

THEOSOPHICAL NOTES

Special Paper, September 1963

A STUDY OF THE ARCANE SCHOOL OF ALICE A. BAILEY Compiled by the Editor of *Theosophical Notes*

Contents

Foreword by the Compiler	1
Introductory Note by J.C. Miller	2
Preface by Alice Leighton Cleather and Basil Crump	3
Notes on "A Treatise on Cosmic Fire"	7
Additional Notes by Alice Leighton Cleather	13
Notes on "Initiation, Human and Solar" - A.L. Cleather	16
An Advertisement of World Goodwill	26a
"The Reappearance of the Christ" - Review by the Compiler	31
The Bailey Career by the Compiler	39
God and Prayer by the Compiler	43

(The above are interspersed with comments by the Compiler.)

--- 1

FOREWORD

The following is a rather laborious task, undertaken by request in response to a need, and it is one more likely to earn brickbats than roses.

The compiler has no brief for Mrs. Cleather and Mr. Crump personally. In fact a good many years ago he had a rather brisk spat with Mrs. Cleather on another matter. However, both these writers were capable students of their subject, and their comments are documented. There was something of a problem in how to set up the numerous notes by the compiler which were necessary. As placing them in footnotes would have been very awkward because of the lengths, they have been interspersed between the subjects. This involves the necessity of keeping the book open at two pages at once, which is inconvenient but seems to be the best we can do. It would not bother a real student of a matter which is very important, and our work is done only for the sake of real students.

We do not know how many readers want this; if desired, copies may be returned and if in good condition, no charge will be made for them. We suggest, however, that even if you are not interested in the Bailey cult, a considerable amount of information of other value is contained in the work. The case in hand is the best illustration we know, of the manner in which cycles of Theosophical effort degenerate into personal religions leaving only a small nucleus as the seed of the next effort. This study is dedicated to the members of the next "nucleus".

INTRODUCTORY NOTE

It has been said in Vedic literature that truth shines in its own glory - true, and that is why it sometimes happens to be the fond pleasure of a great deal of sham to pass for truth and delude people with its magic spells. But it does not take a long time for discerning minds to peer through the thick veil of delusive lustre and expose its inherent ugliness to the light of hitherto concealed facts.

"The best defense is an attack" is an old military maxim, and such is this publication. But it is a reasonable and reasoned attack, appealing to the reader's logical faculties and treating the subject on the high plane that is in keeping with its really vital importance.

The authors, however, need no introduction in literary circles where their collaboration in four volumes on Wagner's Symbolic Music-Dramas, interpreted according to his Prose Works, established their reputations over a quarter of a century ago.

Mrs. Cleather was one of the first members of the Branch of the Trans-Himalayan Esoteric School established in England by Madame H.P. Blavatsky in 1888, and later was chosen as one of the twelve members of the Inner Group presided over by that faithful Agent of the Masters.

With her son, Mr. Gordon Cleather, and Mr. Basil Crump, she went to India in 1918, and there the three were initiated into the Tibetan Gelugpa (Yellow Cap) Order, at Buddha Gaya, in 1920. In 1926 they were received, and their membership ratified at Peking, China, by His Serene Holiness The Tashi Lama of Tashi-Lhumpo, Tibet, who is the Head of the Gelugpa order throughout Asia. Mr. Gordon Cleather has since studied Tibetan with his secretary and has also learned Chinese. Thus it will be seen that they possess exceptional qualifications for judging anything purporting to emanate from Tibetan sources.

Mr. Crump is a Cambridge University man, a Barrister of the Middle Temple, and for twelve years was editor of the *Law Times* and a departmental editor of *The Field* and *The Queen*.

This latest attempt to obtain credence for another system of allegedly Oriental learning by presenting it as an amplification of the doctrines ex-pounded by "H.P.B." is further recognition of her preeminence in that field, and more of the imitation that is such sincere flattery. May it not be, however, that in seeking guidance concerning the profoundest questions in life, it is wisdom to accept NO SUBSTITUTE?

- J.C. Miller, Manila, March, 1929

PREFACE

The following notes and comments on two of Mrs. Bailey's principal works, *A Treatise on Cosmic Fire*, and *Initiation, Human and Solar*, were undertaken at the suggestion of Mr. J.C. Miller, of Manila, a member of the Blavatsky Association, as part of the work assigned to its Defence Committee. That work, as we understand it, includes such as was done in *H.P. Blavatsky: A Great Betrayal*; and it will be seen that the present notes are directed

against another aspect of the same movement. (1) They do not profess to be in any way complete, but merely aim at drawing attention to a few salient points which will at once strike students familiar with H.P. Blavatsky's works.

We particularly wish to emphasize that we have undertaken this extremely distasteful task only from a strong sense of our duty to the cause of H. P. Blavatsky and her work. We have never met Mrs. Bailey, and not having previously read any of her books, we were unaware how closely their general scheme and phraseology resemble that of the Besant-Leadbeater "Neo-Theosophy" which includes the Liberal Catholic Church and World-Teacher propaganda. Both the latter are more or less veiled attempts to divert the pure stream of Oriental Esoteric Philosophy, introduced to the West by H.P. Blavatsky, into a definitely Christian channel. This is done partly by the substitution of such terms as "God," "The Logos" (as a He), "The Trinity," "The Master Jesus," etc., etc. At the same time, in *Cosmic Fire* an astute endeavour is made, by copious references to and quotations from H.P. Blavatsky's *Secret Doctrine*, to convey the impression that the former is a continuation of the latter -in fact, a "fragment of the Secret Doctrine" (Foreword, x).

Even such a cursory examination as we have had time to give, however, has convinced us that there is little or nothing in common between them. The impression left on the mind is that of a subtle attempt to substitute a specifically Christian system for the universal one of the *Secret Doctrine*, rather than "confirming and amplifying" that marvelous work, as admirers of *Cosmic Fire* have stated.

In a letter to the *Occult Review*, July 7, 1928, Mrs. Bailey denies that she ever claimed that her alleged inspirer "The Tibetan" with whom she has "cooperated in producing" *Cosmic Fire*, *Initiation*, etc., is one of the Masters of the Trans-Himalayan Group. "It is the express wish of the Tibetan," she declares, "that his real name be withheld; it is his desire that the books be studied and valued on the basis of their own intrinsic worth and by their appeal or non-appeal to the intuition, and not because any person presumes to claim authority for them." (2)

We have kept this injunction carefully in mind, and have judged the statements of the "Tibetan" strictly on their face value. Further, Mrs. Bailey quotes what she said so far back as February, 1923, in her magazine *The Beacon*, about "the blind credulity of a certain group who accept any statement provided it is backed by an Hierarchical claim of some kind, and the narrow sectarianism which would make a prophet out of H.P.B. and a Bible out of the *Secret Doctrine*."

--- 4

The first part of this extract applies much more to the Besant-Leadbeater doctrines and to Mrs. Bailey's own books (which fairly bristle with implied, if not expressed, "authority") than to the *Secret Doctrine*. H.P.B.'s claim for that work is couched in the words of Montaigne: "I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them" (S.D. I., xlvi.).

After all, what is there of "blind credulity" and "narrow sectarianism" in regarding H.P.B. as a "prophet" and the S.D. as a "Bible" in the best sense of those terms? Was she not a true prophet and one who brought a wonderful message entirely new to the modern world? Where else is to be found the gigantic and all-embracing threefold system of evolution so clearly and convincingly expounded in the S.D., supported by a wealth of

evidence from every imaginable source? The work stands absolutely alone, unapproached and unapproachable in our times; a monument so great that it is even yet too near us to be adequately appreciated. Its appeal throughout is entirely to reason and never to credulity. As Mr. Baseden Butt says in the finest estimate yet written: "If these, and her other writings were all produced by Madame Blavatsky's unaided talent, she must have possessed the intellectual resources of at least three ordinary geniuses . . . This amazing woman has handled with the authentic tones of Authority the profoundest, most vital and abstruse subjects known to mankind" (*Madame Blavatsky*. By G. Baseden Butt, London, Rider and Co., 1926, p. 216)

Mrs. Bailey evidently considers that her own works are to be judged on the same level, for she continues: "It is high time, therefore, that occult books should be put forth and judged because of their contents and not because this, that and the other Master is supposed to be responsible for them or because they agree or disagree with the *Secret Doctrine*." Mrs. Bailey's evident implication that the S.D. was "put forth and judged" in the latter sense is entirely false, as any student with an intelligent understanding of its contents will agree. That the Masters M. and K.H assisted H.P.B. to write it, as stated both by them and by her (see *Mahatma Letters*, and her own to Sinnett), makes no difference to one's judgement of its value and immensity.

Unfortunately for Mrs. Bailey's disclaimer, her "Tibetan Brother" is undoubtedly believed by most of her followers to be a member of the Trans-Himalayan Brotherhood, as two of the most prominent in America have themselves told us. The name Tibetan, coupled with the assumption of practically unlimited knowledge, inevitably suggest it. Her books are full of pure assertions concerning the Universe and its most advanced beings which only a high Adept could possess - *if true*, which in most instances seems more than doubtful.

Finally, a most important claim made by Mrs. Bailey in her Foreword to *Cosmic Fire*, must not be overlooked. She says (p. x): "It aims to provide a reasonably logical plan of systemic (3) evolution and to indicate to man the part he must play as an atomic unit in a great and corporate whole."

--- 5

Evidently, then, Mrs. Bailey and the "Tibetan" consider the scheme of evolution offered in the *Secret Doctrine* as inadequate, and offer their own in its place. Apart from the difficulty of discovering anything "systemic" at all in *Cosmic Fire*, it is quite clear that the "Tibetan" (if he is really one) is not in agreement with the Trans-Himalayan Brotherhood. In that case one would infer from what is said in the *Mahatma Letters* that he may belong to the "Red Capped Brothers of the Shadow" (see Index under Dugpas). As K.H. says (p. 322): "the opposition represents enormous vested interests, and they have enthusiastic help from the Dugpas - in Bhutan and the Vatican!" Hence the Christian terminology that characterizes some of their efforts in the realm of Occultism.

- Alice Leighton Cleather

- Basil Crump

Peking, February, 1929

Comments by the Compiler

1. That is to say, the persistent attempts, from within the "occult" ranks, to undercut the prestige of Madame Blavatsky and to substitute therefor others. This has many forms. The "Arcane School" is one of the two chief jaws of the current pincers. We hope to deal adequately with the other in a later brochure.

2. Mrs. Bailey came out in the open completely later on. The propaganda now specifically claims that she represented the same group, and that her followers do likewise. See *Fate* for June 1963. (The title on the cover is "Alice Bailey and the Master H.K." Inside one finds that it is the Master K.H.) Still later one Djwual Khul (variously spelled) appeared as the name of "The Tibetan". He is named in *The Mahatma Letters* as a chela of K.H. about to "graduate".

3. "Systemic" for "systematic" is one of those curious examples of illiteracy which appear here and there in the Bailey works; curious in view of her enormous literary output. However, it is perhaps not inapt. It is the word used by medical men in connection with disease.

--- 6

4. The "subtle derogation of H.P.B." is a more important issue than ever. Attacks from within the ranks of her followers, often under pretext of loyalty and admiration for her work, are more dangerous than those from open enemies. This is now taking several different forms, one being the use of the "discrepancies" in *The Secret Doctrine* etc., as evidence of ignorance or fraud; the other, using "modern scholarship" as the battering ram. The "discrepancies", though many of them are real and some involve genuine mistakes on her part, are evidence neither of fraud nor of ignorance - except insofar as the later was ignorance of facts and material literally unobtainable to her, and in some cases obtainable but impermissible to use. The arguments in the latter case are based, not upon what she herself saw and heard in her Oriental travels but on what certain much later travelers did *not* see or hear. Among the things, they did not see or hear were the Mahatmas on the one hand, and the "dugpas" - their opposite numbers - on the other. Also, it is claimed that evidence that she was in Tibet at all is lacking. (It is not.) Even the most elementary examination of her writings shows why all this is. The "Mahatmas" have belonged for hundreds of years to a group almost as little known in Tibet as such, as they are elsewhere. For those centuries they "have sedulously kept all doors closed", in their own words, to any direct approach to evidence of their existence, and for excellent reasons comprehensible to anyone with enough common sense and knowledge of human nature to know what the direct proof of the real existence of "homo superior" or "super-man", as he would be derisively called, would do to the world - and to himself. In her day it was vitally necessary to reveal enough of the truth to form a seed for the regeneration of mankind in the long run, and its salvation from destruction in the short, and that without convincing the crowd and its officials. That ought to be evident enough not only from the content of her teachings but from plain common sense - an element rather lacking in both the occult movement and among the critics who believe that it has no basis. To put forth information in such manner that a few would be convinced and the majority unconvinced, unavoidably entailed the necessity of its being considered fraud or fancy by those many.

H.P.B. was a proud woman with a great deal of self-respect. We doubt that anyone could understand her misery in taking on this job unless he had shared something of the same kind of fate. Yet the Preface to *Isis Unveiled* shows that she knew what she was taking on.

