

3 THE HISTORY OF THE KNOWLEDGE AND THE FICTIONS

3.1 *From the Esoteric History*

¹The questions of how solar systems come into being, how our solar system and our planet were formed, how life evolved on our planet, are passed over. Those interested can study these matters in the existing esoteric literature. The following outline will afford a few facts about mankind's consciousness development on our planet during the current eon. The information given will be confined to what is essential to know in order to understand the origin of the knowledge and how this knowledge, which is the heritage of mankind, has come to be replaced with the fictions of ignorance. Of the history of mankind we shall deal only with points necessary to understand the contemporary situation as far as the knowledge is concerned. That is more important than all history. Mankind is groping its way in darkness towards an unknown goal, and its disorientation in a life sense can scarcely be greater. The intention is to offer to seekers Ariadne's thread to guide them out of the labyrinth of the ignorance of life. Probably, the only ones interested will be those who have the esoteric knowledge latently in their subconsciousness from previous incarnations. The others will cling, as they have always done, to the authorities of the day and to public opinion in science, philosophy, or religion. That, to be sure, is safest.

²Mankind consists in all of some 60 thousand million individuals in the physical, emotional, mental, and causal worlds of our planet. Of these, some 24 billion causalized (passed from the animal to the human kingdom by acquiring causal envelopes of their own) in Lemuria beginning in the year 21,686,420 B.C.E. The other 36 billion were transferred to our planet at different turns. The causal envelopes of those 36 billion are of very different ages. This explains why the individuals in mankind are at such widely different stages of development, and how it is that many have now managed to pass to higher kingdoms.

³Most generally, one can say that mankind's present physical consciousness developed in Lemuria, its emotional consciousness in Atlantis, and its mental consciousness in the continents we know of. We have a long way to go, however, before we shall have developed full physical, emotional, and mental consciousness in our physical etheric, emotional, and mental envelopes. When this has been done and we have acquired full objective consciousness in our causal envelopes, we shall pass to the fifth natural kingdom.

⁴When, after some 300 million years of the current fourth eon of Earth's history, organic life had evolved so far that the brain of ape-man could begin being mentalized and thereby the intensification of consciousness development could be begun, the solar systemic government considered the time to be ripe for a separate planetary government to take over the management of our planet. This happened some 21 million years ago. The planetary government, in its turn, transferred to our planet individuals who had attained the fifth natural kingdom to constitute that planetary hierarchy which was given the special mission of supervising the development of human consciousness. Members of this planetary hierarchy incarnated in mankind, eventually to make up what in the esoteric history has been called the "higher priesthood". This happened in Lemuria. As soon as consciousness had developed sufficiently for men to be able to learn, they were given necessary instruction and knowledge of that reality which they were able to grasp. In both Lemuria and Atlantis, temple schools were set up in which the human élite were given the education suited to their ability to comprehend. This élite consisted, of course, of individuals belonging to the fourth natural kingdom who had been transferred to the planet at different turns and who were ahead of the rest of mankind in respect of consciousness development. The élite were trained to be teachers of the rest of mankind, eventually to form the "lower priesthood".

⁵To begin with, everything went as planned, first in Lemuria and later in Atlantis. In these two hemispherical continents, civilizations as well as cultures flourished, which in certain respects were on levels that we in our continents have not yet achieved. But then they were

led by the highest élite who had passed to higher kingdoms.

⁶It became manifest, however, that the knowledge which gives power, the knowledge of the forces of nature, especially that of mentally directed etheric energies, leads to the abuse of that power by all who can be seduced into using it for their own good. A large part of the lower priesthood, who had acquired knowledge of magic, revolted against the higher priesthood. Being teachers of the masses, the lower priesthood knew how to get the masses over to their side, using the unflinching trick of holding out impossible promises and prospects. The planetary hierarchy was expelled, first in Lemuria and later in Atlantis. The cheated people then discovered what the promises given them were worth. The cunning leaders invented the concept of sin and made the masses believe in the satanic doctrine of sin as a crime against the deity, who became wrathful and visited the people for their evil deeds. Only the priests could influence the deity and perform the sacrifices necessary for atonement. The grip on the minds of men that the priesthood thereby obtained did not begin to loosen until the French Revolution.

⁷The result for the misled masses was a tyranny, which our age would have been better able to understand if Hitler had succeeded in carrying out his plans. Things came to such a pass that, in the case of Lemuria and later in that of Atlantis, the planetary hierarchy had to appeal to the planetary government to intervene. And the planetary government saw the necessity of submerging both continents into the sea. The tidal wave that at the destruction of Atlantis finally swept over the remaining continents was distorted in Jewish writings into the so-called flood.

⁸Abuse of knowledge leads to the loss of knowledge, and ever since the planetary hierarchy was driven out of Atlantis mankind has had to “look after its own affairs”. It is, then, our present mankind that reaps what it has sown. “The history of the world is the world’s court of justice.” Violence, arbitrariness, and ignorance of life have held sway. The part of world history that we know about is the history of nameless suffering. Esoteric statistics calculate only those burned to the glory of Moloch and god at 60 million. It is, perhaps, not to be wondered at that many people’s subconsciousness gives them an instinctive feeling of age-old guilt.

⁹However, not everybody took part in the black priesthood’s revolt against the higher priesthood. Those individuals who had reached the stage of culture, and who were on the side of good, did not forfeit the right to remember their old knowledge anew. For their benefit the planetary hierarchy instituted secret knowledge orders among all nations that had reached such a stage of development that cultural individuals could incarnate among them.

¹⁰As a rule, it is only they who are unable to accept any one of ignorance’s innumerable ideologies with which mankind has been swamped, and who have remained seekers after the “lost word of the master” or the “philosopher’s stone”.

¹¹In its boundless sympathy for disoriented, suffering mankind, the planetary hierarchy made two attempts to awaken man to see the rationality of life and to counteract the dreadful hatred between people which can only increase suffering in the world. In India Buddha incarnated into what was then the most intellectualized nation, in an attempt to impress it with what has been called the “religion of wisdom”. And Christos incarnated into the Jewish nation to awaken it to understand what has been called the “religion of love”.

¹²The Jewish nation was chosen because its inevitable dispersal was foreseen. The thing desired was to awaken the higher emotional consciousness of these people, so that they could do missionary work in the nations among which they would come. Hundreds of old initiates incarnated in order to prepare Christos’ work and free the people from their physicalist attitude, their fiction of a “Messianic kingdom” in the physical world, etc.

¹³As we know, both attempts failed. Buddha’s disciples were driven out of India, and Christos’ message of love was taken care of by individuals who had belonged to the black priesthood of Atlantis.

¹⁴The planetary hierarchy had no other choice but to continue instituting new knowledge orders, as for the rest trying to vitalize men’s emotional and mental consciousnesses, so that

these could develop into greater understanding of reality.

¹⁵Meanwhile in India the Brahmin caste, that of the priests and the learned, had laid their heavy hand on the people, as everywhere else (and still) and stifled its development. In Europe, on the other hand, the “minds had begun to awaken”.

