

## 17 THE REAL H. P. BLAVATSKY

by William Kingsland  
(John M. Watkins, London 1928)

<sup>1</sup>The author, who was a disciple of Blavatsky, by writing this work wanted to defend H.P.B. against all the infamous attacks to which she was exposed, and also to make a “correct presentation” of theosophy which, as he saw it, had been bungled by Blavatsky’s successors. Among the latter he apparently classes Judge on the one hand, Besant and Leadbeater on the other. To what extent his own conception was correct should be clear from what follows.

<sup>2</sup>He distinguishes between an “immortal spiritual Ego” and a “phenomenal personality” (“higher and lower self”). We are given one more example of how thoroughly erroneous the theosophists’ conception of the worlds of man, his envelopes, kinds of consciousness, etc. was (and largely still is).

<sup>3</sup>It stands to reason that this state of affairs is due to the unwillingness of the teachers to give out the requisite facts. The two members of the planetary hierarchy who were entrusted with this task were Pythagoras (K.H.) and Kleinius (D.K.). (These will in the following keep the Occidental names they had in their known Greek incarnations, a mode of name-giving that they have sometimes used in the planetary hierarchy to avoid enumerating all the different names a certain individual has carried and keep one to use it throughout.)

<sup>4</sup>The various reasons for this reserve have not been explained. The result, however, is deplorable. In the Theosophical Society there were early disputes about how the very vague and partially contradictory data received should be interpreted, and the result was a confusion which has harmed the cause of the knowledge in the eyes of outsiders. We see how impossible it was for anyone to comprehend the data given when we learn that these data in some respects had reference to the matter aspect, in other respects to the consciousness aspect without further explanation, so that irremediable confusion of ideas was produced, a condition that still largely prevails in the various theosophical sects. Of course each sect regarded its interpretation as the only right one, although a bit of common sense should have told them that they were all abortive.

<sup>5</sup>Kingsland’s presentation is suitable as a specimen of how unclear these fundamental concepts were even to the most intelligent. Both the “higher” and the “lower self” were vaguely conceived, to say the least of it. Thus he makes the “personality” (man in incarnation) consist only of the organism (“rupa or sthula sharira”), the etheric envelope (the “astral body or linga sharira”), and the emotional envelope (“kama rupa”). The two higher envelopes, the mental envelope and the triad envelope (the lower causal envelope with the monad, the self, in the triad) is entirely absent. How such a “personality” could function apparently did not overly concern him. The so-called Ego he makes consist of manas, the spiritual soul (buddhi), and the spirit (atma). The concepts of personality and manas have apparently caused him much difficulty. In one place he divides manas into lower and higher manas. Lower manas, which he also calls “personality”, he explains as being “essentially the consciousness of a duality” (into the term “duality” he puts an unclear notion of pairs of opposites, and also of the opposition of lower and higher). His definition of the “Ego” (which is supposed to correspond to the second triad) shows that he has mixed up the concepts of envelopes and triads. The concept of personality seems to have caused him the greatest difficulty. Sometimes it is endowed with reason, sometimes not. This mishmash may be crowned with the following quotation: “Which of us can follow our personality back to its first beginnings – if, indeed, it ever had any beginnings.”

<sup>6</sup>It is not to be wondered at that the conceptual world of theosophists is unclear. And since other occult sects have taken their basic concepts from the theosophists, the same confusion of

ideas prevails in those sects as well. All of this can quickly change, however. Because as unwilling as theosophists are to change their terminology fixed once and for all, as willing the imitating sects are to “move with the times” and incorporate new facts with their “only true” teaching. It is particularly typical of mankind’s general stage of development that these sects of quasi-occultism have the greatest numbers of followers.

<sup>7</sup>The most dubious feature of Kingsland’s book is the mixture of exoteric and esoteric views that he presents. Apparently it has not dawned on theosophists that philosophers and scientists cannot be invoked as authorities on esoteric knowledge. The whole of it indicates lack of clarity and confusion of ideas. The result obtained from this is quasi-knowledge which is neither the one nor the other. In an age when everybody formulates his own private world view and life view by means of existing “facts”, theories, and hypotheses in arbitrary selections (even if carefully made), the views put forward are too unreliable to be invoked in support of a unitary view. A common ground, a unitary mental system, has been lacking, and such a ground must first be laid, formulated, before the views taken by the different writers on one and the same problem can be quoted without further ado.