The kind of lamas and yogis encountered by travelers fifty or sixty years after she was there, of course were not Mahatmas; those few of them who knew of the Mahatmas at all were under obligations sacred to them never to reveal their knowledge on the subject; and also never to reveal their possession of certain teachings. Others of them, agents of the redcaps or dugpa clan *in the sense described by H.P.B.*, were under still stiffer restrictions - if possible. Bear in mind that the chief points on which H.P.B. is accused of "ignorance" are found in *The Mahatma Letters*. What does *that* imply?

At a somewhat later date we plan a brochure on this situation which will make evident the nature of various things going on in the Theosophical Movement at the present time, in addition to the Bailey subversion. We advise anyone who feels shaken - or seduced - by some of these dealings, to wait until returns are in.

--- 7

NOTES ON A TREATISE ON COSMIC FIRE

- By Basil Crump

Introductory Postulates

These are stated to be "extensions of the three fundamentals to be found in the Proem in the first volume of *The Secret Doctrine* by H.P. Blavatsky." But in reality Mrs. Bailey develops whole cosmic scheme of her own, which includes a new set of so-called Stanzas of Dzyan, a Solar Logos also called "God," a Triple Solar System consisting of Father, Son and Holy Spirit, a Triple Human Being, and a triple Atom. Also Seven centres of Logoic Force, and Seven Rays which include those of "Love -Wisdom," "Harmony," "Beauty and Art," and "Devotion and Abstract Idealism." The reader is constantly referred to passages in the *Secret Doctrine*, but very few of the terms used, e.g., "Love-Wisdom," "Abstract Idealism," "Logoic," etc., etc., will be found there. (1) My impression is that this is done to mislead the student into thinking that this work is on H.P. Blavatsky's lines, whereas even a cursory examination shows that it is entirely different and is really designed very cleverly to lead the student away from the real teaching and confuse his mind with an imposing mass of apparently very learned information which really means little or nothing and leads nowhere. The method is somewhat similar to, but less obvious and more clever than, that of C. W. Leadbeater, but I think that *the power behind is the same*, working with the same object on a different line for a more intellectual type of mind. It is of considerable significance that Leadbeater and Mrs. Besant are frequently quoted, and their Christ and World Teacher doctrines taken for granted.

Mr. Bailey's "Tibetan Teacher"

With regard to the source of Mrs. Bailey's information, it has long been understood that she receives it in a psychic, telepathic, or inspirational form from a "Tibetan Teacher."

Referring to *Cosmic Fire*, a writer in the *Canadian Theosophist* for December, 1926, says: "This material also has been received from the Tibetan Teacher - not by any automatic process but apparently in much the same way as *The Secret Doctrine* was written. . . . It is not a fanciful or arbitrary revelation, but rather a turning of what H.P. Blavatsky called the analogical key in the Secret Doctrine lock. The result is startling, almost as startling as the *Secret Doctrine* itself." He goes on to describe and praise Mrs. Bailey's Arcane School, which is evidently intended as a successor to H.P. Blavatsky's Esoteric School, with of course Mrs. Bailey as its "Outer Head" or mouthpiece for the "Tibetan Teacher." The scheme for what one may call a new and improved (?)

--- 8

edition of H.P. Blavatsky's work is therefore complete, and comment thereon is scarcely necessary. Conclusions may be drawn for the moment from the following notes:

God, The Logos and the Hierarchy

The word "God" is constantly used, and great stress is laid on the "Love Aspect of the Logos"; but the references given to the *Secret Doctrine* contain no such term. This sort of trick is found throughout the book; for in nearly every instance, on looking it up, the reference given uses different phraseology or has no application at all. Thus, on p. 66, Fohat is stated to be "Love-Wisdom," and a footnote refers to S.D. I, 100, 144, 155, (Besant Edition), but on looking them up one finds: p. 100 "Blazing Dragon of Wisdom;" p. 144, "Fohat, in his-capacity of DIVINE LOVE (*Eros**)" (* As in the oldest Grecian Cosmology, differing widely from the later mythology, Eros is the third person in the primeval trinity: Chaos, Gaea, Eros. - S.D. I, 109), the electric Power of affinity and sympathy"; p. 155, no mention of Fohat, Love, or Wisdom. Next Mrs. Bailey says Fohat is "God" and refers to S.D. I, 167, but we there find in a footnote that what she calls "God" is "absolute Be-Ness, 'SAT'." And if we turn to p. 376 (352 Old Edition) we read. "When the Theosophists and Occultists say that God is no BEING, for IT is nothing, *No-Thing*, they are more reverential and religiously respectful to the Deity than those who call God a HE, and thus make of HIM a gigantic MALE."

The question is dealt with at considerable length by the Master K.H. in Letter X, *Mahatma Letters*, p. 52, where he says "... we deny God both as philosophers and as Buddhists. We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal."

One may search in vain for Mrs. Bailey's "Ray of Love-Wisdom" in the S.D., and the references (p. 74) given to it concerning the "Love aspect of the Logos" contain nothing of the kind. These are only a few out of dozens of such examples in the two volumes.

At p. 91 the "Fourth Creative Hierarchy" is "male," but surely creative power is male in any case. The word "Love" is used *ad nauseam* throughout the work and even the Ego is called the "Love Aspect" (147). (2)

Assertion and Prophecy

Confident assertions are made as to what exactly will take place in future Rounds, e.g. "The Logos of our scheme, Sanat Kumara, will take a major initiation in the middle of the Fifth Round, but is preparing for a minor one at this time" (p. 374). According to the S.D. I, 456-7, there are seven Kumaras, who are the Solar angels that endowed man with his immortal Ego. Sanat Kumara (see *Theos. Glossary*, 289) is the most prominent of these, and therefore it is misleading to apply the name to the Logos. (See also *post* p. 34) (3)

Observe particularly that the Bailey scheme entirely ignores the Buddha Hierarchy emanating from *Adi-Buddha* (S.D. I, 570) substitut-

--- 9

ing the Solar Logos, the Trinity, and Seven Rays, one of which ("Love-Wisdom") includes "The Christ, the World Teacher." (4) It is obvious therefore that, like Leadbeater, Mrs. Bailey is really working in the interests of the Christian system by introducing its terminology and concepts into works that are ostensibly expositions of the Esoteric Philosophy of the Masters and H.P.B., but are really cleverly masked Christian propaganda.

For instance, the Seven Dhyani Buddhas here become Seven Rays, under three of which (those of "Aspect") are grouped various Masters, including those mentioned by H.P.B. and several others. The Christ comes first under the "Love-Wisdom Aspect" and "the Master Jesus" under the "Intelligence Aspect." See elaborate Chart of "Solar and Planetary Hierarchies" with key on pp. 1238-9.

"The Master Jesus"

Cosmic Fire positively bristles with pronouncements concerning the "Master Jesus," eg. p. 757 et seq.:

"...the coming of Him for whom all nations wait."

"The Son of Man will again tread the highways of man and His physical incarnation will be fact."

"The Master Jesus will take a physical vehicle andeffect a re-spiritualization of the Catholic churches ...about 1980". (Here we have the sure sign of a certain influence which is also evident in the Besant-Leadbeater Liberal Catholic Church scheme.)

"Christ occupied the body of Jesus... Few are as Christ is, and have the power to make a dual appearance. This type of monad is only found on Rays two, four, six."

Compare this with what is said on the Buddha's powers in *The Mahatma Letters*, pp. 43, 47. See also p. 344 concerning "the real Christ of every Christian" and "the man Jeshu." Neither the Masters nor H.P. Blavatsky ever write of the Christ as an individual *Being*, but always as a principle in man.

The Logos in Fact and Fiction

The "Logos" is a very prominent feature of this book, in various forms, such as "Cosmic," "Solar," "Planetary," about all of which we are given intimate personal details, as to their "initiations," "incarnations," etc. Nothing of this kind is ever assumed in the

Secret Doctrine.

As most people, outside this branch of study, do not know what a Logos is, and as Mrs. Bailey prefers assertion to exposition, I will give H.P. Blavatsky's definition from her *Theosophical Glossary*: "Logos (Gr.) - The manifested deity with every nation and people: the outward expression, or the effect of the cause which is ever concealed. Thus, speech is the Logos of thought; hence it is aptly translated by the 'Verbum' or 'Word' in its metaphysical sense."

In the *Secret Doctrine*, I, 573 (1st Ed.) we are told that "The Logos is the *Iswara* of the Hindus which the Vedantins say is

--- 10

the highest consciousness in nature - 'the sum total of Dhyan-Chohanian consciousness' according to the Occultists." It will at once be seen how greatly these differ from Mrs. Bailey's limited and personal conception. S.D. I, pp. 571-2 should also be studied in this connection. Needless to say, no such idea as the "Initiation" of a Logos is to be found in the S.D.

There is an immense amount of this sort of thing, very much on the Leadbeater lines of pure assertion with implied authority in the background. . How different from H.P. Blavatsky, of whom the Masters say in the *Mahatma Letters*, p. 289: "She had to bring the whole arsenal of proofs with her, quotations from Paul and Plato, from Plutarch and James, etc., before the Spiritualists admitted that the Theosophists were right." Mrs. Bailey scorns such a method she is content to assert, or her "Tibetan" is.

Prophecies and bold statements concerning evolution on the Earth abound in the book: e.g. p. 390: "An entirely new group of human beings will sweep into incarnation in our Earth scheme. . . . Entities will come in from Mars. . . . Mercurian life will begin to synthesize," etc., in regular Leadbeater style. Presumably we are to regard these as examples of "turning the analogical key in the *Secret Doctrine* lock," although nothing of the sort is to be found in that work. (5)

Notwithstanding the unsparing condemnation of Spiritualism in the *Mahatma Letters*, we read at p. 456 (footnote) that "Master Hilarian (sic), a Cretan Master, is interested in the Spiritualistic movement." Also that a "Hungarian Master, Rakoczi, is the Regent of Europe and America under the 'Great White Brotherhood,'" - a term coined by the Besant-Leadbeater doctrine and never used by H.P. Blavatsky. (See *post...*) (6)

Ignorance Concerning the Buddha

Considering that these teachings are supposed to come from a "Tibetan," a remarkable ignorance is shown about the Buddha and his real standing in the Occult Hierarchy. For instance, we are told at p. 210: "The Buddha held office prior to the present World Teacher and upon his Illumination His place was taken by Lord Maitreya (7) whom the Occidentals call Christ"... (p. 211, note). This World Teacher, who is also called here "the Great Lord, the Christ," is a specifically Leadbeater invention; so is the identification of Maitreya (the next Buddha) with the Christ, the object from the Christian propaganda standpoint being evident. But the whole scheme is entirely foreign to the Oriental teaching of the *Secret*

Doctrine.

One has only to turn to the *Mahatma Letters* and look up the references to the Buddha to see what a supreme position is given to him by the Trans-Himalayan Brotherhood. I have collected and commented on these passages under the title "Tibetan Initiates on the Buddha" in Part III of our new book *Buddhism the Science of Life* (Peking, 1928), pointing out their significance in connection with present developments in Asia. (8)

--- 11

"The Phenomenon called Sex Activity"

Mrs. Bailey, even associates the Logos with Sex! Thus (p. 721): "The Law of Attraction deals with the ability of the Logos to 'love wisely' in the occult sense of the term. It has relation to the polarization of the Logos in His astral body, and produces the phenomenon called 'sex activity'..." Is this another specimen of "turning the analogical key in the *Secret Doctrine* lock"? If so, the result is scarcely encouraging; and when we read (p. 905) of "the throat centre of a planetary Logos and of a Solar Logos" we realize that sheer anthropomorphism can go no further.

Moreover, the "Mahachohan" (as Mrs. Bailey writes the name) is stated (pp. 907-8) to be directly connected with "the effect that the devas of the kundalini fire are producing upon man" in the direction of sex activity. The passage is too long and unintelligible to quote here; the point to note for anyone who has learned from H.P. B. and the Masters something of the nature of the Maha Chohan, is the desecration involved in even mentioning his name in such a connection. (9)

Another example of Mrs. Bailey's ignorance of what H.P.B. really was occurs at p. 1037: "Newton, Copernicus, Galileo, Harvey, and the Curies are, on their own line of force light-bringers of equal rank with H.P.B." Confucius, we are told, is to reincarnate and superintend the work of "rendering radioactive (10) some of the foremost thinkers..." Our Chinese friends will appreciate this piece of information.

"Cosmic rapture and rhythmic bliss (sic) are the attributes of the Fourth Path. It is a form of identification which is divorced from consciousness altogether." (11) Those who follow this Fourth Way are called "the blissful dancing points of fanatical devotion." which suggests nothing so much as dancing dervishes!

Imitation Stanzas of Dzyan

An alleged extract in "Stanzas of Dzyan" style "From the Archives of the Lodge" is given at pp. 747-8, headed "The Coming Avatar." The following is a specimen of the flamboyant language: "Greater the chaos becometh; the major centre with all the seven circulating spheres rock with the echoes of disintegration. The fumes of utter blackness mount upwards in dissipation. The noise discordant of the warring elements greet the oncoming One, and deter Him not."

Again, at p. 1267, we find a set of "Seven Esoteric Stanzas from Archaic Formulas." A note informs us that they "form only one true stanza out of the oldest book in the world, and one which the eye of the average man has never contacted" (sic). The last of them is

headed, as one might expect, with "The Path of Absolute Sonship," and ends suggestively with "To Him be glory of the Mother, Father, Son, as the One Who hath existed in the past, the now and That which is to come." The "Finale" begins with "The morning stars sang in their courses" and ends with "the marriage song of the Heavenly Man."