¹⁶During the 18th century, the intellectual life was trying to free itself from the theological tyranny, which forbade freedom of thought. In England, Hume (1711–1776), among others, had demonstrated the fictitiousness of the theological and philosophical systems of thought. In France, the so-called philosophy of enlightenment spread more and more, its tendency being that man could acquire knowledge of the visible world only. In Germany, Kant (1724–1804) was busy forging new chains for thought and demonstrating that any suggestion of the existence of a superphysical reality was absurd. Natural research made rapid progress, one scientific discovery following upon the other. In his *Système du monde*, Laplace (1749–1827) constructed a universe that did not need the hypothesis of any god to explain it. Lamarck (1744–1829) showed in his *Philosophie zoologique* that higher animal forms had evolved out of lower ones, hence the Jewish story of creation, according to which god had created each animal species separately, had no foundation. The battle against the Jewish world view was in full swing, although it was well into the 19th century before one could consider theology’s tyranny of thought overthrown at long last, even though the religious dogmas still retained their power over the uneducated masses. Those having philosophic and scientific education usually became “freethinkers”, agnostics with a skeptical attitude towards everything superphysical.

¹⁷The spread of literacy during the 19th century, the increasing ability of reflection, the dissension of the learned world as to most problems of world view and life view, caused more and more people to begin speculating on their own and to arrive at their own conclusions about life and its meaning. And since many people considered their own speculative fictional systems so valuable as to be communicated to the rest of mankind, the result, as time went on, was that we got an endless number of ideologies, religious sects, and philosophies. (Ideology, a construction of the ignorance of life, from idios = one’s own, and thus distinct from ideology, having Platonic ideas = reality ideas).

¹⁸Each new generation scrutinizes the explanations of existence given to it and, dissatisfied with the hypotheses presented, seeks new solutions of the unsolved problem. More and more people come to the conclusion that it is unsolvable, as Buddha in his day explained that it is for human reason.

¹⁹Many people who have reached a higher stage of development and are assiduously searching further either end in religious mysticism or finally find a superphysical view that corresponds to their intellectual needs and seems to them rational enough to be accepted as a working hypothesis.

²⁰The year 1775 was an important one in the history of mankind. For some time the planetary hierarchy’s two special instruments during the 18th century had been at work. Saint Germain (45-self, alias Proklos, the “schoolman of Greek philosophy”, whose works determined during a millennium the scientific method of the Arabs and the medieval Christian thinkers; alias Christian Rosencreutz; alias Francis Bacon, in which three last mentioned incarnations he had been the head of the order of the Rosicrucians) had been trying all over Europe to interest people in setting up secret societies in which they could “think freely”, undisturbed by the mental tyranny of the Church. And such societies had sprung up like mushrooms. Most of them died out of themselves. Many of them later got into the hands of charlatans, which is another story. Cagliostro (causal self; alias Paracelsus) had been given the task, not of “preparing for” the French Revolution, but of taking measures to prevent its degeneration.

²¹Mankind had then reaped the last of its bad sowing from Atlantis. The knowledge of reality could thus in that respect be permitted to become common property. The only question was: how was it to be imparted to a mankind enmeshed into its fictional systems anchored in emotionality?

The question was also connected with the problem of the new sowing that mankind was to reap because of its misdeeds committed during the time after Atlantis. That is a sowing which will take another five hundred years or so to reap, during which time the innumerable political, social, economic, religious, philosophic, etc. ideologies will be waging their bitter struggle. So long will it take before some 60 per cent of mankind have reached the insight that hylozoics is the most rational of all working hypotheses. The remaining 40 per cent neither are able nor wish to give up their emotional illusions.

²²The problem of how totally disoriented mankind was best to assimilate the knowledge had long been under discussion in the planetary hierarchy, and vast preparations had been made. The general view, however, was that it would be a long time yet before direct action became possible.

²³It was at the conclave of the planetary hierarchy in 1775 that two of its members (the then 45-selves M. and K.H.) offered to take immediate steps to publicize some part of the knowledge of the consciousness and matter aspects of existence which had hitherto been imparted in the esoteric knowledge orders.

²⁴Mankind at the stage of civilization, they considered, had developed so far mentally as to be able to comprehend Pythagoras' hylozoic mental system. If that were so, it would remove the difficulty of gathering together those having this knowledge latently into the knowledge orders where these previously initiated would be able to remember anew their old knowledge. Besides, one could hope that they in their turn would help to make the pertaining causal ideas better known and in so doing counteract the spreading agnostic attitude that rejected everything superphysical.

²⁵All the other members of the planetary hierarchy voted against the proposal, since they considered that too few people had attained the necessary stage of mental development for the undertaking to have any prospect of success. The emotional illusions of the prevailing religions and the mental fictions of philosophy were so remote from the right conception of reality that any attempt to communicate superphysical knowledge to the so-called educated either would be rejected out of hand or would give rise to new imaginative excesses. They considered that one ought to wait until at least those furthest developed had acquired physical etheric objective consciousness. Then they would see the fictitiousness of the prevailing ideologies and prove readier to examine, at least, the reality content of the esoteric mental system.

²⁶As unanimity could not be reached, the matter was referred to the president of the government, the planetary ruler, who considered: "as these two brothers of ours have offered to prepare the spread of the knowledge and have expressed their willingness themselves to bear the consequences and know what this means, they should be allowed to make the attempt".

²⁷The time for the publication of the knowledge was fixed for 1875. In the meantime everything was to be done to raise the general level of education and to spread literacy.

²⁸Everybody will have heard of one of the two brothers from history: in his incarnation as Pythagoras. He has been appointed to be the head of the 2nd department of the planetary hierarchy when its present head, Christos-Maitreya, leaves our planet to continue his interstellar consciousness expansion. The other is the future head of the 1st department. The Indians have long had titles for these two offices: manu and bodhisattva.

²⁹The two brothers set to work at once. One object was to find out who of the old esotericians would be incarnated in 1875, and of them, which ones had a good reaping that would make it possible for them to be pioneers who would take on themselves the burden of martyrdom to the truth. It was easy to predict that a violent, bitter assault from the whole world of religion, philosophy, and science would ensue on this "revelation". The pioneers would be regarded as charlatans, and cheats, or, at the best, as simpletons lacking in judgement, or deluded mental pathological cases.

³⁰The two mentioned members of the planetary hierarchy, however, were not at all given a free hand to decide which facts they were going to publish. Their chief, who was to supervise it all, co-opted several brothers with the same kind of self-consciousness (45-world conscious-

ness). The activity of the esoteric knowledge orders was increased, and their members were stimulated to write books and articles preparing the public for the coming announcement of a superphysical reality.

³¹In the middle of the 19th century a new “movement” arose in the U.S.A. Its supporters called it spiritism, which was later changed into spiritualism. They maintained that the “spirits in the astral world” of the dead could communicate with people in the physical world through “mediums”, persons being able to lend their organism with its etheric envelope (precisely those two envelopes which man leaves when sleeping, which enables him to sleep soundly) to these “spirits”. The movement spread widely and gradually evolved a considerable body of literature.

³²The special instrument chosen by the planetary hierarchy to proclaim the universal brotherhood of all life and at the same time to present the world with the first facts of the esoteric knowledge, Blavatsky (alias Paracelsus, alias Cagliostro), was ordered to join the spiritualist movement and to try to swing it on lines which would make it a “religio-philosophical society” and a platform for esoteric teaching. She went to New York and from there, in October 1874, to Chittenden, Vermont, where the two famous Eddy brothers were holding their spiritist séances. At first, everything seemed to go as desired, but when Blavatsky’s book, *Isis*, was published, the spiritists broke off the connection and became as implacably hostile as the rest of the world.

