



## DEFENDING THE OLD LADY

Important Leaders of the Adyar Society Adopt as True the Old Slanders Against HPB, and Thus Create a New Opportunity for Sincere Students to Defend the Truth

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A commentary on *The Letters of H.P. Blavatsky — Volume I*<sup>1</sup>

Edited by John Algeo, TPH-Wheaton, USA, 2003, 632 pp.

**I**ncluded in *The Letters of H.P. Blavatsky — Volume I* we can see nearly 20 letters which are said to be written by HPB, but whose originals never appeared.

With one exception, such false letters ascribed to H. P. Blavatsky were obtained exclusively from their publication by Mr. Vsevolod Sergueyevich Solovyov, as the editor John Algeo rightfully indicates after the text of each of them.

Yet Mr. John Algeo, who is the international vice-president of the Adyar Theosophical Society, adopted the Solovyov documents as “true” or “probably true.” In doing this, Mr. Algeo preferred not to take into consideration the central fact that Solovyov was a well-known slanderer and an outstanding public enemy of Theosophical movement and of HPB’s, personally. For some reason, Mr. Algeo also ignored the fact that there are

simply no indications suggesting that these texts might be authentic.

No theosophical Historian gives credit to Solovyov. His many accusations against HPB are utterly false, as Sylvia Cranston demonstrates in her admirable book *HPB, The Extraordinary Life & Influence of Helena Blavatsky*.<sup>2</sup>

In another important book – *Blavatsky and Her Teachers* — the English writer, Jean Overton Fuller, reports that Solovyov forged and published several letters, which he ascribed to HPB. In one

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<sup>1</sup> This is an enlarged and updated version of an article published under the same title in the Fall 2004 issue of *Fohat*, the quarterly publication of the Edmonton Theosophical Society, Canada. A Portuguese translation of the text was published in Portugal by the magazine *Biosofia* in its Winter 2004-2005 issue.

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

of them, Solovyov makes HPB “confess” she “invented” the whole idea of the Masters.<sup>1</sup>

More information about Mr. Solovyov’s false charges against HPB can be seen in a third well-known biography of the Old Lady, *When Daylight Comes*, by Howard Murphet.<sup>2</sup> There we read — p. 193 — that Solovyov played the role of “a muckracking journalist looking for a good story at any cost to truth”.

On the same page 193, Howard Murphet quotes Henry S. Olcott, the president-founder of the Theosophical Society. According to HSO, the fact that Solovyov’s texts against HPB were published only after her death, which “made it safe for him to tell his falsehoods about her, shows him to be as heartless and contemptible, though fifty times more talented, than the Coulombs”.<sup>3</sup>

Unfortunately, Mr. John Algeo, who seemed to be a careful linguist and scholar, failed to leave these letters unpublished. He failed even to mention that Mr. Solovyov, sole source of these texts, was one of the bitterest enemies of HPB and of the theosophical movement in all times, and most likely forged these letters, completely or in part. On the contrary, Mr. Algeo seems to implicitly indicate to the reader that the letters are authentic. The very name of the Theosophi-

cal Publishing House appearing on the volume, and the fact that it is published as part of *The Collected Writings of HPB*, gives even more weight to the false impression that these letters should be taken as authentic.

Most of these letters “obtained” and “arranged” by Mr. Solovyov are addressed to Mr. A. N. Aksakoff. Besides the letters commented below, other letters included in Mr. Algeo’s volume were obtained exclusively from Mr. Solovyov’s “work”.

**Among the false texts published as authentic are letters 7, 11, 12, 17, 33, 37, 45, 53, 54, 55, 60, 61, 69, 70, 72, 76, 85, 90 and 94.**

Some of the most offensive “Letters” in the volume are 7, 12, 17, 33, 37, 53, 69 and 76. But in several other “Solovyov letters” HPB appears as someone obsessed by money, a mean person, morally and intellectually limited to subjects of little importance.

Commentaries on some of the texts in *Letters of H.P. Blavatsky — volume I*:

**Letter 7** — In this text HPB is made to offer her services to the Russian Secret Police. Apparently, its original can be examined even today, since it is said to be in the “Central State Archive of the October Revolution”, in Russia. It would be worthwhile to investigate who has forged such a text.

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

<sup>1</sup> *Blavatsky and Her Teachers*, by Jean Overton Fuller, East-West Publications, 1988, 270 pp., see Chapter 67, pp. 186-188.

<sup>2</sup> *When Daylight Comes*, by Howard Murphet, TPH, Quest Books, USA, copyright 1975, 277 pp. See Chapter 22, pp. 191-194.

<sup>3</sup> The sentence comes from H.S. Olcott’s *Old Diary Leaves* (TPH-India, 1972, volume III, p. 185). A longer quotation of his words about Solovyov or Solovioff reads: “Among the visitors of H.P.B. was that talented Russian Solovioff, whose book, which appeared long after dear H.P.B.’s death, made it safe for him to tell his falsehoods about her, shows him to be as heartless and contemptible, though fifty times more talented than the Coulombs.”

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

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

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

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

The authenticity of this letter is somewhere below zero, and its source should be traced. Judging from its content, it may have been produced by Mr. Solovyov, or by the Coulombs, and later given to the Central State Archive of the October Revolution.

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

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

At page 47, Letter 12, she writes: “Though you have the right, like any honourable man, to despise me for my sad reputation in the past, you are so condescending as to write to me. .... If I have any hope for the future it is only

beyond the grave, when bright spirits shall help me to free myself from my sinful and impure envelope.”(!)

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

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

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

(In 1999, I heard that such a letter would be published as part of the *Collected Writings*. Mr. Pedro Oliveira, a former International Secretary of the T.S. Adyar, told me that. At the time, I wrote to the USA-TPH asking about any continuation of the *Collected Writings* after the Volume XV — Cumulative Index. I had a response saying that no other volume was in preparation. In the year 2000, when I detected rumours questioning HPB’s purity of life in the Brazilian Section of the TS, I wrote to Pedro Oliveira for clarification and he avoided the subject. In July 2005, Pedro Oliveira seems to support John Algeo’s editorial “policy”.)

**Letter 17** — A most undignified fabricated letter, in which the poor founder of the esoteric movement is made to say: “If you hear that the Blavatsky of many sins has perished, *not* in the bloom of years and beauty, by some curious

death, and that she has dematerialized forever..." (page 71). And then she attacks her own family (page 72).

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

Letter 37 — The following words are ascribed to HPB: "In a detailed account (...), Olcott makes of me something mysteriously terrible, and almost leads the public to suspect that I have either sold my soul to the devil or am the direct heiress of Count de Saint-Germain or Cagliostro. Do not believe it (...)." In the same page, a few lines below: "Moreover the spirit of John King is very fond of me, and I am fonder of him than anything on earth. He is my only friend, and if I am indebted to anyone for the radical change in my ideas of life, my yearnings, and so forth, it is to him alone."

And later on, we can read in this utterly false letter: "This is why I have laid down the rule never in any case to permit outsiders to utilize my mediumistic powers." (pp. 141-142)

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

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

**Letter 76** — The founder of the theosophical movement is made to describe a scene in which she and other people torture a cat and cause the death of the animal by electrification (page 288), during 'an occult experience', among many other absurd statements.

O o o O o o O o o O

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

But he fails to say that he includes several letters ascribed to HPB whose originals never appeared and whose would-be transcriptions were published only by an open liar — as demonstrated by Sylvia Cranston, Howard Murphet and Jean Overton Fuller, among others. Not to mention Henry Olcott, who was contemporary to both HPB and Solovyov.<sup>1</sup>

From the very title of the volume — "The Letters of H.P. Blavatsky" — the reader is invited to take for granted that all the Letters have been authentically written by HPB. Any **fair** editorial approach would at the very least mention that they cannot be ascribed to HPB, and that most of them have been forged or distorted by Mr. Solovyov.

Note that these letters are all dated after 1870, when a letter from the Mahatmas, delivered to HPB's aunt, made it clear that HPB was already in full touch

<sup>1</sup> The most in-depth study of Solovyoff's career as a liar can be found in *solovyoff's fraud* — By Beatrice Hastings. It was Serialized in *The Canadian Theosophist*, July 15, 1943 - February 15, 1944 — With Addendum; and is now available *gratis* from *The Aquarian Theosophist*. Mr Algeo seems unaware of this valuable document.

An overview of the Hasting's Material appears on page 30: "Solovyoff Revisited" — ED., A.T.

with them and a full disciple.<sup>1</sup> Therefore no one could say that when HPB wrote these letters she was naive, had not been taken into discipleship properly, etc.

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

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

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

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

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

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<sup>1</sup> See Letters From the Masters of the Wisdom, edited by C. Jinarajadasa, TPH, 1973, Second Series, Letter 1, by Mahatma K.H.

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

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

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

It is clear, therefore, that there is an oceanic distance between the two editorial treatments with regard to the attacks against the Old Lady.

O o o O o o O o o O

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

- 1) “What proofs do you have that the Solovyov letters, whose originals never appeared, are true?”
- 2) Why do you implicitly believe, as an editor, that Solovyov is a reliable historical source?
- 3) Who made the historical discovery that Henry S. Olcott, Jean Overton

Fuller, Howard Murphet, Sylvia Cranston and so many other students are wrong, and Mr. Solovyov is, after all, a reliable source of documents concerning HP Blavatsky?

- 4) What are the scientific evidences that corroborate such a powerful discovery?
- 5) Or do you accept the evidences that Solovyov is a liar and a traitor to Truth?
- 6) But then, why publish his stuff as true with no warning?
- 7) **Or rather, why publish it at all?**
- 8) Who gave the letter ascribed to HPB and published as **number 7**, to the Russian Public Archives. Where is it now?
- 9) You must have proofs or evidences that the originals of **letter 7**, now in these Public Archives, were not forged either by Mr. Solovyov or by Mr. and Mrs. Coulomb.
- 10) What are these proofs and evidences, please?
- 11) Has any expert in forgeries examined these "originals"?
- 12) Please remember that the last time an expert examined the so-called "proofs" against HPB, the Old Lady was found not guilty. HPB was found a victim of forgery, and the SPR, Society for Psychic Research, honestly made a public apology in April 1986, one hundred years after condemning HPB on **false evidence**.<sup>1</sup> Why not to try a good ex-

pert in forgeries for the Letter 7, if it has not been done yet?"

