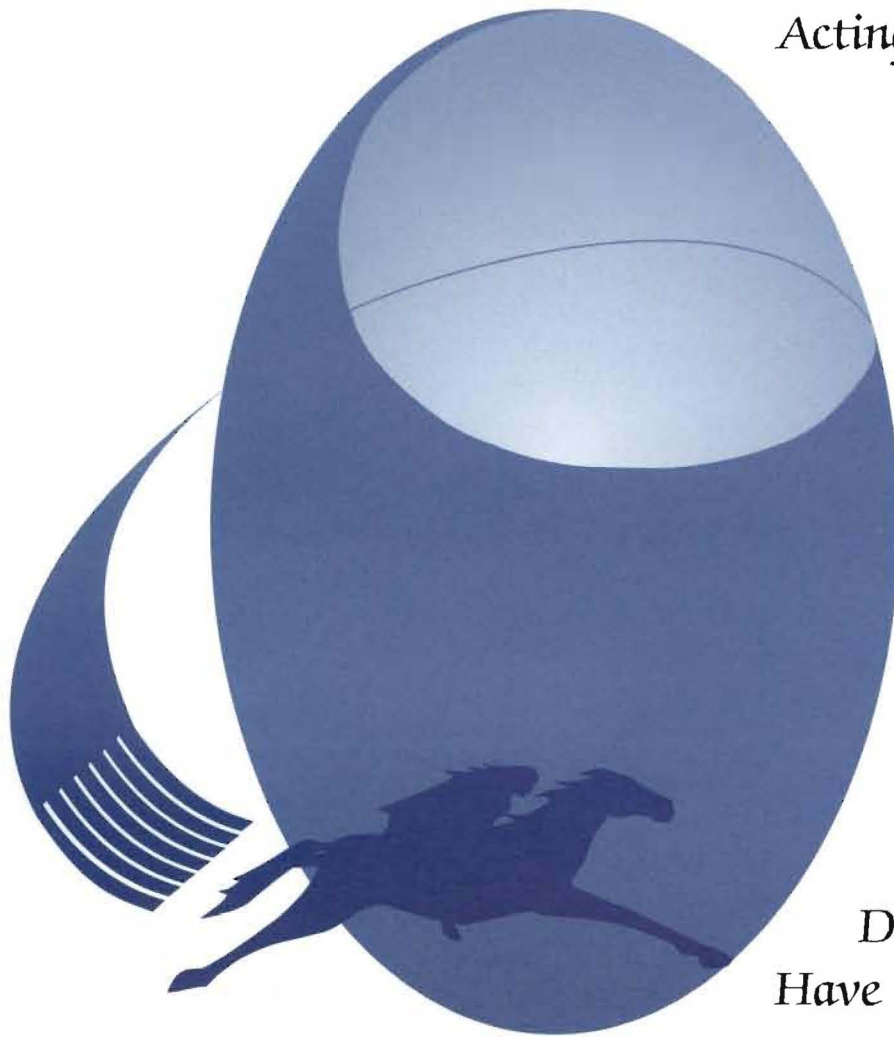


FOHAT

Volume XII, Number 4

Winter 2008



*Acting Your Way to
Nirvana*

*Revisiting Our
Charitable Duties to
Our Fellow Man*

*The Theosophical
Society Placed
Within the Cycles of
Our Time*

*Did H.P.B.
Have a Third Will?*

A Vehicle for the Ancient Wisdom Tradition

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

Excerpt from
**“Musings on the True Theosophist’s
Path — Part III”**

If you desire to labor for the good of the world, it will be unwise for you to strive to include it all at once in your efforts. If you can help elevate or teach but one soul — that is a good beginning, and more than is given to many.

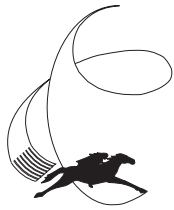
Fear nothing that is in Nature and visible. Dread no influence exerted by sect, faith, or society. Each and every one of them originated upon the same basis — Truth, or a portion of it at least. You may not assume that you have a greater share than they, it being needful only that you find all the truth each one possesses. You are at war with none. It is peace you are seeking, therefore it is best that the good in everything is found. For this brings peace.

It has been written that he who lives the Life shall know the doctrine. Few there be who realize the significance of The Life.

It is not by intellectually philosophizing upon it, until reason ceases to solve the problem, nor by listening in ecstatic delight to the ravings of an *Elemental clothed* — whose hallucinations are but the offspring of the Astral — that the life is realized. Nor will it be realized by the accounts of the experience of other students. For there be some who will not realize Divine Truth itself, when written, unless it be properly punctuated or expressed in flowery flowing words.

Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance — an occult meaning — and as you learn their import, so do you fit yourself for higher work.

- William Q. Judge
Echoes of the Orient I, pp.21-22



FOHAT

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Happy
Holidays



Endings

When it gets right down to it, Theosophy is about the little things. It is about charity to one's fellow man; it is about right action; it is about protecting the reputations of those unjustly accused; it is about recognizing the rhythms of life. Everyday we interact with our fellow man and the opportunity to practice theosophy is before us. A kind word, standing firm against injustice, offering wise counsel when it is asked for — opportunities are continually coming our way. *Fohat* was such an opportunity. Friends of Edmonton Theosophical Society asked if there was something we could do, and we took the next step and the next step after that until we have come to this point, twelve years later, where we can look back and say with some justification that we played a part.

How many parts are not played because we do not take the next step? How many kindnesses go unsaid, injustices left unanswered, wise words left unuttered all because of the many distractions, fears, etc. that crowd out our world? Theosophy in the end is not built by reading theosophy, ritual practices, or meditating in seclusion — it is built by sharing and interacting with others. Universal Brotherhood is our guiding principle and brotherhood cannot be practised and understood in isolation. We need others. Others need us.

Somewhere in the literature of theosophy is expressed the idea that when a person dies prematurely whether by his own hand or the hand of another, the dharma of that individual must then be shouldered by the rest of humanity. Similarly, when opportunities go unmet, do others then have to help get done that which was left undone? If our world is less than it might be, who is there to blame? We all share in this responsibility. We are all the future of theosophical thought on this planet. That future can be a strong one, or a weak and ineffectual one — it all depends on the effort expended by each and every one of us right now.

A member of the Druze religion of Lebanon, when questioned as to how the wisdom of the Druze was passed from one generation to another, answered that the elders of the religion promised to disclose whatever secrets were asked of them as long as those asking promised to put into practice what was learned. Wisdom that goes unpractised is soon forgotten. If there is a lack of wisdom in the world today, it is because there is a lack of people practising wisdom. If there is a lack of wisdom within the theosophical world, then that is truly a sad state of affairs.

For some years now, Edmonton Theosophical Society has been involved in publishing material to vindicate once and for all the maligned reputation of one of modern theosophy's founders, William Q. Judge. Anyone who took the time to read and study the work of this inspirational worker would need no evidence that this man practised theosophical wisdom to the very end; for those who have not studied the work, but instead have looked to see what history has to say, Edmonton Theosophical Society has worked to reveal the true history. A biographical study of this remarkable man would be a great lesson on how to practice and share the perennial wisdom of Theosophy. This man practised theosophy and continued to work through an increasing difficult illness to the very end.

It may be that we are at the end of a few major cycles, and as such, there may not be the opportunities in the coming decade to recreate a project like The Theosophical Society. However, being the recipients of the fruits of one of the most recent efforts by the Masters, we can all help our Brothers through the coming years of turmoil. Ending a project well is also a valuable effort. Helping mankind to let go of tired old ideas and inspiring them to find new ways of doing things is something all theosophists might want to consider. Of course the best way to help others let go, is by letting go ourselves.

Namastae!



Letters to the Editor:

History Disputed

It was shocking to read in *Fohat* (Fall 2008, p.65) that nine million women were condemned by the church and executed as witches.

As recently as 2003, Professor Robert Langdon of Harvard had estimated “During three hundred years of witch hunts, the Church burned at the stake an astounding five million women”. Around the same time, it was revealed by the official web site of the Spiritualists National Union in England, that hundreds of thousands of psychics were put to death by organised ‘witch-hunters’ during the Christian centuries. A Christian missionary Dr David Burnett claimed in his book *World of the Spirits* (2000) that nine million people died in the witch persecutions that swept Europe between 1300 and 1800.

All this, however, is what Madame Blavatsky would call flapdoodle.

1) Scholars generally, such as Brian P. Levack, *The Witch Hunt in Early Modern Europe*, estimate up to 60,000 people died in the European witch persecutions.

2) many of these were men, in some countries the majority.

3) in England and certain other places, death was normally by hanging.

4) some trials were instigated by the central or local government for political or economic purposes.

5) The Inquisition was a restraining force. Deaths in countries where the Inquisition was active were much lower.

6) Robert Langdon is as fictitious as his arithmetic. He’s a character in *The Da Vinci Code* but he does say that in the book.

Pagan scholars, who have an obvious interest today in the term “witch”, now accept that pagans were not generally the target of the witch hunts. A watershed here was the publication of Professor Ronald Hutton’s history of Wicca, *The Triumph of the Moon* in 1999. But even before, Jenny Gibbons

had alerted the pagan community to the new discoveries in a 1998 paper “Recent developments in the study of the great European witch hunt”, http://www.kersplebedeb.com/mystuff/feminist/gibbons_witch.html.

Hutton summarised research into the European witch trials. He showed that the numbers were relatively small compared with executions for other crimes (p.379) and he claimed:

not a single person tried for witchcraft in Europe between 1400 and 1800 has been demonstrated to have adhered to a pagan religion. (p.380)

Women writers on paganism are increasingly conscious of the need for careful historical study of their origins. The Sisters of the Silver Branch (www.silver-branch.org/ssbbiblio/ssbbibhi.html) are among many contributing to this.