--- 12

A specimen of the alleged "Stanzas of Dzyan" may also be given: "Riseth the cave of beauty rare, of colour iridescent. Shineth (sic) the walls with azure tint, bathed in the light of rose. The blending shade of blue irradiates the whole and all is merged in gleaming." Stanza VII, p. 22. (12)

What a contrast to the genuine Stanzas in the S.D., e.g. I, 35:

"1. The Eternal Parent (Space), wrapped in her ever invisible robes, had slumbered once again for seven eternities."

"2. Time was not, for it lay in the infinite bosom of Duration."

The statement at p. 749 that H.P.B. was "*over-shadowed*" by "One greater than an Adept" scarcely agrees with what we glean about her occult status in the *Mahatma Letters* and elsewhere. (13) However, at p. 757 she is described as "a true psychic and conscious medium," which is the spiritualistic theory above which A.P. Sinnett likewise was never able to rise, especially after her death.

At the close of this century, we are told, the "Avatar . . . will come as the Teacher of Love and Unity, and the Keynote He will strike will be regeneration through love poured forth on all." Imagine H.P.B. or the Masters writing this kind of sentimental stuff, such as one reads in Christian tracts or the "Order of the Star" literature.

Instructions for Would-be Magicians

Pages 996-1026 contain "Fifteen Rules for Magic" in the section "Thought and Fire Elementals." They are in Mrs. Bailey's usual verbose and pseudo-Apocalyptic style, and are led up to by a clever touch concerning "an old book of magic, hidden in the caves of learning, guarded by the Masters"! from which some "appropriate words" are quoted:

"The Brothers of the Sun, through the force of solar fire, fanned to a flame in the blazing vault of the second Heaven, put out the lower lunar fires, and render naught the lower 'fire by friction'."

"The Brother of the Moon ignores the sun and solar heat; borrows his fire from all that triply is, and pursues his cycle. The fires of hell await, and lunar fire dies out. Then neither sun nor moon avails him, only the highest heaven awaits the spark electric, seeking vibration synchronous from that which lies beneath. And yet it cometh not."

In case the reader should fail to make any sense of this gem of "magic," he is told that "the terminology is in the nature of a blind, which ever carries revelation to those who have the clue, but tends to perplex and to bewilder the student who as yet is unready for the truth." It need hardly be added that nowhere in this entire "labyrinth of words," running to a total of 1282 pages, is the exact nature of the 'clue' more than darkly hinted at, as in the present instance. An old and common trick, usually employed to conceal the complete

absence of either clue or meaning. (14)

"Rule I" runs thus: "The Solar Angel collects himself, scatters not his force, but in meditation deep communicates with his reflection." Why this is termed a "Rule" is not quite clear. (15)

--- 13

The other fourteen Rules are of course equally meaningless and obscure - without the "clue." These Rules are given with over thirty pages of copious comments which make confusion worse confounded, containing such terms as "the magician" (for whose use they are formulated), "Solar Angel," "Egoic Lotus," "the Illuminator," "the eye of the magician," "the Agnichaitans," "the Agnisuryans," etc.

Esoteric Interpretation of Colour

"The 'Eye of Shiva,' when perfected, is blue in color" ®. VI, p. 1011), "and as our solar Logos is the 'Blue Logos,' so do His children occultly resemble Him; but this color must be interpreted esoterically."

This last is a specimen of the sort of weird jumble which constitutes the major part of this book, in which H.P. Blavatsky and her *Secret Doctrine* are much quoted and referred to in footnotes, more as a blind to the reader than as bearing any real relation to Mrs. Bailey's own scheme. Familiar words and phrases are twisted from their proper and original setting and use, in an effort to compile an imposing work which may appear on the surface to continue the same line of teaching, but is really quite different.

The language is certainly not such as any "Tibetan," or indeed any Oriental, would use. In fact, as I have shown, it is distinctively Christian; and Mrs. Bailey's inspirer, if a separate entity at all, is much more likely to be an ecclesiastic of that faith who (like many of them nowadays) has familiarized himself with the literature of Occultism and is trying to make it fit the Christian scheme. It has even been suggested, not without some justification, that the "Tibetan" is merely a misleading generic term for a council of astute theologians for whom Mrs. Bailey is the mouthpiece and scribe.

ADDITIONAL NOTES

- By A.L. Cleather

Subtle Depreciation of H.P. Blavatsky

Observe how cleverly H.P.B. is gradually pushed into the background; little hints and remarks, "damning with faint praise," being thrown out now and again - a well-known form of "suggestion."

We have *no* "evidence" for the existence of this "Tibetan Brother"; simply Mrs. Bailey's word her own *ipse dixit* for everything. I am inclined to believe that if her "teacher" is not *actually* AB-CWL, it is someone behind all three, with a pseudonym cleverly adapted to conceal his identity with a certain Christian hierarchy, and by repeated "suggestion" plant

in the minds of Mrs. Bailey's readers the concept of a TIBETAN origin for the "teachings."

The complete omission by this supposed member of the Lodge (!) of all reference to the true status and nature of the Buddha and his place in Evolution, *as given by the Masters and H.P. Blavatsky*, tends to bear out my theory.

--- 14

Whether Mrs. Bailey believes whole-heartedly in her "mission" is not clear. She is evidently a psychic. Whatever may be the truth of the matter, the whole "plot" is most cleverly contrived, and she must surely be a willing "tool," if not a fully conscious agent.

Observe in this "new cycle teaching" there is no place for or mention of the *necessity* for the twin laws of Karma and Reincarnation, although they are often mentioned incidentally; nor of the great sweep of Cyclic Law through which they work. Nothing really definite, reasonable or rational; and, as a matter of fact, but little relation to the teachings of H.P.B. despite the constant references thereto. (16)

The So-Called "New Cycle Teaching"

To such proportions has this new cult already grown that the following astounding assertions are boldly made in the *May Occult Review* (1928, p. 305) by H. Adams, in an article on Mrs. Bailey's latest book on Patanjali* (**The Light of the Soul: Its Science and Effect*): "the Tibetan Brother who is responsible for the impartation of Mrs. Bailey's previous works..."

Mr. Adams then gives a few supposed facts culled from the book, and continues: "This authoritative statement. . . ." (The "authority" is Mrs. Bailey's invisible teacher and for him we have only her own word) "emanates from the Brotherhood (!!), in that it has been produced by the express authority and under the personal supervision of the Brother specially appointed to communicate the new cycle teaching necessary at this point of evolution in connection with the second Ray impulse." The last few words are typical of her *Cosmic Fire* "teaching."

Note the piling up of assumption after assumption. First, he is "a Tibetan brother," then his pronouncements are forthwith *identified* with "the Brotherhood"! There is talk of their "express authority" and so on.

Boiled down, what does it all-amount to? Simply Mrs. Bailey's calm, unchecked (and uncheck-able) assertions, for the validity of which she claims the equally unchecked (and uncheckable) "authority" of her "Tibetan." The concluding sentences actually go the length of placing her on a level with H.P. Blavatsky.

Alleged Inspiration of Tibetan Masters

Mr. Adams further says: "In the midst of religious controversies on every hand emptying the churches and filling sincere and seeking souls with disquiet and eager (1) questioning, and our friends the Theosophists divided into half a dozen societies and pathetically asking one another 'What is Truth?' surely it is a great solace and matter for thankfulness that the

ever watchful (2) *Brotherhood of Masters*, ignoring all the petty issues, or, rather, (3) *answering them most effectively by the voice of an accredited messenger, declares once again in clear solid English (!) the Science of the Spirit hidden in the sutras.*" (Italics mine. - A.L.C.) Here we may note: (1) A clever touch,

--- 15

giving the idea that this new scheme has nothing to do with Theosophy or its societies; leading to the unblushing assertion (2) that this new teaching actually emanates *from the Masters*. Further (3) that the "accredited messenger," whether Mrs. Bailey or her supposed teacher, has been inspired by Them! (17)

At the beginning of Mr. Adam's article H.P. Blavatsky is referred to only as the translator of *The Voice of the Silence*; his idea evidently being to blot out from the reader's mind the existence of her *magnum opus*, the *Secret Doctrine*, the teachings of which are in flat contradiction to some of the bewildering material we have found in *Cosmic Fire*.

Doctrine of "Ray Impulses"

With reference to H.P. Blavatsky it should also be noted that Mr. Adams says on p. 306:

"An interesting point is made by Mrs. Bailey in her introduction to the effect that the coming spiritual impulse is a second Ray impulse and will reach its zenith towards the close of the present century, but it has *no relation to the first Ray impulse which produced the work of H.P.B.*" This is, of course, one of Mrs. Bailey's usual arbitrary statements, not in the least what H.P.B. herself told us, but evidently made as part of the whole scheme to subordinate her and her work to the "new dispensation" of the Besant-Leadbeater-Bailey cult.

The "World-Teacher" Imposture

It is clear that the efforts now being made by the enemies of the Masters is to focus the attention of the whole thinking world of the West on the "Christ-World-Teacher" idea originated by the Besant-Leadbeater cult, and here shown to be a leading feature in Mrs. Bailey's scheme, *vide* the specimens cited by Mr. Crump. Nor is it any less dangerous to the progress of humanity, although the intellectual form in which it is so ably presented tends to disarm criticism and conceal the cloven hoof.

The warnings of the disasters on the dangers of psychic communications and the work of the Dugpas - "the infamous *Shammars*" - the "Red-capped Brothers of the Shadow . . . whose pernicious work is everywhere in our way" (*Mahatma Letters*, 272, 284) must be applied to such cases as this. Also the extremely important letter in *H.P. Blavatsky's Letters to Sinnett*, p. 230 re the work of the Jesuits, (which was evidently written by one of the Masters), especially the concluding paragraph on p. 233.

Claims of High Inspiration by Psychics

In the same number of the *Occult Review*, at p. 354, is an advertisement of a book called *Living Secrets* by Luma Valdry.

--- 16

It is described as follows: "Produced by automatic writing under the direct inspiration of a Master of the Wisdom, the authoress during its composition being in a dual consciousness. It is a prose poem of transcendental esoteric import. This book may well become the type of a new mode of communion..."

Here we have a precisely similar claim to that of Mrs. Bailey, and this sort of thing is quite common in spiritualistic and psychological literature. Mediums generally have a list of eminent "controls," and therefore it is quite natural for psychics who wish to appeal to those seeking new "occult teaching" should claim to get it in the same manner and from the same source as H.P. Blavatsky. Psychism is so little understood as yet that few realize how, especially in female psychics, the line is very difficult to draw between conscious and unconscious deception (which includes *self*-deception). Paracelsus is very illuminating on the power of the female imagination, and such imposing works as Mrs. Bailey's may quite well be the product of own imagination, using occult ideas and terminology, and filtering into her brain as definite "teaching," spoken or inspired by an entity that calls itself "the Tibetan."

NOTES ON INITIATION, HUMAN AND SOLAR

- By A.L. Cleather

Since the foregoing notes on *Cosmic Fire* were written, this earlier work has been sent to me for comment. I note that it was first published in 1922, a year earlier than the publication of the *Mahatma Letters*, from which Mrs. Bailey makes several quotations in *Cosmic Fire*, published in 1925. She has dedicated it "With Reverence and Gratitude to the Master K.H.," the idea obviously being to suggest that the contents were obtained, if not direct from the Master, at least gleaned from his teachings. That this was most certainly not the source of the ideas of Mrs. Bailey, or the "Tibetan," must be evident from the following parallels:

From *Initiation, Human and Solar*, pub. 1922, Ch. I, p. 9:

"Initiation Define. - The question anent initiation is one that is coming more and more before the public. Before many centuries pass the old mysteries will be restored, and in inner body will *exist in the Church* - the Church of the period, of which the nucleus is already forming (18) - wherein the first initiation will become exoteric in this sense only, that the taking of the first initiation will, before so very long, be the most sacred ceremony of *the Church*, performed exoterically as one of the mysteries given at stated periods, attended

by those concerned. It will also hold a similar place in the ritual of the Masons. At this ceremony those ready for initiation will be publicly admitted to the Lodge by one of its members, authorized to do so by the *great Hierophant* himself." (Italics mine. - A.L.C.)

From a letter to A.P. Sinnett by Master K.H. about 1881-2, in *The Mahatma Letters*, 1923, pp. 57-8:

"I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity, ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood *and the Churches*. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity... It is priestly imposture that rendered these Gods so terrible to man... *It is belief in God* and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretense of saving them. (Italics mine. - A.L.C.)

--- 17

It would appear that Mrs. Bailey too hastily took in vain the name of the Master, and must have felt somewhat disconcerted (as did Mrs. Besant and Mr. Leadbeater) on the appearance in print of the Master's real views about "God" and "the Church," etc. Nothing daunted, however, and bearing in mind the sage advice to diplomats: "L'audace, l'audace, et toujours l'audace," she published *Cosmic Fire* in 1925, freely quoting from the *Mahatma Letters*, and peppering her pages with footnotes containing copious references to the *Secret Doctrine* which in most cases do not confirm her assertions, as anyone can see by looking them up.

Who is this "great Hierophant" of whom she speaks? Can he perchance bear any relation to Mr. Leadbeater's "Supreme Director of Evolution on this globe"?