My questions to Mr. Algeo have not been answered.

On the other hand, the international president of the Theosophical Society (Adyar), Mrs. Radha Burnier, honestly wrote to me about the issue.

Aware of the fact that Mr. John Algeo is the international vice-president of the Adyar Society, and trying to understand what was going on with the Adyar Society editorial policies, I had asked an explanation from Mrs. Burnier. Upon receiving my evaluation of Mr. Algeo's editorial "work", she answered, in a letter dated 24 June 2004:

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

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

In a letter to me dated 5 May 2004, one of the main HPB biographers, Jean Overton Fuller, admitted, while commenting Mr. Algeo's editorial "policy":

"It is very strange, Algeo being a Theosophist and indeed vice-president." In the same letter Jean says that the publication of the Solovyov letters as if they were authentic is something "really very damaging".

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

<sup>1</sup> Mr. Algeo could indeed follow the honest example set by the SPR (Society of Psychic Research) and publically admit his mistakes. The SPR experience

is described in the decisive book *H.P. Blavatsky and the SPR*, by Vernon Harrison (a distinguished member of the SPR), published by Theosophical University Press, Pasadena, California, USA, 1997, 78 pp.

publishing those Solovyov letters in the way he did. But this acceptance was made only privately.

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

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

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

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

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

It is true that Mr. Algeo talks about making corrections in the **next edition**. But I believe that there is no need for such a long

delay in correcting the mistake done. Besides, such a future correction would leave the whole first edition in error.

On the other hand, there is no guarantee that a second edition will appear even in ten years’ time, as Ms. Joy Mills, member of the Editorial Committee, acknowledges in a letter to me dated August 5<sup>th</sup>, 2004:

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

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

“Why waiting? Why should we circulate (...) falsehoods — by action or by omission — to the two or three thousand readers of the first edition during a long period of maybe seven to ten years or more? Judging by the duration of reprints in the case of the *Collected Writings*, it may well go to more than a decade. Besides, please consider the *libraries* involved and its **long-term influence** over different kinds of readers. You know that the first edition of any book has a much more *lasting impact* than the second one. Why should we have respect for the readers of the second edition only, which will appear, say, *around the year 2010 or 2015*, and ignore the rights of the readers of the first edition, who are equally entitled to be rightly informed about the nature of what they read? No. I do not think we should or could wait up to

one decade to start correcting this grave error. The whole issue refers to the *first* edition. (...) Why not making *an errata*, a leaf with a rectification, which would circulate with each new volume to be sold? (...) It would be an (...) adequate and professional attitude on the part of Mr. John Algeo and his Committee.”

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

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

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

Yet it seems that Mr. Algeo has lost this karmic opportunity to accept the facts and redeem himself as an editor, while reducing at the same time the damage he has caused to Truth and to the esoteric movement.<sup>1</sup> He failed to defend his edi-

<sup>1</sup> For several other and serious faults in the editorial work of *The Letters of H. P. Blavatsky - Vol. I*, see the review written by John Patrick Deveney, from New York, and published in the magazine *Theosophical History*, July 2004, pp. 31-36. *Theosophical History* is published in California by Mr. James Santucci, Department of Comparative Religion, California State University, P.O. Box 6868, Fullerton, CA 92834-6868, USA.

torial “policy” — but firmly refused to change it.

Then we have a solid historical fact before us. For the first time since 1875, important leaders of the Adyar Society are now publicly and actively attempting to include in the public image of HPB — that image accepted in the “theosophical” movement at large<sup>2</sup> — the idea that HPB had no pure life, and was a little crazy and unreliable.

As a practical instrument for that, Solovyov is now suddenly considered by them as a “source of historical truth” about HPB — while several other theosophical pandits get rather strangely paralysed when it is the time to defend her. Repeated warnings have been useless. In an attempt to justify himself, Mr. John Algeo wrote an article published in the July 2005 edition of the Adyar magazine, *The Theosophist*. In the text, he admits: “It may be the case that those letters are indeed forgeries.”<sup>3</sup> But he does not admit that they are evidently fraudulent, and that he has no evidence to the contrary. Also, Algeo does not reveal what his intentions were, when he decided to publish them as true or “probably true”.

How could that be explained, then? What is the conscious or unconscious purpose of belittling HPB?

There may be deep psychological processes involved. This has not been an isolated and personal decision. In his “editorial policy”, John Algeo has had the active support or passive consent of an Editorial Committee which includes leading members of the Adyar Society.

<sup>2</sup> I assume by “movement at large” is meant the Adyar T.S. — ED., A.T.

<sup>3</sup> *Discord Is the Harmony of the Universe*, an article by John Algeo in *The Theosophist*, a monthly magazine, Adyar, India, July 2005, see p. 371.



The fact of the matter is that recognizing HPB's purity of life constitutes a challenging, perhaps *too difficult task* for some.

After all, if you have a spiritual leader who led a pure life, you must try hard and purify yourself, your emotions and motives as much as you can and all the time. For those who are not interested in this difficult but central task, it may be a false cause of relief and comfort to imagine HPB as having led an impure life. Solovyov's lies then may help these people along the wide and initially nice path of self-justification, self-indulgence and self-illusion.

The purity of life of HPB has little to do with conventional or popular morality, which is normally attached to some degree of hypocrisy. Purity of life for true aspirants or disciples has to do with Yoga as a science.

The reason for us to follow HPB's example and lead pure lives ourselves has to do with Occult Science and with the process of cause-and-effect: and this is the reason, too, for having respect for HPB's life example and not accepting or permitting, as long as we can, that the intellectual and moral followers of Mr. Solovyov kill her again, now morally. (I say "kill her again" because she would have lived longer if it were not for the attacks she suffered from 1884-1885 through 1891.)

It is essential, in the future generations' time, along 21<sup>st</sup> century and afterwards, that people do have the chance to understand that the Mahatmas' Teachings came through a decent person, a Jnana Yogi, an Upasika, and not through any other kind of person.

There is a practical reason for this. Sacred knowledge is attached — not for religious reasons, but for scientific reasons — to that which we might call a clean life,

an open mind, a pure heart, a loyal sense of duty to the Teacher, a brave declaration of principles and a valiant defence of those who are unjustly attacked — which are some of the steps given by the Mahatmas to those who want to be true aspirants for lay discipleship.

It couldn't be a huge surprise, then, that *The Aquarian Theosophist* announced in its edition dated June 17<sup>th</sup>, 2005, the creation of the H.P. Blavatsky Defense Fund, "which has only one purpose (...) to publish an authentic Volume I of *HPB Letters*" — a volume with no frauds and no untruthful attacks against the founder of the modern esoteric movement.

O o o O o o O o o O

## The Global Village

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truths of Theosophy.On Wed. nights we are studying, *The Ocean  
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mornings we're discussing *Isis Unveiled* by H.P.  
Blavatsky and *Light On The Path* by Mabel Collins.Our address is: 2700 S. Tamiami Trail  
Suite#11B, Sarasota, Florida 34239 and our phone  
number is: 941-312-9494.<http://www.theosophyusa.com>

941-349-5151

Please feel free to call Bob Waxman if  
you need any additional information.

## United Lodge of Theosophists

1917 Walnut Street

Philadelphia, PA 19103

All welcome No collections

## United Lodge of Theosophists

Robert Crosbie House

62 Queens Gardens

London W23AH, UK

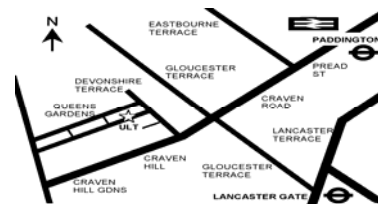
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H.P. Blavatsky, a great Occultist of the modern age

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Contacts:

<http://www.geocities.com/theosophycircle/>[Tmwriters@mindspring.com](mailto:Tmwriters@mindspring.com)[David@broadviewnet.net](mailto:David@broadviewnet.net)[Amedeo@optonline.net](mailto:Amedeo@optonline.net)

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Wednesday 7:30 to 8:45 pm

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Wednesday: 6p.m. — 7.30p.m.

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60 Charilaou Trikoupi Str — 3rd floor

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LOGIE UNIE DES THÉOSOPHES

Loge Unie des Théosophes

11 bis, rue Kepler – 75116 Paris, FRANCE  
Conferences Mercredis, 19 h 30 – 20 h 45

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*Loge Unie des Théosophes Douala*  
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*Heures d'ouverture: mercredi 19h – 20 h 15*  
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Les reunions commencent et se terminent aux heures  
précises indiquées  
La Loge est maintenue en activité par des participations  
bénévoles  
Tel: 40-76-72

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United Lodge of Theosophists  
4865 Cordell Avenue, Suite 4  
Bethesda, MD 20814  
phone (301) 656-3566  
web: [www.ultdc.org](http://www.ultdc.org)

Meetings: Sundays 11 a.m. to 12 noon  
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**PROGRAM - 2004–2005**

SUNDAY EVENINGS

7:00 - 7:45 P.M.

*Universal Theosophy* by Robert Crosbie


8:00 — 8:45 P.M.