Leslie Price
Surrey, England

Farewell

For twelve years *Fohat* has stood out like a beacon among Theosophical journals. It has maintained a high standard in various aspects of Theosophical enquiry and has challenged its readers with original and ground-breaking articles. Its pending demise is sad to contemplate, and its absence will be regretted by many.

In saying farewell to *Fohat*, we wish to express gratitude to you, and indeed all the volunteers who have speeded each issue on its way to the reader — those who are listed in the Masthead and others who are not. You have produced a unique and irreplaceable journal.

Thank you.

Doris and Ted Davy
Calgary, Alberta, Canada

Yoga is Skill in the Performance of Actions

Robert Bruce MacDonald

Karma and dharma, concentration and contemplation, reaction and distraction — words that many of us use, but how many of us ever stop and think, “really think”, about what they mean and how we use them? In the *Bhagavad-Gita* Krishna tells us that “Yoga is skill in the performance of actions” (Gita, p.13). In *The Yoga Aphorisms of Patanjali* we read that *Ishwara* is “the Supreme Spirit considered in its comprehensible manifestation”. “*Ishwara* is a spirit, untouched by troubles, works, fruits of works, or desires.” Finally, we learn that “His name is OM” (Yoga, pp.10-11). Yet in order to understand what Krishna and Patanjali are trying to tell us, we have to learn at least a passing familiarity with the building blocks of the philosophical systems of the East.

What do we need to know about karma in order to begin to know how to be skilful in the performance of actions? Karma literally means “action”. The study of karma is the study of the science of action. If we break down an action we have the physical act itself, the will to act, the motive for doing the act, and the desire that informs the motive. The Masters have written that “motive is everything”. From our analysis we know that desire informs motive. We are motivated to act because we desire something. If we believe that the desire is attainable, and if the desire is strong enough, we will be motivated to use our will to manifest the act. Now what do we mean by attainable desires and what implications arise out of this?

In a world where an individual’s will is all-powerful, every desire becomes attainable. We speak of this as omnipotence. However, omnipotence is not the experience of mankind. Mankind is peopled with individuals blinded by ignorance and convinced of their separateness. Each unique unit of separateness, with its own set of desires and beliefs will then set out to secure from this limited world those experiences that will provide that unit the greatest happiness. This is, in a sense, the model which modern economic theories tend to mirror. We have a world of competing wills, and limited resources. Limited resources speaks to that which we call Nature. Nature gives and takes according to its own will, a will that is paramount among all others. That which Nature makes available at any given time is competed for by those who desire it. Every human being on the planet is at the mercy of the bounty of Nature. The lessons that seem to come out of this analysis are

that even if we are more powerful than all other competing interests, we can never be more powerful than Nature herself, and if Nature does not provide we cannot have. There is always a bigger fish, with Nature being the biggest fish of all. We all must decide what things are important to us, and where to use our limited resources to secure those things.

People act and Nature acts. Nature acts of necessity, and whereas there are times when we can take freely and abundantly from Nature, there are other times when this is simply not the case. Clearly then, if mankind learned to govern its desires and work in accordance with the Will of Nature, mankind as a whole could maximize its happiness. However, we are too busy competing with one another, too locked up in our own separate realities to consider a more appropriate philosophy of behaviour.

As we lend our wills so readily into the service of that which we desire, what then is the nature of desires? The union of the agent of desire with the object of desire results in satisfaction. According to all the great teachers of the past, it is the union of the human soul with the spiritual soul, or the Son with the Father, etc, that brings eternal bliss. This is because union with this god within, this *Ishwara*, is the only reality. All else is temporary, evanescent, a satisfaction that inevitably leads to dissatisfaction. This is why some religions speak of the one True God. All the deities of the various pantheons are merely anthropomorphizations of the great powers of Nature. They are limited aspects of the One Life, the one True God. Religions therefore warn against the worshipping of false idols. Because Man is a product of Nature, all these powers lie within him as well, whether active or latent. In an analogous way to the wise man seeking union with the god within, the ignorant man seeks union with the objects of his desire. It is the thoughts and acts that surround the thirst for finite objects and their limited satisfactions that bring about karma.

Because one can never attain complete satisfaction from that which passes into and out of existence, the pursuit of finite objects of desire can only breed dissatisfaction, a thirst for more, or a thirst for something different. An act done out of desire for some finite object breeds an affinity for a future act of the same nature. Such affinities bundled together make

up who we are, they are our karma. Who we are now is always a product of our past actions. The Bible claims “I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers on the children to the third and fourth *generations* of those who hate Me.” One way to read this passage is by understanding that each of us are our own fathers, we are the product of our past actions, and actions done out of desire for some object other than union with the One God, can follow the agent of action for three or four lives before exhausted. There is always a residual energy left over from every incomplete act. This residual energy acts as a seed for future actions. Once we act, we have a propensity to repeat that action. Propensity leads to habit, and habit to obsession, and obsession to compulsion. As neither the subject nor object of a mundane act are real, a satisfactory completion of the act can never be achieved and future impulses to act are created.

Coupled with karma is dharma. If karma is action breeding action, dharma is learning to act appropriately. Dharma is duty. Karma will always attract to the agent the experiences that the agent needs for growth. The primary dharma is union with the God within. There are many paths to such union. When a situation is attracted to an agent, it is his dharma to act to the best of his abilities. The action should bring him closer to the path if he is not on it, or propel him further along the path if he is on it.

Dharma brings us to the concept of motive. The Masters wrote to Sinnett that motive is everything. What did they mean by this? Why we act is what we refer to as motive. We are often asked: Why did you do that? We answer with a reason. In many instances the reason is not the motive. Motives are complex entities that often are comprised of many gross and subtle reasons. We sometimes say to ourselves: I will try to help my friend out in this situation and if while doing so I benefit personally as a result, what could be the harm in that? Politicians often have complex motives. They give you the most altruistic reasons for their behaviour while quietly advancing their personal ambitions at the same time. They often have networks of motives: How do I do this thing that I must while maximizing the number of people that owe me favours as a result? Their motives entangle them more firmly with the mundane world, this temporary world of illusion. Their wills are perverted. What do we mean by will?

If we are to bring an iron filing close to a magnet, the will of the magnet is to draw the iron filing to itself. This act is an act of will pure and simple. If the iron filing is too far away, the will of the magnet will be too weak to draw that iron filing to itself. If there is an object that blocks the magnetic field of the magnet, the magnet will fail. If there is another magnet whether

stronger or weaker, sufficiently close to the filing, it can overpower the will of the former magnet and draw the filing to itself. The human mind is like a magnet; it can polarize sense objects by desiring them. The stronger this desire is, the more powerful the magnetism of the mind towards this object. A person who has many desires and polarizes many objects will be what we call weak-willed. His inability to focus on one or a few things means that he will only attract to himself the most easily attained and abundant gifts of Nature. The strong-willed person keeps his eye on the prize, wealth, power, fame, or preferably his Higher Self. His acts are all sacrifices to that one end. However, there is only one Real prize, and that is union with *Ishwara*, the god within. All other prizes are mere illusion. Human will then is the automatic force that leads a man to act when confronted with a situation where he has overcome all physical, emotional, or psychological barriers. It is a blind force given direction by the nature of the human mind, by karma. Pure and simple devotion to the One God within, whereby every act becomes a sacrifice to this one god, where motive is pure, is the only way to free oneself from the entanglement with the world of rebirth. Power, money, fame — these are all false gods that compete with the One True God. They are the gods of ignorance.

If the goal is Yoga, union with God, how do we move from where we are now to such a union? We must learn to overcome our tendency to *react* and also our tendency to be *distracted*. Both reaction and distraction are derived from the root, action. In order to understand “skill in the performance of action” we have to understand the obstacles to such skill.

In order to overcome the tendency to react to situations, which is just like the word says, to act as you have acted in the past, you have to secure for yourself *free will*. We all possess the potential for free will but it is seldom ever exercised. Mostly, we keep our wills in bondage to the world of sense objects. Generally, it is the wise man who exercises *free will*. His mind is free of desire, free of magnetized attractions to objects of the material world. When he wills an act, it is the will of the God within that is translated directly through the mind without any distortion, manifesting in the world of cause and effect. This mind being free of any moral corruption is a co-worker with Nature manifesting the will of the divine — *Thy will be done*. He does not react; every act is appropriate to the situation that confronts him; every act is a new creation. Reaction is action without thought. Our tendency to react to a situation is Nature’s way of pointing out that we have an issue that we must confront. Reactions are important learning tools, anger, jealousy, desire, etc. being emotional reactions that are very instructive if we take the time to observe them. If we allow such reactions to motivate us to

act, then we miss opportunities to learn. Habit is another form of reaction. Instead of engaging a situation, we put ourselves on automatic and allow the mind to follow old trails to a familiar end. There is nothing creative, nothing new. Habit also is a part of what we call distraction.

When confronted with situations that require us to be fully engaged and focussed, we often turn to distractions to avoid putting out the energy. Habitual pastimes are often favourite distractions. Activities that do not require thought, that allow us to go through the motions are favourite distractions. Watching a movie, cleaning a room, playing a game of solitaire, or going shopping — all of these can be used as distractions to avoid tasks that the mind has an aversion to. The activities are not bad in themselves, but seen as an avoidance of duty they are inappropriate. What do we use to combat reaction and distraction? It is concentration and contemplation that are the tools of the mind for this battle.

The most difficult aspect of doing something about the problems we face, is actually sitting down and facing the problem — this requires concentration. We know it will take time and focus to sort things out and it is much easier to allow ourselves to be distracted by other things, or to react in such a way as to make it someone else's problem or to give the problem less than adequate treatment. Rather than give our best we give only as much as we have to or because we are focussed on the fruits of our actions, we do things that are unfair to others and ourselves in order to obtain the prize. From the point of view of yoga it is important to be focussed on the act itself, and not be distracted by the prize. Each act must be specifically suited to the circumstances surrounding the act. It cannot be too weak or it will end up being ineffectual, too strong and you can end up causing damage. Also, it is important that the act not be morally wrong and justified by the apparent goodness of the result. All this requires contemplation.

