1884. He initiated me into the Theosophical Society in 1885, as already mentioned.

spread of Theosophy and the T. S. in the West, during the last three years [she writes in the spring of 1890] has been extraordinary. The chief reason for this is that I was enabled and encouraged by the devotion of an ever-increasing number of members to *the Cause and to Those who guide it* [Italics mine.—A. L. C.] to establish an Esoteric Section in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and the T. S. For the future, then, it is my intention to devote my life and energy to the E. S., and to the teaching of those whose confidence I retain. It is useless I should use the little time I have before me to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me . . . The only claim, therefore, which India could ever have upon me would be only strong in proportion to the activity of the Fellows there for Theosophy and their loyalty to the Masters . . . Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason : its members are the only ones whom I have the right to expel for open disloyalty to their pledge (*not to me*, H. P. B., but to their *Higher Self* and the *Mahâtmic aspect of the Masters*), a privilege I cannot exercise with the F. T. S.'s at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the Tree, and thus save it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion, or criticism, whoever it may emanate from.

“ Thenceforth let it be clearly understood that the rest of my life is devoted only to *those who believe in the Masters*, and are willing to work for Theosophy as They

understand it, and for the T. S. on *the lines upon which They originally established it.*" Italics are again mine, for those "lines" were laid down at Benares nine years before H. P. B. wrote this letter.

About the time that *The Secret Doctrine* (Vols. I and II) was published, in 1888, H. P. B. founded the E. S. and I have already quoted from the *Preliminary Memorandum* which she issued to the members. The original Pledge was in reality taken to H. P. B.'s Master, Who had ordered her to form the School. It consisted of seven clauses, the second clause being the one of "obedience." It ran thus :

"I pledge myself to support, before the world, the Theosophical movement, its leaders and its members ; and in particular to obey, without cavil or delay, the orders of the Head of the Esoteric Section in all that concerns my relation with the Theosophical movement." In the opening phrases of the *Preliminary Memorandum* H. P. B. writes :— "The real Head of the Esoteric Section is a Master, of whom H. P. Blavatsky is the mouthpiece for this section : He is one of those Adepts referred to in Theosophical literature, and concerned in the formation of the Theosophical Society. It is through H. P. Blavatsky that each member is brought more closely than hitherto under His influence and care if found worthy of it . . . and it is to be distinctly understood that in this Section and these relations no such thing is known as favour—all depends upon the person's merits—and no member has the power or knowledge to decide what either he or she is entitled to. This must be left to *those who know*—alone. . . .

"The value of the work of this Section to the individual member will depend entirely upon :

(1) The person's power to assimilate the teachings and make them a part of his being ; and

(2) Upon the unselfishness of the motives with which he seeks for this knowledge ; that is to say, upon whether he has entered this Section determined to work for humanity, or with only the desire to benefit or gain something for himself alone.

“ Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue. . . . It is only by a select group of brave souls, a handful of determined men and women hungry for genuine spiritual development and the acquirement of soul-wisdom, that the Theosophical Society at large can be brought back to its original lines. It is through an Esoteric Section alone—*i.e.*, a group in which all the members, even if unacquainted with one another, work for each other, and by working for all work for themselves—that the great Exoteric Society may be redeemed and made to realise that in union and harmony alone lie its strength and power . . . once offered the grand example of practical altruism, of the noble lives of those who learn to master the great knowledge but to help others, and who strive to acquire powers but to place them at the service of their fellowmen, the whole Theosophical community may yet be steered into action, and led to follow the example set before them . . . Disappointment is sure to come to those who join this Section for the purpose of learning ‘ magic arts ’ or acquiring ‘ occult training ’ for themselves, quite regardless of the good of other people less determined . . . Forgetfulness of the *personal* self and sincere altruism are the first and indispensable requisites in the training of those who are to become ‘ White Adepts ’ either in this or a future incarnation.”

Here we see, once more, how *the practice of Brotherhood* is insisted on again and again, as being the *one*

indispensable condition for the reception of Divine Wisdom, of becoming fit for instruction in Gupta Vidya. Without this, such Divine Knowledge is worse than useless, for, as the Master Himself wrote to H. P. B. for the instruction of her E. S. students :—“ As pure water poured into the scavenger’s bucket is befouled and unfit for use, so is divine Truth when poured into the consciousness of a sensualist, of one of selfish heart and a mind indifferent and inaccessible to justice and compassion.”

These words were written, by the Master (the “ real Head ” of the Section), in a very long letter to H. P. B. at a time of grave crisis in the E. S. *only one year* after it was founded. For the E. S. members had proved unable to rise to the high level of conduct thus outlined for them. As H. P. B. wrote in a “ Preliminary Explanation ” to one of the Instructions (E. S.): “ Of the fact that no such large and ever-growing body as the E. S. has now become could remain without its traitors, secret and open, I was aware from the beginning.” Matters were so serious that the Master Himself had to intervene. He wrote two letters to H. P. B.—“ sent by post and mailed quite prosaically at the Sikkim frontier, one in March, the other in August ” (1890).

I have quoted some passages from these letters in my pamphlet—*H. P. Blavatsky : A Great Betrayal*—and the words which I now give are taken from the “ Preliminary Explanation,” above mentioned, in which H. P. B. quotes at considerable length from both letters. This particular extract proves that the Master was well aware of the private lives of many of the E. S. students, and what He here says clearly indicates the reason for H. P. B.’s “ recall ” only a year later :—

“ Behold, how many of them are sluggards in the morning and time-wasters at night ; gluttons, eating and drinking for the sensual pleasure they give ; indolent in

business ; selfish as to the keeping of their neighbours' (brothers') interests in view ; borrowing from brother-Theosophists, making money out of the loan and failing to return it ; lazy in study and waiting for others to think for and teach them ; denying themselves nothing, **EVEN OF LUXURIES**, for the sake of helping poorer brethren ; forgetting the Cause in general and its volunteer, hard workers,—and even debauchees, **GUILTY OF SECRET IMMORALITY** in more than one form. And yet all call themselves Theosophists ; all talk with outsiders about ' Theosophical ethics ' and things, with a puffed up, vain conceit in their hearts."

In spite of this deplorable state of things H. P. B. made one last effort to form a small united body. She selected six men and six women (the first time that half the traditional " Twelve Disciples " have been women) from among her most trusted workers, and formed them into an Inner group bound by a more solemn pledge. But even so small a number failed to maintain the unity and harmony essential for success. Although nine years yet remained before " the last hour of the term " for that century, H. P. B. was withdrawn on the 8th of May, 1891, and the movement was left to its inevitable fate. It will be abundantly clear, from all that I have given in preceding chapters, that H. P. B. was recalled because *we had all failed her*. None really understood her " message," though many truly earnest and aspiring souls, both in the T. S. and E. S. T. *were* " willing " but were not " able." The almost over-powering influence of the Kali Yuga constituted a force which *the body to which they belonged* was incapable of resisting. The majority of the students were unable to grasp the fact that the strict observance of the simple yet fundamental ethical precepts enjoined on all aspirants is *an indispensable condition* for the reception of Divine Wisdom.

In the " Preliminary Explanation " (to an " Instruction " temporarily withheld, by the Master's order) H. P. B. proves how well] aware she was of this attitude of non-comprehension. She writes : " Some of you may indulge in the thought that it is useless for me to be teaching you to be ' goody-goody ' instead of going on with my *Instructions* and give you explanations about ' that occult jumble of colour and sound, and their respective relation to the human principles,' as some *have* already complained. But I say again, if you are ignorant of the real occult value of even such trite truths as are contained in my ' grandmother's sermon,' how can you hope to understand the science which you are studying ? "

In concluding her first E. S. Instruction, H. P. B. again refers to this *sine quâ non*, but also therein paints a picture of the magnificent *results* to be obtained by faithfully following " the small old Path " (Upanishads). He who carries out only those laws established by human minds, who lives that life which is prescribed by the code of mortals and their fallible legislation, chooses as his guiding star a beacon which shines on the ocean of *Mâyâ*, or of temporary delusions, and lasts for but one incarnation. These laws are necessary for the life and welfare of physical man alone . . . How much happier that man who, while strictly performing on the temporary objective plane the duties of daily life . . . leads in reality a spiritual and permanent existence, a life with no breaks of continuity, no gaps, no interludes, not even during those periods which are the halting places of the long pilgrimage of purely spiritual life . . . Such a man will be physically of matter, he will move surrounded by matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even while in temporary bodies of short duration. *All*

this may be achieved by the development of unselfish universal love of Humanity, [Italics mine.—A. L. C.], and the suppression of personality, or selfishness, which is the cause of all sin, and consequently of all human sorrow.

CHAPTER IX.

Some Personal Appreciations.

I HAVE often been asked : If H. P. Blavatsky really was the " Messenger ", for the last century, from the Trans-Himálayan Brotherhood, why was it that she was herself such a " storm-centre " ; that wherever she was, upsets, commotions, and psychic disturbances took place ? This question obviously pre-supposes an ideal *already existing in the questioners' minds*, of what such a " Messenger " *ought to be* ; and we shall find that this is, as a rule, drawn from their ideal of the personality of Jesus Christ, an ideal which for so many centuries has dominated the thought and captivated the imagination of all Christendom. In the case of such an extraordinary phenomenon as the personality of H. P. B., however, we must endeavour to divest our minds of preconceived ideas, and approach the problem in the light of the ancient teachings which she revived and re-stated for the modern world.

I have spoken of the " Door " which, symbolically, was opened by the Masters in the last quarter of the nineteenth century, to permit a beam of the Sacred Light to stream forth into the blackness of the Kali Yuga. H. P. B. *was a part of that Light*. She has herself said that she was a " Mystery " ; and in considering her as such, we have to remember that the very blackness of the age in which we live intensifies this mystery ; like the disciples at Emmaus, " our eyes are holden " and we *cannot* see. Purity and the practice of Brotherhood alone give this power of inner vision, the capacity to see beneath the surface, to pierce the mask of personality. But

purity and charity (which is brotherly love) are not virtues which flourish easily in the Kali Yuga ; in fact they are seldom encountered. Therefore is the present race of mortals called in occultism " the living dead " (*cf.* St. Paul : " Ye are dead in your sins ") ; and therefore, also, is belief in the divine potentialities of the soul of man almost non-existent in the hard, cold, materialistic West, and is slowly dying in the East, certainly in India. For *true spirituality* is one thing ; psychism quite another, and it is the latter only about which interest and curiosity are busy in these latter days.