Study, read, question, discuss, discover,  
the Teaching and  
Philosophy of Theosophy

IN:

**THE SECRET DOCTRINE** by H.P. Blavat-  
sky

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*United Lodge of Theosophists*

799 Adelaide Street  
London, Ontario N5Y 2L8  
CANADA

Wednesday Evening 7:30 to 8:45 PM

May 4 “The Foundation of Religion”  
May 11 “The Moral Law of Compensation”  
May 18 “Karmic Agents”  
May 25 “The Cause of Sorrow”

June 1 “A league of Humanity”  
June 8 “Why do we sleep and dream?”  
June 15 “The Creative Will”

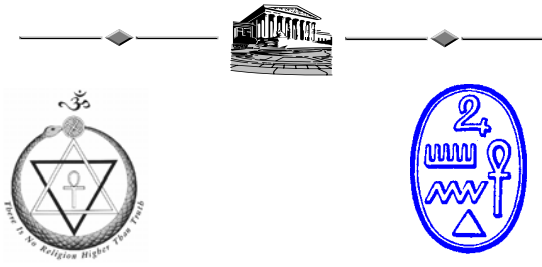
**Friday May 6 at 7:30 “White Lotus Day”**  
**Sunday June 19 at 7:00 “U.L.T. Day”**

Sunday Evening — 7:00 to 8:00 PM  
*Isis Unveiled* by H. P. Blavatsky

For the Summer we will be studying the *Key to Theosophy* on Wednesday evening — 7:30 to 8:45 PM

There will be no other meeting for the summer.

Email contact: Laura Gray at  
[classiccontours@sympatico.ca](mailto:classiccontours@sympatico.ca)



Desire no results which are forms of power. Desire only, in your efforts, to reach nearer to the centre of life (which is the same in the Universe and in yourself) which makes you careless whether you are strong or weak, learned or unlearned. It is your divinity; it is the divinity we all share.

Master's letter to Mr. Judge

**THE AQUARIAN THEOSOPHIST** is a computer generated magazine with a major issue and supplement each month. When received as an email attachment, it is free.

The magazine has a small hardcopy list to which one may subscribe at \$30 per year, domestic; and \$40 per year international. All subscriptions outside The United States travel airmail. It is NOT self-supporting and subsists on donations to cover the shortfall. The address for articles, correspondence and subscriptions and/or donations is:

The Aquarian Theosophist  
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Los Angeles, CA 90007-4108  
U. S. A.



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## A Importância do Trabalho de Helena Blavatsky

**H** Elena Helena Petrovna Blavatsky (HPB) foi a maior ocultista dos últimos séculos, a grande detonadora de todo o movimento esotérico contem-

porâneo e de muitas das melhores modificações ocorridas no mundo nos últimos 120 anos. Mais até: tudo indica que ela foi a maior expositora pública de sempre do Sistema Esotérico, considerado na sua integralidade<sup>1</sup>, pelo menos entre os trabalhos que chegaram até nós.

Para compreendermos a importância da sua obra é preciso, antes de tudo, situá-la no tempo em que ela viveu (1831-1891) e em que se tornou uma figura pública (1874-1891).

Foi a época vitoriana, caracterizada por um formalismo pseudo moral e por uma pseudo-moral formalista, por uma convivência (que, verdade seja dita, ainda hoje revive, noutras circunstâncias) entre um devocionalismo bacoco e fanático, e um materialismo e positivismo extremados. E, nesse contexto, HPB foi inconformada, irreverente e não convencional e, entre o extremo da religiosidade sem alicerces e o do materialismo obtuso, traçou um caminho de investigação profunda e Universal, de ciência tanto do Espírito como da Matéria — de Sabedoria Integral.

Foi a época em que se definiu o dogma da infalibilidade papal e em que se deu um novo vigor ao culto da “Virgem” Maria nos meios católicos, com a proclamação de um outro dogma, o da Imaculada Conceição. E, nesse contexto, sem se arrogar qualquer infalibilidade ou epíteto majestático, HPB apontou a direcção de uma luz segura no campo da espiritualidade, afirmou a tônica da liberdade de pensamento — sério, rigoroso e fundamentado — e mostrou o Conhecimento Universal e intemporal que

<sup>1</sup> Os casos de Gautama Buddha ou de Cristo-Jesus (por exemplo), correspondem a propósitos diferentes, que não o da exposição pública de um ensinamento esotérico.

antecede e informa, na sua origem, todas as religiões em todos os seus aspectos — até na simbologia de uma Virgem Mãe (Mater-Matéria) de todos os Instrutores Solares (ou os universos solares que vêm à manifestação, na escala prototípica mais ampla) que são a Luz do Mundo.

Foi a época em que a Ciência se ria de se falar em Alma e Consciência (excepto como afecção da matéria grosseira) e em que as Igrejas Cristãs ainda sustentavam que o mundo tinha sido criado há 6.000 anos. E, nesse contexto, HPB apresentou uma Antropogénese, que é a da Sabedoria Ancestral, a meio termo entre o evolucionismo darwinista, meio cego, sem alma e de “pernas para o ar”, e o criacionismo das Igrejas, cristalizado e anti-científico. É simultaneamente criacionista, na medida em que afirma a existência de paradigmas ou protótipos do Homem na Mente Divina, e sua conformação, em termos mais definidos, pelos nossos progenitores Divinos, Solares (do Homem Interno) e Lunares (do Quaternário Inferior); e é evolucionista, na medida em que afirma a dinamização desses paradigmas ou moldes num longo processo evolutivo da matéria em que se corporizam, processo esse cheio de vicissitudes, através dos quais se vai manifestando e robustecendo a Inteligência latente em toda a substância, sob a direcção de Seres Brillhantes. Sobretudo, é pressuposto necessário para uma Psicologia integral, isto é, que abarque todos os níveis existenciais e de consciência do Homem.

Era um tempo em que as religiões monoteístas quase não tinham qualquer noção cosmogénica — e nisso não difere de hoje — e em que ainda muito pouco se valorizavam as noções cosmológicas de outras culturas e tradições espirituais, mais antigas e orientais. E, nesse contexto, HPB deixou amplamente delineada a mais

magnífica, sumptuosa e completa Cosmogonia. Como é profunda, detalhada, sublime! Como demonstra todos os passos, desde o Imanifestado, passando pelo despertar do gérmen do Cosmos e dos Poderes Criadores, até chegar à formação de todos os grandes e pequenos mundos (universos dentro de universos, em existências cíclicas) e seu desdobramento septenário! Como nos extasiamos, repetida e crescentemente, ao compreender os significados grandiosos de Parabrahman e Mulaprakriti, de Svabhavat e Akasha, de Fohat e Daiviprakriti, de Alaya e Mahat,<sup>1</sup> do Caos primordial, do Ovo do Mundo, do Cisne da Eternidade, da Alma universal, do(s) Demiurgo(s) e poder(es) logóico(s), das Hierarquias Criadoras, da Luz Astral!...

Era um tempo em que, na América e na Europa, as Igrejas cristãs afirmavam que todas as religiões, excepto a sua, eram criações diabólicas que levavam os seus seguidores para o eterno fogo do inferno. E, nesse contexto, HPB demonstrou de forma clara e documentada que as religiões que se julgavam superiores e donas exclusivas da verdade, realmente, e afinal, derivavam de outras mais antigas, nas quais assentavam, em todos os seus principais elementos cosmológicos, astrológicos, míticos e etimológicos, e que todas provinham do que em tempos fora património comum da Humanidade: a doutrina secreta de todas as nações. Lançou assim os fundamentos — mas de uma forma superiormente esclarecida —

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<sup>1</sup> Todos estes termos, sânscritos, podem parecer abstrusos e impenetráveis, numa primeira vista; mas não é assim. Com o tempo, o aprofundar do estudo e o uso da mente abstracta e intuitiva, eles, não só se vão tornando familiares, como se vão abrindo no seu maravilhoso e imenso universo de significados. Para uma primeira identificação, recomendamos uma das obras de HPB: o “Glossário Teosófico”.

para um verdadeiro e integral ecumenismo.

Era um tempo em que, no Ocidente, se contavam pelos dedos os que jamais tinham ouvido falar, por exemplo, de Raja Yoga ou de Vedanta,<sup>1</sup> e em que os poucos que demonstravam algum interesse por espiritualidade extra-cristã ainda confundiam Hinduísmo e Budismo. Desde então, com o seu trabalho,<sup>2</sup> o interesse pela Espiritualidade hindu cresceu exponencialmente; em quase todo o mundo ocidental eclodiu o interesse pela Yoga e até mesmo pela Filosofia Vedanta, sem esquecer ainda, por exemplo, o Taoísmo; manifestamente, e para usar a expressão de Sylvia Cranston,<sup>3</sup> “o Budismo avança para o Ocidente”, tendo hoje grande impacto em países como a Inglaterra, a França ou os Estados Unidos da América.

Naqueles dias, os estudos sérios e independentes da verdadeira História do Cristianismo eram ainda muito raros e seria ainda necessário esperar quase um século pelos achados de manuscritos gnósticos em Nag Hammadi. E, nesse contexto, Helena Blavatsky antecipou o que os trabalhos de investigação independentes e assectários destes últimos 50 anos, em especial na sequência das descobertas de Qumran e de Nag Hammadi, vêm expondo e desenvolvendo.

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<sup>1</sup> Subba Row, que Helena Blavatsky tanto considerava, e que era de facto brilhante, foi um notável vedantino advaitista. Recomendamos a leitura dos seus escritos, coligidos em “Esoteric Writings” (Theosophical Publishing House, Adyar, 1951).

<sup>2</sup> E, particularmente no caso do Budismo, também do Coronel Olcott, como é justo reconhecer.

<sup>3</sup> No seu magnífico livro, que recomendamos vivamente, “Helena Blavatsky — A Vida e a Influência Extraordinária da Fundadora do Movimento Teosófico Moderno” (Editora Teosófica, Brasília, 1997).