Contemplation and concentration go together. In *The Yoga Aphorisms of Patanjali* we are introduced to this subject in Book III. Here we read:

1. Fixing the mind on a place, object, or subject is attention.
2. The continuance of this attention is contemplation.
3. The contemplation, when it is practiced only in respect to a material subject or object of sense, is meditation.
4. When this fixedness of attention, contemplation, and meditation are practiced with respect to one object, they altogether constitute what is called *Sanyama*.
5. By rendering *Sanyama* — or the operation of fixed attention, contemplation, and meditation

— natural and easy, an accurate discernment power is developed.

6. *Sanyama* is to be used in proceeding step by step in overcoming all modifications of the mind, from the more apparent to those the most subtle.

As you concentrate on the problem at hand you allow your mind to explore the various physical, emotional, psychological and spiritual ramifications of the act and those affected by the act. You are looking for the path that will do the most good and cause the least distress among those affected. The act must be guided by wisdom and compassion. Wisdom guides us as to the object of the act, what we are trying to accomplish, and compassion informs us of the best path to take where all concerned can be made better by the experience. These are the considerations that the Masters of Wisdom, the Lords of Compassion, intuitively make every time they act. They are co-workers with Nature and must ensure that they are not doing too much; the laws of karma are not to be ignored. These Masters do not exist to take the karma of others onto themselves. People can progress only by overcoming their karma, and having others do your duties *for you* is not a benefit *to you*. The rest of us will obviously make mistakes, and it is through these mistakes that we will learn. With practice our concentration and contemplation will lead to meditation and deepen into *Sanyama* which will give us the discernment needed to avoid mistakes.

“*Ishwara* is a spirit, untouched by troubles, works, fruits of works, or desires” and “His name is OM.” *Ishwara* is the archetype on which the individual man must eventually model himself. Like this spirit, the individual must become “untouched by troubles, works, fruits of works, or desires.” The human mind is the medium through which the transformation from desire-driven man to god-like spirit takes place. *You are what you think* points to the fact that the mind is a plastic medium that takes on the form of what is thought about. If every act becomes a sacrifice to the Supreme Spirit, then the form that is thought about is that form untouched by the world. The Mahatmas wrote to Sinnett that:

The *Logos*, or both the unmanifested and manifested WORD, is called by the Hindus, *Iswara*, “the Lord,” though the Occultists give it another name. *Iswara*, say the Vedantins, is the highest consciousness in nature. “This highest consciousness,” answer the Occultists, “is only a *synthetic unit* in the world of the manifested *Logos* — or on the *plane of illusion*; for it is the sum-total of *Dhyan-Chohan consciousness*.” (SD I, p.573)

These *Dhyan Chohans* are the guides of the human race, the perfected men of previous *manvantaras* whose perfected minds will the universe into manifestation. They are also called “Lords of Meditation.”

When concentration and contemplation are practised together as a meditation and further as *Sanyama*, they can merge in such a way that the light of *Ishwara* can shine on the human mind. With the mind poised in stillness so as to encompass both breadth and depth, this is the concentration and contemplation that bridges the abyss between the spiritual and mundane universe. In theosophy we say the mind is informed by the light of buddhi. This light informs the plastic mind making it more like the source of that buddhic light. The mind develops the ability to tap into the universal consciousness. The more the mind becomes like this “highest consciousness in nature”, the greater is its ability to tap into this consciousness and become a co-worker with Nature. It is developing discernment.


We grow by acting without attachment. This is learning to sacrifice. We read in the *Bhagavad-Gita*, “Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action” (*Gita*, pp.18-19). Nature works in cycles. Judge alludes to the fact that during the Kali Yuga, this particular cycle is broken as the gods that were once sacrificed to have moved on, therefore, we are left with food that is grown without sacrifice and consequently unable to provide humanity with all that it needs (*Gita*, p.178). However, not all the gods have moved on. Even during this time of the Kali Yuga, our own better angels remain with us to guide us the best they can. Therefore it is by sacrificing our actions to this highest consciousness that we progress. During this age it is up to good men to act and to act nobly so that others may follow their example. We are in the age of action; we everyday have the opportunity to perform meaningful acts and make ourselves better or worse by these acts.

“Beings are nourished by food” — what food nourishes the human soul? The soul is nourished by wisdom. Wisdom has its origin from the light of spirit. Spiritualized light is the fruit of sacrifice. Sacrifice is performed by right action. As theosophists we have read that it is only the spiritualized portions of our thoughts that are able to rise to the buddhic level that are taken with us into devachan. When we act unselfishly for others, we are able to produce this kind of spiritually effervescent thought. This is why Universal Brotherhood is such a strong antidote for the disease of materialism that runs rampant in our age, and the reason why the Masters stressed this antidote so strongly. The religious piety of the masses is gone, the examples of strong and moral kings to emulate have passed

away. We are left only with each other and with our actions.

Universal Brotherhood could die away as well unless there are men and women in the world determined to keep the ideal alive. Where most people behave unselfishly on occasion, it is the theosophist who ought to make an effort to manifest Universal Brotherhood consciously. Concentration and contemplation brought as much as possible to every act our karma attracts to ourselves, adds to the collective mass of spiritualized thought of humanity. It is this thought that will attract to humanity at the appropriate times those great souls capable of helping humanity to leap forward.

In order for anything to change and grow it must be able to access something that it is not. This is the whole idea of the spiritual informing the mundane, and at some point it will become obvious to all people that humanity could never progress without a spiritual dimension. At that point, this intuition will become the ground for the elimination of any sort of materialist philosophy. Materialism will be seen as a form of ignorance clung to by an unprogressed humanity. At this point, however, we have to map out the working of the spirit informing the mundane so that our unprogressed minds can start to get a sense of what is happening. We are weeding the field of the mind of the mundane weeds of thought. These mundane thoughts are poisonous to the spiritual plant. When our minds have been cleaned of this poisonous type of thought, the field is in a state of preparation for something new. It attracts to itself that which it is ready for. Like a magnet attracts an iron filing, the mind attracts the spiritual plant that will drop one of its seeds into the readied soil. This is what initiation is. It is the attracting to yourself that which you have already earned by your past efforts. The spiritual plant is simply the mind of a being that is more progressed.

Discernment gives us the means to perform skilful acts. In this age of activity, this is an important power to develop. It is the tool of our age. Like a mind mired in the mundane pushes away spiritual thoughts, so too our humanity mired in the rampant materialism of our age pushes away the finer spiritual forces that might aid us and make our lives easier. But that is the cross that those living in the Kali Yuga must bear. The development of discernment will help us to bear this cross and rediscover our spiritual heritage. We must learn and help others to learn to acquire skill in the performance of our actions. 

Gita *Bhagavad-Gita*, recension by William Q. Judge combined with his *Essays on the Gita*. Pasadena, CA: Theosophical University Press, 1969.

SD *The Secret Doctrine*, H.P. Blavatsky, Los Angeles, CA: The Theosophy Company, 1982 (1888).

Yoga *The Yoga Aphorisms of Patanjali*, an interpretation by William Q. Judge. Los Angeles, CA: Theosophy Company, 1973.

The Theosophical Movement, 1875-2075

The Hundred-Year Cycle And The Twilight of the Pisces Age

Carlos Cardoso Aveline

“If the light of theosophy is kept burning clear, it will be the saving light of the whole world. . . . But the question is, who will be the light-bearers?”

(Robert Crosbie, in *A Book of Quotations*, Theosophy Company, Mumbai, India, p.104)

The adept-teacher and buddhist reformer in Tibet, Tsong-kha-Pa (1357-1419), established a centennial rhythm in the work of the Brotherhood of Initiates which guides human evolution. H.P. Blavatsky wrote that among the commandments of Tsong-kha-pa “there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the ‘white barbarians,’ every century, at a certain specified period of the cycle.”¹

Tsong-kha-pa gave the impulse for the first special effort by the end of 14th century. Since then human progress has had a hundred-year pace of *systoles* and *diastoles*, and everyone who observes world history will be able to distinguish them. But time is more than simply cyclic. It has cycles upon cycles, bigger and smaller, and there is a close, continuous interaction among them all.

From Tsong-kha-pa’s time to the year 2000 we have had seven end-of-century efforts. Every number seven indicates danger and opportunity, and it typically means a change in consciousness. It is not by mere chance, then, that the 1975-2000 effort — the seventh of its kind — led us into the closing years of the *transitional twilight/dawn* between the whole Pisces age and Aquarius age.

It was H.P.B. herself who sowed the first seeds of anticipation with regard to the 1975-2000 period. And she did the same as to the 21st century. Her last sentence in *The Key to Theosophy*, suggesting that the Earth will be like a heaven in our present century, can’t be easily forgotten. Elsewhere, she stated that the victory of true Occultism will certainly be

achieved before the end of 21st century.² And many a student around the world remembers these words in *The Secret Doctrine*:

In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta-Vidya*; and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found. (SD I, p.XXXVIII)

Some three years after H.P.B.’s death, William Q. Judge wrote (in a private document dated November 1894) that the 19th century effort was to a large extent a preparation for the future moment when H.P.B. herself would come again to the world. Yet Judge was emphatic in foreseeing that great efforts would be made by anti-evolutionary forces, to try to prevent that.³ In January 1895 an article by Judge was published in the *Irish Theosophist*, in which he said:

H.P. Blavatsky has clearly pointed out in the *Key*, in her conclusion, that the plan is to keep the T.S. alive as an active, free, unsectarian body during all the time of waiting for the next great messenger, who will be herself beyond question.⁴

At this point, one must examine an apparently uncomfortable question. Why did H.P.B. and W.Q.J. make such public revelations as to the next Messenger? After all, as the New Testament saying goes, “one must not let the left hand [path] know what the right hand [path] does” (Matthew, 6: 2-4). One possible answer to this has at least two aspects.