The book abounds (like *Cosmic Fire*) with the usual unsupported assertions typical of and common to the Besant-Leadbeater-Bailey cult - as to initiations, their number (1st to 6th, etc.); the "Planetary Logos," with a full description of his work; "The KING, the Lord of the World", the "Master Jesus," who, it is stated (p. 56), "is the focal point of the energy that flows through the various Christian Churches," and who is "at present living in a Syrian body... is rather a martial figure, a disciplinarian, and a man of iron rule and will. He is tall and spare with rather a long thin face,, black hair, pale complexion and piercing blue eyes"!

Nor is this the only detailed description for the Masters M. and K.H., and many others, are also dealt with and the character of their work fully described. Part of the Masters' work, we are informed, is "to prepare the world on a large scale for the coming of the World Teacher".

--- 18

This, of course, at once identifies the Bailey school (as we have already seen in *Cosmic*

Fire) with the Besant-Leadbeater perversions and delusions. "Everywhere," says Mrs. Bailey, "They (the Masters collectively) are gathering in those who may in any way show a tendency to *respond to high vibration*, seeking to force their vibration and to fit them so that they may be of use *at the time of the coming of the Christ...*" (Italics mine. - A.L.C.) Mrs. Bailey's idea of response to "high vibration" would presumably be identical with a "response" to her own "message," as she terms it in her opening chapter. (19)

Another similarity with the Besant-Leadbeater school occurs in Chap. V, which contains the following: "At the head of affairs . . . stands the KING, the Lord of the World Co-operating with Him, as His advisers are three Personalities called the *Pratyeka Buddhas*, or Buddhas of Activity. These four are the embodiment of active intelligent *loving will...*" (Italics mine. A.L.C.)

It will be remembered that in my *Great Betrayal* I dealt with Mrs. Besant's false statement correcting H.P.B.'s definition of the Pratyeka Buddha in *The Voice of the Silence* p. 109, note 25, in our reprint (and the *Theos Glossary*) which we find accepted all over the East as correct, i.e. that purely intellectual, selfish, solitary saint. There is here, too, no word of the Nirmanakayas, none of the "Masters of Compassion," or the "Great Renunciation" and above all of the "Two Paths."

Clearly, the Besant-Leadbeater teachings have largely inspired this later "false guide" - one more "blind leader of the blind." These people, in fact - especially Mrs. Bailey - possess some of the requisites of a writer of fiction. But, "Oh, the pity of it," that it should need but barefaced and entirely unsupported assertions, coupled with the detailed descriptions so greedily absorbed by the novel-reading public, to completely impose upon the foolish multitude.

It is quite impossible to deal at any length with a work in which truth and error are so ingeniously mingled that to separate the chaff from the grain would need another volume of the same length. The very titles of the nineteen chapters show the nature of the subject matter.

And for all the supposed "knowledge," or "teaching," contained in these nineteen chapters nothing is offered in confirmation, testimony, or excuse, save in the "Introductory Remarks," where the writer declares that she does not arrogate to herself "any credit or personal authority for the *Knowledge* implied," and emphatically disavows all such claims or representations. *She cannot do otherwise than present these statements as matters of fact.*" (Italics mine. - A.L.C.) The unsophisticated enquirer might not unreasonably ask, Why? The "claim," here so jesuitically disavowed, is *really* there, though cleverly camouflaged. If these things are "matters of fact," why is no *evidence* whatever adduced?

Considered as an ingenious and highly imaginative work of occult fiction, the book possesses definite attractions. Other writers in

--- 19

the same field have produced actual novels dealing with the occult, e.g. *A Brother of the Third Degree*, *Three Sevens*, and many tales by later writers, all of which have won recognition from the fiction-reading public. But, with the exception of C.W. Leadbeater, Mrs. Bailey is the first writer on occult subjects who has had the wit to present Fiction as Fact, thus winning at one stroke and with the greatest ease a certain following among the credulous, and presumably the financial backing so necessary for advertising purposes

these days. Her books, however, cannot be taken seriously by followers of H.P. Blavatsky's teachings, or as being any sort of contribution to genuine occult "knowledge."

Teaching on Sex Opposed to H.P. Blavatsky's

Moreover, Mrs. Bailey's presumably "inspired" views (one must not forget her alleged "Tibetan" teacher) on sex relations in their application to those who have entered, or are entering, on the serious study of practical occultism, are in direct conflict with the teachings of H.P. Blavatsky and her Teachers on the subject.

In the last chapter, "Rules for Applicants," she is far more definite on this point than in her later *Cosmic Fire*. Possibly the publication of the *Mahatma Letters* may have counseled more prudence on that head, if - as seems probable - she is anxious that the public should believe that the contents of her books are drawn from the same source as H.P. Blavatsky's, as shown by the constant references to the *Secret Doctrine* in *Cosmic Fire*. Like the followers of the Leadbeater dispensation, there are some who regard her works as an extension and expansion of the *Secret Doctrine*, which is of course almost grotesque. (20)

Rule 11, p. 204, runs thus: "Let the disciple transfer the fire from the lower triangle to the higher, and preserve that which is created through the fire of the midway point."

Mrs. Bailey explains this as follows: "This means, literally, the control by the initiate of the sex impulse, as usually understood, and the transference of the fire which normally vitalizes the generative organs to the throat centre, thus leading to creation upon the mental plane through the agency of mind. That which is to be created must then be nourished and sustained by the love energy issuing from the heart centre."

No words of mine could be half strong enough to condemn the advice here given to all and sundry in a printed book. The "transference" advised is probably the most dangerous in the process of Black Magic, which is distinguished from White by its use of the sex forces. It is found in such Tantrik works as *The Serpent Power*, by "Arthur Avalon" (the late Sir John Woodroffe, an Indian Judge), against the terrible dangers of which H.P. Blavatsky so constantly warns her readers and pupils. In most cases she says that such an attempt as above described would have a fatal result. For this one passage alone Mrs. Bailey deserves

--- 20

the severest condemnation. She is indeed playing with fire - the Fire of *Kundalini*, which, as H.P. Blavatsky says, "can as easily kill as it can create."

The following is the "lower triangle referred to:

1. The Solar Plexus.
2. The Base of the Spine.
3. The Generative Organs. (21)

The "higher" is thus given:

1. The Head.
2. The Throat.
3. The Heart.

There is not the smallest recognition throughout this book of the tremendous gulf which yawns between "White" and "Black" Magic in Practical Occultism. (22) And in these three pages (204-5-6) she unconsciously lays bare the real evil at the root of her teachings which, where Sex is concerned, are in direct opposition to those of H.P. Blavatsky and her Teachers.

For Mrs. Bailey's further detailed explanations as to the sex relationships of "Initiated Masters" parallel columns will again supply the necessary contrast:

Initiation Human and Solar. Chap. XIX, pp. 204-5-6. Referring to the above quotation from p. 204. Mrs. Bailey continues:

"This might be interpreted by the superficial reader as an injunction to the celibate life, and the pledging of the applicant to abstain from all physical manifestation of the sex impulse. This is not so. Many *initiates* have attained their objective when duly and wisely participating in the marriage relation....

"The physical plane is as much a form of divine expression as any of the higher planes... (23) that it may be advisable to certain stages for a man to perfect control along any particular line through a temporary abstention is not to be denied, but that... will be succeeded by stages when - the control having been gained - the man demonstrates perfectly through the medium of the physical body, the attributes of divinity, and every centre will be normally and wisely used, and thus race purposes furthered."

"Initiates and Masters, in many cases, marry, and normally perform *their duties as husbands, wives, and householders*, but all is controlled and regulated by purpose and intention, and none is carried away by passion or desire. In *the perfect man upon the physical plane*, all the centres are under complete control... *the spiritual will of the divine inner God is the main factor...* The true initiate would be known by his wise and *sanctified normality...* by the example he sets to his enviring associates of spiritual living and moral rectitude, coupled with the discipline of his own life..." (Italics mine. - A.L.C.)

From "The qualifications expected in a Chela" (*Theosophist*, Vol. IV, Supplement, July, 1883, p. 10):

"2. Absolute mental and *physical* purity."

"Remember, he who is not as pure as a young child (had) better leave chelaship alone." (The Master K.H.)

The Master M. to the Esoteric Students: "Bodily purity every Adept takes precautions to keep."

"The Self of matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both."

"Guard thou the lower lest it soil the higher." - *Voice of the Silence*.

There are not in the West half-a-dozen among the fervent hundreds who call themselves 'Occultists' who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to Sorcery." (H.P. Blavatsky in *Occultism Vs. The Occult Arts*.)

"No Adept ever marries." - H.P. Blavatsky

"It is true that the married man cannot be an Adept." (The Mahatma K.H. in *The Mahatma Letters*, p. 17.)

Ibid. (p. 272) by Master M): "The *Dugpas* and the *Gelugpas* are not fighting in Tibet alone: see their vile work in England among the 'Occultists' and 'Seers'! Hear your acquaintance - preaching, like a true 'Hierophant of the left-hand,' the marriage of the 'soul with the spirit' and getting the true definitions topsy-turvy, seek to prove that every practicing Hierophant must at least be *spiritually* married - if for some reason he cannot do so *physically*, there being otherwise a great danger of Adulteration of God and Devil! I tell you the *Shammars* (*Dugpas*, or Black Magicians) are there already, and their pernicious work is everywhere in our way." (24)

--- 21

Not only did H.P. Blavatsky tell us that true Adepts of the Right-Hand Path never marry or enter into any sort of sex relation, but she also said that certain Black Magicians well-known in occult annals were the offspring of high occultists who broke their vow of celibacy. Thus of Cagliostro she wrote (*Theos. Gloss.*, 72): "Yet his end was not utterly undeserved, as he had been untrue to his vows in some respects, *had fallen from his state of chastity* and yielded to ambition and selfishness" (*cf.* "Great ones fall back, even from the Threshold").

The evil is a great one, for in this particular instance, teaching on one of the greatest dangers in Occultism - SEX - is given out which is subversive of all that H.P. Blavatsky and the Masters stand for. In H.P. Blavatsky's *Occultism vs. The Occult Arts* from which I quote above (and at greater length in my *Great Betrayal*) the true occult teaching on this subject is clearly and unequivocally set forth. It forms a complete refutation of the false and dangerous ideas put forward with such a show of authority by Mrs. Bailey, which are common to all the charlatans of Occultism, whether conscious or unconscious. Many other examples, besides C.W. Leadbeater, (25) might be given of this.

--- 22

A point of interest in connection with the large number of Adepts mentioned by name in Mrs. Bailey's books is that H.P. Blavatsky says in "Lodges of Magic" (*Lucifer*, 1888): "The personage known to the public under the pseudonym of 'Koot Hoomi' is called by a totally different name among his acquaintances The real names of Master Adepts and Occult Schools are never, under any circumstances, revealed to the profane."

Among the Besant-Leadbeater "Masters" adopted by Mrs. Bailey, but nowhere to be found in the Blavatsky literature so far as I am aware, is "Rakoczi," referred to *ante*(See *Initiation, Human and Solar*, p. 58, and *Cosmic Fire* p.455) . According to Mrs. Besant, he was previously incarnated as Rosenkreuz, Bacon, St. Germain, and others, only achieving adeptship as "Rakoczi" (*The Masters*, pp. 75-76. Krotona, 1918) H.P. Blavatsky, on the other hand, calls St. Germain "the greatest Oriental Adept Europe has seen during the last centuries" (*Theos. Glossary*, p. 309, also p. 214 under "Mesmer") See "Influence of occultism an Revolutions" in our *Buddhism the Science of Life*, 2nd ed., p. 110.

Finally, with reference to Mr. Crump's remarks (*ante*,) on the application of the name Sanat Kumara to the Logos, it may be added here that four of the seven Kumaras

are exoteric and three are esoteric. (*Secret Doctrine*, I. 457 old ed.) Sanat Kumara is one of the former. One of the esoteric Kumaras is Sanat Sujata, after whom the *Sanat Sujatiyan* of the *Mahabharata* is named (See *The Crest Jewel of Wisdom*: Translated by Mohini Chatterji, verse 324 and footnote, p. 80).

Comments by the Compiler

1. Neatly, compartmented organization and classification on a hierarchal line are characteristic of the Bailey structure; every man in his proper place and every one doing his own job - and jolly well better stick to it. In later works this went to extremes of assigning every Adept as "patron saint" of some occupation or other. This characteristically Catholic psychology sticks out again and again. Considerable light is thrown on it by the aforesaid *Fate* article. The most dangerous possible psychological mixture is produced by extreme childhood religious conditioning and psychic-occult propensities.

2. Note that this misquotation of text is also used by Gertrude Marvin Williams, open enemy of H.P.B., in her own book, in that case to discredit H.P.B. herself. In this case, to substitute completely opposed philosophy.

The utter confusion about "Fohat" shown in these quotes is characteristic of philosophical illiterates unable to understand the S.D. teachings, or too mentally lazy to study them. The whole proposition about Fohat is actually simple when one really studies and correlates the teachings of the S.D. Fohat is just cosmic energy, which manifests as any form of motion or change, physical or metaphysical. Since consciousness on some level or other is a component of all action, consciousness and intelligence are associated with the name but in purely impersonal forms. But there is no special correlation of either "love" or "Wisdom". Fohat is the Activator of all evil action as well as all good action. "Love-Wisdom" means, if it means anything, the Buddhic principle.