Like a Light brought into a dark place full of the creatures which " love darkness rather than light," so was the real H. P. B. Instantly, like moths attracted to a lamp, all the denizens of this dark place which is our earth—the realm of illusion (*cf.* the Maha Chohan's Letter, Chapter IV)—were irresistibly attracted round her. Not only did they obscure the Light—this they did abundantly—but finally in 1891 they *put it out* ; *i.e.*, it was withdrawn from our midst, returning to the realm from whence it came.

H. P. B.'s personality was not only a mask ; it was also a mirror. Few were they who came to her in humbleness of spirit, with a sincere desire only to obtain Light and Truth. Did a malicious or ill-natured person visit her, they saw only *their own reflection*, and went away thinking her nothing but " a malicious old woman." How often have I not seen this ! Another of her functions was to act as a " psychic solvent," bringing to the surface the scum, wherever she might be.

In the collection of appreciations of H. P. B. " by some of her pupils," published shortly after her death, there is one by Mr. Johnston, whom I have already mentioned, which shows a deeper insight than any of the

others, inasmuch as he distinguishes between a Being like H. P. B. and the ordinary "great *person*." He speaks of her "mere presence" as "at once confuting the negation of spiritual life," and continues:—

"This sense of the power of individuality was not what one has felt in the presence of some great personality, who dominates and dwarfs surrounding persons into insignificance . . . It was rather the sense of a profound deep-seated reality . . . a spirit built on the very depths of Nature, and reaching down to the primeval eternities of Truth . . . Another side . . . unfolded itself more slowly—the great and piercing insight of her soul. One was lulled, as it were, by the sympathetic personality, and tranquillized by the feeling of balanced power . . . till some sudden turn of thought, or change of feeling opened the eyes, and one recognised the presence of a denizen of eternity . . . With unparalleled force she asserted the soul; with transcendent strength she taught the reality of spirit, by living the life, and manifesting the energies of an immortal. She cast herself with torrential force against the dark, noxious clouds of evil and ignorance that envelop and poison human life; the rift in their leaden masses through which, high above, we catch a glimpse of the blue, bears testimony to the greatness of the power that rent them asunder. She was a personality of such magnitude as to divide the world into her adherents and her opponents, leaving none indifferent between; the test of the force of her nature is as much the fierce animosity of her enemies as the loving devotion of her friends . . . An immortal spirit, she had the courage to live as an immortal spirit . . . She perpetually took her stand on the realities of spiritual nature . . . and this dominant power and this clear interior light were united to a nature of wonderful kindness, wonderful gentleness, and absolute self-forgetfulness and forgiveness of wrong. Nothing in her was more remarkable, nothing more truly stamped her as one of the elect, than the great humility of her character . . . This humility was no mere affectation

. . . but the profoundly sincere expression of her own nature . . . One who stood beside her, so calm and quiescent in death, could never believe that that splendid power had ceased to be . . . that a power like hers could not be quenched by death, that a great soul like hers could ever cease to be."

Yet it was this "great soul," so deeply appreciated by the inspired and clairvoyant friend, who was driven from Adyar, driven from *India*, by those whom she loved, and for whom she had done most. "He came unto his own, and his own received him not," is here tragically and pitifully true.

Another testimony from the same collection is that of a high caste Brahmin, a member of the proudest and most exclusive race of men on earth, to whom all Western peoples are *Mlechchhas* (outcastes); but he declares that he "joins his hands like a submissive child before the white *Yogini* of the West. Why so? Because she is no longer a *Mlechchha* woman; she has passed that stage, and every Hindu—the purest of the pure among the Brahmins—would be proud and delighted to call her Hindu and a mother."

One of the most rarely appreciative tributes is from the pen of Mr. William Kingsland. He writes:—

'H. P. B. often pointed out to us . . . men and women who were true Theosophists, though they stood outside of the Theosophical movement, . . . Already in the world a Theosophist has come to mean some-one who believes in Re-incarnation and Karma, or some other distinctive doctrine. But the term was never so limited in its application by the great founder of the Theosophical Society. She taught these doctrines in order that men might dissociate themselves from *all forms* of doctrine, and reach 'Alaya's Self.' There is no older doctrine than this of Divine Compassion of Universal Brotherhood. It is the essence of all the teachings

of all the Buddhas and Christs the 'world has ever known.' It is above all doctrines, all creeds, all formulas; it is the essence of all religion. Yet men ever miss it, miss the one principle which alone can save the world, and take refuge instead in the selfish desires of their lower nature. . . . ;"

" What wonder then that one who believed so ardently in the divine nature of man, in the divine law of love, should oppose with scornful contempt the teachings of both religion and science which . . . degrade humanity-

" And she paid the penalty. Misunderstood, slandered, and vilified to the last degree, she lived a hero's life, and died a martyr's death. Only those who were her intimate friends knew how she suffered, mentally and bodily . . . [she worked] as no other woman has worked, through years of physical and mental torture.

" Some few years ago she was at death's door. Humanly speaking, she ought to have died then. She was given up by the doctors; she herself knew she was dying, and rejoiced greatly. But the Master came to her, showed her the work that must still be done, and gave her her choice—the bliss of dying or the cross of living.

" She chose the cross. And thus not merely did she teach us the meaning of Theosophy by precept, but also by example. She was herself the greatest of the Theosophists, not merely because she founded the movement, and restored to the world the treasures of ancient wisdom, but because she herself had made the '*Great Renunciation.*' "

Another testimony of a somewhat different order is given by Dr. Archibald Keightley, who knew H. P. B. as well and as intimately as any of her friends and pupils, hardly excepting even the Countess Wachtmeister. The point on which I specially desire to quote his words is a very important one, a point I have always firmly believed in myself. He writes:—

" It is next to impossible to convey to one who did not know her the varied sides of her personal character . . . It

is not in any degree possible to comprehend the many phases of a single human character, and especially such a complex one as H. P. B. I am positive from long observation of her actions that there was a purpose in all her acts and words, and that it depended on the observers how much they might profit by the lesson . . . I convinced myself that H. P. B. used the physical instrument which was called H. P. Blavatsky with distinct, untiring purpose, although the instrument grew so impaired by sickness that it became increasingly difficult to direct it."

This is, indeed, the bare and exact truth, seen and realised by few ; determinedly and even fiercely denied and opposed by most, *viz.*—that "H. P. B." *the Initiate* was the real Messenger and Teacher, and that H. P. Blavatsky, His "vehicle," was no medium (as the majority assert), but a specially prepared (*cf.* Chapter I) and chosen instrument, always and fully conscious, in her own brain. Truly she *was* indeed "the *mystery* of the Lodge," as she told one of her pupils.

CHAPTER X.

The Writing of "The Secret Doctrine."

I PROPOSE now to show that the real Authors and Inspirers of *The Secret Doctrine* were the two Masters to Whom I have so often had occasion to refer.

In the *Path* for April, 1893, Mr. Judge published some very important statements with regard to this Authorship. At the time the S. D. was being written "a certificate signed by the Masters . . . was sent to one who had then a few doubts, and at the same time copies were given from the same source to others, for use in the future, which is now. The first certificate runs thus:—' I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced. The present is simply to satisfy the Doctor [Gebhard] . . . It is for his own satisfaction the undersigned is happy to assure him that the *Secret Doctrine*, when ready, will be the triple production of (here are the names of one of the Masters and of H. P. B.) and———most humble servant, (signed by the other). On the back of this was the following, signed by the Master who is mentioned in the above:—

" ' If this can be of any use or help to———, though I doubt it, I, the humble undersigned Faquir certify that the *Secret Doctrine* is dictated to (name of H. P. B.), partly by myself and partly by my brother ———.'

" A year after this, certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and reads as follows.

As the prophecy in it has come true, it is now (1893) the time to publish it. . . .

“ ‘The certificate given last year saying that the *Secret Doctrine* would be when finished the triple production of (H. P. B.’s name), _____, and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it ; and then you can verify the corrections of this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in the *Secret Doctrine* have been copied by the pen of (H. P. B.’s name) into its pages, though without quotation marks, from my own manuscript and perhaps from _____, though the last is more difficult from the rarity of his known writing and greater ignorance of his style. All this and more will be found necessary as time goes on, but for which you are well qualified to wait.’ ”

Quite aside from any testimony of this kind, which could only be in the nature of “ proof ” to those who, like myself, believe absolutely in the Masters, and have tried to understand something of Their nature and methods, there is the “ proof ” afforded by *The Secret Doctrine itself*. As H. P. B. wrote : “ Either I have stated the truth . . . about the Masters . . . or I have invented both Them and the Esoteric Philosophy. There are those among the Esotericists of the inner group who say that if I have done the latter, then I must myself be a ‘ Master.’ ” And this is, indeed, the universal consensus of opinion about the S. D., formed even after a first

reading ; it is only those who have never even looked into it who are to be found among the doubters and detractors of H. P. B. and her great work—the sneering, sceptical, unthinking crowd. The book is a marvel, almost a “miracle,” unless one believes the explanation given by the Masters Themselves which I have just quoted. Even so, however, the work does not cease to be a marvel. Mr. G. R. S. Mead, the well-known authority on Gnostic and early Christian origins, who was H. P. B.’s private secretary from 1888 until her death, gives the following striking testimony :—

One of the greatest proofs to me of H. P. B.’s extraordinary gifts . . . was the way in which she wrote her articles and books. I knew every book she had in her small library, and yet day after day she would produce quantities of MS. abounding in quotations, which were seldom inaccurate.