Naqueles dias, faltava ainda quase um século para alguém se lembrar de falar em Ecologia (e esta se chegar a tornar quase uma moda) — e a simples enunciação da ideia de respeito pela dor dos animais faria rir o Ocidente inteiro. E, nesse contexto, Helena Blavatsky fez ressoar as primeiras notas (na chamada civilização ocidental) de verdadeiro respeito por todas as formas de vida.<sup>4</sup>

Naqueles dias, enfim, praticamente ninguém tinha a coragem (ou a vontade sequer) de falar de Ciência Oculta, de Sabedoria Esotérica, de Mundos e Energias Subtis. E, nesse contexto, foi Helena Blavatsky que teve a coragem de, pioneiramente, expor um (O) sistema ocultista de forma desassombrada e completa. (Sabemos bem que, anos depois de Helena Blavatsky ter começado a lançar as ideias que havia sido incumbida de expor, alguns apareceram a sustentar que há muito já as conheciam. Trata-se da velha história da reacção ao “ovo de Colombo”. Que pena, diremos nós, aquelas “eminências pardas” — e todas as outras que, ao longo dos tempos, usaram da mesma desonestidade, ainda que com diferentes vítimas — não terem falado um pouco antes, poupando todos os tormentos a quem se prestou a dar os primeiros passos, no meio dos mais cruentos vitupérios...).

Nos cerca de 10 milhares de páginas que escreveu mas, principalmente, na sua opus magnum “A Doutrina Secreta”, H.P.B., como quem usa e coordena os vários instrumentos de uma orquestra, recorreu a argumentos metafísicos, filosóficos, religiosos, científicos, históricos, arqueológicos, geológicos, fisiológicos, psicológicos, astronómicos, filológicos e

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<sup>4</sup> Não esqueçamos que houve, por exemplo, São Francisco de Assis, mas os pressupostos, deste, eram diferentes, mais precários e parciais.

etimológicos (nenhuma outra obra tem uma tão diversa argumentação); introduziu um copioso acervo de citações as mais diversas (facto extraordinário, atendendo à escassez da sua biblioteca e à raridade de muitas das obras transcritas...); evocou e apoiou-se nos textos, nos princípios, nos ensinamentos e nas terminologias das tradições religiosas, filosóficas, simbólicas e “mitológicas” dos mais diferentes povos e tempos – num hino empolgante ao mais vívido e demonstrado universalismo. Não há nada que se possa comparar à “Doutrina Secreta”!

Pela nossa parte, gratos pelo seu trabalho e conscientes da sua importância, estamos dispostos a dar o melhor e maior contributo possível para que a divulgação da sua obra cresça mais e mais, repondo a verdade face às calúnias dos seus inimigos e lutando contra as desvirtuações, os silêncios cúmplices e as secundarizações dos seus falsos amigos e seguidores.

MAGNA EST VERITAS ET  
PRAEVALEBIT

José Manuel Anacleto  
Editor da Revista Biosofia



## A Conversation with Gerald Jones

Gerald Jones literally arrived on the  
doorsteps of the Fortune Society<sup>1</sup> in late

<sup>1</sup> The Fortune Society offers a better future for ex-prisoners who want a chance to lead productive, useful lives; for young people who are in danger of getting in trouble with the law; for a nation struggling with the problems caused by crime and incarceration. [53 West 23<sup>rd</sup> Street, 8<sup>th</sup> Floor; New York, NY 10010-4204].

January 2005. A native Georgian, Gerald jumped on a buss bound for New York just a few hours after his release from prison, taking nothing with him but the clothes on his back and a desire to have a better life. *The Fortune News* met up with Gerald one wintry afternoon at “the Castle,” Fortune’s emergency and transitional housing program, to talk about his past, his motivation for change, and where his life is now.

### **Fortune News: How did you hear about The Fortune Society?**

**Gerald Jones:** I ran across the *Fortune News* one day when I didn’t have anything to read. It grabbed me and I saw in the back that I could subscribe. That’s when things started to change. I started researching the Fortune Society, calling the offices, asking people to log onto their website. I read every copy of the *Fortune News* I could. There were so many stories about Fortune’s success with people coming out and I thought that would be a great way to refurbish my life. That slogan — “Building people, Not Prisons” — it just stayed in my head. So as soon as I was released, I jumped on a bus and headed north. I left behind my family, all my friends. Everybody said I was crazy. After all, I didn’t know anyone in New York. But I knew I had to do this for myself.

### **FN: Still, it must have been abit of a culture shock when you first arrived! What were your first impressions?**

**GJ:** I remember looking out the bus window and seeing snow for the first time. I mean, I had seen it before on television, but to actually see it was a different story. And the big buildings! I was just stunned — I was here. What amazed me most was that people were out and moving about and the cars were going so fast and people were just going about their business in all the snow — this city is serious! And I remember thinking to myself, “This is where you’re probably going to be for the rest of your life.”



**FN: So what did you do when the bus dropped you off at the Port Authority?**

**GJ:** First thing I did was call the offices and they told me to go to 23<sup>rd</sup> Street. But I didn't know where that was. So I saw a sign for the Department of Transportation and I remembered all the times the police said that they would help me, but I was always too afraid to talk to them before. But then I remembered that I was changing my life and that I shouldn't be afraid of them anymore because I was a free man. So I went into the office and the man in charge was nice and he allowed me to use the phone. I called Fortune again and they told me the way.

**FN: What were you able to bring with you from Georgia?**

**GJ:** Nothing, really. I only had a few dollars that I had gotten from the state. I didn't have clothes. I didn't have anything packed. But that was okay because when I got to Fortune, the first thing they asked me was if I wanted something to eat. They had me sit down and rest. Everything was so clean and the people were so nice. It felt like I was at home

**FN: What happened next?**

**GJ:** Well, I was placed in an emergency housing unit, but after a few days a regular bed became available. Now I have nice room, an abundance of my own clothing, winter coats. I'm not hungry anymore. I'm straight. And with the help of Fortune, I'm on the verge of finding gainful employment.

**FN: Wow! That's a lot of change in a relatively short period of time. What are your days like?**

**GJ:** Start the the day with morning focus, where everyone in the house gets together for a meeting. I look forward to that because it uplifts me and we're able to share our views and give encouragement. It's important and we can relate to

one another because a lot of us have been through the same sorts of adversity. So much help is available in these meetings if that is what you're looking for. Then I have breakfast and I check my daily planner to see what sorts of meetings or workshops are scheduled for the day. I never had a planner and now I have one, thanks to the staff. It's just like I used to see on television, intelligent people planning things out. Now I know I'm going in the right direction because I'm doing the same things that these successful people are doing.

**FN: What are your goals for the future?**

**GJ:** I want to go to college and get a degree in human affairs so that I can be counselor at a rehabilitation center. If I can save just one kid from the torments of the fire, I'll know that my living wasn't in vain. And I know that it's going to happen. God placed me in the right place. I couldn't have gone to a relative's house and felt any better than I do at Fortune. I can't say enough about this program and the people here, the staff. There's just so much love. I didn't think it even existed anymore. Each and every day seems like a dream. This is the city of love to me.

[*Fortune News*, Winter/Spring 2005. p.25



**LA NATURALEZA  
DUAL DE LA  
MENTE**

**(SEGUNDA PARTE)**

H.P.B. explica la naturaleza dual de la mente de la manera siguiente:

En su esencia misma es el PENSAMIENTO; y por lo tanto en su pluralidad, toma el nombre de

*Manasaputra*, “los Hijos de la mente (Universal).” A este PENSAMIENTO *individualizado* es a lo que nosotros los teósofos llamamos el *verdadero* EGO humano, la Entidad pensante prisionera en su caja de carne y hueso. Este es ciertamente una Entidad Espiritual, no *material*; y esas Entidades son los Egos que se encarnan y animan la masa de materia animal llamada humanidad, cuyos nombres son *Manasa* o “Mentes.” Mas, una vez prisioneros o encarnados, su esencia se convierte en dual; es decir, los rayos de la Mente divina y eterna, considerados como entidades individuales, adquieren un doble atributo, el cual es: (a) su carácter esencial intrínseco, su aspiración hacia lo infinito (*Manas Superior*), y (b) la cualidad humana de pensar, o reflexión animal, racionalizada por causa de la superioridad del cerebro humano--gravitando hacia *Kama*--o *Manas inferior*. El uno gravita hacia *Buddhi*, el otro tiende hacia abajo, donde se asientan las pasiones y los deseos animales. (*La Clave de la Teosofía*, p. 145 ed. esp., pp. 181-2 ed. ing.)

La cita anterior señala que el mero intelecto es un obstáculo a la espiritualidad, a menos que el hombre entienda cuál es el propósito de la vida. Una persona que está en el sendero del descubrimiento del Ser interno sabe que el propósito de la vida es hacer posible a nuestra Divinidad manifestarse aquí mismo, mientras ocupamos un cuerpo humano. En otras palabras--hacer posible que la Voluntad Divina prevalezca. Como quiera que sea, el *Manas Superior* no puede influenciar al inferior mientras éste esté sumido en una vida personal de gratificación sensual y de engrandecimiento personal. Por consiguiente, siendo el *Manas Superior* omnipotente en su propio plano, está imposibilitado en el nuestro. Así que:

El “EGO Superior” no puede actuar directamente sobre el cuerpo, ya que pertenece a otro plano de conciencia: el *Yo* “inferior” sí actúa a través del cuerpo y su modo de actuar *depende de su libre albedrío y de acuerdo a cómo elija*, así gravitará hacia su fuente paternal (“el Padre Celestial”) o gravitará hacia el “animal” al cual infunde, el hombre de carne. El “Ego Superior,” siendo parte de la esencia de la MENTE UNIVERSAL, es incondicionalmente omnisciente en su propio plano, y únicamente lo es potencialmente en nuestra esfera terrestre, ya que éste tiene que actuar por necesidad a través de su *alter ego* — el Yo Personal. (*Raja-Yoga or Occultism*)

