

Alice Bailey and theosophy –

A case study in psychism

This article explores how the Theosophical Society in some cases was blinded by the negative consequences of astral psychism

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Introduction

One of the most essential objectives of this article, which is an extract of my book: *From clairvoyance to intuition*, is to give the reader and thus the public audience a greater knowledge of psychic powers along with a number of guidelines to assess this widespread psychism. Throughout the book, I have based myself on the works of Alice Bailey, because the general impression among esotericist is that her works are among the most serious in the field.

This does not make her an infallible authority that one should submit to, an attitude she herself strongly emphasizes in her books. Her views are only to be assessed on the basis of the response that the words evoke in the reader when he or she uses his or her intuition and common sense. A keynote in serious literature is always that every soul must find its own truth and never blindly submit to external authorities. The analysis of this article depends therefore solely on the presented arguments and not the authority or lack thereof shown by Alice Bailey. It is also important to establish that it is the author's recapitulation and selection and not a contact of higher inspiration that forms the foundation of this work.

A controversial question

The subject that I treat will undoubtedly give rise to attention and strong opposition, because there are many controversial statements by which some will be inspired and others shocked. None of these reactions are very helpful, because my business is not to "exhibit" the Theosophical Society but alone to learn from history so that we don't make the same mistakes.

It is most important, though, to distinguish between theosophy - the Ageless Wisdom - and the way imperfect humans make use of it. Theosophy is not to blame.

The Theosophical Society was founded in 1875 by H.P. Blavatsky, who has, if any, had an influence on the entire spiritual impulse that we see today throughout the holistic, theosophical and anthroposophical movement.

We must therefore study the *applied psychism* in one of the most important spiritual organizations in history, to which humanity is undoubtedly greatly indebted. It must never be forgotten, but nobody is infallible, and we must therefore focus on the problems that astral psychism brought along to the Society, and by which its presidents, after the death of its founder H.P. Blavatsky, in all sincerity and out of no malevolence were to a certain extent infatuated.

The Theosophical Society is probably no better and no worse than so many other occult, esoteric and spiritual organizations. It just has a known history, because it played a very central part in the communication of esoteric literature. Below I shall call the many different groups spiritual circles or environments.

Now, the reader could rightfully ask the following question: Why should we dig up these old episodes? Isn't it better to bury the past and get on? A good argument, which would be decisive, if the spiritual environments had learned their lesson! But, in my opinion, we haven't, because we are talking about the pitfalls that will always be connected to an *astral level of consciousness*. As long as the human consciousness is dominated by emotions, we will see astral psychism prevail and along with it all the distortions of reality that it brings along.

It is therefore necessary to treat the questions that it brings along. Not just theoretically, but also in relation to practical examples. And it is my experience too, that the very same questions treated by Alice Bailey in her books also manifest themselves to the same considerable extent today in the various environments.

If the following analysis can give readers some knowledge of where to find the worst pitfalls, I will to a very large extent have reached my objective with this article.

It is in no way a scientific cultural analysis that I'm aiming at, but mainly an analysis that is based on central quotations from the works of Alice Bailey. It is in other words the Theosophical Society and psychism as seen through the eyes of Alice Bailey and as interpreted by the author.

Readers, who do not know the Theosophical Society and the old psychical researchers, may not find it interesting to read through the many examples of psychical research. They can, if they find it "boring", content themselves with the continuous conclusions in the article and thereby get a sense of which pitfalls we must in my interpretation be aware of.

Principles of psychism

In this article I will allow myself to distinguish between Alice Bailey's own words, when she speaks for herself, and the Tibetan, when he speaks on behalf of the illuminated souls. I have chosen to distinguish between them in this article, because several times the Tibetan accounts for the harmful consequences of astral psychism as seen in relation to the task he has been asked to perform.

The Masters of the Wisdom have been assigned to develop the consciousness of humanity, and to a great extent this is done through teachings - either by way of consciously channelled literature or through mediators, who are inspired from soul levels, often without their own knowledge.

The assignment of the Tibetan has been to present the public to the Ageless Wisdom that may lead us further into the light. Later on in this article, we will see how the Tibetan takes this opportunity as an *agent of the Hierarchy* and tell the public which books he is

responsible for. In my interpretation he has been forced to do so in order for the public to be able to distinguish between the books that he, according to Alice Bailey, has actually committed, and all the other books, which also claim to channel him or other Masters.

We will see that the Tibetan's work through Alice Bailey in a high degree was an attempt to balance the discredit that occultism and the esoteric teaching had fallen into as a consequence of all the scandals and delusions which followed in the wake of the death of the founder of the Society, H.P. Blavatsky. The project succeeded, because Alice Bailey managed to keep out of the scandals in the theosophical environment throughout the period in which she worked within and outside the Society.

The Tibetan speaks about his books as *a new teaching*, which is to precede and condition the Aquarian Age. This does not mean that the books he has written through Alice Bailey are the *only* books of value. We will revert to this discussion in the last paragraph of this article.