The eminent American Freemason, Dr. J. D. Buck, author of *Mystic Masonry* and other works, gives still more remarkable evidence. He says :—

Everyone who has ever read her larger works, even with curious and literary interest, has remarked the almost innumerable references to many books in many languages and written in almost every age. Profound, indeed, would be the knowledge and priceless the opportunity to verify all these references . . . known to have been made apparently from memory, for it is well attested that she had a small number of volumes of any sort within her reach, and for months together never left the house in which she was living. Fortunately I have one of the largest libraries of occult and rare books to be found in America, and as my studies progressed I kept buying books to which she referred in *Isis Unveiled*, in the *Secret Doctrine*, and in her almost numberless fugitive essays, for the purpose of verifying her statements as well as for further research. Through the clues thus afforded by her writings I was almost unconsciously gathering a mass of testimony in support of the old Wisdom-Religion.

Given, now, an individual of fair intelligence, capable of estimating evidence, and loyal at all times to the simple truth, *I could undertake to support the great bulk of H. P. B.'s teaching by outside and overwhelming testimony. . . .*

A friend of mine who has probably made more discoveries in the ancient Kabbala than anyone known to modern times, and who had devoted more than twenty years to this special line of work, raised once certain enquiries concerning his own researches, and expressed the doubt that any man then living could or would answer his enquiries. I suggested that he should write to H. P. B. in regard to the matter . . . he did so. The result was nearly forty pages of very closely written MSS., answering every question he had raised, and adding a fund of information that astonished the recipient beyond measure . . . To the present time he declares his conviction that *H. P. B. was the most profound and wonderful woman of this or of any age.* He, a specialist for half a lifetime in an obscure and unknown field, found H. P. B. perfectly familiar with all his work.

Italics are mine. It certainly was not the physical brain of H. P. Blavatsky that knew all this, as she herself incessantly repeated, but her Masters, Who helped and guided her in all she wrote and did.

One more quotation must be given, in the shape of testimony from a scientist, Dr. Carter Blake, one of the secretaries of the British Association in 1863, and for a long time assistant to Sir Richard (then Professor) Owen. Dr. Carter Blake's special field of research was Anthropology and Zoology; he knew H. P. B. very well, and I have often met him at the Headquarters in London. He wrote a short memoir of her for the Countess Wachtmeister's book, in which he said :—

On ordinary lines it is strange that an old, sickly woman, not consulting a library, and having no books of her own of consequence, should possess the unusual knowledge that

Madame Blavatsky undoubtedly did. Indeed, it is incomprehensible, unless she were of an extraordinary mental capacity, and had spent her whole life in study. On the contrary, from many sources we gain undoubted evidence that Madame Blavatsky's education had not even been carried as far as that of a High School student of the present day.

But it is a fact that she knew more than I did on my own particular lines of Anthropology, etc. For instance, her information was superior to my own on the subject of the Naulette Jaw. Page 744 in the second volume of *The Secret Doctrine* [1888 ed.] refers to facts which she could not easily have gathered from any published book.

On page 754, also of the second vol. *Secret Doctrine*, the sentence beginning "If we turn to the new world," and speaking of the existence of "pliocene mammalia and occurrence of pliocene raised beaches," I remember in conversation with her in 1888, in Lansdowne Road [London, W., her first Headquarters], at the time she was engaged on *The Secret Doctrine*, how Madame Blavatsky, to my great astonishment, sprung upon me the fact that the raised beaches of Tarija were pliocene. I had always thought them pleistocene—following the line of reasoning of Darwin and Spotswood Wilson.

The fact that these beaches are pliocene has been proven to me since from the works of Gay, *Istoria Fiscia de Chile*, Castlenaw's book on Chile, and other works, though those out of the way books had never then come into my hands, in spite of the fact that I had made a *specialité* of the subject; and not until Madame Blavatsky put me on the track of the pliocene did I hear of them.

On page 755, II. *Secret Doctrine*, her mention of the fossil footprints from Carson, Indiana, U. S. A., is again interesting as a proof that she did not obtain her information by thought-reading. When Madame Blavatsky spoke of the footprints to me I did not know of their existence, and Mr. G. W. Bloxam, Assistant Secretary of the Anthropological

Institute, afterwards told me that a pamphlet on the subject in their library had never been out.

Madame Blavatsky certainly had original sources of information (I don't say what) transcending the knowledge of experts on their own lines.

Such testimony as the foregoing is particularly valuable, and touches directly on the real sources of information from which the *S. D.* was drawn; adding weight to the validity of the assertion that *the Masters of Wisdom were its real Authors*. In the very long Introduction H. P. B. gives several very important explanations which the premature publication of Mr. A. P. Sinnett's *Esoteric Buddhism* had rendered necessary. I am sorry to have to state here my conviction that, wishing to be first in the field and thus get all the credit and the kudos in Europe, knowing also that the *S. D.* was in course of preparation, Mr. Sinnett rushed his book into print without even consulting H. P. B. or telling her a word about his intention! Naturally, therefore, when she was compelled to state certain facts he bitterly resented it. She says:—"In justice to myself, I must add that *Esoteric Buddhism* was presented to me as a completed volume, and that I was entirely unaware of the manner in which the author intended to spell the word 'Budh-ism.' This has to be laid directly at the door of those who, having been the first to bring the subject under public notice [Colonel Olcott, Messrs. Hume and Sinnett, etc.], neglected to point out the difference between 'Buddhism'—the religious system of ethics preached by the Lord Gautama, and named after his title of Buddha, 'the Enlightened'—and Budha, 'Wisdom,' or knowledge (*Vidya*), the faculty of cognising, from the Sanskrit root 'Budh,' to know. . . . This explanation is absolutely necessary at the beginning of a work like this one. The 'Wisdom Religion' is the inheritance of all the nations

the world over, though the statement was made in *Esoteric Buddhism*; (Preface to the original Edition) that two years ago [*i.e.*, 1883], neither I [*i.e.*, A. P. Sinnett] nor any other European living, knew the alphabet of the science, here for the first time put into a scientific shape."

This further proof of Mr. Sinnett's egotism, and, it must be added, want of straightforwardness, is not surprising when we remember the incidents already related in connection with the "Simla Eclectic" (*ante* p. 31). H. P. B. continues;—"This error must have crept in through inadvertence [!] For the present writer knew all that which is 'divulged' in *Esoteric Buddhism*—and much more—*many years* before it became her duty (in 1880) to impart a small portion of the *Secret Doctrine* to two European gentlemen, one of whom was the Author of *Esoteric Buddhism*; and surely the present writer has the undoubted, though to her, rather equivocal, privilege of being a European, by birth and education.¹ Moreover, a considerable part of the philosophy expounded by Mr. Sinnett was taught in America, even before *Isis Unveiled* was published, to two Europeans and to my colleague, Colonel H. S. Olcott. It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority . . ." which applies particularly to Mr. Sinnett's attitude.

¹ Yet Mr. Sinnett would have the whole world believe that he owed *nothing* to H. P. B. He has always posed as being in *direct* communication with one of the Masters right up to the day of his death in the autumn of 1921. How inaccurate and misleading was this pose—not to say downright dishonest—I have shown elsewhere (see Mrs. Laura Langford's new book on H. P. B.). His supposed "direct" communication (after 1885) was invariably through mediums and clairvoyants, and I have had personal testimony as to this from more than one source.

This "Introductory" to the two volumes of the S. D. (the third, issued by Mrs. Besant in 1897, being of very doubtful authenticity, as I have shown in my pamphlet entitled *H. P. Blavatsky: A Great Betrayal*) is of the greatest value in clearly demonstrating the purpose with which the work was undertaken and given to the world. Not only were "a few fundamental truths from the Secret Doctrine of the Archaic Ages . . . permitted to see the light, after long millenniums of the most profound silence and secrecy" (see *ante* p. 10; "Think you that we have broken the silence of centuries for a handful of dreamers only?"), but the common basis of both Buddhism and Hinduism in that doctrine is declared, and proven in the course of the work.

CHAPTER XI.

The Antiquity of the Wisdom-Religion.

AS *The Secret Doctrine* contains the real teaching given out to the world, through H. P. B., at the close of the last century, I shall quote sufficient from the Introductory to Vol. I, to show, not only the immense antiquity, but the stupendous nature of the revelations contained in these two volumes :—

The Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred in his inner spiritual life. . . . Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. . . Furthermore, the records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our humanity, and Buddhistic occultism occupies therein only its legitimate place, and no more. Indeed, the secret portions of the "*Dan*" or "*Jan-na*" ("*Dhyan*") of Gautama's metaphysics—grand as they appear to one unacquainted with the tenets of the Wisdom-Religion of antiquity—are but a very small portion of the whole. The Hindu Reformer limited his public teachings to the purely moral and physiological aspect of the Wisdom-Religion, to Ethics and Man alone. Things "unseen and incorporeal," the mystery of Being outside our terrestrial sphere, the great Teacher left entirely untouched in his public lectures, reserving the hidden Truths for a select circle of his Arhats

. . . Time and human imagination made short work of the purity and philosophy of these teachings, once that they were transplanted from the secret and sacred circle of the Arhats . . . How the pristine purity of these grand revelations was dealt with may be seen in studying some of the so-called "esoteric" Buddhist schools of antiquity in their modern garb, not only in China and other Buddhist countries in general, but even in not a few schools in Tibet, left to the care of uninitiated Lamas and Mongolian innovators.

