



## **1. Judge: The Bhagavad-Gita and ‘Esoteric Buddhism’**

The only fault I have to find with Mr. Sinnett’s book is that he too often says that: “this knowledge is now being given out for the first time.” He does not do this because he wants glory for himself, but because he makes a mistake.

Nearly all the leading portions of the doctrine are to be found broadly stated in the *Bhagavad-Gita*.

The obscuration periods are most clearly spoken of (chap. VIII, p. 42): “Those men who know the day of Brahma, which ends after a thousand ages, and the night which comes on at the end of those thousand ages, know day and night indeed. - . . . This collective mass itself of existing things, thus existing again and again, is dissolved at the approach of that night. At the approach of that day it emanates spontaneously.”

And in (chap. IX, p. 44): “At the conclusion of a Kalpa all existing things re-enter nature which is cognate with me. But I cause them to come forth again at the beginning of a Kalpa.”

Dhyan-Chohan state is given in the same chapter. “This they call the highest walk. Those who obtain this never return. This is my supreme abode.”

Re-incarnation is stated at (chap. IV, p. 24): “I and thou have passed through many transmigrations.” And the return of Buddha in the same. “For whenever there is a relaxation of duty, I then reproduce myself for the protection of the good, and the destruction of evil doers.”

Devachan is to be found in (chap. IX, p. 45): “These, obtaining their reward. . . Having enjoyed this great world of heaven, they re-enter the world of mortals, when the reward is exhausted . . . they indulge in their desires, and obtain a happiness which comes and goes.”

That knowledge is more important than mere religious devotion, see chap. IV, p. 26, “If thou wert even the most sinful of all sinners, thou wouldst cross over all sin in the bark of spiritual knowledge.”

For those who will see, it is all in this wonderful book.

William Q. Judge.

## **2. Note by H.P. Blavatsky**

We do not believe our American brother is justified in his remarks. The knowledge given out in *Esoteric Buddhism* is, most decidedly, “given out for the first time”, inasmuch as the allegories that lie scattered in the Hindu sacred literature *are now for the first time clearly explained* to the world of the profane.

Since the birth of the Theosophical Society and the publication of *Isis*, it is being repeated daily that all the Esoteric Wisdom of the ages lies concealed in the Vedas, the Upanishads and Bhagavad-Gita. Yet, unto the day of the first appearance of *Esoteric Buddhism*, and for long

centuries back, these doctrines remained a sealed letter to all but a few initiated Brahmans who had always kept the spirit of it to themselves.

The allegorical text was taken literally by the educated and the uneducated, the first laughing secretly at the *fables* and the latter falling into superstitious worship, and owing to the variety of the interpretations - splitting into numerous sects. Nor would W. Q. Judge have ever had the opportunity of comparing notes so easily and, perhaps, even understanding many a mystery, as he now evidently shows he does by citing relevant passages from the Bhagavad-Gita, had it not been for Mr. Sinnett's work and plain explanations. Most undeniably, not "nearly all" - but positively *all* the doctrines given in *Esoteric Buddhism* and far more yet untouched, are to be found in the Gita, and not only there but in a thousand more known or unknown MSS. of Hindu sacred writings. But what of that? Of what good to W. Q. Judge or any other is the diamond that lies concealed deep underground?

Of course everyone knows that there is not a gem, now sparkling in a jeweller's shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who got it first from its finder and cut and polished it, may be permitted to say that this particular diamond is "given out for the first time" to the world, since its rays and lustre are now shining for the first in broad day-light. (HPB)

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Reproduced from "The Theosophist", Madras, India, February 1884, p. 122. This particular edition of the "Theosophist" can be seen in its volume V, [which is HERE](#). Judge's article and HPB's Note to it are also available on volume VI, pp. 146-148, of the **Collected Writings** of Helena Blavatsky (TPH-USA).

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Click to see book "[Esoteric Buddhism](#)", by A. P. Sinnett.

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## **William Judge says he was but a pawn on the chessboard of Helena Blavatsky's Mission**

"The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chessboard. What is the use of permitting vanity to influence us toward denying the facts?"

(William Quan Judge, quoted in the  
article "[The Main Founder of the Movement](#)")

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# Studies in the Pre-History of the ILT From the 1890s to the Decade of 2020



H.P. Blavatsky at work in 1887. She worked incessantly, and she was not a “political leader”. Instead of gathering personal followers, she spent the time writing.

## 1. A Lineage That Is Almost Immaterial

Helena Blavatsky died in 1891, some 16 years after founding the theosophical movement in 1875. Soon the movement got into a *karmic fever* of struggle for power and ended up divided in two larger “families” or groups of theosophical associations.

On one hand, we see the Annie Besant lineage, with some 90 percent of the total number of theosophists worldwide.

On the other hand, the William Judge lineage, with some 10 per cent; and this one subdivided in various groups. Of these, the main ones are the United Lodge of Theosophists, the Theosophical Society of Pasadena, and the smaller Point Loma group.

Therefore, between the years 1890 and the 21st century, almost 100 per cent of theosophists belonged, or belong, to one of the two great families, the Besant block or the Judge block.