¹ *H.P. Blavatsky Collected Writings*, TPH, Adyar, volume XIV, p.431.

² For precise quotations, see the article “Liberating Theosophy From Jesuitism”, C. C. Aveline, *Fohat*, Spring 2008, pp.6-9 and 23.

³ *The Judge Case* by Ernest Pelletier, Edmonton Theosophical Society, Canada, 2004, Part II, p.135.

⁴ “The Closing Cycle”, an article by W.Q.Judge. See *Theosophical Articles*, W.Q. Judge, Theosophy Company, 1980, volume II, p.153.

1) There is no reason to believe that — in making or authorizing those statements — the Masters and H.P.B. gave out to the public all of their action plan from 1875 through 2075. H.P.B. did not give details of the victory of truth over falsehoods which she predicted for the 21st century. The prophecy about the next messenger must be seen as a hint and at the same time a blind. One should see it as a partial indication given about future events. It was probably designed and destined to be interpreted with the help of higher intuition by those concerned, and implying various shades of meaning, along different moments and situations of the cycle.

During her 19th century mission, H.P.B. *set the tone* for the whole transition into the new cycle. In addition to that, she also spread all over her vast written work thousands of hints which have been and will be useful to generations of readers and theosophical workers, past and future.

The Jesus of the New Testament taught by using parables which could be easily understood by everyone, but which were esoterically interpreted only by those entitled to it (see Matthew, 13: 13-16). Modern theosophy does not often teach through parables, but it has its own way to give a teaching to the public which has quite different levels of reading. Besides using abstract thought, it spreads fragmentary elements of information which will emerge as a context at the right occasions and places. Aspirants to discipleship are literally *seekers* after truth, as explained in the Mahatma Letters. Lifelong students have the opportunity to make a patient inquiry after truth which stimulates the development of their Buddhi-Manas. Alfred Sinnett seems to have been at one moment able to grasp this fundamental pedagogical principle. He wrote in *The Occult World*:

These scattered revelations (. . .) have been broken up and thrown about in fragments designedly, in order that it should only be possible to arrive at a full conviction (. . .) after a certain amount of trouble spent in piecing together the disjointed proofs. But when this process is accomplished we are provided with a certain block of knowledge. . . .⁵

2) Let's see now the *second* aspect of the answer to the question on "why such an early publicity about the next Messenger". The fact of the matter is that, in the short term — *id est*, up to 1975 — such a statement had another important, if not decisive role to play. *Theosophy* magazine clearly suggests some-

thing about that in a 1942 article. After mentioning H.P.B., the text says:

. . . And for her to write definitively that another messenger would appear in the last quarter of the twentieth century was insurance against faithful Theosophists being deceived as to the occult status of any who might pose as "new revealers" before the cycle for further inquiry and deeper learning had arrived.⁶

This is an important point indeed: it was, among other things, an insurance against the dangerous fireworks of pseudo-theosophy. This aspect of the *publicity question* can be further clarified as we resume our examination of how the idea of the "next messenger" evolved across the years.

Shadow can only run after light, and error is doomed to imitate truth. Annie Besant probably thought the "next messenger" issue was important, for she soon tried to take advantage of the opportunity and do something about H.P.B.'s return. In 1900, having already abandoned the original teachings, persecuted William Judge and provoked the division of the movement, Besant was actively trying to organize and to announce a false rebirth of H.P.B., through the little daughter of Mr. G. N. Chakravarti. The controversial 1900 letter made Besant stop the operation.

In 1904 it was the president-founder Henry S. Olcott who — in spite of his lack of loyalty to H.P.B. — had something to say about her expected "quick return" in a new body. After describing Damodar Mavalankar's *last retreat* to the Masters' ashrams in the Himalayas, Olcott speculated:

I do not know when, if ever, he will come back to us. That he will, I believe; and I should not be surprised if he came when H.P.B., reincarnated and, like himself, changed beyond all recognition, shall resume the world-work she had to drop (. . .).⁷

Meanwhile, Annie Besant had not forgotten the idea of a "second coming". If it didn't work with H.P.B., it could be tried with someone else. Soon after Olcott died in 1907, Besant got busy organizing the spectacular "reappearance" of Lord Christ. The project was a long, treacherous "christian comedy of the new messenger". It had a "preemptive dimension", and it thus fully confirmed Judge's warning made in 1894. The messianic fireworks only stopped, at least outwardly, when "Christ" abandoned Besant and her Society in 1929.⁸

⁵ *The Occult World*, A.P. Sinnett, first edition 1884. Appendix to the Fourth Edition, Kessinger Publishing Co., Montana, USA, 160 pp., see p.158.

⁶ "The Centenary Cycle", an article in *Theosophy* magazine, April 1942, p.267.

⁷ *Old Diary Leaves*, Henry S. Olcott. T.P.H., Adyar, India, volume III, first printed 1904, 460 pp., 1972 edition, p.279.

⁸ See "The Making of an Avatar", C. C. Aveline, *Fohat*, Fall 2007, pp.64-68.

Fortunately, the delusive versions of the theosophical movement are but the husk (though too thick at times) which surrounds the real and living organism. Throughout the *difficult* part of the century, independent students preserved a small, active nucleus of *universal vision and brotherhood*, and this silently inspired other individuals from around the world to follow the original lines of work. Knowledge of the cyclic law and its predictable tidal waves of karma offered a beacon light to theosophists, as they looked into the future. Year after year, the anticipation about 1975 was kept alive and seemed to grow. A new torch-bearer would possibly appear in the last quarter of the century, and he might lead the movement into a new level of progress and understanding.

When 1975 finally arrived, vast sectors of the movement seemed to be taken by a feeling of enthusiasm. Pamphlets, magazines and new editions of H.P.B.'s works multiplied. A number of significant initiatives and accomplishments happened, not only within the movement, but also in the world at large, in various fields of science, in philosophy, and in the areas of human rights and social justice. Inter-religious dialogue got stronger. Throughout the planet, ecological consciousness spread and stimulated a perception of the inner unity which embraces all beings. There was an expectation in the air. In May 1991 the Adyar magazine included in a special edition these meaningful words by Manly P. Hall:

Suppose this very day H.P. Blavatsky, the lioness of the Theosophical Society should return from the Amenti of the wise and should demand an accounting from the members of the Society she had founded. Who could stand before her and say honestly, "Beloved teacher, we have done our best, we have remained true to you and the Masters for whom you spoke"?⁹

That would be an embarrassing question for some. But the years were already passing by and the *spectacular comeback* had not happened. The new wave of theosophical vitality remained visible up to the first half of the 1990s. After that, the life of the movement started to ebb away, and sometime near 2000 individual theosophists began to feel an undeclared void. From that point on, negative aspects of collective karma quickly emerged, inside and outside the theosophical movement. In 2001, the terrorist attacks of September 11 in the United States served to symbolize the change of direction in karma. As we approached a change of planetary dimensions, the karmic cloud over some quarters of the movement — which radiates despondency for the honest and love for power for the cunning — was getting thicker.

Difficulties are obvious in any beginning of century. Yet one may still have a couple of surprises, long before the year 2075. All is not said about karmic cycles. Other and larger circles of time overlap and overshadow the short term, hundred year cycle.

It is well-known that H.P.B.'s mission prepared the close, in 1897-1898, of the first 5,000 years since the death of Krishna in 3102 B.C.E., which was the starting point of Kali Yuga. In August 1931, an article in *Theosophy* magazine called attention to the fact that, right in the middle of these two points in history — that is, 2500 years after Krishna's death and some 2500 years before H.P.B.'s death — Lord Buddha was born in India by 621 B.C.E. One must add that Pythagoras and Lao-tzu were broadly contemporary to the epoch of Buddha, and they gave extra strength to that middle point in history, both in the East and in the West.

Thus the completion of H.P.B.'s mission for the 19th century closed two cycles, one of 2500 years and the other of 5000 years; and it had a strong impact in both East and West. Due to the *principle of overlapping* of different cycles during transitional times, figures and numbers do not always have to be mechanistically precise. H.P.B. was supposed to live until 1897, for instance; but there was no actual need for that, and she didn't.

Among other considerations, the article in *Theosophy* said that, because of the larger cycles overlapping H.P.B.'s mission, "it is little short of absurd for Theosophists to consider that the end of the 19th Century marked the end of an *ordinary* centennial mission". And it added:

But it is strongly hinted that in 1975 a greater mission will be undertaken; that the new Messenger will be empowered to *demonstrate* as well as teach — provided the intervening Theosophists are loyal to their trust. But — tradition says that Buddha incarnated fifty years after his death in order to complete his mission. Mr. Judge has seen fit to make a strong statement regarding the Messenger of 1975 being the same Initiate as in 1875.¹⁰

This statement could only make sense if there were other large cycles related to 1975-2000, which could add to its significance. And they exist. Using a rather obscure and indirect language, in a modest footnote to an article, H.P.B. gave the precise dates and duration of recent astrological ages, and revealed that the year 1900 was to be the starting point for the new Aquarian Age. She wrote that one of the "several remarkable cycles" coming to a close at the end of 19th

⁹ *The Theosophist*, Adyar, India, Memorial Issue, May 1991, p.404.