<sup>8</sup>On other points, too, factual objections must be made to his general conception. His inability to assess the capacities of Besant and Leadbeater made him highly unjust in his estimates of their contributions. He was particularly opposed to their daring to publish revised editions of Blavatsky’s two main works, *Isis Unveiled* and *The Secret Doctrine*. Blavatsky admitted herself that both teemed with errors and were in great need of correction. That condition was due to her manner of writing, of writing down the ideas without the least coherence as she causally experienced them (saw and heard the pertaining realities). The editors were simply faced with an impossible task (ignorant as they were), that of bringing order into this chaos of ideas. Add to this the difficulty of deciphering her handwriting resulting in misspellings of unfamiliar names, etc. Besant did her utmost (sometimes Blavatsky was consulted in her new envelope) to correct the errors and deserves recognition for this instead of the ingratitude she met with.

<sup>9</sup>Blavatsky had announced *The Secret Doctrine* as a work in four volumes only two of which were published. The other two (“completed in manuscript”) disappeared without a trace. And of course the most absurd insinuations were brought forward against the editor of the revised edition. They should have asked Blavatsky (who was silent) instead. She lived three more years after the publishing of the first edition. If they had used a wee bit of common sense, they would have understood that the planetary hierarchy had good reasons to inhibit the publication. But since all (as always) believe they know what they cannot know, they all knew something false and cast stones, as usual. We have (as usual) not seen much of that tolerance which they boastfully proclaimed.

<sup>10</sup>Not even Kingsland’s attitude to Sinnett, to whose circle he once belonged, should be considered as entirely based on facts. Nevertheless Sinnett was the one who by his books aroused world-wide interest in the knowledge thitherto kept secret, known only by initiates who had learnt how to keep silent. He had sacrificed both esteem and position for the “sacred cause”. Even the learned had begun to ask themselves whether they should not deign to examine the matter. And then came that terrible setback, which at once relegated theosophy to its place at the very bottom among the occult sects, the position it still has in the eyes of all-knowing public opinion. Blavatsky’s housekeeper in Adyar “betrayed” her mistress. She forged letters and spread all manner of lies, which of course, like all such things, were swallowed and accepted by the public. For this infamous achievement she was handsomely rewarded by the Christian missionaries in India who were on the point of losing their foothold because of Blavatsky’s appearance. One more contribution to Christian activity. Many people have wondered at Blavatsky’s choice of friends and associates many of whom turned “apostates” and made their own contributions to the chronicle of scandals when their hopes of

being taught the methods of becoming magicians themselves were dashed.

<sup>11</sup>Unjustly enough Sinnett never forgave Blavatsky that grievous mistake, of employing in her own home a woman with such manifest defects in all respects. The shock he received when seeing what he called his life-work fall to pieces eventually turned into an *idée fixe* and a slight mania of persecution in never-ending accusations against Blavatsky for having ruined the Society. That unjust accusation had its worst effect on Sinnett himself, since it cut off his connection to the planetary hierarchy definitively.

<sup>12</sup>Sinnett's bitterness may have been compounded by the fact that he was not entrusted with the work of formulating the text of *The Secret Doctrine*, a task for which he considered Blavatsky incompetent. With his methodical and systematic way of presenting things, Sinnett indubitably would have been more suited for the task if he had received the requisite facts, which were given Blavatsky to such a large extent that Kleinius even could claim to be the actual provider of esoteric facts for *The Secret Doctrine*.

<sup>13</sup>Justice demands the admission that Sinnett was never given the recognition he nevertheless had deserved when he "plowed virgin soil" and made a comprehensible compilation of facts, thitherto loose and disjointed. To his dying day he literally lived but to spread the knowledge of reality, of course according to his own system, which he constantly expanded. It should perhaps be especially emphasized that it is about objective reality and not a subjective theory of incomprehensible reality.