³³Blavatsky asserted that “the spirits in the astral world” of the dead were in no way as omniscient as the spiritualists would have it, and that they were unable to present mankind with knowledge of reality. One cannot acquire more understanding of existence in the emotional world than in the physical world. Everything in that world is deceptive.

3.2 *The Publication of the Esoteric Knowledge*

¹When the planetary hierarchy had at last decided that its existence could be made known (for the first time since Atlantis) and the knowledge – up to then kept secret – publicized, its chosen instrument for this teaching was in a precarious situation, to say the least of it. Blavatsky was enjoined not to give out any esoteric facts without special permission in each individual case. She was not to mention anything about the planetary hierarchy. As for the individual’s envelopes, she was at first to restrict herself to the terms used by the gnosticians (body, soul, and spirit). If an authority was needed, such as everybody has to invoke to be believed by a mankind which is not even capable of deciding what is possible and probable, she was to go by the Indian “rishis” or Eliphas Levi (the well-known kabbalist) or the “Rosicrucians”, for whom novelist Bulwer-Lytton had made propaganda.

²The truth, or the knowledge of reality, is to be given only gradually, with sparing facts, to a mankind unprepared to receive it. It is necessary to find connections to established fictions of which people have heard enough for them to believe that they comprehend what it all is about. A new, revolutionary system of ideas would be rejected off hand as a mere fantastic invention. It could not be comprehended, let alone understood, without careful preparation.

³The most important reason, which probably only esotericians are able to understand, is the fact of the dynamic energy of ideas. Every idea is a mental atom charged with energy. If these succeed in penetrating into brain-cells that are receptive, yet not previously vitalized by similar mental molecules, they can have an adverse effect on the balance of people’s minds. Imparting a whole system could cause mental chaos. The fact that people will instinctively fend off too revolutionary ideas is often a natural measure of self-protection. For anyone to change his outlook and discard assimilated mental molecules is in any case a strain, especially if it involves “sacrificing” emotional molecules of cherished illusions. Then both mental and emotional chaos can ensue.

⁴Blavatsky’s two chief works are dealt with in a separate chapter, as are those of three of her disciples, Sinnett, Judge, and Hartmann. Her two most important disciples were Besant and Leadbeater, who were themselves capable of doing research work in the worlds of man.

⁵Once the esoteric knowledge was permitted to be publicized, there was no longer any need of initiation into the old knowledge orders, and nobody has been initiated into anyone of them since 1875. Although those initiated in previous incarnations were not given the opportunity to revive all their old knowledge, enough was made known, and besides hinted at, for them to be able to discover the most essential by themselves.

⁶In the following is given a brief survey of the facts that eventually were permitted for publication.

⁷The most important esoteric facts to be found in the works of Sinnett, Judge, and Hartmann – who received them from the planetary hierarchy through Blavatsky up to 1891 – are:

reincarnation

karma, or the law of sowing and reaping (the law of reaping)

the individual's pre-existence and post-existence (hence immortality)

the existence of the worlds 45–49

knowledge of the individual's envelopes in higher worlds

knowledge orders in times past

lots of historical facts

⁸Facts about “reincarnation” showed the falsity of the Indian doctrine of “metempsychosis”, according to which man can be reborn as an animal. Esoterics makes it clear that reversion from a higher to a lower natural kingdom is precluded. Facts about the law of reaping show that the law of cause and effect is a universal law that is valid in all worlds in the whole cosmos and for all three aspects of existence.

⁹Since the works of Sinnett, Judge, and Hartmann are still largely used as textbooks, a brief account of some serious mistakes committed by their authors should be instructive to those who want to examine the reality content of theosophical knowledge. These mistakes are also the explanation of the generally vague concepts of theosophists. By commenting on them the author hopes to make the deficiencies of these first attempts more understandable, showing how they were possible. The comments will also show that facts added since complement the original presentation.

¹⁰With the death of Blavatsky in 1891, this first phase of the publication of new esoteric facts ended. Neither Sinnett, nor Judge, nor Hartmann were themselves able to ascertain facts in higher worlds, but were totally dependent on those acquired through Blavatsky, personally or in her writings.

¹¹The second phase, which lasted 1894–1920, was characterized by the close collaboration of two esoteric capacities: Annie Besant (1847–1933) and C. W. Leadbeater (1847–1934). By Blavatsky they had been put in touch with her teachers, who told them that while everything would be done to facilitate their further work, both, being old initiates of the highest degree of gnostics, were in a position to acquire causal sense (objective consciousness in the causal envelope) by themselves and thus be able to do research-work of their own in the worlds of man.

¹²They began by compiling and making a system out of the facts that Blavatsky had plucked together in her works. Then followed a piece of research work which, especially where Leadbeater was concerned, resulted in a production that was qualitatively and quantitatively unique. Nobody before him has given so many new facts. He was the foremost systematician and historian of esoterics up to 1920. His enormously comprehensive investigations in up to then unexplored domains inevitably entailed his making many mistakes. What is surprising is that they were not more numerous or of greater consequence.

¹³This is not the place to go into the work of those two causal selves (having essential consciousness: 46:5-7). The writers mentioned earlier are to be commented on because their

presentations are too misleading to be allowed to remain unchallenged.

¹⁴The following are the most important of the new fundamental facts (necessary to comprehend reality) accounted for by Leadbeater:

- the composition of matter
- the difference between atomic and molecular matter
- the seven atomic worlds of the solar system
- the molecular worlds of the planetary system
- involutionary matter
- the evolution of the natural kingdoms
- the consciousness expansion through the acquisition of ever widened collective consciousness
- man's three atomic worlds and five molecular worlds
- man's five material envelopes and consciousness in these
- man's permanent atoms (the triad)
- the planetary hierarchy
- the division of the planetary hierarchy into seven departments
- the planetary government

¹⁵It is to be regretted that Leadbeater (initiate of a lower degree) never took into consideration the Pythagorean system of knowledge (hylozoics), which was intended to be the future basis of knowledge for Western science. This may possibly have been due to his having an instinctive aversion to the empty conceptual analyses, devoid of reality content, of the philosophers, who believe that by exploding the fictional concepts they can achieve anything amounting to reality.

¹⁶Thus, what Leadbeater's work lacks is the account of Pythagoras' hylozoic reality system with:

- the three aspects of existence
- the dynamic energy of primordial matter
- the six divine kingdoms in the cosmic worlds 1–42
- the monad as a primordial atom
- the primordial atom as the self, the individual
- the primordial atom as the ultimate self in all envelopes of the individual in all worlds throughout the cosmos. The selves are primordial atoms. Everything else is "envelopes".

¹⁷At first Besant and Leadbeater worked together in their research, but eventually Besant became more interested in India. She set up a university in Benares. For a time she collaborated with Gandhi for Indian independence, though she had her own opinion as to the final severance of all ties with Great Britain.

¹⁸The third and latest phase of the publication of the esoteric knowledge falls during 1920–1950. Many changes had now occurred in the planetary hierarchy. A number of individuals among mankind had become causal selves, causal selves had become essential selves (46), and some of the latter superessential selves (45), etc.; and a number of up to then 43-selves had been able to acquire 42-world consciousness (the lowest cosmic consciousness) and thus entered upon the "cosmic career".