The *spiritual emptiness* generated by the absence of Blavatsky is something from which the movement has not recovered yet. Far from it. On the very moment Blavatsky disappeared, various disloyalties started disputing political power, and using false psychic powers as tools to obtain positions of leadership; but not all of them equally lost their good sense.

To begin with, the mistakes made by William Judge and the institutions that seek to follow his steps have been far smaller than the failures produced by Annie Besant and her successors.

On the other hand, there was at least one person, a member of the innermost circle and council of the esoteric school created in London by Helena Blavatsky, who did not abandon any part of the original perspective of the theosophical work. Her attitude and her example are valuable, according to the Independent Lodge of Theosophists. Her name is Alice L. Cleather.<sup>1</sup>

At the time of the movement's division, 1894-1895, Alice gave her support to William Judge. When the successors of Judge clearly got away from the original teachings, she stepped aside the movement as a whole - in 1899 - and dedicated herself to studies about the common ground between spirituality and music.

Almost two decades later, when the first signs emerged of a rebirth of respect for Helena Blavatsky and her writings inside the movement, Alice came into action again. Alice had been born under the sign of Taurus and her efforts were not in vain. Some initiatives, small and few in number, were organized against all odds and in the opposite direction to the tides created by the charismatic leaders of the two blocks. The inspiring idea of these hardly material projects seemed eccentric if not extraordinary. The intention was to **clearly follow the teachings of H. P. Blavatsky and the Masters of the Wisdom**. It was to leave aside the supposed clairvoyance and imaginary contacts (verbal and visual) of both Besant and Judge with Mahatmas.<sup>2</sup>

While not taking into consideration the important initiatives which occurred out of loyalty to Blavatsky **inside** each of the institutionalized blocks of the Movement, let us see now the small independent theosophical projects which were developed with **no corporative commitment to smaller thinkers** - and had no bond of obedience, direct or indirect, to the would-be "political successors" of Blavatsky, like Annie Besant, William Judge and Katherine Tingley.

\* In the first place, we have the *HPB Library*, formed in 1917 under the inspiration of Alice Cleather. It had at least some degree of activity up to the first years of the 21st century.

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<sup>1</sup> The fact must be mentioned that Portuguese theosophist Visconde (Viscount) de Figanière, equally a personal friend of Blavatsky and a member of her original esoteric school - although not a part of the Council of the School in London - also ceased to have visible activities in the theosophical movement a short time after HPB's death. However, Figanière seems to have taken no public position regarding the division of the movement, and his withdrawal from visible activities was final. His studies went on. Born in 1827, he died in 1908.

<sup>2</sup> See the article "[On Contacts With Masters](#)".

\* Then there is the *Victoria Theosophical Society - Independent*, from Victoria city, British Columbia, Canada, which declared its independence from the Adyar Society in 1923, and was inspired by the writings of Alice Leighton Cleather.

\* Another one is the Blavatsky Association, created by Alice Cleather, William Kingsland and others in London, in 1923, and which was active until the midpoint of the 1940s.

\* Finally, the *Independent Lodge of Theosophists, ILT*, formed in 2016 by the members of the previous Portuguese-Brazilian lodge of the United Lodge of Theosophists. The small ILT was created but one year before the completion, in 2017, of the one hundred years' cycle of the foundation of the **HPB Library**. The ILT is structured around its own Library, and is active mainly in three languages, English, Spanish and Portuguese.

Let us look at some more information about the tenuous lineage of independent students of Blavatsky and the Masters, *a lineage that barely touches the physical plane*, and which has so far made a few visible efforts to generate organizations that remain independent from secondary leaders, but try to work in the original direction of the movement, without paying too much attention to the denser world of corporate interests and policies.

## **2. The Blavatsky Association is Founded in London**

Alice Leighton Cleather and William Kingsland led in 1923 the formation in London of the Blavatsky Association, with the aim of celebrating the life and teachings of HP Blavatsky. Founded by 30 people, the Association met weekly to study the works of HPB and the Letters of the Mahatmas.

In its study priorities, the Association anticipated by a century a basic factor in the work of the Independent Lodge of Theosophists.

William Kingsland was born on May 5, 1855 in England. In January 1889 he was elected president of the "Blavatsky Lodge" in London, the lodge in which Helena Blavatsky personally participated. William was also a member of the inner group of the esoteric school created by HPB.