¿Por qué es que el *Manas Superior* no puede actuar directamente en este plano? *Manas Superior*, siendo *Manasaputra*, tiene su ser en su propio plano (*Arupa*). En cada encarnación, proyecta un rayo, el cual tiene que encarnar en un vehículo, éste ya se encuentra diferenciado como substancia astral. En el momento en que encarna corta completamente su conexión con su padre divino. Sin embargo, este rayo, el *Manas inferior*, es uno solo en esencia con el *Manas Superior*. Es por eso que H.P.B. indica que el destino de una conciencia encarnada que se encuentra en el “*Antaskarana*” dependerá si ésta es atraída hacia abajo por *Kama* o atraída hacia arriba — hacia su padre divino *Atma-Buddhi*. Cuando es atraída hacia abajo por *Kama*, el hombre se convierte en algo peor que un animal, mientras que si está en conjunción con el padre divino, el hombre se convierte en un dios. Esto está alegorizado en la Biblia, cuando Jesucristo fue crucificado entre los dos ladrones — representando los dos aspectos de la mente. En la alegoría...

uno de los malhechores que estaban colgados lo injuriaba, diciendo: Si tú eres el Cristo, sálvate a ti mismo y a nosotros. Respondiendo el otro, le reprendió

diciendo: ¿Ni aun temes tú a Dios, estando en la misma condenación? Nosotros, a la verdad, justamente padecemos, porque recibimos lo que merecieron nuestros hechos; mas éste ningún mal hizo. Y dijo a Jesús: Acuérdate de mí cuando vengas en tu reino. Entonces Jesús le dijo: De cierto te digo que hoy estarás conmigo en el paraíso. (*The Gospel according to St. Luke*, Chap. 23, verses 39-43)

H.P.B. expone en “*Las Transacciones de la Logia Blavatsky*,” que “Cada vez que permanecemos sordos a la Voz de nuestra Conciencia, crucificamos al *Christos* interno” (p. 69). En *The Crest-Jewel of Wisdom*, Sri Shankaracharya dice:

Por consiguiente, es la mente la causa del cautiverio del hombre, convirtiéndose luego en su libertador; cuando oscurecida por los poderes de la pasión esta es la causa de su cautiverio, y cuando logra eliminar la pasión y el oscurantismo, es la causa de su liberación. Donde dominan el discernimiento y la serenidad, y se gana la pureza, la mente obtiene su liberación. Por consiguiente permítase al sabio que busca liberarse, reforzar estas dos cualidades dentro de sí, como primer paso. La mente es el nombre que se dá a un tigre feroz que caza en los claros del bosque donde habitan los objetos sensuales. No se le permita al sabio que busca liberarse, andar por esos lares. (Versos 175-77)

Más adelante, H.P.B. describe qué pasa cuando la mente es influenciada por el conocimiento intelectual y el egoísmo con la siguientes palabras:

Un gran intelecto y demasiado conocimiento son una navaja de doble filo en la vida, y son instrumentos para el mal, tanto como para el bien. Cuando se combinan con el Egoísmo, convierten a toda la Humanidad en un banquillo para

elevar a ese que los posee, como medios para llevar a cabo sus objetivos. Mientras que si son aplicados a propósitos humanitarios y altruistas, se convierten en medios de salvación de muchos. (*S.D.*, II, 163)

La transformación de la mente intelectual en la mente espiritual toma varios pasos: (1) Estar consciente de las limitaciones de nuestro *Manas* Inferior. (2) Entender cuál es el propósito de la vida--el cual es no solamente vivir para beneficio de la humanidad, sino permitir al Dios interno actuar *exteriormente*--para que manifieste sus poderes en términos de amor universal y compasión a todo lo que vive. (3) Adquirir conocimiento correcto para poder equiparnos para servir a la humanidad.

Ayudándonos a conquistar el yo personal, H.P.B. indica que debemos liberar nuestro *Manas* Inferior de las muletas de *Kama*. Es entonces que el hombre puede activar su *Libre*-albedrío y *Buddhi*. Cuando lo logra, él se convierte en más que hombre--un *dios*. Es entonces que podremos escuchar el canto del Krishna interno. *Venugopal* and *Muralidhara* están entre los nombres de Krishna. *Venu* y *Murali* significan flauta. *Venugopal* significa el que lleva la flauta. La flauta tiene nueve agujeros, igualmente, al cuerpo del hombre se le llama “la ciudad de las nueve-puertas.” Cuando logremos armonizar nuestro corazón y mente y sincronizar nuestro cuerpo a la melodía de Krishna, es entonces que lograremos producir nuestra gran sinfonía.

(*Conclusión*)

[Now follows, in English, the second part of this two-part article on “The Dual Nature of the Mind.”—a reprint from the April and May issues of *The Theosophical Movement*. Our thanks to Rodolfo Don for the excellent Spanish translation.]

## DUAL NATURE OF MIND

### II

H.P.B. explains the dual nature of mind thus:

In its very essence it is THOUGHT, and is, therefore, called in its plurality *Manasaputra*, the Sons of the (Universal) mind." This *individualized "Thought"* is what we Theosophists call the real human EGO, the thinking Entity imprisoned in a case of flesh and bones, This is surely a Spiritual Entity, not *Matter*; and such Entities are the incarnating Egos that inform the bundle of animal matter called mankind, and whose names are *Manasa* or "Minds." But once imprisoned, or incarnate, their essence becomes dual; that is to say, the rays of the eternal divine Mind, considered as individual entities, assume a two-fold attribute which is (a) their *essential* inherent characteristic, heaven-aspiring mind (higher *Manas*), and (b) the human quality of thinking, or animal cogitation, rationalized owing to the superiority of the human brain, the *Kama*-tending or lower *Manas*, One gravitates toward *Buddhi*, the other, tending downward, to the seat of passions and animal desires. (*The Key to Theosophy*, pp. 181-2)

The above quotation points out that mere intellect is a hindrance to spirituality, unless man understands the very purpose of life, A person on the road to self-discovery knows that the purpose of life is to allow our Godhead to manifest here, while we are in a body, *i.e.*, to allow the Divine Will to prevail, However, the Higher *Manas* cannot influence the lower as long as it is immersed in a personal life of sense-gratification and self-aggrandizement, Hence, although omnipotent on its own plane, the higher is quite helpless on our plane, Thus:

The "Higher Ego" cannot act directly on the body, as its consciousness belongs to quite another plane and

planes of ideation: the "lower" Self does: and its action and behaviour depend on its free will and choice as to whether it will gravitate more towards its parent ("the Father in Heaven") or the "animal" which it informs, the man of flesh, The "Higher Ego," as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its alter ego—the Personal Self. (Raja-Yoga or Occultism)

Why is the Higher *Manas* unable to act on this plane? Higher *Manas*, a *Manasaputra*, has its being on its own (*Arupa*) plane, In each incarnation, it sends out a ray, which has to incarnate in a vehicle, that is an already differentiated astral substance, The moment it incarnates in such a vehicle, it is completely shut off from its divine parent, Yet, this ray, the lower *Manas*, is one in essence with the Higher *Manas*, Hence, H.P.B. states that the fate of incarnated consciousness standing on "*Antaskarana*" will depend upon whether it will be pulled down by *Kama* or pulled upwards towards its divine parent *Atma-Buddhi*, When it is pulled down by *Kama*, man becomes worse than an animal, while in conjunction with the divine parent, man becomes a god, This is allegorized in the Bible, when Jesus Christ was crucified between the two thieves—representing two aspects of mind, In the allegory, one thief

railed on him, saying, if thou be Christ, save thyself and us, But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss, And he said unto Jesus, Lord, remember me when thou comest into thy kingdom, And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise (*The Gospel According to St. Luke*, Chap. 23, verses 39-43)

H.P.B. states in *Transactions* that "Whenever *we* remain deaf to the Voice of our Conscience, we crucify *the Christos* within us" (p. 69). In *The Crest-Jewel of Wisdom*, Sri Shankaracharya says:

Therefore mind is the cause of man's bondage, and in turn of his liberation; when darkened by the powers of passion it is the cause of bondage, and when pure of passion and darkness it is the cause of liberation, Where discernment and dispassion are dominant, gaining purity, the mind makes for liberation; therefore let the wise man who seeks liberation strengthen these two in himself as the first step, Mind is the name of the mighty tiger that hunts in the forest glades of sensuous things; let not the wise go thither, who seek liberation. (Verses 175-77)

Further, H.P.B. describes what happens when mind is influenced by intellectual knowledge and selfishness in the following words:

Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good, When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. (S.D., II, 163)

The transformation of intellectual mind into the spiritual mind involves several steps: (1) To become aware of the limitations of our Lower Manas, (2) To understand the purpose of life — which is not only to live to benefit mankind but to allow the God within to act *outwardly* — to manifest its powers in terms of universal love and compassion to all that lives, (3) To acquire right knowledge in order to equip ourselves to be of service to humanity.

To help us to conquer the personal self, H.P.B. states that we should free our Lower *Manas* from the clutches of *Kama*, Man can then activate his Free-will and *Buddhi*, When he succeeds, he will become more than a man — a *god*, Then, we will be able to listen to the song of Krishna within, *Venugopal* and *Muralidhara* are among Krishna's names, *Venu* and *Murali* mean flute, *Venugopal* means one who plays the flute, *Muralidhara* means the holder of the flute, Flute has nine holes; so too, the body of man is called the "nined-gated city." When we are able to attune our heart and mind and synchronize our body to the melody of Krishna, then we shall succeed in producing a grand symphony.

(Concluded)



## Waging Nonviolent Struggle: 20<sup>th</sup> Century Practice and 21<sup>st</sup> Century Potential

By Gene Sharp. Porter Sargent Publishers, 2005, Boston, 598 pages, \$24.95 (US). Also, can be downloaded from the website of the Albert Einstein Institution.

Gene Sharp has outdone himself. For thirty years he has been the pre-eminent scholar showing societies how to get rid of oppressive rulers. No one else — at least since Gandhi — has been such a brilliant strategist of nonviolent resistance. Repeatedly he has shown us (at least those of us who would pay attention) that dictators depend for their power on the willingness of populations to obey, and that with astute strategizing, it is possible to withdraw that obedience on far

more occasions, and at considerably less risk, than we normally suppose.