¹⁹The planetary hierarchy had appointed a "secretary" who was to be the actual link between the esotericians and the planetary hierarchy, and had decided that, for the time being at least, new facts were to be given out through him only: 45-self D.K. (alias Kleinias, alias Dharmajyoti, alias Aryasanga).

3.3 H. P. Blavatsky (1831–1891)

¹Helena Petrovna von Hahn was a wealthy Russian noblewoman, whose life was little but one long martyrdom. She never had any proper schooling. Her innate superphysical qualities made her self-willed even as a child. She laughed at the French and English governesses who tried to impart “Western culture” to her. At the age of seventeen, in defiance to her family, she married the governor, General Blavatsky, who was by some fifty years her senior, and ran away from him on her wedding night and went abroad. Being rich, she was able to travel all over the world, in the meantime developing her latent qualities, and re-acquired both mental and causal sense (objective consciousness in the mental and causal envelopes). During a sojourn with a 45-self she became conscious in her brain of being a causal self.

²Two good biographies on her are: Sinnett’s *Incidents in the Life of Mme Blavatsky* and W. Kingsland’s *The Real H. P. Blavatsky*.

³She was a singular personality, during all her life much blamed for her opposition to all kinds of conventionalism, illusoriness, and hypocrisy; a horror for all slaves to convention with their infantile attitude. Later, she regretted that in so doing she had repelled many people. But true seekers are independent of moral fictionalism. Human so-called saints are emotional geniuses, but that does not mean that they have any knowledge of reality. True “saints” only exist in superhuman kingdoms. They do not at all correspond to the saintly ideals of the moral fictionalists.

⁴Blavatsky eventually came to New York, where, in 1875, she took part in the founding of the Theosophical Society at the desire of the many intellectuals who had been fascinated by her immense knowledge and genuine magical experiments.

⁵These proofs of superphysical knowledge should never have been permitted. Those who are in no position to understand these phenomena become but a herd of unreliable and irresponsible chatterboxes when to explain what they cannot comprehend. This has done harm to the cause of the esoteric knowledge but benefited charlatans of all kinds. Fortunately, this has been prohibited by the planetary hierarchy, and remains forbidden until hylozoics has been universally accepted as the only sensible working hypothesis. The knowledge is the essential thing, not the phenomena.

⁶In 1877, in New York, Blavatsky wrote *Isis Unveiled*, a work of two volumes. The first volume (628 pages) is a criticism of the dogmas of science, the second volume (648 pages) a criticism of the dogmas of theology. How justified that criticism was, time has shown more and more.

⁷She explained to her friends that her book would draw on her nothing but misunderstanding, calumny, and implacable malignity. And this is inevitable with mankind at its present stage of development. But she did as she was enjoined.

⁸*Isis Unveiled* is a stupendous book. It seems incredible that one individual, lacking in formal education, without scientific study or any other instruction, should have been capable of such an achievement of all but historical omniscience, especially without the help of the least reference library.

⁹Learned authorities have argued that Blavatsky got it all from sources which the academic world had already exploited (*Isis* abounds in quotations from the writings of the learned). This argument is patently absurd. Even today such an achievement is beyond the capability of anyone of them. As regards *Isis*, such contentions have become a tradition (her *Secret Doctrine* they have preferred – and wisely so – to kill by silence). Blavatsky’s annihilating criticism of science’s shortlived hypotheses and of theology’s lack of common sense, were altogether too much of a disclosure. All kinds of infamy of which human imagination is capable (always proved by the principle of “no smoke without fire”) were poured over this woman, who had dared to defy an entire world’s most famous authorities, who had dared to demonstrate the worthlessness of their acuity and profundity.

¹⁰Scientists, who fancied themselves able to judge what “conflicts with the laws of nature”, declared of course that her genuine magical experiments were impossible. Those scientists who, after the most careful checking, became convinced, were laughed to scorn for having let themselves be taken in or for suffering of hallucinations. You can never convince those who “know that such things are impossible”. They will never be convinced until, some time in the future, they will be able to make the same experiments themselves. They have more faith in their dogmas than in common sense and the evidence of their own senses. Blavatsky’s innumerable demonstrations how mental energy dominates physical matter were denied and she herself declared the greatest fraud of the 19th century. This is how it is done. This is how people are murdered academically, if not disposed of by being put away in asylums to ponder what will happen when you dare to propound truths inconceivable to the authorities. There has been an increase in humaneness; in olden days they would have been burned.

¹¹Of course Blavatsky was a complete enigma to all. But how could they understand a causal self? She never had the benefit of a proper education, never studied one scientific work (unnecessary, since she immediately would know its content if she wished to). And yet she could give information on anything about which she was asked and solve problems that are still the subject of dispute among the learned.

¹²Professors of literature, psychology, etc. work on meagre information that is the outcome of chance expressions of the individual’s incarnation envelopes, which are soon dissolved, but they have no idea of the level of development of the monad in its causal envelope.

¹³But her lack of schooling had an obvious disadvantage in that it left her unable to think methodically and systematically in her brain, which had a detrimental effect on her way of presentation. She abhorred everything that smacked of mental system, considering it an obstacle to a correct conception of reality and something that would never agree with the natural order of things. She thought that systems paralysed thought by reason of the mental immobility of rigid systems. Nevertheless, they are necessary on the mental levels for all those who have not become causal selves. They are mental guarantees that facts are put in their correct contexts. They elucidate learning as on a certain level, making survey and orientation easier. The whole of mankind’s mental development is mirrored in a series of mental systems. The causal self has no need of mental systems (necessary to give the mental ideas their correct frame), since the causal ideas are themselves infallible systems and facts always put in their correct contexts.

¹⁴The title of her work is misleading. Like the rest of her terminology it is evidence of her faulty formal education.

¹⁵Isis was not unveiled. If by veil is meant the monad’s causal unconsciousness in the causal envelope, it is only the monad itself which can raise that veil by acquiring causal consciousness. (On the fundament of the statue of Isis: “No mortal has raised my veil”.) If the true knowledge of reality is meant, it is not there in the book. But as a 45-self said: “Rents sufficiently large were made to afford flitting glances.” And that, to be sure, was the intention.

¹⁶As Blavatsky had been ordered not to publicize any new esoteric facts without permission in each individual case, she was restricted to the use of the terms known from history and idiotized by ignorance. As she was not supposed to say it as it was, she had to allow the sayings of authorities down the ages to remain contradictory, and just suggest that only those initiated into the esoteric knowledge orders could explain those matters about which the learned must always dispute.

¹⁷Thus she was enormously handicapped from the very start. It is quite impossible to elucidate such fictions as the spirit–matter of the Zoroastrians; the body, soul, and spirit of the gnosticians, the conceptions of god through the ages, etc. without being permitted to use the exact reality concepts.

¹⁸When it came to trying to render ideas for which there are no words in Western languages, she failed. Her terminology (still haunting) is a deplorable chapter that has confused her echoes

and, regrettably, has impeded the formulation of an expedient Western terminology.

¹⁹The very term “theosophy” is a mistake, ancient Alexandrian though it is. Man is incapable of understanding the deity’s conception of reality. That theology should be the science of the divine, is part of theological fictionalism.