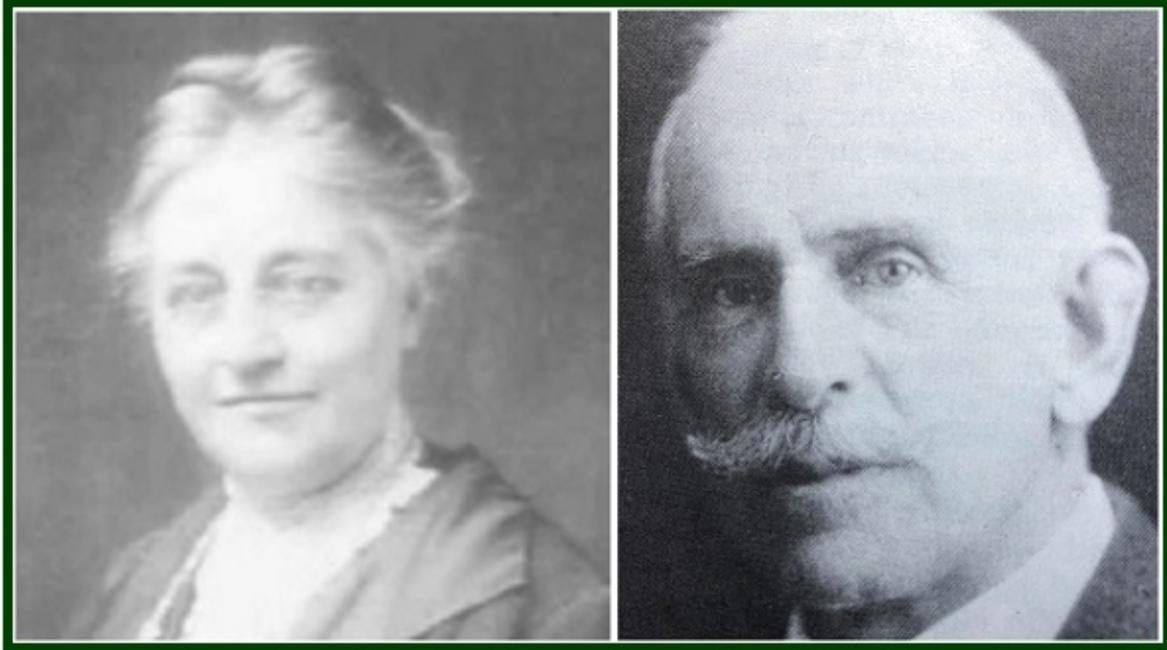
In 1909, it was already clear that in spite of her good intentions Mrs. Annie Besant had unknowingly betrayed ethics. She had abandoned the true teachings and left aside the real Masters of the Wisdom. That year Kingsland withdrew from the Society, along with other prominent Theosophists.<sup>3</sup>

In the early 1920s, Alice Cleather - a former colleague of Kingsland in the inner group of the Esoteric School - had already published her three books in defense of H.P. Blavatsky and the original teachings.<sup>4</sup> Cleather's denunciations about the abandonment of authentic Theosophy and the adoption of "spiritual" illusions and fraud had great impact.

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<sup>3</sup> Read "[An Open Letter to Annie Besant](#)".

<sup>4</sup> See the [theosophical books by Alice L. Cleather](#) and other writings by her.



**Alice Cleather and William Kingsland (photo) were loyal to the authentic teachings**

The new wave of respect for facts and for reality swept away the despondency that had paralyzed loyal souls. Organized illusion was beginning to lose strength. William Kingsland became interested in the work of Alice, who lived in India. The dialogue took place by correspondence. Contacts multiplied and involved several people. On November 13, 1923, the Blavatsky Association was created, with Mrs. Iona Davey as its Secretary.

In addition to studying the Letters from the Masters and Blavatsky's texts, the new Association had a "Committee for the Defense of HPB" which actively confronted the slanders circulated by the Society for Psychical Research. Then, as now, the existence of Blavatsky's works troubled both authoritarian churches and conventional science, whose errors were revealed and discussed by classical theosophy.

The Association founded by William Kingsland and Alice Cleather sought to experience HPB's authentic teachings. It left aside the main factors of the pseudo-Theosophical Society led by Annie Besant: power struggles, the renewed scandals around Leadbeater, campaigns for the return of Christ and interpersonal relationships marked by envy and competition, in which each one tried to look like more spiritual than the other.

In the 1920s, there was a broad worldwide movement aiming at the resurgence of the original theosophy. Its success was partial. The United Lodge of Theosophists, created in California in 1909, defended Blavatsky but also followed the ideas of William Judge (1851-1896). The Blavatsky Association considered that Judge had made serious mistakes. It was necessary to pay attention above all to the teachings of Blavatsky and the Letters from the Masters.

William Kingsland wrote important works.

In 1928, he published “The Real HP Blavatsky”<sup>5</sup>, a book which Boris de Zirkoff, the editor of the Collected Writings of HP Blavatsky in 15 volumes, considers “by far the best survey of H.P.B.’s life and work, written sympathetically by one of her personal pupils.”<sup>6</sup>

There is still a basic tendency in human beings to get carried away by appearances, and to delude ourselves with the “political skill” of leaders who present themselves as charismatic.

In the polarization of the dispute between followers of Besant and followers of Judge, those who studied above all the authentic teaching given to the world by the Masters and Blavatsky were seen as meaningless, and disappeared. Ironically this occurred at the same time that HPB was unanimously recognized as the main founder of the movement and the author of most of the central works of theosophical literature.

Against common sense, corporate politics won the day. Thanks to the logic of convenience, the larger theosophical organizations were structured strictly on the personal ideas of Besant or Judge, which seemed to be fashionable in the middle of a fierce competition for power.