Lately, we are in a new phase when such strategies are being employed again. Around 1988-1992, in the previous such phase, the populations of the Philippines, China, Eastern Europe, and Chile emulated each other's methods and overthrew their own rulers. More recently, however, such movements as the one in Serbia that overthrew Milosevic, the one in Georgia that toppled Shcvardnadze, those in Lebanon, Kyrgyzstan, and Uzbekistan, have consciously used strategies for which they had trained, explicitly drawing from Gene Sharp's writings — especially his booklet *From Dictatorship to Democracy*, which is now being translated into more and more languages for the benefit of populations that are only now daring to plan their next moves. At last, the European press is also catching on, for journalists are frequently phoning his organization, the Albert Einstein Institution, requesting interviews. Regrettably, the North American press is slower, seemingly not yet convinced that any other form of power can possibly equal those wielded by states.

Sharp's new book, *Waging Nonviolent Struggle*, gives redeeming meaning to the euphemism for military violence, "shock and awe." Here, the shock and awe comes from the evidence he assembled, based on an impressive range of nonviolent struggles from a great variety of cultures and civilizations.

Our own shock and awe upon reading *Waging Nonviolent Struggle* reveals how poorly the general public understands the power of nonviolent resistance. Unfortunately, Sharp is not a guru even to such bold critics of military adventures as Noam Chomsky. Indeed, the skimpy public recognition in his own society urgently threatens the survival of his Albert Einstein Institution for lack of funds, even

while his advice is paying off in dissolving one dictatorship after another on the other side of the world. We can only hope that this impeccably logical book will be read by those who have previously ignored his insights.

The book has four parts. In Part One Sharp explains in plain, cogent language the true basis of power and how disaffected populations can refuse to obey rulers and thereby gain power for themselves. In Part Two, Sharp offers 23 short chapters by several different authors, each chapter showing a historical case in which these methods have been employed — usually successfully, even when the rulers would eagerly have used violence against the resisters — if only the military had obeyed their orders!

In Part Three, we get additional theoretical insights into the dynamics of collective political defiance. Sharp does not minimize the risks of such resistance. He insists that this is no amateur sport, but that it is risky and requires strategizing as astute as that of any military general. Indeed, in Part Four he focuses entirely on the strategic analyses that should be carried out before a campaign of non-violence is launched. He offers an appendix by a former colonel, Robert Helvey, who has become his closest ally in promoting alternative ways of fighting; it was Helvey, for example, who met with the young Serbs to plan the "Otpor" campaign that would oust Slobodan Milosevic. Helvey proceeds by identifying the specific "pillars of power" on which each particular ruler happens to rely. This kind of resistance is used when the movement has gone past any effort to persuade the rulers. Instead, as Sharp notes, "In order to control the power of rulers, those sources of power that are provided by the society's groups and institutions must first be identified. Then the population will be able, when needed,

to restrict or sever the supply of those sources.”

Yet in most of these 23 cases, there was little or no prior consideration of strategy, advance planning, or even selection of methods that were most suitable for that particular conflict. The people who used it had little real understanding of the nature of nonviolent resistance, its history, or its requirements for effectiveness. Sharp writes,

“If such an analysis had been prepared, it certainly would have assisted the planners of the nonviolent struggles. It might then have been possible to make a much more effective use of the strengths of the resisters.... [But] there were no handbooks on how to plan the struggle.. With such handicaps, it is amazing that the practice of the technique has been as wide-spread, successful, and orderly as it has been.”

Each of the 23 heroic struggles cited here would be a wonderful subject for a Hollywood movie, but the only one that has made it to the big screen so far is the life of Gandhi. Nor are these stories on any weekly TV shows. After reading Sharp, one yearns for a nonviolent TV series to counter the tiresome propaganda piece for the military way, JAG.

Ever since the US began preparing to invade Iraq, we have heard debates between defenders of Saddam Hussein’s regime and advocates of armed invasion — as if those two options were the only realistic ones. We hear similar polarized debates now around such surviving “rogue states” as Iran, Syria, and North Korea.

Unlike many on the left, Sharp does not trivialize the problems created by dictatorships. In contrast to the right, however, he shows that there are effective alternatives to the use of bombs, high technology missile shields, and invasions.

In *Waging Nonviolent Struggle* he traces back in time the use of nonviolent action to foster democratization, showing for example such approaches in the brave acts of suffragettes, who won voting rights for women. While women were willing to die in this struggle—notably, one being crushed to death at a horse race — not a single person used violence against anybody.

Fortunately, in reading *Waging Nonviolent Struggle* we find some corrections of distorted foreign policy debates. For example, in the nonviolent Serbian revolution of 2000 (which won without causing one drop of blood to be shed) CNN made it appear that the celebratory burning of stuffed ballot boxes was an act of violence! Actually, the Serbian Revolution followed the guidelines for nonviolent struggle outlined in *Waging Nonviolent Struggle*. It was aided by both the Republican and Democratic National Institutes, which have both played a distinguished role in promoting nonviolence to spread human freedom. These institutes were not mentioned by the big media conglomerates, who look to the military as the projection of American power.

By selecting so many case studies, Sharp shows that nonviolent methods have been used in a great variety of cultures, including Islam, which is stereotyped as relying entirely on violent struggle (This image has been reinforced by Samuel Huntington’s sensationalist book, *Clash of Civilizations*.)

The Islamic example in *Waging Nonviolent Struggle* is the account by Dr. Mohammad Raqib of the Muslim Pashtun “Red Shirt” movement of the North-West Frontier Province of India from 1930 to 1934. This was led by the remarkable democrat, Ghaffar Khan. The Awami League, his political party, founded after independence, has sometimes been the government of Bangladesh and still strug-

gles as a weaker political voice in Pakistan. Ragih's account has greater significance, given the subsequent role in international terror-ism played by Pakistan, which has received world attention since September 11,2001.

To counter the Red Shirts, who believed in working with the predominantly Hindu Congress Party, the British assisted the Muslim League, which built support for the creation of Pakistan. According to Raqib, the British, "took advantage of Hindu-Muslim differences by telling the pro-government mullahs (Muslim religious leaders) in the frontier to name Ghaffar Khan and the Khudai Khidmatgar (Red Shirts) as friends of Hindus. This misinformation campaign was used by the British to turn Pashtun opinion against the Khudai Khidmatgar and to label them as kafir (unbelievers). The interfaith unity made the colonial power so nervous that from the mid-1930s, they directed time and effort to create the Muslim League and undermine the Red Shirt-Congress alliance."

In addition to using the Red Shirt struggle to shatter stereotypes about Islam, Raqib uses it effectively to demolish the notion that Gandhi succeeded in India only because of the "gentlemanly" nature of the British. Rather than behaving with such restraint, the British carried out a massacre of 200 peaceful demonstrators. According to reliable accounts by an international observer, "gunning the Red Shirts was a popular sport and pastime in the British forces in the province."

Unlike the more famous Amritsar massacre described in the movie Gandhi, soldiers who took part in this slaughter were not punished by authorities. The people punished by the British were the two brave platoons of soldiers of the Royal Garhwal Rifles who refused to take part in the slaughter. They were treated

harshly and given prison sentences of 10 to 14 years.

Sharp refutes Huntington's argument that civilizations differ in irreconcilable ways by showing examples of spectacular nonviolent struggle from every religious tradition. Typically he praises Gandhi, not for being a great Hindu holy man, but for being the greatest tactician of nonviolent struggle.

Joshua Paulson, in his account of Burmese nonviolent struggle, provides moving portraits of Buddhist nonviolence. Key roles were played by Buddhist monks, who were able in 1988 to take over the administration of Mandalay and outlying villages, but were later targeted for assassination.

In an astonishing account of nonviolent struggle in California's grape workers strike, Hardy Merriman describes how, rather than commit violence against strikebreakers, union leader Cesar Chavez used mass prayer meetings and established altars. This encouraged strikebreakers to leave the fields to pray at these altars.

One of the most moving stories describes nuns kneeling in prayer in front of tanks and priests climbing atop military vehicles to lead people blocking a wave of troops originally loyal to Philippines dictator, Ferdinand Marcos. Confronted by this spectacle of prayer and devotion, the troops turned back.

Sharp links his analysis of how to make nonviolent struggle strategically more effective to his 23 case studies. These include such varied events as saving Jewish husbands in Berlin in 1943, the French defence against a military coup in 1961, and defending democracy in Thailand in 1992. Significant of the new importance of these struggles in fostering a saner world order is that Thailand's constitution now gives its citizens



the right to use nonviolent civil disobedience against an attempted military coup.

Knowing how the end of Sharp's book resembles Robert Helvey's training course makes it seem tragic that Helvey, despite his good connections with the International Republican Institute, was not able to give this course to students who wanted to learn how to put an end to Saddam Hussein's tyranny. Not enough funding could he gathered for the critical part of the course— identifying the pillars of a dictatorship and the means of removing them. The continuing news coverage of the ongoing civil war in Iraq certainly proves that the lessons of *Waging Nonviolent Struggle* should be learned. Research into the effective nonviolent alternatives to war deserves our fullest possible support.

[Reviewed by John Bather, a Toronto writer and activist.]