<sup>14</sup>Moreover, in his biography of Blavatsky, Sinnett defended her against all the infamous accusations of fraud that were heaped on her and her work by scientists and scholars.

<sup>15</sup>Like theosophists in general, Kingsland had very unclear notions of the function of Blavatsky's teachers. They conceived of them as members of an ancient knowledge order, and many theosophists probably nourish this primitive conception even today. Typical is Judge's statement that the teaching given out by Blavatsky had been "long known to the Lodge". Kingsland is not much wiser when he calls it "an ancient wisdom religion which antedates the Vedas". And Sinnett writes that "The guardians of occult science are content to be a small body as compared with the tremendous importance of the knowledge which they save from perishing, but they have never allowed their numbers to diminish to the extent of being in any danger of ceasing to exist as an organised body on earth." They had no idea of the fact that the individuals with whom they had dealings were representatives of the planetary hierarchy, the fifth and sixth natural kingdoms of the planet, whose task it is to supervise human consciousness development and guide it in such a manner that human beings cannot misuse the knowledge so as to annihilate life on our earth.

<sup>16</sup>It is understandable that Kingsland collected all testimonies to Blavatsky's character, etc., available from all who knew her in order to refute everything said about Blavatsky by the rest of mankind who nourish their minds with the content of the gutter press or the light columns of the newspapers. He was one of those faultlessly well-creased gentlemen to whom the "shadow cast by a person when lit by the sunlight of public esteem" is of great importance. Anyone who knows, however, that all that can be known about "great minds" is the mere legend of them wastes no time on attempts at beheading the hydra where two new heads grow for each head that is cut off.

<sup>17</sup>To return to his conception of reality, it should be said that there is in theosophists a noticeable influence from the Indian philosophy of illusion according to which all reality is illusion, thus no reality at all but imagination; a doctrine which shows that there is no absurdity that people will not swallow. We see it in our times when everything that is the opposite of true art is presented as art and accepted as such by that complete injudiciousness which is called "public opinion".

<sup>18</sup>We are amazed at the somersaults of logic produced by such geniuses as the one moment teach that "space and time and the whole objective universe are mere modifications in

consciousness” and at the next moment are working at “splitting atoms”, which surely should imply that they are trying to split chimaeras. That seems to be a very difficult undertaking.

<sup>19</sup>Besides all manner of imaginative excesses Kingsland makes surprisingly sober reflections. Thus he considers that both the Buddha and Christos in their teaching for the people started from prevalent conceptions to be understood and that because of this we must not take their expositions for their own view of reality and life, which the people were utterly unable to comprehend. This is of course true of all reformers. They must start from the systems of fictions ruling and try to modify them as much as possible. How all but impossible it has been to make people understand hylozoics is clear from the slowness of the work at bringing forward the one esoteric idea after the other, beginning with those of reincarnation and the law of reaping.

<sup>20</sup>From the logical point of view, the three aspects, being different in all the 49 atomic worlds, must be taken for what they appear to be to the objective consciousness of each world. Thus one must not judge the reality of one world according to that of another world, as they have always done in philosophy. Reality is always precisely such as it appears to be, and if there are seeming contradictions to direct perception, then these must be solved by means of the resources that are available to the objectivity given. Thus it is logically illegitimate to judge matter in the physical world according to the completely different perception of physical matter used by causal consciousness, 46-consciousness, or 45-consciousness, etc. Besides, a 45-self has no logical right whatsoever to declare his perception of reality the only correct one, for this perception of his could then be immediately refuted by the perception had by a 25-self of the same reality. It must be established as a fundamental proposition of logic that “matter is always what it appears to be but in addition something quite different”. Using that fundamental proposition they would finally arrive at a unitary solution of a problem of epistemology that has been put wrong. According to the law of identity, the perception of reality must be different in each of the 49 different worlds. It is illogical to define a certain perception as the only correct one.