²⁰It is as bad with all matters superphysical. A few examples should suffice.

²¹By “astral” the ancients meant the physical etheric world. With Blavatsky it stood for everything superphysical, being used in all contexts: astral monad, astral ego, astral light, etc. Her disciple Judge became utterly confused and mixed the physical etheric world (49:2-4) up with the emotional world (48:2-7), the result being a perfect medley. The fact that higher kinds of matter are luminous in their respective worlds does not justify their being called astral light.

²²Since she was not to speak about several higher worlds, they had all to be called “astral world” and “astral light” became a generic term for all higher kinds both of matter and of energy.

²³Another example is “akasha” (world 44), which she used for practically any world.

²⁴Also the statement as to the “seven principles” of the self comes from Blavatsky, who based it on her manifest ideal, the 45-selves who were her teachers. They have seven envelopes, but they do not belong to the fourth natural kingdom.

²⁵It is easy for the esoterician to understand why Blavatsky never distinguished between the physical etheric world and the emotional world, since she had no emotional envelope, or more correctly, hers was empty of all content. (It was because of this that smoking could not influence her emotional envelope.) This is always the case with those who have acquired causal sense (possess objective consciousness in the causal envelope) and no longer need their emotional consciousness; this envelope then only serves as a connecting link to the etheric envelope. The corresponding is true of those who have acquired essential (46) consciousness: their mental envelopes are “empty”, since they no longer need mental consciousness. This does not mean that they would lack understanding of the kinds of consciousness of the pertaining vibrations. The higher includes the lower. This has certain disadvantages, however, for those who are to be teachers of men, since a real sacrifice is involved in adapting oneself to general and individual emotional illusoriness and mental fictitiousness, so remote from the correct perception of reality.

²⁶Being allowed only to hint at her sources without mentioning that there had been secret knowledge orders for nearly fifty thousand years, there was little Blavatsky could do but to refer to the “ancient secret wisdom of India” as the source of all true knowledge and insight. She could be too generous with her praise if in need of using ancient “authorities” known by science. Sometimes this is a bit too much for the esoterician. For example, she could say that gnostics was the Essene doctrine under another name. The Essenes were kabbalists of a special kind and their paper pope was a poor rendering of the Chaldean kabbala. Gnostics was an independent adaptation of hermetics to suit the changed world view of a later age.

²⁷The fact that *Isis* has always been publicly mocked has not prevented scholars using it without acknowledgement as a treasure trove of previously unknown facts, and publishing these facts as their own discoveries to harvest the fame for them. According to Schopenhauer, this is the fate which the genius shares with the hare: while alive he is shot at, and fortunately put to death he is feasted upon.

²⁸Blavatsky’s second standard work of her vast literary production, *The Secret Doctrine*, deals broadly with the symbolism of some of the esoteric knowledge orders. It, like *Isis*, can be regarded as a superhuman feat. Add to this the fact that it was written when she was an ageing invalid already marked by death and working under the most trying external conditions.

²⁹She wrote it during 1885–88 when she had no access to any reference library whatever. Like *Isis*, it is studded with quotations from the rarest of books and manuscripts which she had never seen!! What that means the esoterician will understand. *The Secret Doctrine*, too,

consists of two thick volumes, the first dealing with the cosmos, the second with man. Each volume is analogously divided into three parts: creation, the symbols of it used by the ancients, and criticism of the pertaining hypotheses of contemporary science.

³⁰A so-called third volume was published after Blavatsky's death by Besant. This contains a number of residual (it would seem unfinished) essays on various esoteric themes.

³¹*The Secret Doctrine* is no easy reading for those without esoteric training, who are unfamiliar with the pertaining symbols. One is not to expect a systematic outline of the esoteric knowledge of reality. It contains the symbols of "Dzyan" (the oldest ones of the planetary hierarchy). It gives an account of the different symbolic presentations of the evolution of the cosmos and the evolution of life as by several knowledge orders, showing how these presentations mutually agree.

³²The ancient esoteric writings were thoroughly incomprehensible to the uninitiated. To outsiders they appeared sheer abracadabra, as they still do to the learned of today. Certain things appear to have a meaning, but if interpreted literally the result is superstition. The well-known Greek myths, which largely have come from these writings, are an example. The Indian writings, the Upanishads and the Vedas, can mostly be included in this class. The most learned Brahmins are mistaken if they believe that they are able to interpret them.

³³Moreover, the book contains lots of historical facts that illustrate the unreliability of prevailing illusions and fictions and demonstrate the ignorance of the learned.

³⁴Many hints of value to researchers have been given, and these will help the interpretation of the idea content of the esoteric writings when some time in the future the old but intact manuscripts will again see the light of the day. The esotericians will scarcely have any difficulty in understanding what is intended, even if they have no previous knowledge of the various symbolic languages used. This will for them be further proof (if such be needed) that Blavatsky's accounts are reliable.

³⁵It should perhaps be mentioned that when she was writing, Blavatsky interpreted more than the planetary hierarchy at the time considered advisable, because of which nearly half her manuscripts ready for the press had to be consigned to the flames. This perhaps explains why lots of facts have got into wrong contexts, being scattered here and there through both volumes. Owing to this, the work gives the impression of being rather an encyclopaedia than a systematic account.

³⁶Of course Blavatsky was well aware what kind of reception her work would find: it was, sure enough, killed by silence. She said that any scientist who admitted having concerned himself with her work would make his position impossible. Rightly she said: "No truth has ever been accepted by learned bodies unless it has dovetailed with the habitually preconceived ideas of their professors," and: "Our fictions blind us to our ignorance." Until the individual has recognized the tremendous limitation of emotional and mental consciousness, he will remain the helpless victim of his emotional illusions and mental fictions.

³⁷But to those who had once been initiated and, therefore, had remained seekers after the "lost word of the master" or the "philosopher's stone", her work came as a revelation. So much they recognized that they knew they had found, at last, that for which they had instinctively been searching, knew the direction in which they should continue their search for the remembrance anew of the knowledge they once had had.

3.4 Sennett

¹Alfred Percy Sennett (1840–1921) was for many years editor-in-chief of the English newspaper, *Pioneer*, published in India. He made the acquaintance of H.P.B. in 1880 and invited her to his home. After he had for several weeks been the witness of genuine magical phenomena and been informed of esoteric facts about the rationality of existence, H.P.B. arranged for him to correspond with the then 45-year-old K.H. The result of his experiences with

H.P.B. took form in *The Occult World*, his first book, which was followed in 1883 by a study of esoterics, *Esoteric Buddhism*, which consisted of material obtained in his correspondence with K.H., containing the facts the planetary hierarchy allowed to be made known at that time. This work was the first attempt at an exposition of the esoteric world view ever allowed to be publicized. The facts presented by Sinnett were largely used by both Judge and Hartmann

²The letters from K.H. during the years 1880–1884 were published in their entirety in 1923, after Sinnett's death.