Thus the reader is asked to bear in mind the very important difference between *orthodox* Buddhism—*i.e.*, the public teachings of Gautama the Buddha,—and his esoteric *Budhism*. *His Secret Doctrine, however, differed in no wise from that of the initiated Brahmins of his day* [Italics mine.—A. L. C.]. The Buddha was a child of the Aryan soil, a born Hindu, a Kshatriya and a disciple of the "twice-born" (the initiated Brahmins) or Dwijas. His teachings, therefore, could not be different from their doctrines, for the whole Buddhist reform merely consisted in giving out a portion of that which had been kept secret from every man outside of the "enchanted" circle of Temple-Initiates and ascetics. Unable to teach *all* that had been imparted to him—owing to his pledges—though he taught a philosophy built upon the ground-work of the true esoteric knowledge, the Buddha gave to the world only its *outward* material body and kept its *soul* for his Elect . . . Many Chinese scholars among Orientalists have heard of the "Soul-Doctrine." None seem to have understood its real meaning and importance.¹

That doctrine was preserved secretly—too secretly, perhaps—within the sanctuary. The mystery that shrouded its chief dogma and aspirations—Nirvana—has so tried and irritated the curiosity of those scholars who have studied it,

¹ In *The Voice of the Silence*, already mentioned, H. P. B. gives more than a hint as to the "real meaning and importance" of this "Soul-Doctrine." Observe also her statement that even such an exalted Being as the Buddha was bound by the pledges of secrecy that are imposed upon all members of the Occult Hierarchy.

that, unable to solve it logically and satisfactorily by untying the Gordian knot, they cut it through, by declaring that Nirvana meant *absolute annihilation* . . . The world of to-day, in its mad career towards the unknown—which it is too ready to confound with the unknowable, whenever the problem eludes the grasp of the physicist—. . . has now become a vast arena—a true valley of discord and of eternal strife—a necropolis, wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That soul becomes with every new generation more paralyzed and atrophied . . . The Book of Dzyan (or “Dzan”) is utterly unknown to our Philologists, or at any rate was never heard of by them under its present name . . . The body of the doctrines given is found scattered throughout hundreds and thousands of Sanskrit MSS., some already translated—disfigured in their interpretations, as usual—others still awaiting their turn . . . A few new facts (*new* to the profane Orientalist, only) and passages quoted from the Commentaries will be found difficult to trace. Several of the teachings, also, have hitherto been transmitted orally; yet even these are in every instance hinted at in the almost countless volumes of Brahminical, Chinese and Tibetan temple literature.

However it may be . . . one fact is certain. The members of several esoteric schools—the seat of which is beyond the Himālayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, besides South America—claim to have in their possession the *sum total* of sacred and philosophical works in MSS., and type; all the works, in fact, that have ever been written, in whatever language or characters, since the art of writing began. . . . It has been claimed in all ages that ever since the destruction of the Alexandrian Library (see *Isis Unveiled*, Vol. II, p. 27), every work of a character that might have led the profane to the ultimate discovery and comprehension of some of the mysteries of the Secret Science, was, owing to the combined efforts of the members of the Brotherhoods, diligently searched for . . .

It is maintained, furthermore, that every sacred book of that kind, whose text was not sufficiently veiled in symbolism, or which had any direct references to the ancient mysteries, after having been carefully copied in cryptographic characters, such as to defy the art of the best and cleverest palæographer, was also destroyed to the last copy.¹

H. P. B. then goes on to point out that the collective researches of the Orientalists have led them to the conclusion that an immense number of MSS. "*known to have existed, are now to be found no more.* They have disappeared without leaving the slightest trace behind them." Moreover, most of these vanished works "contained the true keys to works still extant, and *entirely incomprehensible . . . without those additional volumes of commentaries and explanations.*"

Turning now to the oldest Aryan literature, the Rig-Veda, the student will find . . . that, although the Rig-Veda contains only "about 10,580 verses, or 1,028 hymns," in spite of the Brahmanas and the mass of glosses and commentaries, it is not understood correctly to this day. Why is this so? Evidently because the Brahmanas. . . . *themselves require a key*, which the Orientalists have failed to secure.

What do scholars say of Buddhist literature? Have they got it in its completeness? Assuredly not. Notwithstanding the 325 volumes of the Kanjur and the Tanjur of the Northern Buddhists . . . nothing, in truth, is known

¹ Elsewhere the reason is given for what may appear, particularly to the Western world, such an extraordinary proceeding. H. P. B. says:—" . . . no one, not even the greatest living adept, would be permitted to, or could—even if he would—give out promiscuously, to a mocking, unbelieving world, that which has been so effectually concealed from it for long æons and ages." Yet, although "a few fundamental truths from the Secret Doctrine" are now being given in these volumes, "that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees. . . ."

of Lamaism. Yet, the sacred canon of the Southern Church is said to contain . . . five or six times the amount of the matter contained in the Bible . . . Moreover, according to a tradition preserved by the Buddhist schools, both of the South and of the North, the sacred Buddhist Canon comprises originally 80,000 or 84,000 tracts, *but most of them were lost*, so that there remained but 6,000 (Professor Max Müller) . . . "Lost," as usual, for Europeans. But who can be quite sure that they are likewise lost for Buddhists and Brahmins ?

It is well ascertained that Buddhist Arhats began their religious exodus, for the purpose of propagating the new faith beyond Kashmir and the Himálayas, as early as the year 300 before our era (Lassen and General Cunningham), and reached China in the year 61 A.D. (Rev. T. Edkins), when Kashyapa, at the invitation of the Emperor Ming-Ti, went there to acquaint the "Son of Heaven" with the tenets of Buddhism. . . .

Learned writers . . . have insisted for the last century or so that there must have been "fragments of a primeval revelation, granted to the ancestors of the whole race of mankind." . . . This is what all the Eastern Initiates and Pundits have been proclaiming to the world from time to time. While a prominent Cingalese priest assured the writer that it was well known that the most important Buddhist tracts belonging to the sacred canon were stored away in *countries and places inaccessible to the European Pundits*, the late Swami Dayanand Sarasvati, the greatest Sanskritist of his day in India, assured some members of the Theosophical Society of the same fact with regard to ancient Brahmanical works . . .

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this

day in the secret crypts of libraries belonging to the Occult Fraternity . . . The Occultists assert that all these exist, safe from Western spoliating hands, to re-appear in some more enlightened age . . . [the] policy [of the Initiates] was not dictated by selfishness, or any desire to monopolise the life-giving sacred lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because to impart to the unprepared multitude secrets of such tremendous importance, was equivalent to giving a child a lighted candle in a powder magazine.

That the West is "unprepared" to be trusted with the "secrets" which would impart dangerous knowledge and powers, is amply demonstrated by the appalling nature of the uses to which scientific discoveries are liable to be put by a generation which divorces "science" from morality and ethics (as do the majority of scientists themselves), a generation which knows no law but the gratification of its own desires and ambitions. Further on H. P. B. speaks of "Westerns" being "protected . . . by their very blindness and ignorant materialistic disbelief in the occult," adding that "a clue which would . . . have been very real in the early centuries of the Christian era [could not be given] to people fully convinced of the reality of occultism, [but] entering a cycle of degradation which made them ripe for abuse of occult powers and sorcery of the worst description." In reply to a question: Is the Secret Doctrine a "new religion?" H. P. B. replies:—

By no means; it is not a *religion*, nor is its philosophy *new*; for, as already stated, it is as old as thinking man. Its tenets are not now published for the first time, but have been cautiously given out to, and taught by, more than one European Initiate—especially by the late Ragon . . . That which is given in these volumes is selected from *oral*, as much as from written, teachings. This first instalment

of the esoteric doctrines is based upon Stanzas, which are the records of a people unknown to ethnology ; it is claimed that they are written in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted ; they are said to emanate from a source (Occultism) repudiated by science ; and, finally, they are offered through an agency, incessantly discredited before the world by all those who hate unwelcome truths . . . These teachings . . . will be derided and rejected *a priori* in this century (the 19th) ; but only in this one. For in the twentieth century of our era scholars will begin to recognise that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined ; and finally, that its teachings antedate the Vedas . . . ¹

In century the twentieth some disciple.² . . . may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a science called *Gupta-Vidya* ; and that . . . the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found . . . The SECRET DOCTRINE is not treatise, or a series of vague theories, but contains all that can be given out of the world in this century . . . As real Occultism had been prevalent among the mystics during the centuries that preceded our era, so Magic, or rather Sorcery, with its Occult Arts [*cf.* "Occultism and the Occult Arts," by H. P. Blavatsky] followed the beginning of Christianity . . .

The reader is asked to give all his attention to that millennium which divided the pre-Christian and the post-

¹ This is no pretension to *prophecy*, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. . . . The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far.

² H. P. B. says elsewhere that the next messenger will be sent out in 1975, the last quarter of every century being the time chosen for such efforts.

Christian periods, by the year ONE of the Nativity. This event—whether historically correct or not—has nevertheless been made to serve as a signal for the erection of manifold bulwarks against any possible return of, or even a glimpse into, the hated religions of the Past; hated and *dreaded*—because throwing such a vivid light on the new and intentionally veiled interpretation of what is now known as the “New Dispensation.”

Verily, the fiendish spirits of fanaticism, of early and mediæval Christianity and of Islam, have from the first loved to dwell in darkness and ignorance. . . Both creeds have won their proselytes at the point of the sword; both have built their churches on *heaven-kissing hecatombs of human victims*.

Over the gateway of Century I of our era, the ominous words “the KARMA OF ISRAEL” fatally glowed. Over the portals of our own, the future seer may discover other words, that will point to the Karma for cunningly made-up HISTORY, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition.

A “very old book” is then referred to, which H. P. B. says she first mentioned in *Isis Unveiled* (1877). From this “one small parent volume” were derived the Chaldean *Book of Numbers*, the book of Shu-king, China’s primitive Bible, the *Siprah Dzeniouta* and “even the *Sepher Jezirah*”; the sacred volumes of the Egyptian Thoth-Hermes, the Puranas in India, etc. Tradition says this one small volume was “taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in *Central Asia* [Italics mine.—A. L. C.], at the very beginning of the 5th (our) race.” This “5th race” is the *Aryan*, our present “parent stock,” as all who have studied the S. D. will know. “The old book,” continues

H. P. B., "having described Cosmic Evolution and explained the origin of everything on earth, including physical man, after giving the true history of the races from the *First* down to the Fifth (our) race, goes no further. It stops short at the beginning of the *Kali Yuga*, just 4969 years ago, [from 1888] at the death of Krishna, the bright 'sun-god,' the once living hero and reformer."

But there exists another book. None of its possessors regard it as very ancient, as it was born with, and is only as old as the Black Age, namely, about 5,000 years. In about nine years hence [*i.e.*, about 1898] the first cycle of the first five millenniums, that began with the great cycle of the Kali Yuga, will end. And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races. Volume II of the Prophecies is nearly ready, having been in preparation since the time of Buddha's grand successor, Sankaracharya.

It is further said that the last turning-point in the supreme struggle which "ended in the [Western world] throttling the old religions in favour of the new one, built on their bodies," was the days of Constantine.

Yet there remains enough, even among . . . mutilated records. . . [to prove] the actual existence of a Parent Doctrine. . . [that] the now *Secret* Wisdom was once the one fountain head . . . at which were fed all the streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the æons of time gone by, unobscured by the hand of bigotry and fanaticism.