¹⁰ "The Hundred Year Cycle", an article in *Theosophy* magazine, August 1931, p.451.

century was “the Messianic cycle (. . .) of the man connected with *Pisces*.” And she added:

It is a cycle, historic and not very long, but very occult, lasting about 2155 solar years (. . .). It occurred [in] 2410 and 255 B.C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*. When it enters, in a few years, the sign of *Aquarius*, psychologists will have some extra work to do (. . .).¹¹

Geoffrey Barborka clarified this statement:

Since 2155 years is the time-period for the duration of each of the cycles of the age of Aries and Pisces, and as the Piscean age began in 255 B.C., the date of the beginning of the Aquarian age is 1900 A.D.¹²

H.P.B. gave further evidence in 1888:

. . . Time has taken one mighty stride more: a step of twelve months’ duration toward the last day of our present age; (. . .) — the ultimate frontier of our senile century. In twelve years more the curtain will have dropped, shutting out the footlights from the actors and all the latter from the public view

It is only then that many a scene enacted in the sad drama of life, and many an hitherto misunderstood attitude of some of the chief actors in that Mystery of the Age called Theosophy and its Societies, will appear in its true light.¹³

By writing in 1888 and referring to “twelve years”, she was clearly pointing to 1900 as the limit between the two ages. The chronological limit is rather an abstract point, though. Overlapping is a law, as to succeeding cycles. Different ages live together side by side for quite some time. The transition of astrological ages is a complex process, and its effects take a few hundred years to become clearly visible. It is said in *The Secret Doctrine* that each yuga is preceded by a period of ‘dawn’ called *Sandhya*, which has one tenth of the age’s duration. And the cycle is also followed by a period of twilight, called *Sandhyamsa*, whose duration is the same as the period of dawn.¹⁴

If we follow the *law of analogy*, this yuga information can give us the measure for the *main overlapping period* between two smaller ages of 2155 years each.

We thus have a closing twilight or *Sandhyamsa* for the Pisces age of 215 years, and an opening dawn or

Sandhya for the Aquarius age also of 215 years. As there are no *pralayas* or obscurations in such short periods of time as 2155 years, the same period which is twilight for Pisces may also be seen as the period of dawn for the Aquarius era. If 1900 was the year when the new age started, as stated by H.P.B., it must be the middle point, the mathematical turning point in the twilight/dawn process. In this case, we must divide the 215 years in two periods of approximately 107 years and a half, and put one of them before the year 1900. The other half must be projected for the period after the year 1900.

Going back 107.5 years from September 1900, one finds the year 1793. It is the time of the French Revolution (1789-1793) and of the North American Revolution started in 1776. All over the world, colonialism began to fall. It was the time of the emerging human rights, liberty of thought, universal brotherhood —; and these values are as much Theosophical as they are Aquarian. This was the starting point for the 215 year transition period. On the other hand, when we add 107.5 years to September 1900, we find 2008, a moment when various, probably seven levels of unprecedented changes may have begun.

In addition to the twin concepts of *sandhyamsa* or twilight and *sandhya* or dawn, we must remember that one of the occult cycles mentioned in the *Mahatma Letters* is precisely 107 years¹⁵, that is, half the twilight in the case of the 2155 year cycle. This piece of information confirms that “something important” must have ended for good in 2007-2008, even if not everyone is able to see it by now. It probably is the close of the whole transitional period of 215 years between one age and the other, in addition to the 107 years’ cycle mentioned by the Mahatmas.

To add more strength to the idea that from 2008 the twilight / dawn is basically complete, we have had in the sky, for a few years now, the co-regent of Pisces, Neptune, slowly transiting the sign of Aquarius, while the co-regent of Aquarius, Uranus, visits Pisces. This symmetrical event is the perfect symbol for a *change in command*. The scepter of power is changing hands in the sky. The *passing of the torch* is not going to last too long, for in 2011 Neptune will be “back home” in Pisces already, while his brother Uranus, the Aquarian co-regent, will be transiting the pioneer and renewing sign of Aries, and thus

. . . continued on page 94

¹¹ H.P. Blavatsky *Collected Writings*, TPH, India, volume VIII, p.174 footnote.

¹² *Secret Doctrine Questions & Answers*, Geoffrey A. Barborka, Wizards Bookshelf, San Diego, USA, 2003, 197 pp., see p.100.

¹³ “Notes From an Unpopular Philosopher”, by H.P.B., in *Lucifer* magazine, September 1888, page 84 in the edition of Kessinger Publishing Company.

¹⁴ *The Secret Doctrine*, H.P.B., Theosophy Co., volume II, p.308 footnote. See also *Theosophical Glossary* (Theosophy Co.) entry on “Yuga”; and *Encyclopedic Theosophical Glossary* (T.U.P.), entry on “Sandhya” or “Sandhi”.

¹⁵ *The Mahatma Letters to A. P. Sinnett*, T.U.P. edition, Letter XLVII, p.272.

Charity

Rogelle Pelletier

At this time of year it is not uncommon to hear the phrase “peace to all, good will towards men” and to note that people do generally strive to exercise a degree of benevolence to their fellow men that is not as prevalent during other seasons. People tend to feel more charitable and the spirit of giving prevails. This spirit moves some to give only to those they feel closest to while others are moved to also donate to charity. We tend to get ‘warm fuzzies’ when we contribute to a humanitarian cause, and we feel good about having done something to help the less fortunate. But what exactly is charity, and from a theosophical perspective, what does it really imply?

HP Blavatsky writes in her article, “Let Every Man Prove His Own Work”, that “practical charity is not one of the *declared* objects of the Society” but also “[i]t goes without saying and needs no ‘declaration,’ that every member of the Society must be practically philanthropic if he be a theosophist at all”. She then goes on to explain:

Theosophy teaches the spirit of “non-separateness,” the evanescence and illusion of human creeds and dogma, hence, inculcates *universal love and charity for all mankind “without distinction of race, colour, caste or creed,”* is it not therefore the fittest to alleviate the sufferings of mankind? (BCW:8, p.164)

Elsewhere Blavatsky writes that while charity to alleviate physical misery is commendable in itself, it is regrettable that the needs of the starving and the homeless are not looked after continually — that generosity is demonstrated mostly after calamities (BCW:11, p.196). She does warn, however, that “the mere tinkering of superficial misery” is not the answer, and that the “gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization” (BCW:8, p.296). She claims that secular philanthropists are really socialists at heart who hope “to make men happy and good by bettering their physical position” (BCW:8, p.167). While this may be a noble ideal, there will always be misery that cannot be relieved because it is a vital element in human nature which can only be accounted for by “the great idea of evolution” (BCW:8, p.168) and cannot simply be abolished. There is an inexorable law “by which man lifts himself by degrees from the state of a beast to the glory of a God” and Blavatsky explains that some may choose to remain in a state where tangible physical sensation, whether pleasant or painful, is allowed to prevail in their nature over a period of

innumerable lives. She adds further that “it takes a very wise man to do good works without danger of doing incalculable harm” because “[k]indness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair” (BCW:8, pp.168-169). Observations along this line have led theosophists to ponder whether charity can in fact be interference with karma.

WQ Judge provides a very clear response to this question in *The Theosophical Forum*, Question 97:

Any attempt to “interfere” is merely new karma carrying out that seed of karma already sown, no matter how many ages or years ago. But, still further, it seems to me that if we assume to decide what we shall do out of fear that our brother may not be sufficiently punished, we not only lay up wrath against ourselves, but at the same time set the germs in our own character which will sprout in selfishness and pain. We need not fear that karma will not do justice. It often does it by offering to us a chance to help another, and, if we stand aside, it will at another day give us the punishment for our selfishness and arrogance. (EO:2, p.270)

The Mahatmas stress in *The Mahatma Letters to A.P. Sinnett* that “*Motive is everything . . .*” (ML, p.132). Judge reminds us that it is important to not make the mistake of dwelling only on the intellectual benefits of theosophical study and remain uncharitable. Our friends, acquaintances and enemies in this life are the result of circumstances in a previous life. Judge writes that “these tendencies last always more than three lives” and explains:

Our future friends or enemies . . . are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves today to be deficient in charity for them. . . .

. . . for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and carefully toward them cultivate a feeling of love and charity. . . .

. . . It was the aim of the founders of the Society to arouse tendency to future friendship; it ought to be the object of all our members. (OE:1, pp.296-297)

Elsewhere Judge writes of the hazards of uncharitableness towards another, using condemnation as an example and listing some of its various effects:

(a) the increased tendency in yourself to indulge in condemnation, which will remain and increase from life to life; (b) this will at last in you change into violence and all that anger and condemnation may naturally lead to; (c) an opposition to you is set up in the other person, which will remain forever until one day both suffer for it, and this may be in a tendency in the other person in any subsequent life to do you harm and hurt you in the million ways possible in life, and often also unconsciously. Thus it may all widen out and affect the whole body of society. Hence no matter how justifiable it may seem to you to condemn or denounce or punish another, you set up cause for sorrow in the whole race that must work out someday. And you must feel it.

The opposite conduct, that is, entire charity, constant forgiveness, wipes out the opposition from others, expends the old enmity and at the same time makes no new similar causes. Any other sort of thought or conduct is sure to increase the sum of hate in the world, to make cause for sorrow, to continually keep up the crime and misery in the world. (EO:1, pp.481-482)

Judge concludes by urging Theosophists to try to follow the law of charity as enforced by the inexorable laws of karma and summarizes:

The road up which we must climb to rise above Karma and thus be able to help our fellow men with conscious power well directed, is that one which is marked with the signs Charity and Love. (EO:3, p.250)

When Blavatsky states that it goes without saying that every member of the Society must be *practically philanthropic*, she also makes it quite clear that by approaching the study and declaring themselves theosophists they are expected to exercise charity at a higher level than merely *practical*. She declares

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The Mahatma Letters to A.P. Sinnett, 2nd edition, compiled by A.T. Barker. Pasadena, CA: Theosophical University Press, 1975 (1923).

that “Charity is the scope of all theosophical teachings, the synthesis of all and every virtue” (BCW:10, p.95). She dwells at length on charitableness of thought and word in her writings. In the “Rules” of the Esoteric Section of the Theosophical Society, number 1 reads:

Groundless condemnation on hearsay of others, theosophists or not, must be refrained from, and charity to each other’s faults widely practiced within, as well as without, the theosophical area. (BCW:12, p.494)

The poet Robert Burns put it succinctly when he wrote:

Man’s inhumanity to man
 Makes countless thousands mourn!¹

It is made clear from the outset that the purpose of the Theosophical Society is to eradicate the evil tendencies in man. Charity of thought and deed, defined in simple terms as “love of our fellows” (EO:1, p.296) is the method that leads to this ideal. The Great Souls of human history have preached Charity and the Brotherhood of Man. The first Object of the Theosophical Society is to form the nucleus of a universal brotherhood. The Mahatmas provided the rule for the practical working towards this end:

HE WHO DOES NOT PRACTISE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN — IS NO THEOSOPHIST. (BCW:8, p.171)

¹ From “Man Was Made to Mourn: A Dirge” (1785), www.phrases.org.uk/meanings/244100.html

As mankind multiplies, and with it suffering . . . sorrow and pain are intensified. We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centred his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

“The Origin of Evil”, HP Blavatsky
 BCW, Vol 8, p. 116

The Correlation of Spiritual Forces*

Franz Hartmann, M.D.