In this context of struggle between two propaganda campaigns, the Association founded by Kingsland and Cleather in London had increasing difficulties and lasted but a few decades.

Nazi-fascism was gaining strength in the 1930s. The world was moving towards the World War II. There was no second generation of Theosophists in the Blavatsky Association, and it ended along with the end of the physical lives of its three main founders. William Kingsland and Alice Cleather died respectively in 1936 and 1938. The Blavatsky Association ceased to exist in 1945, as Ms. Iona Davey approached the end of her incarnation, which occurred in 1946.

Despite its limitations, the work of the Association was a success given the circumstances. It was a pioneering effort made in times when illusion - and illusionists - looked like they would win the day. The Blavatsky Association constituted a small victory in anticipation of a better cycle. It was an inspiring moment of lucidity in the Theosophical movement.

The association founded by Alice Cleather and William Kingsland established a positive historical precedent for the future. The same inner purpose re-emerged in other occasions in the 20th century, and a steep, narrow preparatory path was kept open for the long-term theosophical project.

### **3. Historical Time: Preparing 2075**

For the Independent Lodge of Theosophists, too, Alice Cleather’s view of the movement is an effective indication of the future.

As historical time is slow if compared to the time of personal lives, it is quite acceptable that the movement may need, for instance, 200 years, from its inception in 1875 up to 2075, to duly realize that its associations must be inspired by the teachings of its main founder, rather

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<sup>5</sup> The book is available [online](#).

<sup>6</sup> Examine the biographical text on William Kingsland, written by Boris de Zirkoff and published in the volume X of the Collected Writings of HPB, pp. 419-424. Specifically about this book, see the lower half of p. 422. The article by Boris is the source of most information about the Blavatsky Association shared in the present article.

than by the institutional traditions of other lesser authors and “political” leaders such as Besant and Judge.

It is well known and universally accepted that there is no comparison between the writings of H. P. Blavatsky and the writings of A. Besant or W. Judge. Any comparative analysis is meaningless because of the difference in terms of quality, quantity of writings, and wisdom present in them. The distance is oceanic. HPB worked incessantly, and she was not a “political leader”. Instead of gathering personal followers, she spent the time writing.

Due to the depth of her teachings, is it only logical that the very organizational structure of the movement, its guidelines and its methods, should be built on the basis of the teachings of Helena Blavatsky and the Mahatmas themselves, through their Letters.

The view proposed by Alice Cleather of a theosophical action that is independent of both the lineage of Besant and the lineage of Judge, but follows the direct teachings of the Masters and HPB - with no need for intermediaries - seems to make sense to some students.

Over time, they can grow in number.

While the idea of diversity in the movement is a good one, it is interesting to investigate why exactly the very basic idea of organizing the movement according to the teachings of its main founder and the Letters of the Masters has been suppressed for such a long time.

#### **4. The Feeling of Loyalty and the *HPB Library***

In the period between the 1890s and the first two decades of the 21st century, the two institutionally organized blocks of the movement disseminated the works of HPB and other authors. To some extent, they also stimulated the study of Letters from the Mahatmas, each in their own way. Many of their efforts were valuable. The writings and efforts of Robert Crosbie, John Garrigues, B.P. Wadia, Geoffrey Barborka, Sven Eek, C. Jinarajadasa, Virginia Hanson, Christmas Humphreys, Vic Hao Chin, Jr., Grace F. Knoche, Boris de Zirkoff, Richard Robb, Geoffrey Farthing, Jerome Wheeler and many others have great importance.

However, the two blocks, seen in the organizational and practical dimension, did not give priority to the original teachings. With exceptions - such as the brilliant action of G. Farthing - they did not make self-criticism about the mistakes of the movement. They did not review the history and structure of the movement from the point of view of the authentic teachings. They avoided drawing practical lessons from the false enthusiasm and failures experienced from 1895 to the mid-20th century. The two blocks are still in a phase of decadence, with few signs of a beginning of renewal. In the decorative aspects, however, they seem perfectly updated. The soul is largely missing, and the soul does not obey to bureaucracy, or to propaganda.<sup>7</sup>

In 1917, as we saw above, Alice Cleather established the “HPB Library”. Soon after that the Library would operate in Canada. The project was initially developed by Ms. Hildegard Henderson, who had met Alice in 1910 in London. The name “Library” had a symbolic

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<sup>7</sup> About the rejection of the original and true teaching, see also “[Leaving the Masters Aside](#)”, “[The Making of an Avatar](#)”, “[Racism in the Name of Theosophy](#)”, “[Correspondence With Joy Mills](#)” and “[The Fraud in Adyar Esoteric School](#)”.

power. It signaled the fact that the initiative was centered on the teaching, on written works, as opposed to imaginary conversations with Masters.<sup>8</sup>

The method of work of the **HPB Library** is made clear in an article on the life and work of the theosophist Michael Freeman, who was its custodian between 1969 and 1991.