<sup>21</sup>Like most theosophists and other occultists, Kingsland had got a completely erroneous conception of the etheric envelope of the organism, its purpose and functions. Being misled by the fact that certain mediums are able to lend their etheric envelopes to emotional beings – in some cases the organism with its etheric envelope, in other cases only the etheric envelope but not the organism – they have erroneously concluded that the etheric envelope functions independently of the organism. That is a mistake which has caused a great confusion of ideas. They have believed that man after “death” lives on in his etheric envelope as an envelope independent of the organism. Such a phenomenon, which fortunately was rare even in olden times, gave rise to the familiar legends of “vampyres”, and is said to occur no more. Where this phenomenon is concerned, they should have been able to see that the independent existence of the etheric envelope is due to the continued life of the organism (apparent death) and that the etheric envelope is annihilated as the organism is cremated.

<sup>22</sup>There is still much unclarity as to everything concerning the etheric world, the etheric envelope, etheric matter, and etheric energies. The knowledge of these things falls within the sphere of magic. Mankind is not ripe for this knowledge, which confers power in the physical world. Mankind abuses power of all kinds and therefore is considered the “unrepentant thief” by the planetary hierarchy. That may be a hard saying and an exaggeration, but the fact is that we all have such bad qualities in our subconscious that we can degenerate from potential into actual bandits much more easily than we may conceive. When theologians say that man’s sinfulness is inborn, this is somewhat reasonable, although the explanation for this given by the theologians evidences their serious ignorance of life.

<sup>23</sup>Kingsland is aware of the fact that Blavatsky was a complete enigma to all who made her acquaintance. She was an enigma even to herself until she found its solution when she re-established contact with her second triad and studied her incarnation as Cagliostro. In that incarnation this self, in its unbridled self-determination (first department), despite being

warned, made a mistake that harmed not only the individual himself, not only his life-task, but also the work of the planetary hierarchy. Efficient punishment proved necessary and his connection with the planetary hierarchy and also that between the causal envelope and the second triad were cut off. Blavatsky learned her lesson, which is clear from the almost slavish obedience to the least hint from her teacher, an attitude that the planetary hierarchy never could observe in the previous incarnations of that individual with his all but irrepressible defiance, however much suffering followed upon it.

<sup>24</sup>In a letter to Sinnett, Blavatsky intimates that without the aid of her teacher her own inner self “would have never come to conscious being – not in *this* life, at all events.” This statement gave Kingsland occasion to make a profound explanation of the relation between the “higher and the lower self”, things of which he like other theosophists had very vague notions, even if incomparably superior to whatever theologians or mystics have been able to possess.

<sup>25</sup>Thus Kingsland thinks that the higher self, or the spiritual Ego, is only “overshadowing each human personality” and “cannot really impose its will on the actions of that personality”, but “is the sacrificial victim of the lower self”, that this higher self must employ “manas” (it being uncertain whether he by this means causal or mental consciousness) to assert itself at all.

<sup>26</sup>According to esoterics, the self (the monad in the triad) in the triad envelope must acquire mental consciousness, gain mastery of its envelopes of incarnation, and is subsequently able by unselfish service to automatically contact the centres of its causal envelope to find the path, via those centres, to the second triad with its sovereign consciousness. In this process, the individual receives from a teacher in the fifth natural kingdom the guidance that is necessary to the application of the pertaining methods; but this is quite another matter which actually is not part of the normal process of evolution (thus does not occur on other planets), but has been occasioned by the peculiarities of those monads which have been brought together to this planet, for those sweet creatures do everything in their power to thwart each other’s consciousness development.

<sup>27</sup>Like so many theosophists Kingsland goes to a good deal of trouble to explain the capacity of a mahatma. The word “mahatma” means “great spirit”, and such individuals are of many different degrees. Because of the unavoidable abuse by ignorance, that title has eventually been accorded to spirits of successively lower kinds, something similar to the title “excellency”, which porters in Guatemala are said to use when addressing each other. Kingsland supposes that the gap between primitive savages and a modern philosopher or scientist is as great, or perhaps greater, than that between these and a mahatma. This reveals how far he is from understanding the capacity of a mahatma. He is thus ignorant of the fact that the distance between a human being and a 45-self corresponds to the distance in consciousness between a plant and a human being. One may marvel at the apparent impossibility of the enterprise embarked upon by anyone who wants to join the fifth natural kingdom, for this venture requires not only the application of all human faculties during many incarnations, but also methodical guidance at the hands of the teacher, so that unsuccessful experiments can be prevented as far as possible.