(Reprinted from *The Metaphysical Magazine*, Vol III, No. 4, April 1896)

Before attempting to examine the correlation of energies — physical, psychical, or spiritual — it is first of all necessary to answer the question, What is force? External observation and internal experience teach that force is a quality or function of something. This function consists in motion, and that which moves is undoubtedly something substantial, as otherwise it could not be felt and would cause no sensation either within our organs of sense or our minds. This motion (or emotion) is a function of energy, and, as every atom of matter manifests some kind of force, energy is said to be inherent in matter; but it would be more correct to say that all of that which we call matter is merely bound up energy, and that there is no such thing as matter without its aspect of force. In fact the assumption of the existence of matter apart from energy contradicts both common sense and philosophy, unless we imagine all bodies to be dead whose energy is not manifest; but this view is evidently erroneous, since even the grossest material bodies are capable of exhibiting chemical action. On the other hand, any motion or emotion is a certain aspect of matter, for without something that moves it would be quite unimaginable. Thus every force is something substantial.

Substance (from *sub*, under, and *stare*, to stand) means the basis of all existence, and this basis or understanding is energy. Death cannot create life; neither can inertness cause motion or force. Existence itself is a phenomenon. It is the manifestation of the power to be. Nothing is produced in the absence of any power adequate to produce it, and everything gives birth only to its like. The whole world is the product of energy — an accumulation of energy without any dead matter. What we call matter is merely the visible manifestation of accumulated or latent energy in various forms. The word *matter* merely expresses a certain condition of energy, and *force* a certain state of substance. This energy or substance may be described in its active state as Will, or in its

passive state as Space — provided we do not imagine space to be an empty nothing or a kind of room filled with cosmic ether. Space means extension, and extension is a manifestation of energy, which being universal may be called Cosmic energy (Universal world-power), or in a higher aspect a manifestation of the Universal Spirit. The cause of this universal energy, which manifests itself in three aspects as space, matter, and force, cannot be scientifically known, because it is infinitely greater than the human intellect. It is everywhere in space, but is not space itself. We may call it Life, or Consciousness, or Will; but this brings us no nearer to its comprehension. Perhaps it is best to call it *Being* itself.

In its spiritual aspect the universe appears to us as a manifestation of the power and splendor of the eternal, indivisible, universal, infinite, nameless One, as a product of Will and Wisdom, manifesting itself as various states of Being and producing forms, whether visible to us or not, upon the different planes of existence — physical, psychical, and spiritual. Even material science is beginning to open its eyes to this view, and the time seems to be not far distant when it will be understood that matter itself is nothing, and that a great scientific truth is expressed in the Bible where it says: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men" (St. John i., 1-4). This also fully agrees with the doctrines of the ancient Indian sages, for they teach the omnipresence of a Universal Spirit (*Ātma*), whose manifestation is Life (*Prāna*) and whose product is Nature (*Prakriti*), with its multifarious forms, each representing a certain sum of qualities (*Tattwas*) originating in the activity of the Universal Spirit. These forms and qualities are continually subject to change, but the power that produces them is unchangeable. It is eternal, one, and indivisible, though the forms which

* The author of these articles, having been for many years acquainted with a society of German mystics who instructed him in their views, has herein attempted to reduce their teachings to a system and to add such explanations as may render them more comprehensible to the seeker for truth and immortality. It may be added that the said mystics are quite illiterate people, being not even able to read, and therefore cannot be suspected of having gathered their opinions from books. They are not "mediums," such as speak by inspiration of things which they do not understand in their normal condition, but have been taught by their own spiritual Self. What they know is the result of continued efforts to rise to the plane of that higher Self.

it produces are innumerable and apparently without end. But, however true these explanations may be, they cannot be demonstrated objectively to the materialistic intellect without any definition of *God*; and as *God* is beyond all intellectual comprehension and cannot be defined, the fundamental cause of all existence will remain forever a mystery to natural science, unless science becomes spiritual and men call to their aid the power of spiritual perception, and learn to know *God* by realizing the nature of the divine ideal within their own hearts.

There has been a great deal of talk about the “exactness of science,” and exact science is usually supposed to be attained by closing one’s heart against every high and exalted influence, suppressing every noble emotion, denying the existence of such principles as justice and truth, and rejecting the recognition of everything that is not of a grossly material nature. It is to relegate all ideals to the garret where exploded superstitions are kept; to fancy that life is a product of matter; that the *appearance* of a thing is its reality, and that no other reality exists. The time for this kind of “exact science” appears to be nearly at an end; spiritualism (not spiritism) has sounded its funeral knell, and it is not worth while to waste more words about it. Folly is always in its own way; it therefore cannot see the truth; neither can the presence of truth be proved to a fool, who is incapable of understanding any proof beyond his own folly.

There is another kind of exact science, however, which consists in recognizing not merely the appearance of things but the soul whose symbols they are. This sort of really exact science is not merely the result of external observation, but has for its basis the recognition of principles. It requires for its acquisition the capacity to feel and realize the presence of that which is invisible, high, and elevating in nature; to discern that truth, beauty, justice, benevolence, etc., are not mere forms of speech, or adopted “ethics,” but *principles*, capable of developing into actual powers; also a clear mind, a sound judgment, and a certain degree of purity of heart. The means for the acquisition of this interior knowledge are the possession of soul and the observation of the action of its powers after they have awakened and entered into one’s own consciousness. External observation can teach us only that which is superficial. He who desires to find the pearl that rests upon the bottom of the ocean must dive below the surface of error into the sea where the waters are deep. He must draw his wisdom from the living fountain of wisdom itself, and not from speculations and sophistry — must cease to live merely in theory, and realize eternal life in himself. The well-known astronomer, Camille Flammarion, says:

Infinity! Eternity! The study of astronomy bathes and drowns us there-in. What measure can we

take? If we could travel through space with the velocity of lightning, we would require millions of years to arrive at those regions where the distant worlds are shining; but, having arrived there, we would find that we have not advanced a step nearer to the limits of space: for space is infinite; the infinite is without limitation, and in all directions are so many worlds, so many consecutive suns, that if we were to expose a photographic plate long enough to their rays it would finally be covered with so many luminous points touching each other that the whole field would represent only one radiating heaven — for wherever we look there are innumerable suns, one beyond the other.

And we live upon one of these worlds, upon one of the most insignificant ones, at some point of the limitless infinity which is illumined by one of these suns without number. We live within a limited horizon, like silkworms in their chrysalis. We know nothing of the causes of these phenomena; we ourselves are evanescent creations of the moment, whose knowledge does not penetrate deeper than to that which seems, and whose field of vision is comparatively as good as nothing: while it is big enough to cause us to fancy that we know something, and we even flatter ourselves and are bloated by a sense of superiority, imagining that we are lording nature. We, pride ourselves not a little about the possession of that which we fancy to be real, and which after all is nothing but an illusion.

As it is above, so it is below: the internal world is like the external one. Beyond and within we find the glamour upon the surface and the reality in the deep. No man has ever intellectually sounded the depths of his own being. Within himself he finds infinity and eternity, if he enters deep enough. Within his soul are unmeasured worlds, infinite space, and no end. Within the world which we call our own we find the same powers and qualities as in the external world by which we are surrounded. These powers are states of our own self, whether conscious or unconscious. If we penetrate still deeper we come to a region in which all conception of self, personality, and limitation ceases: we enter the formless, where nothing exists but *God* in silence and rest.

Space, Power, Energy, Substance, and Quality are convertible terms; they merely refer to the different views we take of one and the same thing. Space is the extension of world-power, or energy; force, the action of energy; substance, force in inaction; matter, the manifestation of energy; and qualities, the manifestations of power. Thus is consciousness a condition, or quality, but also power and space. It may be concentrated upon a mere point, or may extend far into infinity. Purity of mind is a state, or condition, but it is also a power which protects the soul against the entrance of that which is impure and contrary to its own nature. Knowledge is a power which enables

man to perform certain works. Ignorance is a power sufficiently strong in appearance temporarily to oppose the truth; conceit is a power just strong enough to reject knowledge; self-love, superstition, bigotry, malevolence, hate, envy, greed, wrath, etc., are all external powers of various kinds, representing the absence of the opposite realities or true qualities of the real principles.

Whenever a principle becomes manifest, it is a power. Heat, light, magnetism, etc., are principles manifested as powers, endowing bodies with their own qualities. Heat causes water to become warm; light causes glass to be luminous; magnetism causes steel to attract iron. These bodies would not possess such qualities if the respective powers were not manifested in them; nor could any man be loving, wise, or knowing if the powers of love, wisdom, and knowledge were not manifested or active in him. All powers, forces, and activities are ultimately nothing but modifications of the activity of the Divine Will in nature, manifesting itself in individualized forms according to their conditions, and endowing them with certain qualities. In an acorn the power by which an oak-tree grows manifests itself in that growth, without knowledge on the part of the acorn. From a pine-seed the same power produces a pine. Man, having an individual consciousness of his own, is conscious of the presence of the powers that move within his soul, and he imagines these forces to be his own products and property. A tree cannot intelligently employ the energies with which it is endowed by nature; but man, having intelligence, may employ them for his own benefit, and thus establish the conditions under which he may grow to still higher states, in which even greater powers will become manifested in him and endow him with higher, nobler, and more potent qualities.