Ms. Joan Sutcliffe wrote:

“Nowadays there is an abundance of gurus, and so-called mystical societies flourish. However, the outlook of the H.P.B. Library is based on the recognition of the uniqueness of the effort made by the Mahatmas through H.P. Blavatsky. It occurred at a particular point in the sidereal cycle, 2,500 years after Buddha, and 5,000 years after Krishna. It had the great and esoteric purpose, not to be repeated until another special cyclic point, of actually opening up to humanity at large the age old secret path to the Masters. The way to initiation was made available to whomever could attain it through the living practice of universal brotherhood.”

Joan continues:

“It was this spirit of the Library that Michael devoted his whole life to preserving. Occultly the Library takes the perspective that, in spite of the failure of the T.S. to live up to its original high purpose, the path to the Masters is always open to the determined and one-pointed individual. Anyone can become a chela at any time in one’s inner self. It means establishing one’s own inner commitment, setting one’s own standards and tests, and most importantly the constant redirection of the will. The key words are ‘in one’s inner self’, for this has nothing to do with the personal self, which must be risen above. This is the hardest task, the work of lifetimes, but the inescapable rule.”

She adds:

“In this connection Michael stressed the necessity of making the concept of brotherhood a practical reality, for in his inmost essence the neophyte is one with all other beings. Having sprung from the One Life, the Whole is contained within him as he is in the Whole. Where one’s life is motivated by compassion for all souls, the personal desires and passions lose their vitality; conversely when detachment is attained one can become a helper of humanity.”<sup>9</sup>

Although tenuous from a material point of view, the HPB Library is one of the movement’s most interesting historical experiences. It offers a line of lineage of continuous loyalty to the original magnetism of the teaching given by the Mahatmas themselves.

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<sup>8</sup> See the article “The H.P.B. Library”, by John Robert Colombo, in “Fohat” magazine, Canada, Spring 2000 edition, pp. 18-20.

<sup>9</sup> From the article “Michael Freeman and the HPB Library”, published in the magazine “The Canadian Theosophist”, Toronto, Canada, September-October 1991, pp. 85-87, especially pp. 85-86.

In 1923, the **Blavatsky Association** was created in London. In the same year, the Victoria Lodge, in the city of Victoria, Canada, declared its independence from the two politically organized blocs of the movement, and adopted the same position as Alice, that is: “**neither Besant nor Judge, but the teachings of the Masters and HPB must be studied**”. The **Victoria Lodge** remains active and independent. Historically, it has always had a close proximity to the **HPB Library**.

Due to the difficult conditions of human karma, the magnetic line of full harmony with the teaching of the Mahatmas is almost invisible. Yet it exists. The fruits of the lucid efforts of Alice Leighton Cleather (1854-1938) constitute **material evidence** that a loyalty to the Masters of the Wisdom is possible. Her efforts are a source of inspiration for the Independent Lodge of Theosophists.

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The above article is a translation from the Portuguese language text “**Estudos Sobre a Pré-História da LIT**”, which was published in the July 2021 edition of “[O Teosofista](#)”, pp. 07-13.

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## **Robert Crosbie: There Is No Escaping from the Law**

Some take the meaning of Mercy to be a permitted escape from the results of wrong-doing; but this would not be Justice, nor would it be merciful to those injured by the wrong-doing. He should remember the definition of Karma: an undeviating and unerring tendency in the Universe to restore equilibrium, which operates incessantly. Karma is inherent law and its operation must therefore be impersonal. Some might take this to be “merciless”, but that would only be because they desire escape from consequences that are unpleasant.

There are just two ways of looking at the question: either the Universe is governed by Law and under Law, or all is Chaos. Our experience in every department of Nature points to the fact that Law reigns everywhere; nothing is done of any kind or anywhere, except under Law.

Our control of the elements, our use of the materials in Nature is possible only because the same thing can always be done when the same conditions are present. Having discovered some of the laws of electricity, for instance, we may direct that fluid or force, and use it for many different purposes.

(Robert Crosbie)

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See the full article by R. Crosbie: “[Mercy and the Law of Karma](#)”.

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## New Progress in Science: **The Cure for Envy Was Discovered**



The accumulated experience of the theosophical movement shows that any personal anger or “struggle for power” can only occur in the absence of that natural emotion that exists as one observes and studies the immensity of the cosmos.

The axiom is valid for all spheres of interpersonal coexistence and even for the internal world of every individual, as he lives with himself, or with his various selves.

How important are then any personal frustrations or ambitions while looking at the infinite starry sky on a calm night?

Something curious happens when the spiritual pilgrim studies the law that governs galaxies and human lives, and understands something of the evolution of our present planet and the meaning of the solar system around us. All personal disputes then lose importance to him. At the same time, he seems to lose patience with this kind of small earthly concern.

When we focus the lens of our soul on elevated topics, our mind gets out of focus while looking at whatever is not high. Everything in life depends on tuning. Each one must make his choice as to the object of his priority in terms of seeing and understanding. Sooner or later we all find our way up to celestial topics.

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See also “[The Need for Infinity](#)”.