<sup>28</sup>Kingsland quotes from a letter from Pythagoras to Sinnett a passage in which Sinnett is warned of an unavoidable separation between them “for all times to come”. This simply means that the teacher was not responsible for this pupil any more and that the relationship between them was all over. Another teacher was to take him over when Sinnett had acquired the requisite capacity for being “taken care of”. Making oneself fit for discipleship is not as easy as many people seem to think. Those who believe themselves ready generally fail in the first test they unwittingly undergo.

<sup>29</sup>The relationship between Pythagoras and Sinnett was broken off not only because Sinnett had demonstrated his incompetence – an established relationship is not discontinued that easily – but also because Pythagoras had become a 44-self and could keep as disciples only such ones as would not need a teacher any more after one or two incarnations. He had to be

set free for higher missions.

<sup>30</sup>Kingsland's reflections on the qualifications for discipleship may be safely passed over. Theosophists still have highly unclear notions on this matter. The directions given by Besant are far from adequate.

<sup>31</sup>In this connection Kingsland enters into speculation on the relation of the intellect (mental consciousness) to the intuition (second-triad consciousness) and quotes statements by William James and Bergson. Both philosophers are obviously clear about the fact that "from the intellect we shall never pass to intuition". This is correct even if the highest mental consciousness is a condition of the acquisition of causal consciousness. A bridge must be built from the mental molecule of the first triad (47:4) to the mental atom of the second triad (47:1), and this requires a method of meditation which will remain esoteric: be given out to disciples only. That method is by no means without risk even to those who have mastered the procedure in theory, and that is why the disciple is allowed to make the experiments only when supervised by his teacher who can intervene at once should the energies in question deflect into the wrong channels. In the ancient Babylonian archives to which Jewish young men had access there was a symbolic description of the procedure, which the Jews did not understand more than making it a tale of the expulsion from the garden of Eden. "The angel with the flaming sword guards the entrance." The symbol is apposite. It stands for something that can be likened both to a "consuming fire" (the "our god is a consuming fire" of the Jews) and to a "flaming sword". The Jewish tale is a textbook example of how imagination can construct loose facts into something that is considered to afford them some meaning.

<sup>32</sup>The silence in which Kingsland passes over both Judge and Rudolf Steiner is highly eloquent; it shows that he was fully aware that neither of them could be a disciple of the planetary hierarchy and that their claims to theosophical leadership did not deserve even to be mentioned. Both are in fact tragical examples of personal failure.

<sup>33</sup>The first years of the existence of the Theosophical Society, 1875–1884, many people joined it in the hopes of satisfying their egoistic aspiration to the knowledge that confers power without a thought of dispelling the theological darkness with the light of knowledge, of helping people to understand life and making it clear that we are all human beings with inalienable human dignity.

<sup>34</sup>Secret things exercise an irresistible attraction on many people, and mystic allegations of a master of magic initiating his disciples into a secret science drew multitudes into the Society, people who soon found themselves deceived in their hopes of gaining secret powers and took revenge by all the means of poisoning that are at the disposal of such people and never fail to produce the effect desired. Infallible, omniscient public opinion knows even today (in 1964) that theosophy is humbug of the worst kind. And every journalist, that representative of public opinion, ridicules it at every opportunity. So this "fact" is certainly established.

<sup>35</sup>This attempt by the planetary hierarchy at liberating mankind from its egoism, and the exclusiveness that goes with it and stifles all good endeavours in the long run, proved a failure, just as the attempt at averting that catastrophe which was otherwise unavoidable, and which sure enough overtook mankind, the two world wars.

<sup>36</sup>In a special chapter Kingsland treats of the phenomenon called now spiritism, now spiritualism, and gives an account of Blavatsky's relation to that movement. In the pertaining circles there is still deplorable ignorance of the nature of the phenomena they are dealing with. Blavatsky distinguished between spiritism and spiritualism. Spiritism was the attempt, using so-called mediums, at contacting those who had left the physical world and passed to the emotional world. Spiritualism was man's endeavour to contact those who had passed from the fourth to the fifth natural kingdom. Only 45-selves, living in the "spiritual world" (world 45), could rightly be called "spirits".