## THEOSOPHY AND INTELLIGENT DESIGN

“There is design in the action of the  
Seemingly blindest forces.”  
[*The Secret Doctrine* I, 277]

“...the design displayed in the mechanism, the order shown in the preservation, destruction and renewal of things forbid us to regard the world as the offspring of chance, and force us to recognize an intelligent design.” [HPB, “The Ten Sephiroth”]

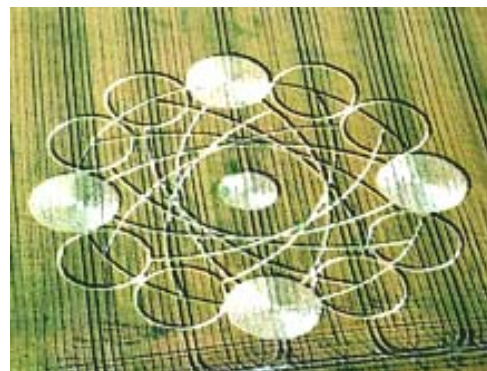
“...the origin of the variety of organic forms, made to fit their environments with such evident intelligent design, by the existence and the mutual help and *interaction* of two principles in (manifest) nature, the inner Conscious Principle adapting itself to physical nature...” ([*The Secret Doctrine*, II, 654])

Occult philosophy reconciles the absurdity of postulating in the manifested Universe an active Mind without an organ, with that worse absurdity, an objective Universe evolved as everything else in it, by blind chance, by giving to this Universe an organ of thought, a “Brain.” The latter although not objective to *our* senses, is none the less existing; it is to be found in the Entity called KOSMOS (Adam Kadmon, in the Kabbalah). As in the Microcosm, MAN, so in the MACROCOSM, or the Universe. Every “organ” in it is a sentient entity, and every particle of matter or substance, from the physical molecule up to the spiritual atom, is a cell, a nerve center, which communicates. (*Articles and Notes*, p.208)

## INTELLIGENT DESIGNERS

[*The Secret Doctrine* I, 604--609]

...Occultism, through its great Seers, perceives an innumerable Host of operative Beings: Cosmic Dhyanchohans, Entities, whose essence, in its dual nature, is the Cause of all terrestrial phenomena. . . .



Garsington, Oxfordshire, U. K., 500-foot-diameter pattern in wheat, reported July 15, 2005. Aerial photograph (c) 2005 by Lucy Pringle.

From Gods to men, from Worlds to atoms, from a star to a rush-light, from the

Sun to the vital heat of the meanest organic being — the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied coordinately in their occult relations to each other.

When, therefore, the Secret Doctrine — postulating that conditioned or limited space (**location**) has no real being except in this world of illusion, or, in other words, in our perceptive faculties — teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and in us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.

But one has to understand the phraseology of Occultism before criticising what it asserts. For example, the Doctrine refuses (as Science does, in one sense) to use the words “above” and “below,” “higher” and “lower,” in reference to invisible spheres, as being without meaning. Even the terms “East” and “West” are merely conventional, necessary only to aid our human perceptions. For, though the Earth has its two fixed points in the poles, North and South, yet both East and West are variable relatively to our own position on the Earth’s surface, and in consequence of its rotation from West to East.

Hence, when “other worlds” are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate these spheres either outside or inside our Earth, as the theologians and the poets do; for their location is nowhere in the space known to, and conceived by, the profane.

They are, as it were, blended with our world—interpenetrating it and interpenetrated by it.

There are millions and millions of worlds and firmaments visible to us; there still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our objective sphere of existence, Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, within our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like the toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere.

The inhabitants of these, as already said, may be, for all we know, or feel, passing through and around us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. Yet by their spiritual sight the Adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to other spheres of life. Those of the (spiritually) higher worlds, communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying. . . .

Any other humanity (composed of distinct human beings) than a mankind with two legs, two arms, and a head with man’s features on it, would not be called human; though the etymology of the word would seem to have little to do with the general appearance of a creature. Thus,

while Science sternly rejects even the possibility of there being such (to us, generally) invisible creatures, Society, while believing in it all secretly, is made to deride the idea openly.

Nevertheless, such invisible worlds do exist, Inhabited as thickly as our own is, they are scattered throughout apparent Space in immense number; some far more material than our own world, others gradually etherealizing until they become formless and are as "Breaths." That our physical eye does not see them, is no reason to disbelieve in them; physicists can see neither their ether, atoms, nor "modes of motion," or Forces, Yet they accept and teach them.

## THE PLURALITY OF WORLDS

Indeed, it is no question of superstition, but simply a result of transcendental science, and of logic still more, to admit the existence of worlds formed of even far more attenuated matter than the tail of a comet, By denying such a possibility, Science has played for the last century into the hands of neither philosophy nor true religion, but simply into those of theology.

...

And if even the habitability of physical worlds, of planets, and distant stars which shine in myriads over our heads is so disputed, how little chance is there for the acceptance of invisible worlds within the apparently transparent space of our own! ...

But, if we can conceive of a world composed (for *our* senses) of matter still more attenuated than the tail of a comet, hence of inhabitants in it who are as ethereal, in proportion to *their* globe, as we are in comparison with *our* rocky, hard-cruled earth, no

wonder if we do not perceive them, nor sense their presence or even existence.

....Only, in what is the idea contrary to science? Cannot men and animals, plants and rocks, be supposed to be endowed with quite a different set of senses from those we possess? Cannot their organisms be born, developed, and exist, under other laws of being than those that rule our little world? Is it absolutely necessary that every corporeal being should be clothed in "coats of skin" like those that Adam and Eve were provided with in the legend of Genesis?

Corporeality, we are told, however, by more than one man of science, "may exist under very divergent conditions." Do not we know through the discoveries of that very all-denying science that we are surrounded by myriads of invisible lives? If these microbes, bacteria and the *tutti quanti* of the infinitesimally small, are invisible to us by virtue of their minuteness, cannot there be, at the other pole of it, beings as invisible owing to the quality of their texture or matter—to its tenuity, in fact? Conversely, as to the effects of cometary matter, have we not another example of a half visible form of life and matter?

The ray of sunlight entering our apartment, reveals in its passage myriads of tiny beings living their little life and ceasing to be, independent and heedless of whether they are perceived or not by our grosser materiality, And so again, of the microbes and bacteria and such-like unseen beings in other elements, We passed them by, during those long centuries of dreary ignorance, after the lamp of knowledge in the heathen and highly philosophical systems had ceased to throw its bright light on the ages of intolerance and bigotry during early Christianity; and we would fain pass them by again now.

And yet these *lives* surrounded us *then* as they do now, They have worked on, obedient to their own laws, and it is only as they were gradually revealed by Science that we have begun to take cognisance of them, as of the effects produced by them.

How long has it taken the world, as it is now, to become what it is? If it can be said of cosmic dust that some of it comes to the present day “*which had never belonged to the earth before*” (“*World-Life*”), how much more logical to believe—as the Occultists do—that through the countless ages and millions of years that have rolled away, since that dust aggregated and formed the globe we live in around its *nucleus* of *intelligent* primeval substance—many humanities, differing from our present mankind, as greatly as the one which will evolve millions of years hence will differ from our races, appeared but to disappear from the face of the earth, as our own will.

Those primitive and far-distant humanities, having, as geologists think, left no tangible relics of themselves, are denied, All trace of them is swept away, and therefore they have never existed, Yet their relics — a very few of them, truly — are to be found, and they have to be discovered by geological research, Though, even if they were never to be met with, there is no reason to say that no men could have ever lived in those geological times, to which the period of their presence on earth is assigned.

For their organisms needed no warm blood, no atmosphere, no feeding; the author of “*World-Life*” is right, and it is no such *great extreme* to believe even as we do, that as there may be, on scientific hypotheses, “psy-

chic natures enshrined in indestructible flint and platinum” to this day, so there were psychic natures enshrined in forms of equally *indestructible* primeval matter — the real forefathers of our fifth race.

## THE SHEPHERDS OF HUMANITY

[SD II, 373-4]

...[Plato] says that long before man built his cities, in the golden age, there was naught but happiness on earth, for there were no needs. Why? Because Saturn, knowing that man could not rule man, without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures. To do this the god used the same means we use ourselves with regard to our flocks.

We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, i.e., a being of a species quite different from their own and of a superior nature. It is just what Saturn did. He loved mankind and placed to rule over it no mortal King or prince but—“Spirits and genii of a divine nature more excellent than that of man.”

It was god, the Logos (the synthesis of the Host) who thus presiding over the genii, became the first shepherd and leader of men When the world had ceased to be so governed and the gods retired, “ferocious beasts devoured a portion of mankind.” “Left to their own resources and industry, inventors then appeared among them successively and discovered fire, wheat, wine; and public gratitude deified them . . . .” ( “*De Legibus*” I, iv.; in *Crit. and in Politic*).

And mankind was right, as fire by friction was the first mystery of nature, the

first and chief property of matter that was revealed to man.

“Fruits and grain, unknown to Earth to that day, were brought by the ‘Lords of Wisdom’ for the benefit of those they ruled — front other lokas (spheres). . .” say the Commentaries. Now: “The earliest inventions<sup>1</sup> (?) of mankind are the most wonderful that the race has ever made. . . The first use of fire, and the discovery of the methods by which it can be kindled; the domestication of animals; and, above all, the processes by which the various cereals were first developed out of some wild grasses(?)—these are all discoveries with which, in ingenuity and in importance, no subsequent discoveries may compare. They are all unknown to history—all lost in the light of an EF-FULGENT DAWN.” (“Unity of Nature,” Argyll.)

This will be doubted and denied in our proud generation. But if it is asserted that there are no grains and fruits unknown to earth, then we may remind the reader that wheat has never been found in the wild state: it is not a product of the earth. All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin.

And let us bear in mind, in this connection, how sacred was that cereal with the Egyptian priests; wheat being placed even with their mummies, and found thousands of years later in their coffins. Remember:—“The servants of Horus glean the wheat in the field of Aanroo, . . . wheat seven cubits high.” (“Book of the

<sup>1</sup> The Secret Doctrine explains and expounds that which Plato says, for it teaches that those “inventors” were gods and demi-gods (Devas and Rishis) who had become—some deliberately, some forced to by Karma—incarnated in man

Dead,” chap. xcix.,33; and clvi., 4.) The reader is referred to Stanza VII., Verse 3, Book I., wherein this verse is explained in another of its meanings, and also to the “Book of the Dead,” chap. cix., v. 4 and 5.

“I am the Queen of these regions,” says the Egyptian Isis; “I was the first to reveal to mortals the mysteries of wheat and corn. I am she who rises in the constellation of the dog . . . (Dog-star) Rejoice, O Egypt! thou who wert my nurse.” (Book i., chap. XIV.)†

Sirius was called the dog-star. It was the star of Mercury or Budha, called the great instructor of mankind, before other Buddhas. The book of the Chinese Y-King, attributes the discovery of agriculture to “the instruction given to men by celestial genii.”