H. P. B. then goes on to say that this is why she has found it so difficult adequately to explain the facts given (by the Masters it must be remembered) from "the hoariest Past"—without citing evidence from the *historical* period. Hence the apparent "lack of method and system" in the arrangement of these volumes:—
 " *The Initiates of 1888* would indeed remain incomprehensible and ever a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history. . . . Thus only could it be shown . . . that knowledge of the Occult and the powers it confers on man, are not altogether fictions, but that they are as old as the world itself." Finally, in concluding this very long Introductory, she says that in sending the Book out into a cold and unbelieving world, she can but repeat, to the readers of *The Secret Doctrine*, what she has stated all along, and which she now clothes in the words of Montaigne:—
 "Gentlemen, 'I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM.'"

CHAPTER XII.

Main Tenets of the Secret Doctrine.

TO attempt to deal at all adequately with the actual teachings of an epoch-making work like *The Secret Doctrine*, would be out of the question in so small a book as this. I shall therefore have to content myself with bringing forward a few salient points of the Esoteric Teachings, incidentally demonstrating that they are at the root of the older Eastern religions and philosophies. I say Eastern because, owing to the phenomenal and soul-killing development in the West of the purely personal aspect of man (see *ante*, p. 45) which inevitably leads to the anthropomorphic conception of "creation," the true *spiritual* side of Man and Nature (or rather, Man *in* Nature) has become for it a sealed book. Western "civilised" humanity has stifled that Principle in its own nature which alone can grasp the eternal verities (cf. "Ye cannot serve God and Mammon" which, correctly understood, means exactly this), and apply them to the solving of the problems of life. (See the Maha Chohan's Letter, Chap. IV.)

In Vol. I., S. D., page 9,¹ H. P. B. writes :—"It is not the One, Unknown ever-present God in Nature, or Nature *in abscondito* that is rejected [by Occult science], but the God of human dogma and his *humanized* 'Word.' In his infinite conceit and inherent pride and vanity,

¹ The references I give are all to the First Edition of the S. D. I do not recognise Mrs. Besant's corrupted version which she calls the "Third and Revised Edition" issued after H. P. B.'s death, and which contains many thousands of quite unnecessary and unjustifiable corrections and alterations.

man shaped it himself with his sacrilegious hand out of the material he found in his own small brain-fabric, and forced it upon mankind as a direct revelation from the one unrevealed SPACE." In Vol. I. (p. 342) it is said : "SPACE . . . is, in reality, the container and *the body of the Universe* with its seven principles. It is a body of limitless extent, whose PRINCIPLES, in Occult phraseology—each being in its turn a septenary—manifest in our phenomenal world only the grossest fabric of their sub-divisions." And the *Occult Catechism* contains the following questions and answers, further elucidating the same teaching (*ibid* p. 11) :

What is it that ever is ?

Space, the eternal Anupadaka [parentless].

What is it that is ever coming and going ?

The Great Breath . . . that which ever is, is one, that which ever was is one, that which is ever being and becoming is also one ; and this is Space.

Lift thy head, oh Lanoo, [disciple] ; dost thou see one, or countless lights above thee, burning in the dark midnight sky ?

I see one Flame, oh Gurudeva [Divine Teacher]. I see countless undetached sparks shining in it.

Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in any wise from the light that shines in thy Brother-men ?

It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, " Thy Soul and My Soul."

This most fundamental teaching of the Wisdom-Religion, the *Oneness of man with the Universe*, is the

outstanding feature of every ancient philosophy. In Vol. I, (p. 380, note), H. P. B. quotes M. Emile Burnouf, who has, she says, "seized this idea perfectly." He states that "Brahmâ [the Hindu Creator, the active aspect of Deity] having evolved himself from the soul of the world [Brahma *neuter*], once separated from the first cause, he evaporates with, and emanates all nature out of himself. He does not stand above it, but is mixed up with it; Brahmâ and the Universe form one Being, each particle of which is in its essence Brahmâ himself, who proceeded out of himself." Therefore, in the logical working-out of this teaching, the *result* is clearly seen to be the evolution of those whom we call Masters of Wisdom. It is not only a possibility, but an *indispensable* corollary; for it follows that, if a man should pursue the path of *self-knowledge* long enough (through many lives), complying with all the rules and providing all the conditions—"living the life," in short—he must ultimately achieve union with the Divinity *within himself*, and so become himself divine. At the base of his own nature he will find—GOD. "THAT *thou art*" say the Upanishads, over and over again, in many different forms:

Whoso seeth all things in that Self, and Self in everything from that he'll no more hide.

Who knoweth that all things are self; for him what grief existeth, what delusion, when he gazeth on the Oneness?

Ishopanishad.

Him hard to behold, occultly pervading, placed down in the heart, in the Cave [of the heart] hid; ancient—by means of the practice of supreme at-one-ment. on God the wise dwelling, joy and grief he abandons.

Unborn, eternal, everlasting, this Ancient; unslain he remains though the body be slain.

Smaller than small [yet] greater than great, in the heart of this creature [Man] the Self doth repose.

Kathopanishad.

In whom heaven, earth and interspace are woven, mind and all lives, Him and Him only know to be the Self. Away with other creeds ; He is the bridge to the immortal.

Life sure is He who flames through all Creation. . . This Self is to be reached by truth alone, [and] meditation, by knowledge pure, and constant discipline.

Mundakopanishad.

Of that Brahman supreme it hath also been sung ; in Him is the three [the Logos, the individual soul, and the universe] ; He too is the ultimate base, beyond all decay.

As oil in seeds, butter in cream, water in springs, and in the fire-sticks fire, so is the Self found in the self [by him] who seeks for Him with truth and meditation.

The Self pervading all, as butter milk pervades, in meditation and self-knowledge rooted, that Brahman, theme sublime of sacred teaching.

Surely is He the guardian of this world as long as time shall last, the lord of all, in every creature hid. . . Thus knowing Him, one cuts the bonds of death.

His form stands not within the vision's field,—with eye no man beholds Him. Him standing in the heart ; by heart, by mind, thus they who know immortal they become

. . . the wise who gaze on Him within their self enthroned, theirs and not others', is the bliss which aye endures.

Shvetâshvataropanishad.

I have given more extracts from this last Upanishad, because the " Path " to immortality is so clearly indicated in these sublime sentences—for those that have " ears to hear." The distinctions drawn therein between the Self and the self should not be overlooked (I should add that I quote throughout from the translation by G. R. S. Mead and J. C. Chattopâdhyâya).

Turning next to the Buddhist scriptures, we find the same idea beautifully expressed by Āryasangha, the Founder of the *first* Yogâchârya School¹:

That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor dead Form. . . [this] Life-Light streameth downward through the stair of the seven worlds, the stair of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not.

As is said in Vol. I. (p. 177): "Everything in the Universe follows analogy, 'as above, so below'; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane." Flowing from this sublime and soul-satisfying tenet is the natural corollary, taught by the Esoteric Philosophy, that "everything lives and is conscious"—but it does not teach that all life and consciousness are similar to those of human or even animal beings. Moreover, the distinction between consciousness *per se* and *self*-consciousness must be drawn, the latter being man's special heritage, the "I am I" faculty of cognition. The former is "the 'Absolute Consciousness' which is 'behind' phenomena,

¹ This Āryasangha, "an Arhat, and a direct disciple of Gautama, the Buddha," must not be confounded, says H. P. B. in the *Theosophical Glossary*, with "that personage of the same name, who is said to have lived in Ayodhya (Oude) about the fifth or sixth century of our era, and taught Tantrika worship in addition to the Yogâchârya system." . . . his works, full of Tantra worship, ritualism and tenets followed now considerably by the red-cap sects in Sikkim, Bhutan and Little Tibet (Ladakh, etc.), cannot be the same as the lofty system of the early Yogâchârya school of pure Buddhism, which is neither Northern nor Southern but absolutely esoteric.

and which is only termed *unconsciousness* [*e.g.*, by such philosophers as Hegel] in the absence of any element of personality." It therefore necessarily transcends human conception, for we are unable to form any concepts save in terms of empirical phenomena ; and are powerless from the very constitution of our being to " raise the veil that shrouds the majesty of the Absolute." None the less must that Absolute be postulated, for any reasonable explanation of existence. Yet, as is most clearly stated in Vol. I. (pp. 279-10-11), the Ancient Wisdom is in no sense atheistic ; on the contrary :

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

(2) " It admits a Logos or a collective ' Creator ' of the Universe ; a *Demi-urgos*—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 [Divine Mind], and the constructive labour was left to the Hosts of intelligent Powers and Forces . . .

(4) " Matter is *Eternal*. It is the *Upadhi* (the physical basis) for the one infinite Universal Mind to build thereon its ideations. Therefore, the Esotericists maintain that there is no inorganic or *dead* matter in nature, the distinction between the two made by Science being as unfounded as it is arbitrary and devoid of reason . . .

(5) " The Universe was evolved out of its ideal plan, upheld through Eternity in the unconsciousness of that which the Vedantins call Parabrahm." . . .

There are, further, two important Laws taught by the Wisdom-Religion, which practically cover the whole field of human evolution, both visible and invisible.