<sup>37</sup>The simplest orientation in the knowledge of the worlds of man should have taught the

spiritists that the newly “dead” have nothing essential to communicate. Those living in the emotional world are practically unable to orient themselves in that world. The content of their consciousness is what they have brought from the physical world, and they are incapable of understanding such phenomena as can be studied only by those who have acquired the faculty of “four-dimensional vision”. The fact is that nothing of reality value has ever been learnt there by either clairvoyants or mediums. The emotional world is the world of illusions, and everything reported from it is nothing but personal and subjective imaginative speculation. Knowledge of reality is gained only in the causal world, the world of Platonic ideas.

<sup>38</sup>That is not all. The emotional world is the only superphysical world that is at the disposal of the black lodge. The satanists are the true rulers of that world. Knowing about the qualities of that emotional matter which willingly obeys every consciousness expression, we understand their capacity for duping all who live in that world. The black ones appear masquerading as elevated spirits, and occasionally disciples of the planetary hierarchy have taken those replicas of their teachers for the originals. This should speak volumes to those who realize that the black rulers have seemingly exhaustless resources for deception, copying everything told about higher worlds, higher beings, etc.

<sup>39</sup>The wisest thing a human being who has passed on can do is to try to get rid of his emotional envelope and turn to those people in the emotional world who live there to give assistance in such things. Those who have succeeded in acquiring causal consciousness are in a position to divest themselves of their mental envelope as well (their last envelope of incarnation) and are able to spend their time, pending reincarnation, in that world of true knowledge where mistakes are impossible, the causal world.

<sup>40</sup>That presentations by theosophists of the phenomena of the etheric and emotional worlds are still not very clear is seen in the fact that Kingsland confuses involutory and evolutionary beings of those worlds. Involutory beings are formed in involutory matter by the consciousness expressions of evolutionary beings.

<sup>41</sup>An accomplished artist, who by means of his imagination makes an exact image of a plant, an animal, a human being, can shape such a phenomenon in the emotional world and equip it with the qualities he may put into that artistic creation of his. How long such elementals live depends on the intensity of the imagination with which they were shaped. The whole emotional world teems with such involutory beings. The ignorant often confuse them with evolutionary beings, which pursue another path of evolution than man does and have never had other than aggregate envelopes. Clairvoyants of olden times gave those beings names that have lived on to our days, such as gnomes, brownies, naiads, nymphs, tritons, fairies, pixies, dryads, fauns, etc. To distinguish those evolutionary beings belonging to the deva evolution from involutory beings, the former have been called “nature spirits”. It is part of the most elementary esoteric knowledge not to confuse elementals with nature spirits.

<sup>42</sup>Kingsland retells the scene described by Olcott in his great work *Old Diary Leaves*, his first meeting with M. – at that time still a 45-self – who suddenly appeared in his room and disappeared as suddenly after an hour of conversation. Kingsland expounded this as a case of the “double” (the “astral double”), a phenomenon that theosophists have never been able to explain satisfactorily, since they are ignorant of the fact that a second self is able to physicalize at will (to form an aggregate envelope of the lowest molecular kinds, a faithful replica of his organism existing somewhere else). Kingsland discusses these phenomena as being “beyond space and time”, an indication of the total confusion of ideas prevalent in those having a training in philosophy, being disoriented by Occidental subjectivism’s philosophy of illusion after the fashion of Kant. In the cosmos, everything occurs within space and time, and this in all worlds. It is another matter that each atomic world has its own kind of space and time.

<sup>43</sup>Human thinking is the lowest kind of mental thinking (47:7) more than 99 per cent. When this is at its best it enables the individual to draw his own conclusions from the things he

believes to be facts, which they seldom are except for the facts finally established by experimental science. Most thinking consists in people's parrotry of what they have heard or read. If anyone advances a conclusion he has drawn, they ask "who said that?" Thus if nobody said it before, it cannot be right. Slowly, step by step, new conclusions are drawn, so similar to the previous ones that it is hard to descry any progress. Generally speaking, some one hundred years are needed for a new idea to permeate the old store of fictions. But if it is about a passing fancy that can be boosted, the folly spreads like wildfire, and all accept it as words of wisdom and gospel truth, for an authority has said so, and that authority surely must know, else he would be no authority.