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**The Inner Teachings of Taoism:**  
**Investigate Principle and Meaning**  
**A Few Classical Verses to Ponder Upon**  
**Chang Po-Tuan**



**Get rid of anger and hatred**

1

See through things of the world.  
If you cannot see through the things of the world,  
You will sink into an ocean of suffering. How can you get out?

2

Cut off entanglements.  
If you cannot cut off entanglements,  
The vicious cycles of compulsive habit stand before you.

3

Thoroughly investigate principle and meaning.

If you do not know how to discern the principles of body and mind,  
You cannot distinguish aberration and sanity, and miss the road.

4

Find a teacher and associates.  
When you empty the mind, you can fill the belly;  
If you are self-satisfied, you will grow old without development.

5

Make determination endure.  
If you want to accomplish something that endures unchanging,  
It requires work that endures unceasing.

6

Get rid of anger and hatred.  
If you do not sweep yourself clean of anger and hatred,  
You will be full of turbulence, which will obscure the truth.

(Chang Po-Tuan)

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The above lines are reproduced from the book “The Inner Teachings of Taoism”, by Chang Po-Tuan, Commentary by Liu I-ming, Translated into English by Thomas Cleary, Shambhala Publications, Inc., Boston & London, 1986, 118 pages. See “Twenty-Four Essentials for Students”, pp. 36-37.

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**Moral Education:  
Its Laws and Methods**

**Indicating the Seeds of a  
Better Future for Humanity**

**Joseph Rodes Buchanan**

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recommended by Helena P. Blavatsky](#)

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# Thoughts Along the Road

## Purity of Mind and Heart Brings About Humbleness, Detachment, Perseverance

\* There is no need to say “Amen” to the numerous forms of ethical decay that surround us. Not at all. It is better to say “Amen” to the noblest part of our own conscience, and identify and abandon all the mechanisms of socially organized idiocy, the established consensus of the absence of ethics, and other jewels of technocentric modernity.

\* Selfishness is a passing nightmare. Humanity is invisibly guided by fraternal feelings, and right now all of us are immersed in the law of mutual help. There is no power stronger than the power of selfless goodwill.

\* What is the result of getting attached to personal gratification on the physical plane and on the realm of feelings? The desire to feel surrounded by this and that particular form of comfort softens one’s will. It dissipates internal strength and makes one a slave of bad habits.

\* Physical and emotional discomfort teach us detachment. They strengthen one’s will, dispel illusions, increase one’s realism and allow us to walk the path of truth. The blessing is inward, the wounds are outward.

\* Victory is not for those who love comfort above all else, for victory requires sacrifice. Eternal wisdom is beyond the reach of those who prefer to live in indulgence. Through the practice of austerity, an indispensable magnetic force is gathered.

\* The bliss of the spiritual soul does not depend on personal victory or defeat. Regardless of circumstances, the truth-seeker remains in direct contact with his inner self, whose substance is peace and contentment. He is happy to be humble.

### **Brotherly Advice to William Judge**

\* In 1879, when William Judge needed friendly advice, Damodar Mavalankar - who assisted Helena Blavatsky in many ways - wrote in a letter to him:

\* “I’m very sorry to hear you write so disparagingly to Madam Blavatsky about your feelings and the state of your mind. Is it not surprising to see that a man like you after having made some progress in the study of Theosophy should despair at the very moment he is about to enter the very threshold of true knowledge? It seems to my mind ridiculously strange that a very thirsty man should be in quest of water and that when he has found it he should instead of drinking it, turn his back against it and fly from the only place where he can quench his thirst.” [1]

\* Near the end of the letter, Damodar adds: “Do not therefore despair but go on with confidence, and success is at hand.”

\* William Judge was 28 years old. Damodar Mavalankar was 22. It is said in mystical traditions that *purity of mind and heart* brings about humbleness, detachment, contentment - and perseverance.

NOTE:

[1] “Damodar and the Pioneers of the Theosophical Movement”, compiled and annotated by Sven Eek, TPH, India, second printing, 1978, copyright 1965, 720 pp., see p. 25.

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## Letters to the Editors

### \* Regarding a Text on Karma

Dear Editor, 15 June 2021

I have read with extreme interest and attention the two articles regarding W.Q. Judge in the recent issue of the Aquarian Theosophist.

However, I find them misleading for the reader, in particular if they are not acquainted with the theosophical doctrine and the history of the Society.

The first article titled “Are There Conditions Under Which Karma Does Not Exist?” starts with the first Aphorism on Karma by William Q. Judge which states “There is no Karma unless there is a being to make it or feel its effects”.

First, we need to clarify what Aphorisms are. Aphorisms usually report very condensed pieces of information with the goal of being an outline for students of the doctrine who should be already familiar with the discussed matter. An example are Patanjali’s Aphorisms which could be difficult to interpret unless our intuition is able to substitute the lack of documents in our possession relative to the Ashtanga Yoga doctrine at the time of Patanjali. Now, that first aphorism, “There is no Karma unless there is a being to make it or feel its effects”, should be looked at in the context of the other subsequent aphorisms where more details are provided. For example, the aphorism #5 which clarifies that: “Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.”