3. Caution. The Kumaras are not individual beings. They are classes of lives. The whole issue between real occult science and the illusionary religions and creeds hangs on the perpetual battle to prevent the basic impersonal structure of the Universe from being demoted by progressive degrees of materialization, to the creatures and puppets of personal gods of some sort. The Bailey philosophy is probably the most comprehensive *single* downward step yet taken.

4. This elevation of Jesus to the position of "World Teacher" is one of the most usual and most effective appeals to Christian religious conditioning. People who are not happy with their religion, but also, like Mrs. Bailey, unable to shake off its conditionings, come running to such compromises. The Bailey group today comprises about the same numerical membership as the Theosophical Society.

The facts about Jesus, so far as they can be derived from the *Secret Doctrine* or any verifiable secular source are: He was a Jewish Adept, whose powers were due more to great nobility and purity of soul than to any actual Adept training; he was half-Roman and half-Jewish; he lived about a hundred years before the alleged date, and may have been the "Teacher of Righteousness" of the Dead Sea Scrolls; the Essenes, the religious colony to which he belonged, were in all probability the outcome of a Buddhist mission to

Palestine in earlier years; he was not crucified but stoned to death in accordance with Jewish custom. (Crucifixion

--- 24

seems to have become the legend, started by his Jewish enemies because to Jews, this Roman punishment was the most degrading and infamous possible ; but as it also is a symbol of the fate of man as a spirit nailed to the cross of matter, it may have been adopted by the Christian gnostics as a fitting legend, and thus carried on down.)

The *Mahatma Letters* make it crystal clear that to the real Mahatmas, the Buddha was the greatest teacher who has ever appeared. People who prefer to believe otherwise have the privilege of doing so; but no right to falsify the teachings. The Mahatma, in the *Letters*, says that Christ is a *principle*, and "no living man of that epoch." It seems fairly clear that the Christian legends derive partly from those of Apollonius of Tyana, born 1 A.D.

5. There is no possible way by which this planetary nonsense can be fitted into the S.D. or the M.L. teachings, where each planet is shown as an evolutionary scheme peculiar to itself. You just have to throw the whole thing away if you are going to follow Bailey. (On the other hand, if you are going to follow her, you probably do not know enough about the real teachings to know what you are throwing away.)

6. "Rakoczi" is also a Leadbeater invention. (As an Adept. Currently a Hungarian family name of the *ci-devant* aristocracy.)

7. The real Maitreya was an Arhat follower of the Buddha, though not a direct disciple, and founded an independent school of philosophy. His name seems to have been taken from the "Maitreya Buddha", who, according to the *Glossary*, will appear in the "Seventh (sub) race of this Round". (The insertion of "sub" makes it rather obscure which cycle is referred to. If it means the major subdivision of the Round, it would be billions of years hence. It most probably means the seventh race of our current "globe", at least millions of years hence. *Exoteric* legend quoted by H.P.B. holds that the appearance will be about 3000 years hence. In any case it seems that Mrs. Bailey's followers will have to wait a little longer than they expect.)

8. Not being familiar with this book, we cannot comment on it.

9. This is purely Tantric; the same kind of philosophy which reached such degraded levels in India and Tibet. We expect to have a lot to say about this in another brochure.

10. There is indeed a fairly lively prospect of some of our foremost thinkers being rendered "radio-active" in a slightly different sense, nowadays. The chief compensation in that case is that some of the foremost non-thinkers will also share the illumination. But note the subtle denigration and downgrading of H.P.B. by describing her "rank" as that of the completely exoteric persons named. Only consummate ignorance of what H.P.B. taught, even on some of the specialities of these eminent persons, could result in such a comparison. What a jumble the S.D. must have created in the Bailey mind - if it ever got there at all!

11. The last sentence is probably as true a statement as one could wish. But how in the name of all common sense "bliss" could be a function of *unconsciousness* is quite beyond our limited understanding. But then a large part of the Bailey philosophy does seem to be "divorced from consciousness altogether".

12. Nothing in common with this nonsense (illiteracy and all) is found in the real Stanzas, either in content or style. But the lyrical, pseudo-religious note has much in common with the outpouring. "From the Mountain-Top," which continued for many years through the mediumship of Mrs. Francia La Due (Temple of the People, an offshoot of the society.) (Nothing equals the disdain of people like those of the "Temple" for people like the Baileyites, except the disdain of the Baileyites for people like those of the "Temple." But we have a very strong idea that the ultimate inspiration was the same.)

13. We doubt that anyone, including Mrs. Bailey, knows what she means by "overshadowed." We appreciate the compliment about "greater than an Adept," since the word Adept in this connection simply means one proficient in the occult arts, regardless of "degree." Since K.H. called *himself* an "Adept," - it is hard to understand what one "greater than an Adept" could be. God maybe? At any rate, this tutorship hardly goes with the reckless manner in which Mrs. Bailey mutilates and rejects H.P.B.'s teachings.

14. *[[This is blank in the original.]]*

15. Also it strikes us that "communication with his reflection" could be "scattering his force" with a vengeance. This is not quite clear either.

16. This neglect of reincarnation and karma is most significant. These, strenuously insisted on by H.P.B. and the Mahatmas, are the *Magna Charta* of the human soul, its enfranchisement from all the bonds and threats of power-hungry churches and ecclesiastics. As the history of the elimination of these ideas from the Christian doctrines indicates, removing them is the first step toward degrading the basic philosophy toward dogmatic church doctrine and the consequent horrors. (As will appear later, Mrs. Bailey retrieved this omission in a left-handed sort of way.)

17. Note the extraordinary effrontery of Mr. Adams' assumption that upon Mrs. Bailey's bare assertion of her connection with the Mahatmas, Theosophists will be comforted and their doubts assuaged! The background of this remark was the chaos produced in Theosophical ranks by that very schism - the Leadbeater-Besant neo-theosophical campaign and its messianic climax and scandal - from which the Bailey teachings took off and which they are an amplification! It is *that* which produced doubt and distress, which Mr. Adams thinks will be cured by still more of the same, with still more extreme divagations from the original! The fact is that if Theosophists had had sense enough to let well enough alone, and not tried in so many cases to substitute other, apparently more plausible and more congenial but false teachings for the original, all this would have been avoided, and the Movement would have been in quite good condition today as compared with what it is. It is the teachings of the Mahatmas and H.P.B. which have stood up; none of the others have, including those of Bailey. Note this preposterous "accreditation" consisting solely of Mrs. Bailey's unsupported word! How far can uncritical credulity go?

18. Obviously the "World Servers" now being so intensively advertised as the "nucleus" of a new dogmatic, tyrannical church hierarchy based once again on the kind of blind faith with which the followers of Alice Bailey are imbued. Faith of that sort can go

anywhere but toward the truth. If one assumes that the real origin of the Bailey divergence is something like what Cleather suggests, such a new "Church" with its sensational psychic appeal added to the religious conditioning of the spiritually immature, would be a "natural" to succeed the fading power of the Catholic church proper. People of that sort will one day be in desperate need of such a church as a shield and shelter.

19. And in our book, simply unthinking psychic credulity. But how flattering to frustrated people with inferiority complexes.

20. The result of an amazing lack of knowledge of the S.D. and all the allied works.

21. H.P.B.'s Esoteric Instructions state that the physical organs are used only in black magic, when used for occult purposes or other than in the natural manner.

22. It should be recognized, however, that great as the gulf is in the full development - it is the gap between spiritual liberation and actual destruction of the personality in the long run - the line between the two, when the searcher first encounters the issue, is a razor's edge, of a most subtly deceptive nature. This is because the issue is always masked by deceptive words of "love", "brotherhood", "altruism", "spirituality", etc., etc. Just as were the operations of the Inquisition. How easily people are fooled by words.

23. The very basis. of the Tantra.

24. This issue cannot possibly be reconciled. Either the Mahatmas did not know what they were talking about, or the Bailey teachings are false. Yet it is the same Mahatmas to whom Mrs. Bailey attributed her teachings, to which source she was committed *before* the revelations of *The Mahatma Letters*. And how come her "Tibetan" knew nothing of these letters from the Tibetan Mahatmas, until they appeared in print? The Bailey course since then seems to have relied heavily on general Theosophical and public ignorance of those *Letters* as of *The Secret Doctrine* and other H.P.B. teachings. Its success with an uninformed public is understandable; it is the fact that it is making inroads into the Theosophical ranks that is discouraging.

25. A different sort of problem not germane to the present issue.

On this question the Theosophical world today is between the devil and the deep blue sea; sex as black magic on the one hand and no sex at all on the other. The latter school is sometimes incredibly fanatical. Psychiatrists have a name for this sort of complex as well as an explanation. The crux of the whole matter is that one who tries to become an Adept is trying to go millions of years beyond normal humanity; for the latter, now and for a long time to come, sex in family life, progressing toward higher and more thoughtful and considerate, more restrained use, is and will be the norm. It is when it is lifted out of its proper sphere, made a source of abnormal pleasures or used as an "occult" approach, both of which are contained in the Tantra, that danger sets in.

--- 26a

[[A Bailey effusion follows:]]

An advertisement of World Goodwill, a transmission belt of the Arcane School

THE WORK OF THE SPIRITUAL HIERARCHY OF THE PLANET

The outstanding and dramatic feature of Hierarchical action in the present era is the

preparation now under way in the Hierarchy for its return to outer plane activity. (26) It is important, therefore, that more people know about the fact of the Hierarchy and about what sort of men the Masters of Wisdom really are.

These men are skilled and experienced spiritual executives. They are far more practical and realistic than the most efficient big business executives in our modern world. They are far more potent in affecting world events than are the most powerful leaders of any nation or government in the world. They make a constant study of human affairs, watching human trends and human planning for world betterment. (27)

With very few exceptions, which are incidental to finding personnel for their work, they have no time to deal with individuals. Until a man is useful to them in their work, he cannot contact them. To be valuable to them, he must have achieved to some degree, their point of view and sense of values. (28)

To do this, we need to know something of what they are trying to do and why they are trying to do it. Regarding this, certain basic and important things are known and can be stated. Among these are:

1. They work according to plan and are known as "The Custodians of the Plan." This Plan is for all men everywhere in the world, and works out under the impelling power of evolution itself. Local action in any one country or race is only undertaken for the benefit of the whole humanity.

2. They work under law and never coerce or pressure humanity. Individual freedom, particularly mental freedom, is never infringed.

3. Anything which is really good for humanity as a whole is a legitimate aid to their work and fits in to the fundamental purpose of the Plan itself. For example, the establishing of right human relations between races and nations and groups, of every kind; the substitution of co-operation for competition in all departments of human affairs; the growth of the recognition and use of the power of goodwill.

4. The Plan is long range and from our standpoint moves slowly, but its achievement can be hastened, thus saving ages of pain, suffering and misery. Timing in relation to world events is an important factor, and the Masters have great skill in the wise utilization of the time factor.

5. Until the Hierarchy again moves openly on the physical plane among men, they work through their disciples. (29) The externalisation of the Hierarchy will transcend this limitation but will involve many problems, experiments and some risks.

6. The work of the Hierarchy naturally falls into specified fields of action which are determined by developing world consciousness, the increasing general intelligence and the possibility of practical effectiveness.

--- 27

7. The main fields of Hierarchical enterprise are seven in number and have been listed as follows:

The three major fields of activity are religious, scientific and political. The fourth is cultural. Later, definite action was taken in three more fields, philosophical, psychological and financial. (30)

8. The work since the 15th century has been carried forward by the sending out of senior disciples, qualified and trained to work in these particular fields. A number of such

disciples appeared at about the same time, sometimes in different parts of the world, working separately, but producing an effect upon human consciousness. Today, all of the work is interrelated and co-ordinated into one worldwide group effort, and the senior members of this group who are responsible for the implementing of the Plan in these various fields have been called "The New Group of World Servers." (31)

9. The results of the work accomplished in these seven fields can be clearly seen.

a. The entire level of human intelligence has been raised and the minds of men made generally more active in all races everywhere. Humanity has progressed to a state where an intelligent public can discuss world problems.

b. Basic cleavages and separateness unrecognized 500 years ago are now recognized as harmful and remedies are sought.

c. World interrelation, intercommunication and economic interdependence has been achieved, thus guaranteeing ultimate world unity. (32)

d. Progress from the old ways and ideas into the new has produced a natural division of intelligent men and women into two general basic attitudes, the conservative and the progressive. This applies in all fields of human affairs producing clarifying comparisons which bring opportunity of choice and therefore opportunity for improvement.

e. A widespread philanthropic enterprise, utterly unknown before the year 1500, has appeared which is the practical result of the growth of the concept of the brotherhood of humanity.

10. Hierarchical work is so quietly and smoothly developed and so effectively expressive of expanding human consciousness, that when it is well advanced it appears quite natural and reasonable. In the early stages, however, generally it is radical and even revolutionary and often meets determined opposition. Because Hierarchical work is always in advance of human consciousness and is seeking to lead the entire human family forward, it is always *pioneering*. Accepted disciples, therefore, working consciously at the Plan are spiritual pioneers and must have the courage that goes with this position, and must have the perseverance which is required to produce fundamental changes. (33)

All works according to the Plan under the guidance of the Spiritual Hierarchy. Ignorance and greed are the main hindrances. Spiritual education cures one; goodwill in action cures the other.