³In the following, an examination is made of Sinnett's chief work, *Esoteric Buddhism*, mainly because it is still being re-issued, although it should have been relegated to the libraries' stacks long ago. Many of the fictions still prevalent among theosophists can be traced back to this first authority on theosophy. The present comments are intended to point out the mistakes. They were inevitable when trying to put together anything the like of a system with so sparing facts. As such, Sinnett's book was an amazing achievement, surpassed since by the works of Besant and Leadbeater only, and then only thanks to the great number of new facts that they were permitted to give out. His outstanding ability as a journalist stood him in good stead. Later, he saw the shortcomings of his book, and in an appendix to the last edition wrote that he himself had been moved to laughter on re-reading his attempt at a presentation of esoterics. At that point it was, even to him, of little more than historical interest. The risk is that ignorant readers, unaware of these shortcomings, will take them at face value and the old misconceptions will be perpetuated.

⁴Sinnett begins by pointing out that by buddhism he does not particularly mean the doctrine of Gautama, but the "doctrine of the wise" (buddhi = wisdom). Nothing of what Buddha or Christos taught their disciples has as yet been permitted to be published. (The Swedish translation is entitled "The Doctrine of the Initiates", which is more accurate.) It should be added that Sinnett's version agrees only in part with what used to be taught in the old knowledge orders. That the planetary hierarchy's perception of reality is quite different, follows from the fact that each higher world has its own totally different perception of the three aspects of existence.

⁵In the first chapter Sinnett writes about his teachers, etc., trying to describe the capacity of a 45-self. Such endeavours are infinitely typical of Westerners.

⁶The second chapter deals with the constitution of man. Sinnett, like all other theosophists and their echoes, endows man with seven envelopes. However, man has only five. The envelopes in the essential (46) and the superessential (45) worlds the individual acquires in the fifth natural kingdom.

⁷Sinnett makes the emotional envelope (48) the seat of the "will". This, however, actually means that emotional matter is the matter in which the monad can the most easily make use of dynamis. And this indicates mankind's general stage of development, demonstrates that it is at the emotional stage. When the monad eventually comes to be able to centre its self-consciousness in mental consciousness (47), then this will become man's "will".

⁸The third chapter is about the planetary chain. It is a chapter that could have been omitted without loss. The planetary chain does not belong in a first account of the basic facts of the esoteric knowledge, which have to be mastered before one can go any further. The planetary chain remains incomprehensible to those who do not know about the seven dimensions (nine if line and area are counted) of the solar system. Here he has mixed up basic concepts that ought to have been dealt with separately: the composition of matter, the building-out of the worlds, evolution in the different natural kingdoms from the view-point of biology and consciousness, the elementals of involution, etc. To have the correct facts is not in itself enough. They should be put in their correct contexts. But the available facts were far too few to make contexts comprehensible to the uninitiated possible.

⁹An ancient expression that is still to be found in esoteric books is the "descent of spirit into matter", a symbolic expression which, of course, has been misunderstood and has several

different meanings intended to cover: involution (the composition of matter out of primordial atoms) and the different kinds of involvation (the constant rebirth of everything, or continuous involvation and evolution) and other meanings.

¹⁰If by “spirit” is meant the consciousness aspect, the importance of this, as that of the motion aspect, diminishes in each lower world (because of increased density of primordial atoms) while the matter aspect becomes more and more dominant. This is particularly so in the three lowest atomic worlds (47–49).

¹¹The very term “spirit” has given rise to much uncertainty. Its correct meaning is the consciousness of the monad (the primordial atom, the individual, the self). But since everybody knows what spirit means without any knowledge of what spirit is, the word has come to mean all but anything. Most theosophists seem to agree that it means the consciousness of 45-selves.

¹²The fourth chapter of Sinnett’s book is entitled “The World Periods”. It is mostly concerned with the different races and many other things about which far too few facts were then available. His greatest mistake, however, was his attempt at explaining the symbolic number “777 incarnations”. Sinnett never grasped the significance of that symbol, reckoning the number of incarnations requisite for the individual in the human kingdom as not far short of 800. Even today one hears theosophists repeating this number. The symbol was intended to give the proportions in terms of time for the activation of the three different kinds of consciousness: 700 for the physical, 70 for the emotional, and 7 for the mental. It was thus not intended to refer to the number of incarnations. Blavatsky hinted at the approximate number, referring to the days worked on Solomon’s temple (the symbolic causal envelope of the fable), related in II Chronicles 2:17, 18.

¹³Chapters five and six in Sinnett’s book deal with the individual’s sojourns in the emotional and mental worlds in between incarnations, the importance of which for the individual’s development is enormously overestimated. These sojourns are quite simply intended as periods of rest pending a new incarnation. The individual learns nothing new while in these worlds. It is quite out of the question for the normal individual to investigate them. He has no possibility even of observing the fourth dimension in the emotional world and the fifth in the mental world. In these worlds he still employs the three-dimensional vision acquired in the physical world, comprehending nothing of what is going on around him. Thus he has no choice but to try to work up the illusions and fictions about existence, reality, and life which he believed in when he was in his organism, being unable to see their fictitiousness. The individuals appear much less rational in those worlds than in the physical world. Of course, the more people study esoterics in physical life, since 1875, the more people in the emotional world will understand and teach esoterics.

¹⁴As is the case with the spiritualists, Sinnett seems to have had an unhealthy predilection for phenomena of this kind, not understanding that the individual’s experiences and conceptions are exceedingly personal and subjective. In the mental world, in particular, objectivity of any kind is out of the question. There the individual leads a life of endless bliss as he experiences the seemingly objective realization of his fantasies. It is only in the emotional world that he can have unpleasant experiences, since contact with people at the stage of hatred is still possible there.

¹⁵In one place Sinnett speaks of “the elementals, nature spirits, those semi-intelligent creatures of the astral light”. This shows that he had not clearly understood what is meant by these terms. Elementals are part of involutory matter; nature spirits belong to the deva evolution, and astral light is the same as emotional matter.

¹⁶Chapter seven, entitled “The Human Tide-Wave”, contains two misconceptions that ought to be pointed out. One of these concerns Mars and Mercury in the solar system. The other concerns the intervals between man’s incarnations.

¹⁷Mars and Mercury are planets with planetary chains of their own, the only visible globes in their respective seven-globes. The mistake has arisen because in the writings of the ancients

the two etheric globes of the planetary chain of Earth were also called Mars and Mercury.

¹⁸Sinnett gives the average interval between incarnations as 8000 years. This is totally wrong. Without knowledge of mankind's different stages of development it is impossible to specify the length of these intervals even approximately. It has been thought that one could reckon to be sufficient in most cases: five years at the stage of barbarism, 300 at the stage of civilization, 1000 at the stage of culture, and 1500 at the stage of humanity. But there is no rule; generally speaking, everything is quite individual and depends on a number of different factors. Anyone can reincarnate more or less immediately. Anyone can wait millions of years, asleep in his causal envelope. It has been said with vigour that all speculation is useless here. All that is known is that the individual incarnates in series, and that the number of incarnations in the series varies generally as well as individually.

¹⁹Chapter eight, concerning "The Progress of Humanity", as well as the four chapters that follow, devoted to Buddha, Nirvana, The Universe, and The Doctrine Reviewed, are altogether too inadequate and misleading even to be summed up.

²⁰It is only on the question of moral fictionalism that some words may be said: Good is all that promotes, evil all that counteracts, consciousness development, individually as well as collectively. Spreading ignorance's emotional illusions and mental fictions, resulting in idiotization, is among the greatest and most fatal mistakes that can be made.