The latter explains that the word “being” should be interpreted in a wider sense. In another article titled “Universal applications of Doctrine” published in the *Path* (vol. IV, pp. 219-225) Judge says the following: “It is said that our universe is a collection of atoms and molecules – called also lives, living together and through each the spirit struggles to reach consciousness, and that this struggle is governed by a law compelling it to go on in or between periods”. As such, atoms, molecules, rocks, cells are also beings and included in that first aphorism.

Taking a sentence out of its context it is similar to the “religious” use done by taking out of context sentences from the Bible which could be charged with an interpretation to fit the agenda of a specific doctrine or completely misinterpreted.

Regarding the article by Alice Leighton Cleather, I will not spend many words as much ink has already been spilled on it. I will just say that the publication of an article, again without mention of the context in which it was written, is quite misleading. Alice Cleather made some assumptions of which the most important is the idea that the TS failed its objective and the communication with the Masters ended with the death of H.P.B. Another assumption is that W.Q. Judge made a mistake saying that he could communicate directly with the Masters. It is important to clarify that these were her opinions and no tangible proofs to support them were presented in her article.

To conclude, I am disappointed to find in a single issue of a respectable theosophical magazine two articles alluding to the mistakes of one of the Founders of the Theosophical Society presenting statements out of their context and without enough documented research to support them. My question is what message does the Aquarian Theosophist want to convey?

**Fabrizio Giuliani**

Vice-President, Edmonton Theosophical Society

## **\* On an Article by Alice L. Cleather**

**To the editor of *The Aquarian Theosophist*. 16 June 2021**

The controversial reprint relating to William Q. Judge in the latest [Aquarian Theosophist](#) (June 2021), requires a response. The heading “**WQ Judge, A Besant and Imaginary Contacts With Masters**” implies that Judge is guilty, and the sub-heading “A First-Hand Testimony From a Direct Disciple of HP Blavatsky” implies confirmation. This article can lead individuals unfamiliar with the history of events to accept allegations without further consideration.

It is unfortunate that the reprint of the [Addendum](#) in Alice L Cleather’s book, [HP Blavatsky, Her Life and Work for Humanity](#), was featured with no evidence for or against the accusations. Cleather is attacking one of the Founders of the Theosophical Society. Her arguments specifically regarding Judge are based on assumptions, innuendoes and rumors. Only her perspective is presented; she does not provide hard facts or supporting evidence. Overall, Cleather did good work for the movement; she also did a horrible injustice when she accused Judge of being the puppet of Katherine Tingley.

It seems rather unlikely that Judge would ask Cleather to “visit Mrs Tingley and report to him everything she said.” Like HPB when approached by an inquirer, Judge suggested the individual investigate, use their intuition and come to their own conclusions. Neither would hinder nor direct. I suspect that the more likely scenario is that Cleather asked Judge about going to meet Tingley privately after the Boston Convention in 1895 and Judge telling her to investigate for herself - nothing more. Cleather and Tingley both attended the Boston Convention and in fact this was the first TS Convention Tingley ever attended. At one point during the Convention Tingley stood up and spoke. Afterwards Judge approached Tingley and scolded her for what she had said. According to witnesses, his reprimand made her cry. Judge then turned to the professional stenographer to ensure this was not recorded in the official minutes. Does that sound like a man being a puppet? This whole idea that Tingley dictated By Masters Direction is ridiculous because Judge had never personally met Tingley at that time. Where is the evidence that Judge met Tingley prior to 1895?

Since **The Judge Case** was published I have devoted my research to some of the players of that time, primarily Katherine Tingley. Among the issues: the exact date when Judge first met her; when she joined the TS; who the endorsers were on her application form; who her friends were; where in New York City she lived; which Branch Tingley signed up under. All application forms, at that time, were forwarded to Adyar and had to be signed by William Q. Judge as General Secretary, American Section. Judge did not meet most of these applicants. (See **The Judge Case** for examples of application forms.)

Tingley expelled both Cleather and Basil Crump, and many others, out of her (Universal Brotherhood) Society. But only those who questioned her. Perhaps Cleather's resentment toward Tingley arose from Cleather's need to justify having followed Tingley in the first place. She opted to blame the deceased Judge. Cleather did the movement a great disservice by accusing Judge of misrepresenting himself. Accusing a Founding member of the TS, and a co-founder of the Esoteric Section (who wrote the book of Rules for the EST), debases her credibility.

Unfortunately, by publishing this piece without added comments, the integrity of WQ Judge is once again questioned.

**Ernest Pelletier,**  
President, Edmonton Theosophical Society  
<https://www.theosophycanada.com/>

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## **The Metaphysics of E-Theosophy**

... **T**he expanded word **E-Theosophy** has ten letters, or two times five, making the Pythagorean Decad, an ancient symbol for Kosmos and Eternity.

The first letter in the word **E-Theosophy** can be seen as more than a reference to the electronic aspects of the Internet world. Such a symbol has its own weight, its own tradition - which transcends short term events.