These are generally known as the Laws of Karma, and Re-birth (or Reincarnation) respectively. In Vol. I. (pp. 642-3), we shall find the following comprehensive definition of Karma :

“ In the West, since Pagan Wisdom has been repudiated as having grown from and been developed by the dark powers supposed to be at constant war and in opposition to the little tribal Jehovah—the full and awful significance of the Greek NEMESIS (or Karma) has been entirely forgotten....while the dreaded goddess is absolute and immutable as a Principle, it is we ourselves—nations and individuals—who propel her to action and give the impulse to its direction. KARMA-NEMESIS is the creator of nations and mortals, but once created it is they who make of her either a fury or an avenging Angel. . . . Unwise they, who believe that the goddess may be propitiated by whatever sacrifices and prayers,¹ or have her wheel diverted from the path it has once taken There is no return from the paths she cycles over ; yet these paths are of our own making, for it is we, collectively or individually, who prepare them. Karma-Nemesis is the synonym of PROVIDENCE, minus *design*, goodness, and every other *Finite* attribute and qualification, so unphilosophically attributed to the latter. An Occultist or a philosopher will not speak of the goodness or cruelty of Providence ; but identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this as in future lives ; and that it punishes the Evil-doer—aye, even to his seventh re-birth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of Harmony, has not been finally readjusted. For the only decree of Karma—an eternal and immutable

¹ In the Quatrains of Omar Khayyam, the Astronomer-Poet of Persia, we find precisely the same idea :—

The Moving Finger writes and having writ, moves on
 Nor all your Piety nor Wit
 Can lure it back to cancel half a line
 Nor all your tears wash out a word of it.

decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends or—break them.”¹

Equally clear is the definition of the Law of Re-birth (given in Vol. II, p. 420) which, as H. P. B. states elsewhere “was believed in by Jesus and the Apostles, as by all men in those days, but denied now by the Christians . . . The putting on of flesh periodically by the soul, or the Ego, was a universal belief.” (*Theosophical Glossary*) :

“Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the

¹ In *The Voice of the Silence* H. P. B. gives the specifically ethical side of this teaching: “Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E’en wasted smoke remains not traceless. ‘A harsh word uttered in past lives is not destroyed, but ever comes again.’ The pepper plant will not give birth to roses, nor the sweet jasmine’s silver star to thorn or thistle turn.

“Thou canst create this ‘day’ thy chances for thy ‘morrow’ [*i.e.* the following re-birth or re-incarnation.]. In the ‘Great Journey’ [or the whole complete cycles of existences], causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.”

I should warn my readers against Mrs. Besant’s edition of *The Voice of the Silence*. She has not only altered it in many minor respects, but actually *omitted* two or three vital passages. I go more fully into the most heinous of these omissions in my pamphlet:—*H. P. Blavatsky: A Great Betrayal*.

whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation, in his turn, of the Othello of a still earlier preceding night ; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the spiritual 'eye' in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality. . . "

Kapila, the author of the Sankhya philosophy, believed that " All souls have a subtle vehicle, image of the body, which carries the passive soul from one material dwelling to another ; " and Herodotus tells his readers that the Egyptians " are the earliest who have spoken of this doctrine, according to which the soul is immortal, and after the destruction of the body, *enters into a newly born being.*"

According to *The Secret Doctrine*, there is a triple evolutionary scheme in Nature " for the formation of the three periodical Upadhis ; or rather three schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or Spiritual), the Intellectual, and the Physical evolutions : These three are the finite aspects, or the reflections on the field of Cosmic Illusion, of ATMA, the seventh, the ONE REALITY " (Vol. I., p. 181).

To put it shortly : In man three streams of evolution meet ; for in this Universe MAN is the central fact of existence.¹

¹ "Each of these three systems has its own laws, and is ruled and guided by different sets of the highest....'Logoi'. Each is represented in the constitution of man, the Microcosm of the great Macrocosm ; and it is the union of these three streams in him which makes him the complex being he now is." (Vol. I., p. 181.)

“ Every ‘ spirit ’ so-called is either a *disembodied or a future man*. As from the highest Archangel (Dhyan Chohan) down to the last conscious ‘ Builder ’ (the inferior class of Spiritual Entities), all such are *men*, having lived æons ago, in other Manvantaras, on this or other Spheres ; so the inferior, semi-intelligent and non-intelligent Elementals—are all *future men*. . . The whole order of nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces. . . Three distinct representatives of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy ; The PRE-EXISTING (evolved from) the EVER-EXISTING ; and the PHENOMENAL—the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern.¹ The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands ; and men and things are thus but the reflections, *on* the white field, of the realities *behind* the snares of *Mahamaya*, or the Great Illusion. (*Ibid.* 277.)

To sum up :

(1) “ The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system. . . .

(2) “ The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause. . . . It

¹ Compare Omar’s

We are no other than a moving row
Of Magic Shadow-shapes that come and go
Round with the Sun-illumin’d Lantern held
In Midnight by the Master of the Show.

is called 'Substance-Principle,' for it becomes 'substance' on the plane of the manifested Universe, an illusion, while it remains a 'principle' in the beginningless and endless abstract, visible and invisible SPACE. It is omnipresent Reality; impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the system. It is latent in every atom in the Universe, and is the Universe itself.

(3) "The Universe is the periodical manifestation of this unknown Absolute Essence . . . [which] cannot be identified with a *being* of any kind, that can be conceived by the human intellect. It is best described as neither spirit nor matter, but both . . .

(4) "The Universe is called, with everything in it, MAYA [Illusion], because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

(5) "Everything in the Universe, throughout all its Kingdoms, is CONSCIOUS: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs—which we can recognise—of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either 'dead' or 'blind' matter, as there is no 'Blind' or 'Unconscious' Law. These find no place in the conceptions of Occult philosophy

(6) "The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man—the microcosm and miniature

copy of the macrocosm—is the living witness to this Universal Law and to the mode of its action . . . The whole Kosmos is guided, controlled, and animated by an almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who. . . are ‘messengers’ in the sense only that they are the Agents of Karmic and Cosmic Laws . . .” (Vol. I., pp. 272-3-4)

“There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual that mankind will become freed from its false gods, and find itself finally—SELF-REDEEMED.” (Vol. II., p. 420).

CHAPTER XIII.

The Moral Law and the "Great Sacrifice."

IT will have been seen that the teachings given out in the S. D. which deal with Evolution are absolutely comprehensive and far-reaching, transcending anything as yet known to or admitted by modern science, which but re-discovers and re-labels facts well known to the ancients in a more completely correlated and connected form. For they worked in conformity with what was to them a *known* fact, the essential Unity of Man and Nature, and the consequent universality of the reign of that Law in all departments of human activity.¹ Therefore, if we grant the truth of the foregoing hypotheses, it must follow that man is in intimate connection *in his own "body, parts and passions,"* with all departments of Nature—moral, psychical, and physical. Could he but find the Key to the *practical* knowledge of this, such knowledge would make of him "a god". For the *trained Will* of man is a creative force of the most magic potency. This is precisely the teaching of the Guardians of the Esoteric Wisdom, and is the true cause of Their withholding that Key from the mankind of to-day. As H. P. B. says in the Introductory to Vol. I, S. D. :—
"The danger is this ; Doctrines such as the planetary

¹ Sir J. C. Bose, the great Bengal Scientist, says : "India through her habit of mind is peculiarly fitted to realise the idea of Unity, and to see in the phenomenal world an orderly universe. . . Her great thinkers, the Rishis, always stood for freedom of intellect . . . for to them knowledge and religion are one." Compare this with H. P. B.'s statement concerning the Aryan heritage of Devotion (S. D. I. 210) quoted *post* p. 112.

chain, or the seven races (elaborated in Vol. II), at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane [of consciousness] a planet, and a race ; and the human principles are, on every plane, correlated to seven-fold occult forces—those of the higher planes being of tremendous power. So that any septenary division at once gives a clue to tremendous occult powers, *the abuse of which would cause incalculable evil to humanity.*" (Italics are mine).

Therefore, it is not the Masters of Wisdom, the "Masters of Compassion," Who will be the ones to grant the Key of the ancient MYSTERIES—now in Their safe keeping—to a world "whose god is gold and their religion the pursuit of wealth" : (*Richard Wagner's Prose Works*). For this is the Kali Yuga, the Black or Iron Age ; and are not Coal and Iron two of the most important essentials of modern materialistic civilization ?

How could such a sense-bound generation grasp one of the most important tenets of the Esoteric Teachings, clearly given out as the "Heart Doctrine" by H. P. B. in the *Voice of the Silence* (*The Two Paths*, verse 2, note.¹) It is this : That "the 'heart' of the Universe is Love"—love so divine and impersonal as but faintly to be comprehended by finite minds. In the *Voice of the Silence* this Soul is identified with Alaya, which is Compassion.

¹ "The two schools of Buddha's doctrine, the Esoteric and the Exoteric are respectively called the 'Heart' and the 'Eye' Doctrine. The *Bodhidharma* (Wisdom-Religion) called them in China—whence the names reached Tibet—the *Tsung-men* (Esoteric) and *Kiau-men* (Exoteric) school. The former is so named, because it is the teaching which emanated from Gautama Buddha's *heart*, whereas the 'Eye' Doctrine was the work of his head or brain. The 'Heart Doctrine' is also called the 'seal of truth' or the 'true seal,' a symbol found on the heading of almost all Esoteric works."

Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE.¹

And in *The Secret Doctrine* (Vol. I, pp. 48, 49) it is said :

Alaya is literally the "Soul of the World" . . . the "Over-Soul" of Emerson . . . But what is the belief of the inner Esoteric schools . . . What are the doctrines taught on this subject by the Esoteric "Buddhists"? With them "Alaya" has a double and even a triple meaning . . . In the Yogâchârya system of the contemplative Mahayâna school, Alaya is both the Universal Soul (*Anima Mundi*) and *the Self of a progressed Adept* [Italics mine. See above quotations from the *Voice* for a fuller explanation.—A. L. C.] "He who is strong in the Yoga can introduce at will his Alaya by means of meditation into the true Nature of Existence." The "Alaya has an absolute eternal existence," says Aryasanga. . . .

A point to which I wish to draw particular attention in this connection is the fact that we have here the *scientific reasons* for the *Practice of Brotherhood*, in the law of the essential One-ness of Man and Nature. For the tenet of Universal Brotherhood proclaims that behind the veil of flesh and matter the *souls* of men are indissolubly united in a basic consciousness, which is "Alaya's SELF" . . . the Law of Love eternal. To work in perfect harmony with this law is to become

¹ This "compassion" must not be regarded in the same light as "God, the divine love" of the Theists. Compassion stands here as an abstract impersonal law, whose nature, being absolute Harmony, is thrown into confusion by discord, suffering, and sin.

divine ; the " God within " *knows no other law*, responds to no other appeal, for *It is that law*.