3.5 Judge

¹William Quan Judge was an American lawyer of Irish extraction, living in New York. He was one of the founders of the Theosophical Society. Until his death in 1896, he sought by writing and lecturing to make known the facts that he had got through Blavatsky and Sinnett. His chief work, *The Ocean of Theosophy*, is regarded by the sect he formed, later known as the Tingleyans, as the chief theosophical work, the only one to give a correct presentation of the doctrine. How unjustified a claim that it should be clear from what follows. It is high time that its errors of facts, which have for so long been repeated, were pointed out for the benefit of those who do not have access to more recent literature.

²Judge was a pupil of Blavatsky and, like all who over a period of years and in all conceivable situations were daily witnesses of her magical experiments, he was of course convinced of their genuineness and of her capacity as an expert on the esoteric knowledge.

³Already in the preface to his book he wisely makes a reservation against the Theosophical Society being held responsible for its contents. The conception of the theosophists as to what theosophy is and the original, genuine theosophy (the esoteric knowledge) are in all too many respects two quite different things.

⁴It is not the intention here to cite everything Judge said in order to show how unclear, confused, loose all of the composition is, and how many facts have come up in the wrong contexts. It is typical of his presumptuousness that he replaces several of Sinnett's facts with his own misconceptions. The most obvious blunders will suffice. Judge never succeeded in becoming a causal self.

⁵His saying, "The most intelligent being in the universe, man", does not agree very well with what he said previously, nor with what comes later.

⁶Or what should be said of this? "The most important system" that Blavatsky taught is said to have been "long known to the Lodge", this of the planetary hierarchy, of a natural kingdom a prerequisite for entering which is omniscience about the worlds of man.

⁷One of his most unhappy mistakes, which has hopelessly confused all who "have learned from Judge", is his confusion of two widely separate worlds: the physical etheric (49:2-4) and the emotional (48:2-7). And so the result is just one great medley. Judge includes them both under the term "astral world". The ancients used this term for the physical etheric world, since in this world one sees thrice as many stars as in the world visible to the normal individual. In

the emotional world one does not see any stars at all.

⁸Another term that Judge never understood was “astral light”. H.P.B., who did not care about terminology, took the term from Eliphas Levy, who made it designate all kinds of superphysical matter and energy, sometimes even “anima mundi” (the universal soul). That term thus cannot any more be used by those who know what they speak about.

⁹Judge treated the “seven-fold constitution of man” even worse than Sinnett did. Man has only a five-fold constitution, namely the five envelopes in physical incarnation. Seven envelopes those individuals have who in the fifth natural kingdom have become 45-selves and thus, in addition to the human causal envelope, have acquired essential (46) and superessential (45) envelopes. Man does not need those two envelopes, since he has not acquired consciousness even in his causal envelope.

¹⁰Judge calls the “linga sharira” of the Indians the “astral body”, meaning both the physical etheric and the emotional envelopes. The correct term, however, is the etheric envelope. Judge’s saying that “this term comes near the fact, since the substance of this form is derived from cosmic matter or star matter” is sheer abracadabra. Everything consists of matter and all matter is cosmic in origin.

¹¹It is obvious that Judge had not understood that the etheric envelope belongs to the organism, that it disintegrates along with the organism, cell by cell, so that one can tell from it, as one sees it above the grave, the stage of dissolution reached by the organism. It is thus not correct to say that after death the emotional envelope takes possession of the etheric envelope. When man is asleep, the emotional envelope (together with the higher envelopes) frees itself from the organism and its etheric envelope. If the etheric envelope is expelled from the organism, catalepsy or apparent death occurs. In the process of death, the emotional envelope frees itself from the etheric envelope when this has left the organism.

¹²Judge’s explanation of man’s higher envelopes and consciousness in them is as confused.

¹³The “soul” he makes comprise both “Spiritual Soul” and “Spirit”, by “Spiritual Soul” meaning something corresponding to 46-consciousness and by “Spirit” 45-consciousness. Elsewhere, “Spirit” is the “Divine Ego” or the “ray from the Absolute Being”.

¹⁴It is no wonder that there is confusion in the minds of theosophists.

¹⁵The usual notion that man must have higher envelopes to achieve contact with the divine worlds is evidence either of ignorance or of thoughtlessness. In the lowest cosmic matter (the physical atom) exist all other kinds of cosmic atoms. The physical world is penetrated by all the higher worlds. The planetary ruler has an envelope of physical atomic matter, and the monad is in the 28-atom of his atomic chain.

¹⁶A great mistake is his assertion that the planetary chain does not consist of seven separate globes. Judge’s saying that by this is meant the higher worlds of our planet is incorrect.

¹⁷In the background, of course, is that term, “illusion”, of Indian illusionist philosophy (Advaita), a term that has always paralysed thought. Thus: “The ‘cell’ is an illusion... It has no existence as a material thing... physical molecules... must be leaving the cell each moment. Hence there is no physical cell.” That an exchange of primordial atoms takes place in all atoms (these composing the molecules) does not mean that the latter do not exist.

¹⁸The chapters on reincarnation, karma, kama loka (the emotional world), devachan (the mental world), and the individual’s states of consciousness in between incarnations do not make things any clearer.

¹⁹Judge was especially interested in the law of periodicity, discussing cycles of sundry kinds. Mostly, he did not go further than accounting for the notions of these among various peoples.

²⁰As regards the question of the possibility of foreseeing the future, Judge obviously had this matter clearly explained by Blavatsky. Everything that happens is the result of causes that can lie however far back in time. In order to be able to foresee the future, one must have knowledge of those factors in the past which have not yet been released. The uncertainty

consists in not knowing about factors that may arise between the moment of prediction and the definite event itself. More often than not, the future appears as a manifoldness of different possibilities. Which of these is to be realized is uncertain.

3.6 Hartmann

¹Franz Hartmann (1838–1912) was a German doctor who was originally of the usual physicalist and agnostic attitude, which dismisses out of hand all discussion of the superphysical as mere imagination. He moved his practice to the U.S.A. where he had the opportunity to study the genuine magic together with pupils of H.P.B. As a result, he gave up his practice and went to India, to Adyar (Madras) where H.P.B. had transferred her headquarters.

²After some years of esoteric study there, during which time he had several opportunities of seeing the temporarily physicalized forms of both M. and K.H., he decided to return to Germany, in 1885. There he wrote industriously, translating Indian works. From 1893 onwards he published a quarterly, *Lotusblüten*, and wrote books on theosophy. When the Theosophical Society split in 1895 he deeply regretted the schism, siding with neither part, and founded in 1897 his own society in Germany, Internationale Theosophische Verbrüderung.

³One cannot attribute to him any esoteric facts in addition to what he got from the writings of H.P.B. and Sinnett. He was more interested in the problems of life view than in those of world view. Far too few facts were available for him to be able to satisfy philosophers and scientists. Very early he saw the unreliability of Steiner's presentation with the basis as to the theory of knowledge it had, and he resolutely dissociated himself from its adherents whom he humorously baptized "die versteinerten Theosophen".

⁴Hartmann's main interest was directed towards the art of living which, of course, is the essential thing for the mystic. Others, more mentally inclined, want above all knowledge of reality, so that, knowing the real meaning of existence, they can decide what to think, to say, and to do.