<sup>44</sup>One is led into such digressions when faced with the difficulty people have in thinking. The real knowledge has been taught in ancient knowledge orders. But from where did these obtain their knowledge? From the planetary hierarchy. But they have not been able to draw the conclusion that lies near at hand, namely that we receive all knowledge from the fifth natural kingdom and what has not come from there (excepting physical facts that are ascertainable by all) cannot be knowledge. That is why it needs to be said.

<sup>45</sup>Kingsland devotes a particular chapter to Blavatsky's book *Isis Unveiled*. Much more could surely be said about it, about its genesis, its content, its aim, etc. When, in some distant future, the learned will realize that it is in many respects irreplaceable, probably a whole literature will be written about that unique book.

<sup>46</sup>A scholar, and an uncommonly big fanatic of that sort, devoted years of work to prove that the book is a compilation of the works of other scholars and, moreover, is replete with unproved assertions. He found more than two thousand quotations from about fourteen hundred different works. Unwittingly he did the greatest service to the cause he desired to harm (as most people do in such cases).

<sup>47</sup>Suffice it to say that Blavatsky never received even elementary education, that she never read any scientific work, never set foot in a library. And yet she could quote the rarest of books from libraries all over the world, even manuscripts kept at the Vatican, in archives, etc.

<sup>48</sup>When, some time in the distant future, the learned have managed to understand what a strange sort of being a causal self is, it will perhaps gradually dawn upon them that such an achievement is possible. Until then it is not worth while to try to explain things that they in their all-encompassing wisdom believe themselves able to judge without knowing the least bit about them and which are far beyond their range of understanding.

<sup>49</sup>It seems as if it could not be said too often that the exoterist lives in appearances, in the world of illusions and fictions, and the esoterician lives in the world of reality. The individual has to make a definitive choice between these two worlds or live in two different worlds which have nothing in common. Nothing can be passed from the one world to the other, for then a hopeless confusion of ideas will ensue. The esoterician has to be silent in the circle of the mighty authorities of the academies. When the learned say that the facts of esoterics do not agree with what they know, they are right. They cannot possibly agree.

<sup>50</sup>Kingsland is a pronounced mystic hunting for the "self" (like most theosophists), apparently being ignorant of the fact that the self is the monad, the primordial atom, accessible only in the highest cosmic kingdom. It is the purpose of man's existence to acquire ever higher consciousness in ever higher worlds. This has nothing to do with mysticism, but is a methodical process of development in accord with the laws of life and presupposes common sense. To join the planetary hierarchy it is required that the individual has acquired collective consciousness (consciousness of community), and that presupposes above all the understanding that all life makes up a universal brotherhood and this must be realized in practice in the physical world.

<sup>51</sup>Kingsland did a good job in detailing all the accusations of fraud directed at Blavatsky and refuting them one by one. Those who have not studied this refutation have no right to assert anything against Blavatsky.

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*Endnotes by the Translator*

17.15 “long known to the Lodge”. Quoted from William Q. Judge, *The Ocean of Theosophy*, chapter I, “Theosophy and the Masters”. “The guardians of occult science ... as an organised body on earth.” Quoted from A. P. Sinnett, *The Occult World*, chapter II, “Occultism and its Adepts”.

17.16 For “hydra” as a symbol of slander, see *Knowledge of Life One*, 8.8.31.

17.31 “from the intellect we shall never pass to intuition”. Quoted from *Creative Evolution* by Henri Bergson, p. 282.

17.31 “The angel with the flaming sword”. The Bible, Genesis, 3:24, says: “So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”

“For the Lord thy God is a consuming fire, even a jealous God.” The Bible, Deuteronomy, 4:24, echoed by the Epistle to the Hebrews, 12:29, which says, “For our God is a consuming fire.”