One of the important next stages in the development of Hierarchical world work is in the recognition which must be achieved between

--- 28

the senior disciples of the world so that they will naturally and successfully support and strengthen each other. Then the entire field or Hierarchical enterprise can be co-ordinated externally as well as subjectively as is the case now. This has to be the result of an achievement by the disciples themselves. For this purpose, they must be given the story of the Hierarchy and its Plan and its method of work, for in the great majority of cases these disciples do not have this knowledge in their physical plane consciousness, although of course, on the inner side, they are aware of it.

Paralleling this increased co-operation of the disciples of the world, action must be taken to acquaint the intelligent men and women of goodwill in the world with these same facts in such terms that they will gladly give support to the various projects now in

operation, and those soon to be inaugurated in connection with the reappearance of the Christ. A third main hindrance to the Plan is the spiritual inertia of the men of goodwill.

All truly spiritual work finds its place in one of the seven fields of Hierarchical action and all accepted disciples work at some aspect of one of these fields. Each disciple makes his own choice as to what spiritual work he engages in. This choice is a natural choice arising from the fitness of things and his capacity which is put into action by his soul and carried forward by the soul-infused personality.

When the working disciple on the physical plane finally accepts his job consciously, he then will proceed to study the problems involved and become intelligently effective in that field. He thus demonstrates by *service* that he is an accepted disciple.

The financial department of Hierarchical work is the latest to be organized in point of time. The workers in this field have been spoken of as the custodians of the means whereby man can live on the physical plane. This group controls and orders the means whereby man exists, controlling all that can be converted into energy and controlling all modes of intercourse, commerce and exchange. They control the supply and distribution of all of the things on the physical plane which humanity regards as essential to its proper way of life. Money is vital energy externalized and this form of energy as used by humanity is under the direction of the financial group. Their work is most carefully planned by the Hierarchy. Today many men of financial stature regard money as a responsibility to be dispensed wisely for the service of others. Among such men are found leaders in the Hierarchical financial group. (34)

Humanity all over the world has so organized its various types of civilization and affairs that it is today practically impossible to do anything effective, except on a very tiny scale, without the use of considerable sums of money.

The work of the financial group is still in its early stages but it has already achieved outstanding results. Control of world food supplies for the benefit of human beings instead of for profit or national aggrandizement is an ideal far enough developed so that it cannot be

--- 29

prevented from its ultimate achievement. The next great struggle and its climaxing achievement will be the safe-guarding of atomic energy from the big business combines that will fight for its control for profit, and its development and use for human progress and welfare. (35)

Meanwhile, millions of money are already diverted from purely selfish purposes into all sorts of relief of suffering, health research and cure, scientific research, educational advantages for the masses, etc. Whereas 500 years ago to give away money was the act of a crazy man, now all intelligent men of goodwill habitually contribute according to their means to worthy causes and such conduct is accepted as a mark of right and wise action. This of itself is a fundamental change in humanity's sense of values with far reaching effects. This trend is on the rapid increase.

The financial group is one of the most synthetic of all the Hierarchical projects because all spiritual work must have money. (36) Workers in this group therefore serve all groups. The success of the work of this group is increasingly essential for the progress of all work in all fields. The crux of the problem of spiritual work in the world is today a

financial one. The work lags, time is lost, opportunities are missed and only small results achieved, mainly because in the modern world discipleship work is inadequately financed. The problem is how to direct money into the *Hierarchical* work which is controlled by disciples. For this purpose the power of group invocation can be and is being used, plus effective practical personal action. Lack of money for Hierarchical work is the fourth main hindrance to the Plan.

Through the enlightened plans of the world intelligentsia, leading humanitarians and the servers of the race, it will be possible to establish those spiritual principles and the correct co-operative relationships which should distinguish human affairs in the future. If the plans go as desired, definite results will be achieved through the big educational systems, worldwide propaganda institutions, and all agencies which work to educate and direct public thinking and to mould public opinion.

GREAT INVOCATION

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men -
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth. (37)

--- 30

Comments by the Compiler

26. In other words, the building up of a body opposing the teachings of H.P.B., under the deceptive guises aforesaid, to culminate in the seventies and eighties as a blockade to the real Mission of that period, which will reaffirm H.P.B.'s teachings.

27. Note the appeal to the supposed psychology of the substantial business men by whom the "Return of the Christ" is presumably to be financed.

28. If you are one of the few who can swallow all this, you are in. Note the subtle flattery.

29. How nice to be one!

30. Making up the traditional seven. The "patron saint" idea. And how could a

potential recruit resist such intimate knowledge of the inner plans of Great Beings?

31. No competition. Either you are a member of the "World Servers" or you are out.

32. It *has*?

33. Your acceptance of the "Plan" proves that you have those qualities, naturally

34. Business-like appeal to business men. But if this "group" controls and orders everything so wisely, why is it that world economics are chronically in such a hell of a mess? One supposes that the European Common Market was *their* idea - it must have been if they control everything. But who controls De Gaulle?

35. It seems to us that something much more important would be to safeguard humanity from being blown off the planet by atomic energy. This was supposed to be accomplished by the success of Theosophy as H.P.B. taught it - if accomplished at all. But we seem to be out of luck and on our own here, because no military branch of the "Hierarchy" is named. That would make eight and this would break all the rules.

36. The whole Hierarchy looks pretty "synthetic" to *us*.

37. This invocation looks as though the "cultural" department of the "Hierarchy" was taking a nap at the moment.

--- 31

"THE REAPPEARANCE OF THE CHRIST"

This book by Mrs. Bailey was first published in 1948 and reprinted three times later, the last being in 1962. We could write a number of comments on every page of the 190, but will have to content ourselves with a few samples. In general the gross anthropomorphism becomes more and more evident; the evolution since the '20's is tending more and more toward a kind of materialistic pseudo-Christianity of a sort which even the churches are outgrowing.

38. Note the pretentious claims of intimate personal knowledge indicated by the Table of Contents.

Chapter I

The Doctrine of the Coming One 5

Chapter II

Christ's Unique Occasion 15

Chapter III

The Reappearance of the Christ 36

Chapter IV

The Work of the Christ 61

Chapter V

The Teachings of the Christ 102

Chapter VI

Chapter VII

39. p. 5. "When men feel that they have exhausted all their own resources and have come to an end of all their own innate possibilities and that the problems and conditions confronting them are beyond their solving or handling, they are apt to look for a divine Intermediary and for the Mediator Who will plead their cause with God and bring about a rescue. They look for a Saviour. This doctrine of Mediators, of Messiahs, of Christs and of Avatars can be found running like a golden thread through all the world faiths and Scriptures and relating these world Scriptures to some central source of emanation, they are found in rich abundance everywhere. Even the human soul is regarded as an intermediary between man and God; Christ is believed by countless millions to act as the divine mediator between humanity and divinity.

"The whole system of spiritual revelation is based (and has always been based) on this doctrine of interdependence, of a planned and arranged conscious linking and of the transmission of energy from one aspect of divine manifestation to another - from God in the 'secret Place of the Most High' to the humblest human being, living and struggling and sorrowing on earth. Everywhere this transmission is to be found;

--- 32

'I am come that they may have life' says the Christ, and the Scriptures of the world are full of the intervention of some Being, originating from some source higher than the strictly human. Always the appropriate mechanism is found through which divinity can reach and communicate with humanity, and it is with this communication and these Instruments of divine energy that the doctrine of Avatars or of divine 'Coming Ones' has to do".

The "Great Heresy" as it is held to be by all true esoteric philosophy! - a transmission *from* God (Capital He) *to* man, the great *external* to the little *internal*; from the Creator to the Creature! The same old separation, the same loss of the Oneness of all life and spirit of the Universe, the same helpless dependence upon a boon from on high, to be administered as always by a board of "Servers", intermediaries and interpreters!

It goes on -

"An Avatar is one Who has a peculiar capacity (besides a self-initiated task and a pre-ordained destiny) to transmit energy or divine power. This is necessarily a deep mystery and was demonstrated in a peculiar manner and in relation to cosmic energy by the Christ Who - for the first time in planetary history, as far as we know - transmitted the divine energy of love directly to our planet and in a most definite sense to humanity. Always too these Avatars or divine Messengers are linked with the concept of some subjective spiritual Order or Hierarchy of spiritual Lives, Who are concerned with the developing welfare of humanity. *All we really know* is that, down the ages, great and divine Representatives of God embody divine purpose, and affect the entire world in such a manner that Their names and Their influence are known and felt thousands of years after They no longer walk among men. Again and again, They have come and have left a changed world and some new world religion behind Them; we know also that prophecy

and faith have ever held out to mankind the promise of Their coming again amongst us in an hour of need. These statements are statements of fact, historically proven. Beyond this we know relatively few details."

More of the same - and *this* time, of course, Jesus the Christ is *the* one who alone in the course of the planetary history has transmitted the divine energy of love to our planet. There is no mistaking this. This is a personal God with a personal representative and a unique mission *from* and *to*. No Catholic or other priest could go farther and make it clearer. We even have here the Vicarious Atonement in the form of something *mystic* which can be transmitted only by unique beings. No recognition whatever of karma, of the teaching inherent in all law, that all the powers are potential in man himself and must be developed by himself, without outer aid other than teaching and example. Where does the Buddha stand in this, please? Further. . . "All the world Avatars or Saviors, however, express two basic incentives: the need of God to contact humanity and to have relationship with men and the need of humanity for divine contact, help and understanding. Subject to those incentives, all true Avatars are therefore divine Intermediaries.

--- 33

They can act in this fashion because They have completely divorced Themselves from every limitation, from all sense of selfhood and separateness and are no longer - by ordinary human standards - the dramatic centre of Their lives, as are most of us. When They have reached that stage of spiritual decentralization, They Themselves can then become *events* in the life of our planet; toward Them every eye can look and all men can be affected." The need of "God" to "contact" humanity! Then note the subtle welding of truth with falsehood; the true Avatar is described - aside from the capitalized pronoun which none of them ever claimed - rather correctly; thus the infiltrating proponent of the Arcane School can point out that it "teaches the same thing" as Theosophy. This slyness is evident throughout.

Then, the "relatively few details" are gone into in great detail and with apparent intimate knowledge of the inmost workings of the soul of "the Christ".

40. p.10. She then almost equates the Buddha with the Christ. "The Avatars most easily known and recognized are the Buddha in the East and the Christ in the West. Their messages are familiar to all, and the fruits of Their lives and words have conditioned the thinking and civilizations of both hemispheres. Because They are human-divine Avatars, They represent what humanity can easily understand; because they are of like nature to Us, 'flesh of our flesh and spirit of our spirit,' we know and trust Them and They mean more to us than other divine Emergences. They are known, trusted and loved by countless millions".

41. p.11. But not quite - "The Christ, that great human-divine Messenger, because of His stupendous achievement - along the line of understanding - transmitted to humanity an aspect and a potency of the nature of God Himself, the *love* Principle of Deity. Light, aspiration, and the recognition of God Transcendent had been the flickering expression of the human attitude to God, prior to the advent of the Buddha, the Avatar of Illumination. Then the Buddha came and demonstrated in His Own life the fact of God Immanent as well as God Transcendent, of God in the universe and of God within humanity. The Selfhood of Deity and the Self in the heart of individual man became a factor in human

consciousness. It was a relatively new truth to man.

"However, until Christ came and lived a life of love and service and gave men the new command to love one another, there had been very little emphasis upon God as Love in any of the world Scriptures. After he had come as the Avatar of love, then God became known as love supernal, love as the goal and objective of creation, love as the basic principle of relationship and love as working throughout all manifestation towards a Plan motivated by love. This divine quality, Christ revealed and emphasized and thus altered all human living, goals and values."

Thus is the reverence of Theosophists for the Buddha placated while Christian prejudice in favor of the Christ as the *One* is also appealed to. The Buddha becomes the junior Avatar, a sort of fore-runner

--- 34

teaching a partial doctrine. We don't know of a greater exhibition of combined disdain for the teachings of the Mahatmas and dismal ignorance of what the Buddha really taught and what his effect upon mankind was. It is all well for Christians who are carefully guarded by their shepherd from the historical truth about the religions, to be ignorant about the Buddha and Buddhism. But it does not even require Theosophy to tell the true relationship. Word for Word the ethical teachings of the Buddha are the same as those of the Christ, minus any of the destruction to the unbeliever which has been inserted even into the Testament; more comprehensively and philosophically expressed, and expressed five hundred years previously. Then there are the innumerable legendary details of the Buddha found in Mahayana Buddhism, correctly though poetically expressed in *The Light of Asia*, even to the Virgin Birth! Surely the origin of Christianity as a compound of Buddhism, Mithraism, Platonism and a few other things is evident enough even to secular scholars, let alone to *accredited* agents of the Mahatmas! But as to these Mahatmas - the payoff comes on p.15 - "The world to which He will come is a new world, if not yet a better world; new ideas are occupying people's minds and new problems await solution. Let us look at this uniqueness and gain some knowledge of the situation into which the Christ will be precipitated. Let us be realistic in our approach to this theme and avoid mystical and vague thinking. If it is true that He plans to reappear, if it is a fact that He will bring His disciples, the Masters of the Wisdom, with Him, and if this coming is imminent, what are some of the factors which he and they must take into consideration."