The greatest of all spiritual powers, one which lifts man above and beyond his animal nature and frees him from error and illusion, is that of spiritually recognizing the truth. This does not mean the intellectual assent to this or that theory being true, but the realization of divine truth within the understanding — the true understanding of the real, itself, apart from all theories, opinions, deductions, arguments, dogmas, doctrines, and fancies pertaining thereto. We know what we ourselves are as soon as we fully realize our condition, and, recognizing it, we require no argument or dogma concerning it; nor will any theory, hypothesis, or opinion help us to know our state if we do not experience and realize it ourselves. All explanations and theories serve merely to enable us to liberate ourselves from such errors and prejudices as stand in our way in recognizing the truth. But the truth itself is not thereby revealed; it becomes known only when its power becomes internally manifest. Wisdom is not a matter of knowing,

but of becoming. Truth can neither be manufactured nor created. No one can manifest the light of truth in the soul of another: this can only be accomplished by the light of the truth itself. As in the animal kingdom one animal serves as nutriment for another, so in the intellectual realm one mind feeds upon the products of another. Each man lives upon the thoughts that have grown in the garden of another; but the spirit of God in man is free, and a soul in whose consciousness that spirit has entered lives in the recognition of truth, independent of all theories and speculations. The soul, having awakened to a realization of its divine nature, lives in its own immortality, independent of all things — in its own divine consciousness. No such state can be created by means of the imagination or fantasy, nor by means of hypnotism or suggestion. It is a condition produced in no other way than by the manifestation of the power of wisdom in man. Thus darkness cannot create light, but when the light becomes manifest the darkness disappears. Likewise, there is no wisdom created by ignorance or conceit; but when the power of wisdom becomes manifested in man, there is an end of these conditions.

An imaginary conviction that this or that thing is true, even if such conviction be based upon the strongest reasons of plausibility and probability, is no real knowledge or self-recognition of truth. The truth is really known to no man until it is realized *in* him; but when the light of truth arises as a living power within his soul, penetrating and illumining his understanding, causing him to enter into full harmony and become one with the truth, he may then truly say, not only "I know the truth," but like one of old, "I [in my impersonal state] am the Truth." This, however, is not to be interpreted as if to mean that we should reject all theories or treat the opinions of others with contempt. Theories are means by which to arrive at practice; they are like crutches used by children before they are able to walk. They are sometimes good for discarding errors; but a *knowledge of theories* is not identical with the *recognition of truth*.

The First requirement for the attainment of real knowledge, of any power or quality whatever, is its possession. We may obtain knowledge in regard to the action of external forces by observing that action, even if these forces are not in our conscious possession. Thus we behold the effect of a stroke of lightning, hear the rolling of thunder, witness the action of steam, etc., and obtain a knowledge of certain effects, making our deductions in regard to the nature of the causes; but we cannot know the real nature of love or hate, desire or contentment, spirituality or benevolence, purity or justice, unless we consciously possess these qualities. No one can really know what hunger is unless he has experienced it himself. All that is beyond our experience is to us mysterious and

occult. Man, in the aspect of an intellectual animal, knows nothing real in regard to spiritual powers; but when a spiritual power enters his consciousness it becomes a part of his being and ceases to be occult. He knows that power as soon as it consciously enters into his possession. After that he will need no scientific arguments to prove that such powers exist; while without that possession all such scientific speculation amounts to nothing but theory.

All existence is relative. There is no personal God in existence for those who do not experience the power of the divine state of being within their own persons; but as soon as the power of divinity begins to stir within the depths of our hearts, we know beyond doubt that it is capable of endowing us with divine qualities by manifesting itself therein and raising us into a higher, impersonal state. Those who deny the possibility of such a transformation, or refuse to believe in it unless they receive external scientific proof, thereby prevent the realization of the divine ideal within themselves. The blind clamor continually for external proofs in regard to the existence of God; but the wise, in whom the fire of divine love has burned to ashes the illusion of self, and in whom the divine power of eternal truth has become manifest, need no external proof. As soon as the God within has conquered the animal in his nature, thus allowing him to enter into the divine state, he is himself an impersonal, divine being, even while occupying a personal form.

The first step in this progress is the attainment of purity. The mind of man collects and combines ideas and erects an artificial system of knowledge — a patchwork constructed of theories and built upon sand; but real soul-knowledge, founded upon the rock of wisdom, is not attained unless the light of eternal truth penetrates the soul as the light of the sun shines in a pure crystal. The self-knowledge thus attained is not like objective science, which springs from external observation, philosophic speculation, and a knowledge of appearances and probabilities — a product of one's own fancy; but a revelation of the truth, produced by the power of truth itself. Such spiritual knowledge does not belong to the external, personal mind of man, but to the spiritual, celestial, inner state of being, whose light becomes reflected in the mind of the terrestrial man. To feel the presence of God within the soul is to be already in possession of the divine power of spiritual perception; for only that which is divine in man can feel and experience that which belongs to the divine state: only the God in man can sense the presence of God in the universe. The soul enters into possession of God as soon as it becomes conscious of his presence; while, on the other hand, the possession of even the highest latent divine faculties is practically useless to a man who is ignorant of their possession

— just as useless as legs would be to a man unable to walk, or money to one who did not know that it belonged to him. But when these spiritual powers become manifested in our bodies, they become as it were our own properties, endowing us with their qualities. We may then study their action within ourselves and use them just as the physicist studies and uses the action of the external forces heat and electricity; and we will find that even these spiritual powers are ultimately only modifications of one fundamental power; consequently they are correlated to each other and their activity is mutually conditioned in each.

These powers do not belong to our personal self, any more than heat, electricity, life, etc., are created by our own bodies; but they are forces of universal nature becoming manifest in us. In the same sense, that which we call our *virtues* are not our own productions, but manifestations of divine principles which belong to the spiritual state of Being and become manifested in the personalities of human beings. Self-created virtues are products of the illusion of self. Self-righteousness, self-conceit, etc., are not true powers, but fanciful creations which hinder the manifestation of truth. The vices of egotistic persons are less repulsive to behold than their assumed self-made so-called virtues, because the former are the natural outcome of the illusion of self, while the latter are the unnatural products of ignorance and conceit, misleading in every sense. True virtue does not belong to the illusion of self, but to the true and impersonal state of man. All that is real in man belongs to God, the immortal reality; all that is illusive in him belongs to the illusion of *self*, the father of lies.

Purity is freedom. To be pure is to be free. If we were purified of the illusion of self-conceit, limitation, and form, we would be free of that power that binds us to material existence, and recognize that in our real essence we are not “worms of the earth,” but spiritual beings, omnipresent, all-penetrating, and all-knowing. Our essence (*Ātma*), our Universal Self, is one and indivisible. I am *Ātma*, but I do not realize the fact because I am deluded by the isolation and limitation of the corporeal form with which I am firmly connected and identify myself. When I begin to recognize *Ātma* (my universal) I shall know myself in reality. There is nothing to keep me from this spiritual recognition, except those elements in my material nature which do not belong to my real self. Foremost among these is my power of self-reasoning, which, owing to the delusion of sense, causes me to make the mistake of identifying myself with my personal form, and thus to ignore the true Self, which is without limitation.

. . . continued on page 95

THE WILLS OF H.P.B.

Excerpt from *The Judge Case, A Conspiracy Which Ruined the Theosophical CAUSE*
by Ernest E. Pelletier*

Shortly after reviewing *The Secret Doctrine* Annie Besant joined the Theosophical Society on March 10th, 1889. Besant had made a name for herself as one of England's finest orators and her abilities were needed by the growing Society. Besant showed great promise as a student of Theosophy and was soon sitting at H.P.B.'s side acknowledging her as her new guru. She was quickly brought in as a pledged member of the Esoteric Section. Just one month before her death H.P.B. appointed Besant (April 1st, 1891) as the Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings,¹ and arranged for her to go to America to meet Judge and deliver Blavatsky's message to the American Convention held April 26th - 27th, 1891, as her special delegate. At the time Besant accepted that Judge was an Occultist, a view she later discounted. On May 8th Blavatsky died in London while Besant was on her way back from America.

Besant had sailed for England on May 6th and, upon receiving word of Blavatsky's death, Judge followed on May 13th, 1891. Olcott would not sail from India until June 15th. Evidentiary facts have been gathered and are presented here for consideration regarding that period between Blavatsky's death on May 8th and the time of Judge's arrival in London on May 21st, 1891.

Blavatsky executed her first Will before she left India in early 1885. According to Olcott she drew up a Will on January 31st, 1885. Olcott stated:

The witnesses were P. Sreenivasa Row, E.H. Morgan, T. Subba Rao, and C. Ramiah. It contains a clause to the effect that she wishes her ashes to be buried within the compound of the Headquarters at Adyar; and another request that annually, on the anniversary of her death, some of her friends should assemble here and read a chapter of the *Light of Asia* and one of *Bhagavad Gītā*.²

This is the Will and Testament which is being kept at Adyar to this day, and considered Blavatsky's official Will. But it was not the Last Will and Testament she executed.

A second Will was drawn up in March 1887 while Blavatsky was living in Ostend with Countess Wachtmeister, who looked after her needs. Ten days before leaving Ostend she lost consciousness while

sitting in her chair. Sylvia Cranston recounts from Wachtmeister's notes:

When the lawyer, doctor, and consul arrived, they found a joyous party. The doctor kept repeating, "But she should be dead, . . . she should be dead." He had never known a case in which a person in such condition recovered. The drawing of the will went smoothly until the lawyer learned HPB had left all her worldly goods to the countess and nothing to her relatives. Fearing the countess had exercised undue influence on her mind, he objected, but HPB vehemently opposed. Madame Gebhard, to avoid a scene, gently informed the lawyer, "perhaps when you know the amount which Madame Blavatsky has to will away, you will have no further objections to making the will as she desires, for had Madame Blavatsky died, there would not have been sufficient money to pay for her funeral expenses."