The whole of our Western civilisation, on the other hand, is built upon its direct antithesis. This is the real and logical cause of the suffering, pain, and misery, the confusion and disturbance prevailing everywhere, which are the almost universal conditions of man's life in the present age (see the Maha Chohan's Letter in Chapter IV). Modern science shows us the inexorable nature of Law in its action on and in matter, but fails to apply it to the world of man's inner being. The cruel and deadly inventions used in the Great War are the work of those scientists who, deterred by no moral scruples, provide for good and bad alike contrivances which, instead of killing outright, inflict untold and lifelong suffering. How different the ancient Indian point of view was is shown in the long letter of protest against the attitude of Mr. A. O. Hume, who declared it was " a *sin* " for the Masters " not to communicate to the world all the knowledge They possess." This letter was written by the Hindu members of the Berhampore T. S. to the *Theosophist* (Supplement for November, 1882). " What has been the result of this European standard of judgment ? " they ask :—

How is power being utilised in every department or branch of physical knowledge ? A glance at history will show us that the energy of the civilised world is mainly directed to perfecting and multiplying of weapons for the destruction of human life on the one hand, and on the other to the creation and multiplication of human needs and their gratification . . . In this respect there is an enormous difference between the ancient Indian and the modern Western civilisation and improvements. The object of the first was to ward off untimely death, to reduce the sum of human slaughter—with the view of avoiding future suffering—and

to reduce human needs to the narrowest limits possible . . . And still, modern civilisation is daily encouraging every way and means for a still greater sacrifice of human life, without for a moment giving a thought to the enormity of the sin and crime . . . Built as the whole fabric is on the foundation of egotism and self-interest, it cannot be otherwise. If, on the contrary, the basis were self-denial, then the very groove of thinking would have been different . . . There have been instances of Englishmen and Europeans rising to high adeptship. *There is even one now*, to our certain knowledge, in Tibet. How is it that even they—notwithstanding their Western training and education—after having conquered their innate dislike of subordinating their will to that of their GURUS, and reaching the same powers—how is it that even they, those Europeans, do not give out to their countrymen even so much, or so little, as our Asiatic ADEPTS?

Indeed that *moral* law which governs the reticence of the Masters of Wisdom is expressly excluded by our modern scientists, otherwise they would not put dangerous discoveries into unworthy hands. "Nature" knows no such separation or distinction. Violate her laws, and the penalty must be paid "to the uttermost farthing." Man is now paying, and paying heavily, for long and persistent violation of the most fundamental law of the Universe; for attempting to segregate for his own particular use—as in the case of individuals, families, nations, and even races—that which cannot be thus appropriated without violating the *Law of Compassion*, of Harmony. This Law being abstract and impersonal, acts automatically, and without that element of caprice and variableness which is characteristic of all the anthropomorphic, man-made gods (*e.g.*, Jehovah and Allah), and of the activities attributed to them by their devotees. Every nation *known to history* has perished because of its failure to perceive, and to act in conformity with, this great Law. Such may rise—and have risen—to the

greatest and seemingly most glorious heights of material civilisation ; but their " house " not being builded on the " rock " of " Alaya's SELF," they have gone down, many of them perishing utterly without leaving a trace behind. Only a *spiritual* civilisation can endure. In Ages past—far back in the Night of Time—such did exist, and *they still endure* (for they cannot perish), unseen of man as he is now constituted ; but they will emerge once again " in the fullness of time," and when the hour for their reappearance strikes.

H. P. B.'s great love for India led her to work whole-heartedly in the effort to pave the way for the eventual return of those far-off-days—the ages of India's ancient glory—when her great Rishis came freely among the people guiding and teaching them. It will also have been seen that the Trans-Himâlayan Brotherhood, who sent her forth and ordered her to form the Society subsequently known as the T. S., had this end in view. For the Aryan Soul, is capable, *as no other*, of grasping the sublime conceptions given out by the Masters of Wisdom. That priceless Aryan heritage is thus described :—

When moved by the law of Evolution, the Lords of Wisdom infused into Man the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators . . . DEVOTION arose out of that feeling, and became the first and foremost motor in his nature ; for it is the only one which is natural in our heart, which is innate in us . . . It (still) lives undeniably, and has settled in all its ineradicable strength and power in the Asiatic Aryan heart from the Third Race direct through its first 'mind-born' sons—the fruits of *Kriyasakti*.—(*The Secret Doctrine*, Vol. I, pp. 210-11).

Moreover, H. P. B. says (S. D. I, 311) :—" It is maintained that INDIA (not in its present limits, but

including its ancient boundaries) is the only country in the world which still has among her sons Adepts who have . . . the key to the entire system (of the sacred Wisdom Science)." These "ancient boundaries" included of course Tibet, where the Masters of Wisdom lived when H. P. B. was with us ; but she once told us that They were preparing to move even further away from the ever-encroaching foot of the Western "invader" with his materialistic civilisation.

The attitude of Modern Science towards *The Secret Doctrine* has hitherto been to treat it as quite unworthy of serious consideration, although more than one eminent scientist has not scrupled to make use of its teachings without acknowledgment ; just as the Royal Society refused the great Indian scientist Sir J. C. Bose recognition for twenty years, while one of his opponents in that august body actually tried to claim one of his discoveries. Even the S. P. R., while professing to investigate comparatively trivial phenomena (see Chapter VI.), absolutely ignored the very real and great phenomenon presented by the *manner* in which H. P. B. wrote her extraordinary works. Why ? One can only surmise that it was because they could not explain away such testimony as that of Mr. Mead, Dr. Keightley, and all who lived with her and witnessed the daily miracle. They wished to prove her a fraud, and therefore carefully avoided the mass of evidence of a far higher character on the other side ; just as they suppressed the evidence of the handwriting expert in H. P. B.'s favour. Yet they have allowed that disgraceful Report to stand as the final and still generally accepted verdict on one of the greatest minds of the last or any other century. They have never made the smallest attempt to re-open the whole question on a larger and fairer basis, including a dispassionate enquiry by competent judges into her works,

not only as literary phenomena unique in history, but also regarding the nature of their contents as serious contributions to comparative religion, philosophy, and science. But there is worse than this; for to this very day I find, in the publications of the S. P. R., advertisements and official recommendations of such vile attacks as that of Solovyoff, who became her bitter enemy because she would not accept him as a *Chela* and give him teaching he was unfit to receive.

In the field of psychical research alone the latest discoveries all confirm the explanations given by H. P. B. as far back as 1874, when she began her work in America by dealing with Spiritualistic phenomena. The general tendency is now to repudiate, as did H. P. B., the crude and unscientific Spiritualistic theory, and recognise that the will and imagination both of the medium and those present play a very large part in the production of the phenomena. But the S. P. R. will never give her the credit for what has taken them and others fifty years more to verify for themselves. Their failure to redress the great wrong done in 1885 to a noble character, and the movement she created for the betterment of mankind, will earn for them the just condemnation of a more impartial and clear-sighted generation.

It should here be added that H. P. B. wrote a great many valuable articles, not only in the *Theosophist* and *Lucifer*, which she founded and edited, but also in the organ of the American Section, the *Path*, edited by Mr. W. Q. Judge. Many of these articles contain important occult teaching which ought to be collected and published in book form.

Finally, in one of the noblest passages in the S. D., among many which bear the unmistakable impress of one or other of the Masters who helped H. P. B. to write it,

we read of “. . . A wondrous Being, called the ‘Initiator’ . . . as objective *man*, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the ‘Nameless One’ who has so many names, and yet whose names and whose very nature are unknown. He is *the* ‘Initiator,’ called the ‘GREAT SACRIFICE.’ For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross ; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post ? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven ? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few elect may profit by the GREAT SACRIFICE. It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind become, from the first awakening of human consciousness, the guides of early Humanity. It is through these ‘Sons of God’ that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge ;

and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars." (Vol. I, p. 208).

ADDENDUM.

AS I have very definitely taken up the position that the Theosophical Society was finally disrupted in 1894-5, I propose to review briefly the events which led up to this catastrophe ; for such indeed it was, since " a house divided against itself cannot stand."

At this distance of time it is generally supposed by the present generation that what is known as the Theosophical Society, of which Mrs. Besant is President, is identical with the " Theosophical Society or Universal Brotherhood " which was first fully organised by H. P. B., under the Masters' direction at Benares in 1879 (see Chapter II.) This would, of course, be true in the case of any ordinary association governed entirely by man-made regulations and considerations. But as is clearly shown in what I have already quoted concerning the causes of the failure of the T. S., *the exoteric Society was a mere vehicle for a great moral Principle*. It was that Principle for which we of the so-called " Judge faction " in England fought when Mrs. Besant violated it in her *Case against W. Q. Judge*. In thus causing a " split " in the society Mrs. Besant carried a majority of the European Section and most of the Indian, by the sheer force of her personality ; that is to say, they believed what she said, instead of judging the whole question on the principle of Brotherhood. The bulk of the very large American Section, built up by Mr. Judge since 1884, naturally followed him and largely for the same reason.

Mrs. Besant claimed that the portion of the T. S. she carried with her was the parent body. Technically and exoterically she was right, because the President and the majority of the Executive in India and England supported her. But if we follow the principles so clearly outlined by H. P. B. in her wonderful Letter of 1890 to the Indians about

the failure at Adyar in 1885, and again to the E. S. in England in 1888 about the continued failure of the T. S., it is obvious that the real body is not the exoteric organization, but is composed of *those who believe in her Masters and endeavour to put their teachings into practice* (see Chapters V. and VI.) This crisis was really as decisive a test of faith and principle as the one ten years previously at Adyar (see H. P. B.'s Letter, *ante* p. 43).

A great point was made, at the time, that the "charges" against Mr. Judge involved the question of belief in the existence of the Masters and that this must not be fixed on the T. S. as a dogma. Yet H. P. B. makes that belief the *essential* feature in the success or failure of the T. S. in dealing with the crisis at Adyar. She said she remained in England because there and in America she had found many who had the courage to avow that belief. But only four years later (1894) we find the very same test applied and the same mistake made. The T. S. without the "ideal of the Masters" was a body without a soul.