So here we have it. The Mahatmas are Christ's *disciples*. What an unholy wedding of utterly opposed systems! And when is this to be? "It is not for us yet to know the date or the hour of the reappearance of the Christ. His coming is dependent upon the appeal (the often voiceless appeal) of all who stand with massed intent; it is dependent also upon the better establishment of right human relations and upon certain work being done at this time by senior Members of the Kingdom of God, the Church Invisible, the spiritual Hierarchy of our planet; it is dependent also upon the steadfastness of the Christ's disciples in the world at this time and His initiate-workers - all working in the many groups, religious, political and economic. To the above must be added what Christians like to call 'the inscrutable Will of God', that unrecognized purpose of the Lord of the World, the Ancient of Days (as He is called in The Old Testament) Who knows His own Mind, radiates the highest quality of love and focuses His Will in His Own High Place within the centre

where the Will of God is known'."

This is very wise indeed; warned perhaps by some study of the sad fate of previous prophesied "Avatars" rashly dated too closely, (including that of Mr. Krishnamurti, who decided at the last moment that he didn't wish to be Jesus) Mrs. Bailey backs up on her previous dating of 1980. This leaves the field open. The "Avatar" can come when, as, and if some suitable personage able to play the part plausibly, turns up, and the Servers - and the "Served" - can be strung along indefinitely otherwise. But we doubt that it can go on for the millions of years

--- 35

necessary for the *real* Maitreya Buddha. Even faith in Mrs. Bailey's "Tibetan", fervent as it obviously is, could then become over-strained. Anyway, in case of undue delay, she has a scapegoat ready; in fact she has two, one behind the other. The reason why the Christ has not reappeared already is the failure of the churches to live up to their obligations. But this hour is now come. (Followed in the next sentence by the above quoted remark that we do not yet know the date or hour.) The other scapegoat - come to think of it, there are *three* - the other *two* are the public which may fail to put up sufficient cash to insure the coming, and impliedly; the "elect" who may fail to seize the opportunity of joining the "Servers"; or having joined, may fail to be sufficiently diligent and cash-worthy in the raising of funds and propagating the faith. There seems a quite childlike incomprehension of public reactions among these people; the combination of a "Second Coming" with all this emphasis on money - in one publication Mrs. Bailey pleaded for at least \$30,000 to insure the "Great Event" - necessarily gives the impression of arrant fraud to the average citizen. But these people themselves, though no doubt like most other money-raising groups involving a grafter or two, do seem to be honest hard-core fanatics. There probably lies the most serious public danger. The Fascists, Nazis, and the Birchers, all show the explosive dangers resident in any pseudo-mystical power-hungry group imbued with this sort of emotional fervor.

42. p. 16. Here we find a bit of professional jealousy.... "Even if there is no general recognition of His spiritual status and His message, there must necessarily be an universal interest, for today even the many false Christs and Messengers are finding this universal curiosity and cannot be hidden. This creates an unique condition in which to work, and one which no salvaging, energizing Son of God has ever before had to face."

Well, while legally quotation is almost unlimited in a refutation, it can also get very boring when the repetition is unlimited also; we will briefly skim through a few other points, since the general anatomy should be clear enough.

43. We learn that while the churches will be an important agency, the Christ will also use any other channel which may be handy.

44. And here is another quote not to be missed. It is the biggest and reddest danger signal of a theocratic nature that we have ever seen: "The common people are today awakening to the importance and responsibility of government; it is, therefore, realised by the Hierarchy that before the cycle of true democracy (as it essentially exists and will eventually demonstrate), can come into being, the education of the masses in cooperative statesmanship, in economic stabilization through right sharing, and in clean, political interplay is imperatively necessary. The long divorce between religion and politics

must be ended and this can now come about because of the high level of the human *mass* intelligence and the fact that science has made all men so close that what happens in some remote area of the earth's surface is a matter of general interest within a few minutes. This makes it uniquely possible for Him to work in the future."

--- 36

To end the divorce between religion and politics - which "divorce", engineered by the Founders of our Republic, was the first great liberation of the human soul from religious tyranny since the Buddha - is precisely what the Catholic Hierarchy continuously strives for. As to what happens whenever the divorce is cancelled or non-existent, let us look at Latin America and Spain; and at South Vietnam, where a Buddhist priest found it necessary to burn himself to death to call the attention of the world to the oppression of eight million Buddhists by two million Catholics.

45. Nobody knows what race or religion the Christ will appear in, or whether in any religion. Thank heavens for at least this confession of ignorance.

46. A factor which will distinguish the Coming is that people everywhere are now habituated to the idea of the Masters of Wisdom, etc. For this she credits "the occultists and esotericists", and also the spiritualists, all of whom are working together under direction and with their forces closely synchronized. (That "Hierarchical" business-like efficiency again.) No word of Theosophy, of Madame Blavatsky who used up the fires of prejudice in her own burning, to the extent that such as Mrs. Bailey could hold forth with impunity.

47. Although we don't know when he will come or what he will be like, "the unique conditions which the Christ faced during the years of war forced Him to decide to hasten His coming." He was, it seems, faced with a decision which he could not avoid. This is very interesting. Nothing about the wars of this century - not even atomic energy - was any surprise to real students of Madame Blavatsky's *Secret Doctrine*. She must then have been in on something unforeseen by Christ himself.

48. Wonder of wonders, we find that it was in the year 1945 that the Christ made the painful decision to come again; and at that time gave to the world the oldest prayer known, hitherto not permitted to be used except by the most exalted beings. It may eventually, says Mrs. Bailey, become the world prayer. And guess what? *It is that ineffable doggerel with which the "World Goodwill" announcement is terminated.* She actually spends pages on the great potency and power of this preposterous prayer, claiming that after 18 months (1947) hundreds of thousands of people were using it day by day and many times a day; that it is used in 18 different languages; it is being used in the jungles of Africa and is seen on the desks of great executives, and there is no country or island in the world where its use is unknown. It can, she says, be to the new world religion what the Lord's Prayer has been to Christians and the 23rd Psalm to the Jews. There is, it seems, not a day when Christ himself "does not sound it forth." We will need a lot of convincing about all this! Somehow all this tremendous accomplishment seems to be strangely missing from any journalistic records but those of Bailey.

And here, God help us, we are still only at the 35th page of this farrago. The construction of this book throws some light on how Mrs. Bailey managed such a large "literary output". It takes a minimum of mental effort to write the same thing over and over

and over. Anyone

--- 37

who can read this all through in detail must have a masochistic passion for boredom, or be moved by a grim sense of duty. (The latter is *our* misfortune.) The repetitive fascination with an obsessing idea is rather characteristic of psychic states isolated from the real world. Each time Mrs. Bailey repeats herself, she seems to feel that it is a new theme.

49. For some curious reason, Mrs. Bailey does better on the symbolism of the Bible than on other subjects; this seems to lend credence to the Cleather-Crumb contention that some concealed ecclesiastic influence is behind it. It does not seem on the usual Bailey level of intelligence; and there is only one body of ecclesiastics whose leading lights are likely to be really learned in such matters.

50. She cites a legend that the Buddha, on contemplating his mission, left behind him certain "vestures" of a metaphysical nature, to be used by others. We know where she got *that*. It was from no Tibetan - unless you call H.P.B. a Tibetan. It is from MSS left unpublished by her, later published by Besant and Meade in the falsely titled "Third Volume" of the *Secret Doctrine*. But there is a typical Bailey twist to it. The "vestures", of course, were left for the use of "the Christ", whose reappearance will thus be a sort of compound of himself and what is left of the Buddha. Naturally, she does not mention H.P.B. in connection with this legend. The nearest she comes to mentioning her is in the general reference to the "occultists and esotericists", who are coupled with the Spiritualists on the same level; and a remark that the existence of the Mahatmas was first made known to the world in 1875. By whom, she does not say.

51. There is quite a bit about the difficulties to be encountered by the Christ in announcing himself; the gem in this is "If he preached and taught, He would attract primarily those who think in unison with His message, *or the gullible and the credulous would flock to Him, as they do to all new teachers - no matter what they teach.*" (Italics ours.)

52. The handling of reincarnation is most interesting. Beginning with a quite competent general presentation, she pays respects to the Theosophical teachings as follows: "The presentation to the world of thought by the average occult or theosophical exponent has been, on the whole, deplorable. It has been deplorable because it has been so unintelligently presented." Well, we can't quarrel *too* much with that.

The following is a curious mixture of a deep fact and a failure to grasp its true relationship:

"It should be remembered that practically all the occult groups and writings have foolishly laid the emphasis upon *past* incarnations and upon their recovery; this recovery is incapable of any reasonable checking - anyone can say and claim anything they like; the teaching has been laid upon imaginary rules, supposed to govern the time equation and the interval between lives, forgetting that time is a faculty of the brain-consciousness and that divorced from the brain, time is non-existent; the emphasis has always been laid upon a fictional presentation of relationships. The teaching (hitherto given out on reincarnation) has done more harm than good. Only one factor remains of value: the existence

of a Law of Rebirth is now discussed by many and accepted by thousands.

"Beyond the fact that there is such a law, we know little and those who know from experience the factual nature of this return reject earnestly the foolish and improbable details, given out as fact by the theosophical and occult bodies. *The Law exists; of the details of its working we know as yet nothing.*"

Now the curious thing is that time as a function of the lower consciousness is one of the most fundamental and frequently adduced tenets of Theosophists; it is definitely stated over and over that time as we know it does not exist in the Bardo between incarnations - for the subject himself; and also that time itself as a cosmic matter is an illusion. (A tenet practically accepted scientifically since Einstein.) What Mrs. Bailey misses so egregiously and irrationally is that *on our plane of physical consciousness the illusion of time is a governing fact that we have to meet.* A man dies and vanishes from sight. He returns, and there is an interval of what we call "time" between for us, but not for him. He has enjoyed himself in dreams for centuries, but never thought of time in connection with it; to him it was an ever-present *now*. A man sleeps, and goes into the dreamless state. He wakes without consciousness of time having passed. But he has to recognize the existence of his passage on *our* plane, or he is not going to get to the job on time. If he does not get to the job on time, he is likely to stop eating. This, we think, should be a practical enough proposition to appeal to Mrs. Bailey, who is constantly harping on the "practicality" of the "Hierarchy."

Then she straightway continues with the remark, that only a few things can be said with accuracy about reincarnation and these warrant no contradiction. These few things turn out to be thirteen propositions which could have been taken from Judge's *Aphorisms on Karma* or any one of a few dozen other Theosophical textbooks, except that the "Kingdom of God" is used for the state of final liberation. (Which is what the phrase actually means in the Biblical symbolism).

53. The last chapter, "Preparation for the Christ" is largely devoted to money and the manipulation of money, finance, and economics - the material aspects of which seem to obsess this cult. (The obsession is especially evident in Foster Bailey's *Changing Esoteric Values.*)

THE BAILEY CAREER

What we may consider an "official" version of Mrs. Bailey's life appears in the aforementioned article in *Fate* for June 1963, by Paul M. Vest, an ardent devotee, and printed in a manner equivalent to an endorsement by *Fate*.

From the context the most important matters in her life in this connection rest solely on her own narrative. Here, incidentally, we have the interesting revelation, not apparent in the previous material, that the "World Servers" have no organization on the physical plane but consist of spiritually liberated people from all countries working on the "astral plane." The article, entitled "Alice Bailey and the Master K.H." is suitably decorated with a portrait of the Mahatma M. Evidently Mr. Vest doesn't know the difference and perhaps

Mrs. Bailey didn't either.

According to this narrative, this movement began when Mrs. Bailey, nee Trobe-Bateman, married Foster Bailey, then National Secretary to the T.S., in 1919.

She was brought up as a strict Anglican, loved Holy Communion but couldn't take the more narrow dogmas. Her religious devotion, it is stated, went to attending church every day for weeks or months at a time. (This sort of emotional and devotional youthful affinity could be predicted to have just such results as we have been, discussing.)

It was in the midst of this struggle that the "Master" appeared, in the form of a well-tailored Oriental who entered unannounced, and seating himself "with quiet dignity" - uninvited - began to explain her future mission for the Mahatmas. She thought at first that she might be insane, but after thinking it all over began to conceive of herself as a modern Joan of Arc. This youthful and colorful self-dramatization, she says, in time wore off. (It wore off into something much bigger; the sainted Joan never claimed intimate personal acquaintance with the problems of Jesus, or the status of the sole agent through whom he might be able to return to earth.) Mrs. Bailey says she at first thought that the mysterious visitor might be Jesus, but did not know his real identity as K.H. until she saw his picture in the Theosophical headquarters. (This picture of M. which is printed with the article?) *Fate* volunteers a footnote to the effect that "his visage as well as his name is remarkably well known." Evidently not very well known to *Fate*.

Each time, it is said, that the Master visited her, he gave her evidence in some way of his "extra-dimensional" nature. (Gad, how tired we get of that trite phrase of spiritualistic ignorance, "extra-dimensional" or "other-dimensional!")