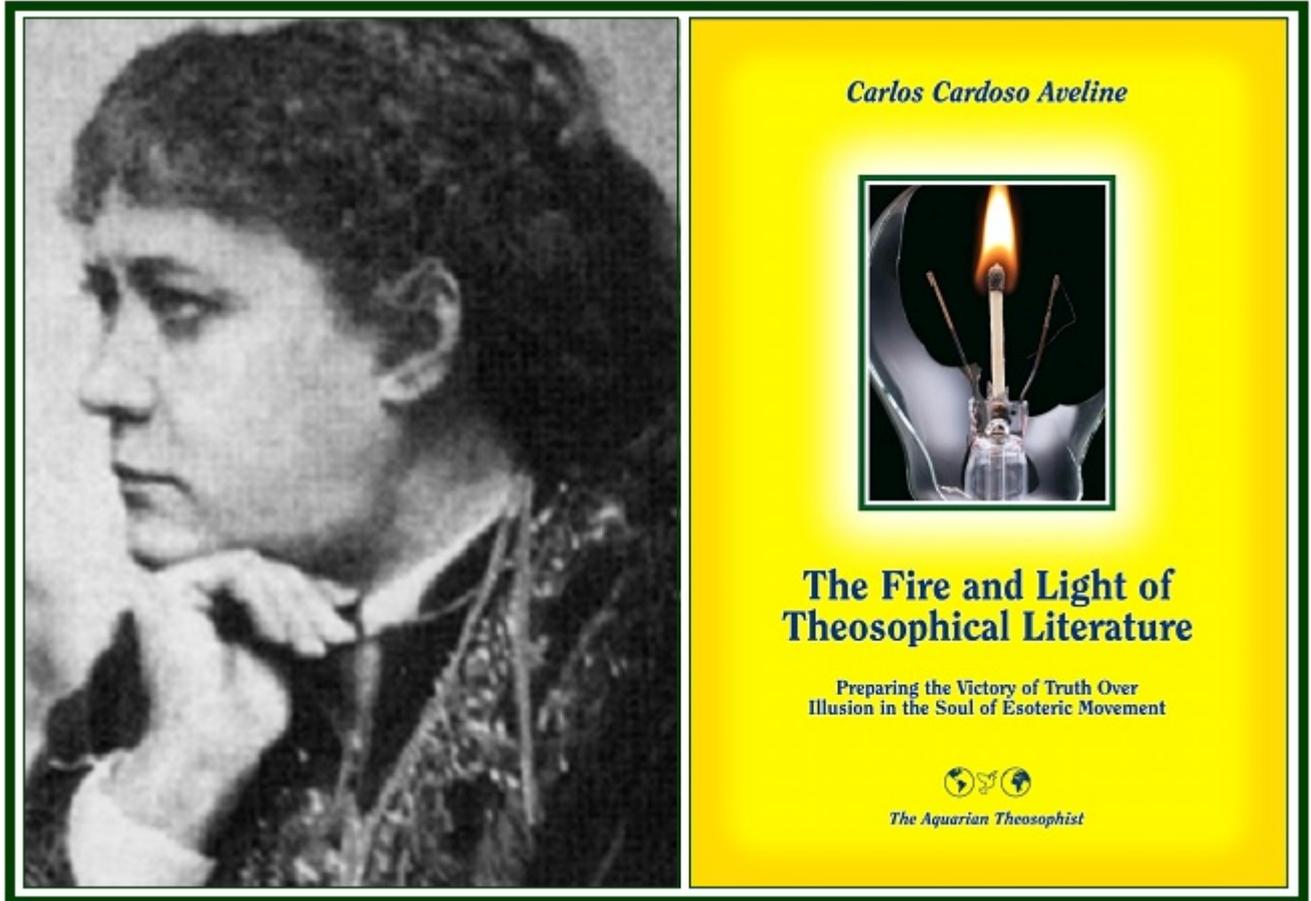
Thousands of years ago, the letter **E** was present at the oracle of Apollo in Delphi, the city in ancient Greece. Plutarch - whom the theosophical Mahatmas quote in their Letters regarding several occult matters - wrote an entire treaty called "**The E At Delphi**".

The **E** is the fifth letter in the Greek alphabet. It corresponds to number five - and it is a symbol of it. There are five elements in Nature, and the fifth element is the astral light, the abstract, non-physical space where every Internet operation is made, and where **E-Theosophy** works. The famous five platonic solids correspond to the five elements in nature. The fifth element, astral light, is symbolized by the pentagonal Dodecahedron, a geometrical figure with 12 faces.

[\*\*Click to see the full article\*\*](#)  
[\*\*"The Metaphysics of E-Theosophy"\*\*](#)

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## **Are There Conditions Under Which Karma Does Not Exist?**

**Dismantling Popular Illusions of a Modern Age**

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## As The World Faces Challenges Now Is the Time to Help Mankind



Opening image of “[Art and Theosophy](#)” on [Facebook](#): a painting by Igor Razzhivin

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