“Woe, woe to the men who know nought, observe nought, nor will they see. . . . They are all blind‡ since they remain ignorant how much the world is full of various and invisible creatures which crowd even in the most sacred places” (Zohar, Part I., col. 177.)



## **SOLOVYOFF REVIS- ITED**

### **SOLOVYOFF'S FRAUD**

*Being a critical analysis of the book "A Modern Priestess of Isis" translated from the Russian of Vsevolod S. Solovyoff by Walter Leaf.*

By BEATRICE HASTINGS

### **NOTE**

Perhaps the most difficult task for a critic would be to analyze a semi-autobiographical book by a man who had been born sane and become a lunatic, and next, a book by a man who deliberately did what the lunatic would do unconsciously, namely, juggle with a mixture of truth and falsehood. At first sight, the thing reads true, being connected with real persons, places and circumstances; one may feel that there are gaps, but only close examination by the light of some related evidence will reveal the gaps and, also, the flimsy stuff used to hide them. The new evidence is usually some suppressed document, and then dates come into play and presently the whole thing falls to pieces. The position of a person accused by one of these juggling scoundrels must be hopeless unless the person happens to possess, or to come into possession of, vital documents and can pull the charge up on dates. Time and freedom to search are the necessary factors - and our "expeditious" legal justice must have expedited many an innocent under the gallows who might have cleared himself if given the time. Circumstantial evidence should condemn no-one.

In the case of Madame Blavatsky, accused by Solovyoff, the documents proving Solovyoff a liar and so debased that he was willing to accuse himself falsely of feigning sympathy during nearly two years in order to trap and destroy morally a friend - the documents were in existence and were preserved, to be produced and to clarify the Plain Tale.

He thought himself safe when he wrote his book. Madame Jelihovsky, the sister of H.P.B., had burned all, as she fancied, of H.P.B.'s Russian correspondence. But Madame Blavatsky had sent to Colonel Olcott part of her correspondence with Solovyoff, and Olcott produced these letters when Mme. J. entered into a fight with Solovyoff for her sister's memory. The letters are conclusive in substance, tone and date.

They show Solovyoff as an ambitious aspirant to occult knowledge and powers, ready to believe himself fitted to lead the Society along with H.P.B., if only she would trust him, despising all the other Theosophists; and a lively chapter might be written on his jealousy of Olcott, Sinnett, Hartmann and anyone who seemed to enjoy Madame Blavatsky's confidence. His fury at being rejected is at the bottom of his book; a personal disappointment exasperated by the fear that men like Richet and Myers might be smiling at his defeat since they knew that he had actually sent in his resignation to the S.P.R. and championed Blavatsky. Richet and Myers, however, had themselves something to cover up in this respect, especially Myers, and they received back with open arms their companion in misadventure, accepting from him what was their own excuse for visiting Madame Blavatsky, namely, scientific duty to research even when one suspects imposture. I say "excuse", for they ran away with such a scurry as to measure very perfectly their primitive interest, even enthusiasm. Professor Richet visited Madame Blavatsky four times in the spring, 1884, and so late as Oct. 8th, 1885, and after the S.P.R. had published Hodgson's first report in July, he was still open to conviction. Such an attitude is, of course, commendable; where Richet failed was in accepting finally what was nothing but a police report in place of a scientific investigation. The neurotic Solovyoff came in as a handy *paratonnerre* for these men of wide

reputation and no doubt their coddling flattery sent him far along the road where he ends for posterity as a criminal liar and traitor, even to himself.

It soon becomes clear to the critic that there are really two books in this book: one, Solovyoff's first true impressions, and the other, falsehoods worked in later to condemn Madame Blavatsky. I should judge that he wrote the book originally some time during his frequentation of her and meant it to be — *Ye Historie and Magnification of Saint Solovyoff, Mystic and Occultist*. The magnification having failed to come off, he turned the book into a denunciation of Madame Blavatsky and himself into a scientific researcher and a saviour of Christian Russia from the "miasmatic exhalations" of Theosophy.

I cannot here undertake to reproduce all the data I have gathered to refute the misstatements and lies in Solovyoff's book; my margins are marked from cover to cover and a volume twice this size would scarcely suffice to deal with the matter in detail. I propose, therefore, to take the chapters in order and make from them two books, one "The Plain Tale" and the second, "The Plain Tale as Perverted by Solovyoff."



## CORRESPONDENCE

### Steven Levy on the final days of his daughter, Cherise

I feel that the article I am sending was therapeutic to write, so that it might be useful to others. As it begins, my daughter, Cherise (whom you may recall), of whom I have written in the past, is really giving up her body, as she quietly sleeps upon an electric-air bed provided for us by the Hospice. Perhaps she has a couple of days.. On an upbeat note-she will soon be free of her prison of 34 years, although, in all hon-

esty, she may have left on the 15th, when her condition greatly changed, and from which she has not awakened (to us) since then.

Steve"

### LOVE and FEAR

These thoughts occur to me in the face of my daughter's impending death, for she is literally on death's bed. There is an overriding difficulty because of the problem of being drawn back and forth between this experience and my ability to objectively think clearly.

So, in a moment's clarity, these two-love and fear, seem to exist as the antithesis of one another, but they also seem to co-exist as not positive and negative. For it is clear that these two powerful feelings are present, and both revolve around me as if I am at the center of a Solar System of planetary strong thoughts and feeling. While they are planets, alternately reflecting me back to myself, one has ascendancy over the others through the proximity caused by their elliptical orbit.

Interestingly, this metaphor has its limits, as I, in the position of the Sun, am not really a totally objective participant, such that the deviations cannot be only the different light of these planets. For I am also in various psychological space as the light of Love and Fear take their turns. Although, in strict philosophical metaphysics, the Sun is also a body, whose interior is a refined more subtle life for which the sun we perceive is only a vehicle, as are we humans. And it too is in motion as it leads its family of planets into other spaces. So there are useful correlations to be made.

But how shall we look usefully at Fear and Love? And how are they the antithesis of one another and yet still each needing to exist in their own right? My thoughts regarding this are born from a consideration of the old Biblical sense of fear for that same Biblical sense of God. Here God is of such an awful power as to render the man helpless before its law in our lives. However, from a theosophical sense, this law is at least two fold, and as such tempers our emotional fear. For as the law of our own karma, as we experience it from moment to moment, this powerful influence can be mitigated by thought and realization. Mind you, not evaded, but mitigated. We can alter ourselves in relation to the effects of our past deeds, as they come again as the planet or constellation might. We can learn to respect the power of the past and over riding light of the present influence, so that which might have left us in a tumble in its wake, may find us standing with understanding and compliance. This is how we can learn to live with what may have been perceived as the fear of the past. It is a fear in

the present, for example, as we are not prepared to let go of a loved one, for we may not be ready to live without the influence of this being. Not to mention the fear we may have in the face of the power of God as law, which can remove a loved one from us seemingly, at its own whim, leaving us helpless before such power.

God, as the law of all great nature can take on a useful sense of fear, if we see this God as law in the sense of the physics and binding mathematics within all relations microscopic and macroscopic. For here fear might be seen as a due respect, which brings about compliance within our lives, where we have come to know that we must responsibly live within such law. True, we have not always known this, so that, as we think we need, we have attempted to sidestep such perceived restriction, being ignorant of our responsibility, for own purpose. Here is where selfishness brings about the backlash of the greater life of the universe, as we have attempted to ignore the overriding existence of the interrelationship of all being. This so-called backlash is the impact upon us as our actions in our own favor have proven fruitless, as they must, in relation to that which is actually prevalent. Metaphorically, it is like attempting to break free of the Earth's atmosphere with an underpowered rocket, or, driving a car without a steering wheel, or refusing to breathe. But, when that which has been obvious to the Knowers of such law for all time, finally makes its way into our consciousness through deep thought and or the pain of our error, we can learn compliance based in understanding. This is in contradistinction, however, to acquiescence based in faith, for that is connected to emotional fear. We have all lost much in the past, or have witnessed the unbridled energy of nature and are overwhelmed. These two leave many quaking in anticipation, while also experiencing the odd sense of loss in our previous sense of faith in God. For these experiences find us standing on psychologically unsound ground if that relationship was only one of faith and not understanding at some level.

To me Love is more complex. It seems similar to Fear in power and such deep effect upon our lives. But Love seems more rare, even as physical love is always before us, as the mixture of our senses and personal needs convince us to acquire and acquire. This is not to say that our senses may not fall upon that which is truly a requirement for our happiness, but most are too fleeting to satisfy. And of course fear comes into the picture as we do all that we can not to lose what we have thought loved. But, there is Love which however unquenchable, is not a fleeting love, nor is it illusionary or shallow, as things are, or as are physically driven personal affairs. This love is unquenchable because of its depth and power. In this case the personality, although instrumental in sensing and acquiring the object of this love, is in

over its head in terms of understanding the deeper drive and connection for which it was used to satisfy. Rarely are fears like this. Surely there are deep fears, which arise from previous experience in this life or others, but this love is the love of mother for child, or individuals for Humanity and is powered by the inherent creativity of Great nature. It is the love of Love itself as it is reflected in perceived beauty and form, but even stronger in action as in compassion and therapeutics. This Love is not based in physical attachment but in coexistent inner natures, which will remain regardless of exterior death. I think that there is a similar awfulness as in the fear of the power of God, or such all powerful Law, and therefore one will work as hard to maintain this Love as one might act right in the world because of the fearful respect of this Law. And, perhaps a deep faith is connected to genuine Love. This faith, for lack of a better word, is an innate intuition of the bottomless reality within this relationship, leaving doubt completely aside. Fear can never be like that.

Therefore, in the sense explained, fear is no match for such a Love and neither is any sense of death.