The famous Djwual Khul started her on her literary career, as a voice in the air. She states that all her writing consisted of taking down the thoughts dropped one by one into her brain, and that automatic writing has nothing to do with it. She is alleged to have been quite a

--- 40

puzzle to the psychologists, including Jung, who thought it might all be from her subconscious mind, but was puzzled by some of the features. She, it is said, was amused by the scientific speculations, because she could show visitors gifts mailed to her by K.H. from India. (Did she show them the wrappings and postmarks?)

Now we have here something, the explanation of which can proceed along two branches. First of all, the subconscious. One thing this writer *does* know, and that is the nature of psychics of this type; and some of his knowledge has been painfully acquired.

It is a breed with which the differentiations between fact and fancy simply disappear. Their minds have come unanchored. There is no criterion of reality; their memories are ever shifting sands in which real happenings are drifted over by winds or daydreams, emotional vicissitudes, and pseudo-memories resulting from wishful thinking, though these are quite often centered on some principal fixed idea. Psychiatrists have quite a time with them. They are quite capable of imagining a visit such as that of "K.H.," and of coming up later with a "Djwual Khul" - after learning both these names through Theosophical associations - to continue the internal drama; and the whole mess which she made of esoteric philosophy is perfectly in line with an attempted subconscious fusion of her early pathological, religious fervor and her interest in the new ideas furnished by Theosophical

literature. Such people are known to write themselves letters from imagined lovers or great personages, and there is nothing to prevent one of them with an Oriental complex from doing the same thing with "gifts from India." (Are her followers willing to subject these "gifts" and other manifestations to the same critical sort of scrutiny to which the Theosophists willingly submitted H.P.B.'s Adyar phenomena?) *

There is a gulf as wide as the world between the presentation by H.P.B. and that of Bailey, in the matter of mode alone. H.P.B.'s was accompanied by voluminous evidence from many sources, the strongest of which lies in the field of material science. Nothing of this appears in the Bailey output; that field might as well never have existed so far as she is concerned. We repeat what Cleather and Crump said - the entire structure rests on her *ipso dixit* alone.

One thing is certain: whatever her "K.H." and "Djwual Khul" may have been, they were *not* the mentors of H.P.B. That much is as surely proven by the texts as anything could be. If not her own subconscious, then what were they? Let us then examine the implications made by Cleather and Crump, which suggest the agency of the "dugpas", "redcaps", "Shammars", "Brothers of the Shadow", "Black Lodge", etc., etc., all names for the same thing - the Mahatmas' opposite numbers.

This is the teaching that there is a black or evil line of occultism as well as a white and benevolent, and it is a very hot potato to

* The Editor of *Fate* twice takes occasion in notes on this article to remind readers that H.P.B. was found guilty of fraud in these matters. Elsewhere we are exposing, in spades, the "competence" as well as the honesty of Hodgson in that frame-up.

--- 41

handle. Theosophists are about equally divided between those who don't really believe it and those who believe it too much - and talk too blooming much about it, especially when hinting that some opposed school of thought in their own ranks is under the "influence".

Of course the tenet belongs to what any official psychologist would call the "paranoid" conception of things; and certainly the woods are full of people who fancy themselves persecuted by invisible evil beings. (Most of these people are of such personal caliber that it is quite a puzzle why anyone visible or invisible would take the trouble to persecute them at all and they are usually pretty vague as to why it is being done.)

But let us examine it rationally. The possibility is inherent in the existence of paranormal powers, and belief in such powers is becoming quite respectable these days. There is no divine ordinance to the effect that only benevolent beings can obtain such powers, any more than there is one forbidding evil people from developing atomic energy. Hence nobody, whether Theosophist, Baileyite, or outside investigator of the psychic who is convinced that there are such powers at all can logically deny the proposition outright. Moreover, there is a sprinkle of non-occult writers of quite respectable caliber who claim to have witnessed manifestations of such powers in Africa, Haiti, and for that matter, Tibet and India.

Hence Madame Blavatsky and the *Mahatma Letters* have pretty substantial logical support in describing the machinations of these characters in considerable detail. Of

course, this is pretty strong stuff. We have actually observed individuals, upon first introduction to the idea, badly shaken and actually frightened by it. Hence part of the reticence about it in some quarters.

What sort of powers? The ones which come into the question here are of telepathic suggestion and even telepathic hypnosis. Telepathy is now a respectable subject and so is hypnosis. The combination is even beginning to be discussed as a possibility outside the occult ranks.

Granted the possibility, we have a serious issue to face. According to H.P.B. - *and* the Mahatmas - these people work mainly through religion and religious superstitions, the obvious and logical reason for this being that mankind is most easily controlled by these means. Every dogmatic, authoritarian religion, she says, is the degeneration of a former impulse of the true philosophy; this philosophy, which is the emancipation of the mind of man from all subservience to the supernatural, means death to the dugpa cause wherever it is successful. Hence, aided by the inevitable tendency of the human mind to degrade, materialize and degenerate to personal ends any supremely high teaching, the dugpas work as strenuously to abort and frustrate all such movements as the Mahatmas work to promote them. Therefore we have here a suggestion alternative to that of the subconscious, of equal logic and in some ways more evidential; because there is a dichotomy in Alice Bailey's writings. In parts of them appear the psychic, hysterical young girl who never quite grew up, and who could be expected to see something wonderful even in the emotional doggerel of that "prayer". In others, there are flashes of real knowledge, of extreme cunning of a different order.

--- 42

One finds a parallel in the writings of H.P.B., where the natural output of the Blavatsky mind - a whole cycle of intelligence beyond that of Bailey - is mixed with things which the temperamental Russian could not possibly have known of herself; and this is supported by the last message of the Mahatmas regarding *The Secret Doctrine* which states that the book is in part her own product and in part theirs, and that as time goes on it will be increasingly necessary to distinguish between the two categories. Of course the direction and trend of the Mahatma teaching is directly the opposite of that of the Bailey "Master's", just as the direction of the Blavatsky mind is the opposite of the Bailey mind; but the corresponding dichotomy is there. In other words, whether through subconscious cerebration of the direction of opposing occult forces, Bailey and Blavatsky are "opposite numbers". They represent opposite influences on humanity, and these influences cannot both be good. This issue seems inescapable, whichever theory of the motivations you favor.

If we suppose the "dugpa" thesis, then it would be quite in line for that apparent physical visit of the "Mahatma" to have been the result of a hypnotic suggestion by telepathy; possibly preceded by some physical contact; or it could have been a physical visit by a masquerader, during which she was hypnotically "conditioned" to hear the "voice" of "Djwual Khul" and his teachings later. Once under control anything could happen, a hypnotic subject can be made to believe anything can happen or has happened.

The conditions under which the voice of "DK" was heard are most significant. A subject is approachable only through some weakness; pride and vanity are listed as the

two greatest obstacles and the "last citadel" of the personality to fall before spiritual liberation is obtained. And what else than overweening vanity could have caused this woman of such mediocre mind to get the idea that she was the chosen agent of Christ himself? Moreover, consider the external situation. This was in 1923, when the Messianic craze under Besant and Leadbeater was building up to a frenzy in terms which still make many an older Theosophist wince when he reads them now in cold blood. And poor Alice Bailey was being neglected. An order of chosen disciples for the *then* imminent "Coming of the Avatar", was being built up along the same lines as the "World Servers", and Mrs. Bailey was somehow being left out of the mainstream, in spite of her enthusiastic services to the Society. (Her followers complain that things would have been different if she had been properly appreciated.) Hence the voice of "Djwual Khul" must have fallen from the sky like manna from heaven. She was now all on her own, with her own "Coming Christ"; presented with a greater mission than that of H.P.B., and one which wonderfully reconciled her childhood devotion to the ideal of Christ and her later discovered affinity for the occult. A fig for the Society and its ingratitude!

H.P.B. warned that the danger is never greater than when vanity and wounded pride dress themselves up in the peacock feathers of altruism. This has usually been applied to another personage, but it seems to fit here.

--- 43

GOD AND PRAYER

Mrs. Bailey makes a huge thing of that nursery school "Invocation." It is evident that "prayer" is a major heritage of her childhood conditioning. Well, let us look at this. H.P.B.'s *Key to Theosophy* says -

"Is It Necessary to Pray?"

Enq. Do you believe in prayer, and do you ever pray?

Theo. We do not. We *act*, instead of *talking*.

Enq. You do not offer prayers even to the Absolute Principle?

Theo. Why should we? Being well-occupied people, we can hardly afford to lose time in addressing verbal prayers to a pure abstraction. The Unknowable is capable of relations only in its parts to each other, but is non-existent as regards any finite relations. The visible universe depends for its existence and phenomena on its mutually acting forms and their laws, not on prayer or prayers.

Enq. Do you not believe at all in the efficacy of prayer?

Theo. Not in prayer taught in so many words and repeated externally, if by prayer you mean the outward petition to an unknown God as the addressee, which was inaugurated by the Jews and popularized by the Pharisees.

Enq. Is there any other kind of prayer?

Theo. Most decidedly; we call it WILL-PRAYER, and it is rather an internal command than a petition.

Enq. To whom, then, do you *pray* when you do so?

Theo. To 'our Father in heaven' - in its esoteric meaning.

Enq. Is that different from the one given to it in Theology?

Theo. Entirely so. An Occultist or a Theosophist addresses his prayer to his *Father which is in secret* (read, and try to understand, ch. vi., v.6, Matthew), not to an extra-cosmic and therefore finite God; and that 'Father' is in man himself.

Enq. Then you make of man a God?

Theo. Please say 'God' and not a God. In our sense, the inner man is the only God we can have cognizance of. And how can this be otherwise? Grant us our postulate that God is a universally diffused, infinite principle, and how can man alone escape from being soaked through *by*, and *in*, the Deity? We call our 'Father in heaven' that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain or its fancy: 'Know ye not that ye are the temple of God, and that the spirit of (the absolute) God dwelleth in you?' Yet, let no man anthropomorphize that essence in us. Let no Theosophist, if he would hold to divine, not human truth, say that this 'God in Secret' listens to, or is distinct from, either finite man or the infinite essence - for all are one. Nor, as just remarked, that a prayer is a petition. It is a mystery rather; an occult process

--- 44

by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute spirit which is unconditioned, are translated into spiritual wills and the will; such process being called 'spiritual transmutation.' The intensity of our ardent aspirations changes prayer into the 'philosopher's stone,' or that which transmutes lead into pure gold. The only homogeneous essence, our 'will-prayer' becomes the active or creative force, producing effects according to our desire.

Enq. Do you mean to say that prayer is an occult process bringing about physical results?

Theo. I do. *Will-Power* becomes a living power. But woe unto those occultists and Theosophists, who, instead of crushing out the desires of the lower personal *ego* or physical man, and saying, addressing their *Higher Spiritual EGO* immersed in Atma-Buddhic light, 'Thy will be done not mine', etc., send up waves of will-power for selfish or unholy purposes. For this is black magic, abomination, and spiritual sorcery. Unfortunately, all this is the favourite occupation of our Christian statesmen and generals, especially when the latter are sending two armies to murder each other. Both indulge before action in a bit of such sorcery, by offering respectively prayers to the same God of Hosts, each entreating his help to cut its enemies' throats."

Prayer in any other sense than the aspiration of the personal self for union with its higher, inner self *of necessity creates separateness* from that to which the prayer is addressed. It is something *from* and *to*, and these words apply only to separate entities. What the habit of prayer does, therefore is to set up and continually reinforce the mental concept of something external and imaginary, and to block off all possible integration of the personality with its inner self. Since the personality as such is non-viable, perishable except in such union, the tendency is toward ultimate oblivion. Meantime the habit also produces a vitiating weakness and dependency. People boast of "strength through prayer." Such strength is no more the man's own strength than is the uplift of whiskey an attribute of the drunkard's own will. Should the prayerful man lose his faith he becomes a shattered wreck. Where then was any power of his *own*? Why should men be proud of

being automata; empty shells filled with an outside force, alien and unearned?

Islam forbids images of Deity and for good reason. The great struggle of man is to escape the illusionary world of form, into the *arupa* planes of reality and conscious union with universal spirit. Escape is impossible for a mind clogged by the idea that the Ultimate itself has form, body, parts, attributes and hence limitations. Graven images are no worse than *mental* images, perhaps not as bad. Moreover, the existence of such images in the mind form focal points of attraction for certain forms of life, the "Star Rishis", "Rupa Devas", or "Mirror Devas" as they are variously called. The last term is due to their capacity to assume, in the psychic field of perception, the mirrored subconscious images in the minds of worshipers, and reflect back as

--- 45

from the exterior these images, whether visual or verbal. Hence the visions of saints and angels and Christs - and "Djwual Khuls". Of all this the Mahatma said, in the "Prayag Message" - "They may have had influences around them, bad magnetic emanations the result of drink, Society and promiscuous physical associations (resulting even from shaking hands with impure men) but all this is physical and material impediments which with a little effort we could counteract or even clear away without much detriment to ourselves. Not so with the magnetism and invisible results proceeding from erroneous and sincere beliefs. Faith in the Gods and God, and other superstitions attracts millions of foreign influences, living entities and powerful agents around them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war to the unprogressed *Planetaries* who delight in personating gods and sometimes well known characters who have lived on earth."

Elsewhere H.P.B. said "Those who fall off from our living human Mahatmas into the path of the Star Rishis are *NO THEOSOPHISTS*."

- Victor Endersby