⁵This is the root of the old controversy between the mystic (emotionalist) and the esoterician (mentalist). The mystic thinks that man's reason cannot explain existence, which, it is true, it cannot. The esoterician knows this, but then is not content with the ability of human reason to ascertain superphysical facts, but seeks that higher reason which can achieve contact with the world of Platonic ideas. Until then, he will accept no other superphysical facts than those from the planetary hierarchy. Proof that "facts" really are facts he gets from their having their given places in the Pythagorean hylozoic mental system, and their being the simplest, most general explanations of previously inexplicable realities.

⁶The mystic can, though in rare cases, achieve momentary contact with the essential world (46) and have a foretaste of its bliss, but he cannot apprehend anything in that world, since he lacks the intuition of the causal consciousness, which is a necessary condition.

⁷The main object of Hartmann's work in Germany was to demonstrate that the medieval and modern mystics, Meister Eckehardt, Böhme, Silesius, Tauler, Gichtel, Saint Martin, etc. shared the Indian mystics' attitude to life.

⁸Ignorance has produced so much that is unreliable as regards mysticism that it would do no harm to elucidate the matter once and for all.

⁹Originally, "mysteries" was the term applied to "secret knowledge" which was not to be imparted to others than the specially initiated.

¹⁰There are no "mysteries" other than unsolved problems. Once one has got the necessary facts, the problem and thus the "mystery" is solved.

¹¹What the mystics call "mysteries" are realities of which the individual does not have sufficient experience to be able to comprehend on his level of development.

¹²Thus "mystery" means either that one lacks the facts to explain it or that one has reached the limit of individual understanding (all that is beyond one's power of conception).

¹³To the physicalists, who cannot see that there is a superphysical reality, everything superphysical is a mystery.

¹⁴The planetary hierarchy wishes to give us all knowledge. Most people are in no position to conceive it and thus we get “mysteries”.

3.7 *The Theosophical Movement*

¹On the whole, the history of the theosophical movement is a deplorable chapter, because in the main it has done more harm than good to the cause of the esoteric knowledge, and it has been a great disappointment to the planetary hierarchy. Instead of brotherhood there was quarrel over power and doctrine. That this broke off the connection with the planetary hierarchy they have not yet understood.

²The theosophists perhaps think that one ought to say theosophical society instead of theosophical movement, but it is not one but many societies or sects, all claiming to teach the only true knowledge of reality.

³Regrettably, the theosophists have so discredited the esoteric knowledge in the eyes of the public that it is desirable to explain how this has come about.

⁴The view of the planetary hierarchy that the attempt was made too early was proved correct. Not even that part of mankind (about fifteen per cent) who had reached the stages of culture and humanity, had been able to free themselves from their emotional illusions and mental fictions, unprejudiced to examine the tenability and content of reality of what they regarded as a mystifying ideology.

⁵Blavatsky attacked all prevailing conceptions in theology, philosophy, and science. And all the authorities on these matters were offended in the self-glory of their wisdom. In order to prove that she knew what she was speaking about, Blavatsky performed innumerable magical phenomena. But the only thing she achieved in doing so was to make the representatives of science declare these frauds, because such things were impossible, being “contrary to the laws of nature”.

⁶The curious, undiscerning masses, however, flocked to join the Society. As soon as these members heard something, they thought they knew and understand everything. And so we had this herd of theosophists who only made themselves ridiculous with their babble. Instead, they should have made of vow of silence when they joined.

⁷Those in responsible positions, trying to prevent misunderstanding, vigorously declared that although everyone had a right to views of his own, that did not entitle him to call them theosophy. But what was the use of that when most of the chatterboxes, in order to emphasize their misconceptions, asserted that “this is theosophy”?

⁸The Society had appointed two presidents, Colonel Henry Steel Olcott (1832–1907), who was to be the head of the actual organization and look after its practical problems, and Blavatsky, who was to be its spiritual leader. Olcott’s work *Old Diary Leaves* in six volumes gives an account of the Society and Blavatsky.

⁹After Blavatsky’s death, Olcott, who always had been the only one to settle such questions, decided that Besant should take Blavatsky’s place and be the Society’s spiritual leader (later, regrettably, a dictator). This, however, did not suit Judge (one of the founders), who considered himself the obvious choice for the post. It will be obvious to anyone who compares his capacity with that of Besant how unjustified he was in his obtrusiveness. The result was a schism that in 1895 split “The Universal Brotherhood” into an American society headed by Judge and the parent society, the headquarters of which Blavatsky had moved to Adyar, near Madras, in India.

¹⁰Judge had little joy of his new position of power. He died the following year (1896) and his place was taken by Mme Katherine Tingley, who revealed her interpretation of brotherhood by taking every opportunity to ridicule Besant’s society. She stifled every attempt to introduce new facts and ideas into her sect, which has remained totally ignorant of the great progress the knowledge made through Besant and Leadbeater. The mental system that, much later, she

permitted to be formed is positively misleading. The seed of schism once sown led to more and more of her members breaking away to form new sects.

¹¹But Besant's society had its difficulties as well. Blavatsky had tried to form an inner circle (Esoteric Section), the members of which were to be given certain facts, which were not yet to be publicized. After her death, this circle became one insisting on orthodoxy, outwardly presenting a façade of freedom of opinion. Its intolerance became manifest, however, in the fact that the "uninitiated" were not regarded as "true theosophists" by the other members if they did not join the "Esoteric Section". Later it transpired that the new facts imparted to the initiated were completely unimportant. The assertion of the theosophists that by joining the "Esoteric Section" one will get in touch with the planetary hierarchy is false.

¹²On the whole it can be said that in the conditions prevailing at the present time, true esotericians do not join any societies, but are to be found outside all kinds of organizations. They can be recognized by their understanding of all things human, and they strive after truly human relations between all irrespectively of race, nationality, sex, religion, politics, and all other things that separate people.

3.8 *Disorienting Sects*

¹Experience was, of course, to confirm the planetary hierarchy's view of the year 1775 that the suggested new attempt at imparting the knowledge would result in the knowledge once again being distorted by immature fantasists.

²Apart from the theosophical sects that dispute among themselves, there have arisen a number of occult sects, a number of Rosicrucian sects, and Steiner's anthroposophy, which also claims to be based on the Rosicrucian Order, which nobody knows anything about.

³The knowledge of reality cannot be acquired in the worlds of man, but only in the causal world, the highest attainable for man. So-called clairvoyance does not provide any real knowledge, since man is quite unable to assess the reality content of his experiences in the emotional and mental worlds. This is also obvious from the fact that all clairvoyants have dissimilar views.

⁴The ignorant confuse esotericians with mystics (emotionalists). The former have an elaborated world view (such as it be). The latter are content with a life view.

3.9 *Conclusion*

¹It is beyond the scope of this outline to discuss what the secretary of the planetary hierarchy, D.K., achieved during the years 1920–1950 to make it possible for mankind to acquire a truer conception of reality, of the life view of the higher natural kingdoms, and their concerted endeavour to activate the consciousness of everybody. So much should be said that the planetary hierarchy is doing its utmost to prevent another world war and is using every willing tool to help men solve their most urgent problems: those of education, world economy, universal brotherhood, and the world religions. It appeals to all to work together (not separately) to solve these problems. All who will and can contribute to this will be given all possible "inspiration".

²D.K. points out that the individual has not been given the knowledge to enjoy it with a pleasant feeling of superiority. It entails responsibility, as does all knowledge.

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