The party broke up several hours later. Departing, the American consul laughingly said: "Well, I think this is enough fatigue for a dying woman!"³

Wachtmeister continued:

I will add that I never saw that will again. After HPB's death at Avenue Road, London, on May 8, 1891, I went to Ostend to see the lawyer and asked him what had been done with the will. He told me that after my departure he had given the will to HPB. I suppose that she must have destroyed the deed, as it was never found among her papers.⁴

Blavatsky's second Will, although very different from the first in content, has one element of similarity — both Wills were drawn up at moments of her pending death.

At the end of March 1889, a few months after *The Secret Doctrine* was published, according to Cheiro, a famous palm reader who was in London at the time, Blavatsky invited him to visit her one evening at Avenue Road. Blavatsky had deduced from evaluating her own palm that her life was nearing its end. She apparently contacted Cheiro to verify her conclusions and give her a time frame in which she could expect the inevitable. Again according to Cheiro, Blavatsky thanked him after his reading and said, "Your warning will do me good, for I will now put my papers in order and prepare in earnest for the short time that lies before me."⁵ Although a third Will has never been acknowledged, it can be assumed from

* *The Judge Case, A Conspiracy Which Ruined the Theosophical CAUSE*, Edmonton, AB: Edmonton Theosophical Society, 2004

Blavatsky's supposed comments that she was taking this seriously and that she would take the time to draw up another Last Will and Testament.

In her 1887 Will, Blavatsky had apparently left nothing to Olcott and nothing for Adyar either; all was to go to Countess Wachtmeister who was looking after her night and day and receiving no compensation in return. H.P.B.'s circumstances had changed drastically since then and a very different Will was needed to reflect this new status. Judge had become her most trustworthy supporter and the most dedicated to the CAUSE. Blavatsky eventually came to realize that her own Master had initiated him in 1884 and she depended on Judge for the many tasks she needed done. In one of her letters she wrote: "I trust Judge more than anyone in the world. . . ."⁶

Recognizing Blavatsky's involvement with Judge in all aspects of theosophical work, and the fact that Besant had only recently joined the Society, it would seem reasonable to assume that Blavatsky would not have designated Besant as the main benefactor in her Will. Olcott mentioned that when he had arrived at the London headquarters on September 4th, 1889, he "found Mrs. Annie Besant living in the house, having just come over from the Secularists into our camp, with bag and baggage".⁷ Besant claimed, and declared some months after Blavatsky's death, that she was "the person who arranged H.P. Blavatsky's business affairs in England"⁸ during that time. It would be reasonable to expect, therefore, that Besant was *the* person in charge of Blavatsky's Last Will and Testament and would have known where to find it after her death.

It is reasonable to deduce that Blavatsky drafted a new Will sometime after Cheiro's visit and also to assume that Blavatsky drew up her Last Will and Testament circa August 1890 when a Deed of Trust was executed in which Annie Besant's property at 19 Avenue Road was officially vested into the hands of trustees as a headquarters for the British Section.⁹ It was agreed at the time that

On the one hand, it was not right to have left the house in Mrs. Besant's name, and on the other, Madame Blavatsky's health precluded it being in her own name.¹⁰

Once again Blavatsky's health was a major concern.

Following are several reasons why a third Will is a possibility:

1. On July 27th, 1886, Blavatsky had offered Judge her royalties from *The Secret Doctrine* and *Isis Unveiled*.
2. In August 1886 Blavatsky asked Judge to help her get her royalties from J.W. Bouton for her *Isis Un-*

veiled. She protested that the money was being sent to Olcott at Adyar while she needed the funds to survive

3. Olcott mentioned years later in *Old Diary Leaves* that "she also offered to turn over her share of the *Theosophist* to Judge and make him her successor".¹¹
4. When Blavatsky wrote her second Will she wanted Wachtmeister to have all, but her *Secret Doctrine* had not been published yet, nor had the Esoteric Section been formed.
5. When Olcott, a lawyer, finally declared six months after Blavatsky's death that there was a Will, he carefully worded his speech at the Sixteenth Convention and Anniversary of the Theosophical Society at Adyar. He stated:

*In the will that she executed here, she left me everything and offered her sister the copyrights to her books. . . .*¹² [Italics added]

He not only omitted any reference to the 1887 (second) Will, he carefully avoided mentioning the words "Last Will and Testament" when proclaiming Blavatsky's Will. (Years later in *Old Diary Leaves* he did write that "she executed what proved to be her Last Will and Testament. . . . 31st January 1885").¹³ Also, in the published transcript of this Will there is no mention of copyrights being offered to her sister.


6. Blavatsky had subsequently made arrangements regarding her share of the net profits from the sale of her books (in 1888 and 1890) and they did not include monies going to Adyar.¹⁴
7. In the interview by William Mulliss in October 1926, Besant claimed that she had been appointed H.P.B.'s literary executor. . . . In *Rebirth of the Occult Tradition*, Boris de Zirkoff wrote: "As far as English Law is concerned, a Literary Executor can be appointed only in a Will."¹⁵ It is possible that Besant *was* in fact appointed Literary Executor — in a Will that would have been executed *after* she became associated with Blavatsky.
8. It would have been out of character and imprudent for Blavatsky not to have had a new Will executed to reflect changed circumstances.
9. If Blavatsky did destroy the second Will, as Wachtmeister speculates, she would not have done so without another Will to replace it, as it is obvious after reading "Why I Do Not Return To India" that she would not leave *everything* to Olcott and Adyar as stipulated in her first Will.

The interesting question which arises is, what was Judge so concerned about that he would send a telegram from New York, on May 9th, to 19 Avenue Road telling the members there to “*Do nothing till I come*”?¹⁶ This was done shortly upon receiving word of Blavatsky’s death and only a few days after Besant’s departure from New York on May 6th, 1891.

Blavatsky had appointed Judge as “my only representative for [the Esoteric] section in America” on December 14th, 1888. On December 25th, 1889, she appointed Olcott as her “Sole official representative for the Esoteric Section in Asiatic countries”, although Olcott’s position appeared to be mostly in an administrative capacity. Neither was in England at the time of Blavatsky’s death. Judge, who H.P.B. claimed “had been a part of herself and of the Great Lodge ‘for aeons past’”,¹⁷ felt very responsible for preserving the integrity of the E.S. materials. H.P.B. had reinforced this in her circular “Notice” of August 9th, 1890, in which she stated that all orders in E.S. Instructions issued in the U.S. would only be through Judge or directly by herself. This would have been reason enough to spring Judge into action and immediately send that telegram. Edmund Garrett, Editor of the *Westminster Gazette* and a friend of Besant, reported that “Avenue-road was at first inclined to resent this ukase”,¹⁸ that is, an official order, having the force of law. Interestingly, this telegram of

Judge’s is mentioned by various authors¹⁹ but it never appeared in any official theosophical periodicals of the time. The telegram appears to have been expurgated.

By the time Judge arrived in London on May 21st, Besant was already wearing Blavatsky’s ring and Blavatsky’s body had been cremated. Was Judge the one who was supposed to receive H.P.B.’s ring after her death? There is sufficient information included in the Chronology and Appendix A to cover the details surrounding this ring. It will not, therefore, be repeated here.

No Will was ever presented to Judge while he was in England. He may not have known at that time that there was a Will but likely expected there would be. Judge had represented Blavatsky in other legal matters before and would therefore have found it strange that he was not presented with her Will while in London. Some years later, Besant admitted that she destroyed *very important documentary evidence* in her possession related to the “Judge Case” stating, “I destroyed all the letters I had received from Mr. Judge, as I could not carry them with me round the world. . . .”²⁰ Could it be that Blavatsky *did* have a third Last Will and Testament and that it suffered the same fate? 

References available upon request.

. . . **Cycle** continued from page 85

vigorously opening its first round through the Zodiac, after the change in command between the Ages.

The two planets are considered “ambassadors” of the galaxy, and H.P.B. wrote that Neptune does not really belong to our solar system (*SD I*, p.102 fn). She also said that Neptune and Uranus are considered warriors and architects. It is possible that by adhering to the solar system with their “weight” and magnetism they gave a final touch to its finely tuned balance and equilibrium (see *SD I*, pp.101-102). Mathematically and astronomically, their orbits are not only closely linked to each other. They are also intimately connected to that of Pluto, another “ambassador” — and one who brings us major structural changes starting from 2008.

There is also the question of the 70 year period. H.P.B. said that every cycle must be a multiple of seven (*SD I*, p.36). Tsong-kha-pa started the end-of-century efforts in the 14th century, and we are now at the 21st century, both being multiples of seven. H.P.B. adds that the number seven is the great number of the Divine Mysteries, while “number 10 is that of all human knowledge (Pythagorean decade)”.

Hence the number seventy, which is a combination of seven and ten and a multiple of seven, must be a significant figure. In 1875 the public effort for universal brotherhood was started, and if one adds 70 years to that, one finds 1945, the year when, precisely on May 8th (the very anniversary of H.P.B.’s death) democracies declared that the war had been won in Europe, and started preparing the United Nations, whose headquarters were established in New York, the same city where the movement was founded. And if one adds another 70 years to 1945, one gets to the year 2015, when the “change of command” between Neptune and Uranus (with Pluto’s assistance) will be complete, and the new cycle’s dawn (*sandhya*) will probably be more visible than it is now. The seven years between 2008 and 2015 promise to be significant.

There is a cautious note, though, to add to the prophecy made by H.P.B. that true occultism will have a final victory before the end of the 21st century. She also commented that the 20th century might be perhaps “the last to be called by that name”. This warning implies that, depending on how things would evolve, we might experience such a radical change,

Fohat is the Steed, Thought is the Rider

It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation. . . . Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self – or reflective – consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life. – Secret Doctrine I, 16



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