Here a most important distinction has once more to be made. H. P. B. had been withdrawn; and, as I have shown, without their chosen Agent the Masters could no longer give their direct aid and guidance. Nay more, the Agent's recall was the sign of the final failure of the T. S. as a body. Further, H. P. B. had left no specific directions for carrying on her occult function as Agent of the Masters and Outer Head of the E. S. The one most fitted for such a function was Mr. Judge whom, in 1888, she had described as "a *chela* of thirteen years standing," and as the "Antaskarana" (bridge, or link) between the American thought and the Trans-Himâlayan esoteric knowledge. But this, like her appointment of Mrs. Besant, in 1891, to be the "Recorder" of the I. G. teachings, could obviously apply only during H. P. B.'s life-time. That she made no provision (official) in the event of her death was due to the very important fact that, as she wrote the Indians, the Masters could have kept

her alive as long as they wished. There were still nine years to the end of the century, during which cyclic Law would permit the effort through her to be continued. Her death was, therefore, clearly no "accident," but was determined by the failure of the E. S. and the I. G. Had they not failed—as India had failed six years earlier—H. P. B. would have been kept alive at least until "the last hour of the term," viz. December 31st, 1899.

It is only after carefully considering and pondering over this matter for many years, and making a prolonged and careful study of everything H. P. B. wrote relating thereto, that I have come to the following absolutely clear and definite conclusion: While on the one hand, "belief in the ideal of the Masters" was declared by H. P. B. (letter of 1890) to be essential for the success of the T. S., on the other, I can find no warrant in anything she wrote, or said—in either E. S. or T. S.—for any assumption, after her death, that even the most advanced of her pupils was authorised or fitted to *succeed her as the Agent and mouthpiece of the Masters*. In other words, it is one thing to believe in Their existence and accept Their accredited and duly initiated Agent, H. P. B.—*through whom that belief was gained*—but it is quite another to assume that a Judge, an Annie Besant, or anyone else for that matter, was fitted either by training or by the possession of H. P. B.'s unique qualities, moral, psychic and physical, to take her place.

This assumption was, however, tacitly made by Mrs. Besant and Mr. Judge, supported by us—the E. S. Council—immediately after H. P. B.'s unexpected death. Mrs. Besant was then on her way back from a lecture tour in America, Mr. Judge was at once cabled for; and on their arrival in London a full meeting of the E. S. T. Council was held, on May 27th 1891. No directions for the carrying on of the School having been found among H. P. B.'s papers, *the Council*, after due deliberation, decided and recorded that "from henceforth with Annie Besant and William Q.

Judge rest the full charge and management of the School." These two, out of H. P. B.'s pupils, were selected by us in virtue of two appointments made by H. P. B. during her life-time : the one for Mr. Judge, made in 1888—when the school was founded—being, a very important office ; the other, a minor one—made on 1st April, 1891—appointing Mrs. Besant " Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings." It is clear that, as these " Teachings " were *given by H. P. B.*, Mrs. Besant's appointment as " Recorder " automatically ceased, on the Teacher's death. Both these appointments¹ obviously could refer to the holders of them only *during H. P. B.'s life-time* ; and the grave error they made—the initial one—lay in their speaking of themselves as *H. P. B.'s* " agents and representatives after her departure," in an " Address " issued by them, bearing date 27th May, 1891. In this they stated that the changes in the constitution of the " School " having been " made *by the joint Councils of the E. S. T.* [European and American]," they considered it their " duty " to issue this Address, which they both signed as " Outer Heads." Thus they definitely assumed H. P. B.'s office.

Neither I, nor any other member of the combined E. S. Councils realised at that time, not only that no-one could possibly succeed H. P. B. as the Outer Head of the E. S. T., but also that her death, totally unexpected—nine years before " the last hour of the term "—meant *the withdrawal of the Masters also*, because the Society They had founded through her had failed, *as such* (see *ante*, p. 26). The assumption, by Mrs. Besant and Mr. Judge, of the office of Outer Head in succession to H. P. B. was, therefore, the beginning of all the subsequent trouble. This error was one made practically, and in the first instance, *by Mr. Judge*, for he took up the

¹ The full text is given in my pamphlet, *H. P. Blavatsky : A Great Betrayal* in which I go more fully into this question. Mrs. Besant and Mr. Mead were Joint Secretaries of the I. G. before Mrs. Besant's appointment.

position, from the time he arrived in London, that *he could communicate directly with the Masters* ; and all of us—including Mrs. Besant—so accepted him—owing to his credentials as a *chela* of so many years standing (already mentioned), and his high personal character.

It is at this point that reference must be made to Mrs. Katherine Tingley—at that time a professional psychic and trance medium in New York ; for those of us who followed Mr. Judge in 1895, later discovered that about the time of H. P. B.'s death, or soon after (the exact date is not known to me), Mr. Judge came under the influence of this woman, who is possessed of considerable hypnotic and other dangerous powers. He had consulted her, in her capacity as a medium, which led eventually to her obtaining a complete hold over him, and also over Theosophical friends whom he introduced to her, and to their accepting her as a *Chela of the Masters* ; one for whom Mr. Judge believed he had been told to seek. She gave him " messages " purporting to be from Them, but subsequently I discovered that most—if not all—of those which he gave out as having been received by him had come " through " Mrs. Tingley. The whole history of this extraordinary delusion is a long and complicated one, some of it being contained in the E. S. documents in my possession.¹ There can, however, be little

¹ When I first met Mrs. Tingley she was known only to a few of Mr. Judge's intimates, but even they did not know the nature of the influence she exercised over him. He introduced me to her at the Boston Convention of 1895, a year before his death, as a very special and mysterious person. She was then the directing intelligence behind the scenes of all he did, culminating in the fatal division in the T. S. which was then decided on. On our return to New York he requested me to visit Mrs. Tingley and report to him everything she said. I was staying with Miss Katharine Hillard, the learned Theosophical writer, at the time, and she urged me not to go, telling me that Mrs. Tingley was a well-known public medium, and expressed surprise that Mr. Judge should consult a person of that description. But my faith in Mr. Judge, as an occultist who must know what he was doing, was then absolute ; so I disregarded her warning and went. Mrs. Tingley then told me, among other things, that Mr. Judge

doubt that she played a very large part through Mr. Judge, in the wrecking of the T. S., and that she had intended, and planned—probably, *from the first*—to obtain control of the American Section T. S., of which Mr. Judge was President when she first met him. She was completely successful, and on Mr. Judge's death in 1896, took his place as Outer Head of the E. S. T. in America. At first she was announced as a mysterious "fellow-*Chela*" of Mr. Judge, a sort of Lohengrin who was to remain unknown for a year. But she speedily emerged from her obscurity, organised a spectacular "Crusade around the world," and proclaimed herself the "Leader and Official Head" of the entire Judge T. S.

It was under Mrs. Tingley's influence that Mr. Judge began, after H. P. B.'s death, the campaign in favour of Western Occultism which culminated in the announcement, in an E. S. paper (written by Mr. Judge, but dictated by Mrs. Tingley) deposing Mrs. Besant, that a school for the Revival of the Mysteries would be established in America.¹ It did not take some of us very long to discover that Mrs. Tingley knew very little about Theosophy and nothing whatever about Occultism. We found that she was simply a clever opportunist, with a talent for organisation and showy activities on philanthropic and educational lines. She has established a successful colony at Point Loma, California ; but all the work requiring a knowledge of H. P. B.'s *Teachings* is being done by students who acquired their knowledge under H. P. B. and who followed Mr. Judge in 1895. Most of them were E. S. members and one, Dr. Herbert Coryn, was a member of H. P. B.'s Inner Group.²

was really the Master K. H. ; and Mr. Judge did not discourage this idea when I gave him my report of the interview. It was not until I had worked under Mrs. Tingley for some time that I was forced to come to the conclusions I have briefly stated in this Addendum.

¹ It is regrettable that this paper, headed "By Master's Direction," is still accepted as such by many, including the group at Los Angeles, California. See their Magazine *Theosophy*, September, 1922, p. 250, *et seq.*

² These old students are doing excellent work in publishing accurate reprints of H. P. B.'s books with all the references carefully checked,

In view of the unimpeachable facts concerning Mr. Judge and Mrs. Tingley it is to be deplored that there are groups of earnest Theosophists in America who endeavour to uphold the entirely indefensible theory that he was the occult equal of H. P. B. Some of them even go so far as to assert that he and she were sent out together by the Masters as Co-messengers! I need hardly add that this claim is not only impossible and untenable, but has no shadow of justification in fact. Mr. Judge began his occult career at the same time as Colonel Olcott, both becoming H. P. B.'s pledged pupils in 1874. Both men served well and faithfully during H. P. B.'s life-time, but as soon as she was withdrawn they both failed in different ways. In Mr. Judge's case his considerable knowledge of occultism rendered his easy deception by an ordinary professional psychic, devoid of real occult knowledge, the more surprising, for he was always warning students against the dangers of psychism. Such failures only serve to illustrate the enormous difficulties that beset the *chela's* path in the Kali Yuga, and the magnitude of Damodar's achievement in winning through. As H. P. B. clearly indicated in her Letter of 1890, he was the one full success in the whole history of the T. S.; and he was an Aryan, not a Westerner. The loss of Mr. Judge's occult judgment after his Teacher's death was nowhere more clearly shown than in his unquestioned acceptance of Mrs. Tingley's ignorant assertion that Western Occultism is the essence of all other systems; for H. P. B.

but none of her own writings tampered with. It is to be regretted that these reprints are prefaced by an account of the Theosophical Movement from Mrs. Tingley's point of view, which is of course inaccurate and misleading. However, this is easily removed; therefore, I recommend them to students in preference to Mrs. Besant's editions. My publishers inform me that there is a large and steadily increasing public demand for H. P. B.'s work, especially for *The Secret Doctrine*, but that they are unable to get supplies. The reason for this difficulty is that for years past Mrs. Besant has pushed her own and Mr. Leadbeater's books in preference to H. P. B.'s. For the nature of their contents see my pamphlet, *H. P. Blavatsky: A Great Betrayal*.

consistently taught and demonstrated that in the East and not in the West is the fountain head, as I have shown throughout this book. This was one of the radical departures from H. P. B.'s teachings made at that time as much by Mr. Judge as by Mrs. Besant.

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The portrait which forms the frontispiece to the present volume was taken in London in 1884 for Mrs. Laura Langford. H. P. B. gave me a copy, but it has never before been published to my knowledge.

A. L. C.