But as far as I can see, it does mean that at that moment of history (around 1947) there was a need to draw a line in the sand. There was a need to lay down some *values, principles and rules, which future readers would be able to draw upon to evaluate the literature they read*. I hope that this guidance appears from the conclusions that I draw along the way.

Alice Bailey and the Theosophical Society

Alice Bailey started to work for the Tibetan in 1919 and ended her work in 1949, but before this she worked in the Society together with her husband Foster Bailey. From 1917 she was attached to Krotona, the headquarters of the Theosophical Society in the US. Foster and Alice Bailey reached high positions within the Society before they were forced to leave due to internal clean-ups. When Alice Bailey commenced her own work for the Tibetan in 1919, it meant a gradual retirement from the Society, even though she never resigned her membership.

In her autobiography, she gives an *eyewitness account* of the psychic conditions in the Society at the time. She has thus felt the consequences of the prevailing psychism on her own body, and her antipathy was close to preventing her from starting her own work.

The following is quoted from Alice Bailey's autobiography (1947) for thus to describe the prevailing conditions just before she partly retired from the Society in 1920. In this paragraph she points out the essential problems in the Theosophical Society at that time and, as I see it, in quite a few of today's environments:

"All this time the situation at Krotona was getting more acute. Wadia had arrived at Krotona (as the representative of Mrs. Besant) and was stirring up trouble and we collaborated with him to the full in order to swing back the Theosophical Society to its original impulse of universal brotherhood. We collaborated because at this time Wadia seemed sound and sincere and to have the interest of the society truly at heart. The cleavage in the society was steadily widening and the line of demarcation between those who stood for the democratic point of view and those who stood for spiritual authority and the complete control of the Theosophical Society by the Esoteric Section was rapidly growing.

The original platform of the T.S. had been founded on the autonomy of the lodges within the various national sections but, at the time that Foster Bailey and I came into the work, this whole situation had been fundamentally changed. Those people were put into office in any lodge who were E.S. members and through them Mrs. Besant and the leaders in Adyar controlled every section and every lodge. Unless one accepted the dictum of the E.S. members in every lodge, one was in disgrace and it was almost impossible for the individual, therefore, to work in the Lodge. The sectional magazines and the international magazine, called "The Theosophist," were pre-occupied with personality quarrels. Articles were given up to the attack or the defence of some individual. A strong phase of psychism was

sweeping through the society due to the psychic pronouncements of Mr. Leadbeater and his extraordinary control over Mrs. Besant. The aftermath of the Leadbeater scandal was still causing much talk. Mrs. Besant's pronouncements about Krishnamurti were splitting the society wide open. Orders were going out from Adyar, based upon what were claimed to be orders to the Outer Head by one of the Masters, that every member of the Theosophical Society had to throw his interests into one or all of the three modes of work—the Co-Masonic Order, the Order of Service and an educational movement. If you did not do so you were regarded as being disloyal, inattentive to the requests of the Masters and a bad Theosophist.

Books were being published at Adyar by Mr. Leadbeater that were psychic in their implications and impossible of verification, carrying a strong note of astralism. One of his major works, *Man: Whence, How and Whither*, was a book that proved to me the basic untrustworthiness of what he wrote. It is a book that outlines the future and the work of the Hierarchy of the future, and the curious and arresting thing to me was that the majority of the people slated to hold high office in the Hierarchy and in the future coming civilisation were all Mr. Leadbeater's personal friends. I knew some of these people—worthy, kind, and mediocre, none of them intellectual giants and most of them completely unimportant. I had travelled so widely and had met so many people whom I knew to be more effective in world service, more intelligent in serving the Christ, and more truly exponents of brotherhood that my eyes were opened to the futility and uselessness of this kind of literature.

Owing to all these various causes many people were leaving the Theosophical Society in disgust and bewilderment. I have often wondered what would have been the fate of the T.S. if they had had the grit to stay in, if they had refused to be ousted, and if they had fought for the spiritual basis of the movement. But they did not and a

great number of the worthwhile people got out, feeling frustrated and handicapped and unable to work. I, personally, never resigned from the society and it is only during the past few years that I have let my annual dues lapse. I am writing about this somewhat at length because it was this situation or background that made it necessary for changes to take place and out of these our work for the next twenty years took shape.

The disciples of all the Masters are everywhere in the world, working along the many different lines to bring humanity into the light and to materialise the kingdom of God on earth, and the attitude of the Theosophical Society in regarding itself as the only channel and its refusal to recognise other groups and organisations as integral and equally important parts of the Theosophical Movement (not the Theosophical Society) in the world is largely responsible for its loss of prestige. It seems rather late now for the T.S., to mend its ways and to emerge from isolation and separateness and to form part of the great Theosophical Movement which is today sweeping the world. This movement is not only expressing itself through the various occult and esoteric bodies, but through the labor unions, through the plans for world unity and post-war rehabilitation, through the new vision in the political field, and through the recognition of the needs of humanity everywhere. The degeneration of the initial, beautiful impulse is heartbreaking to those of us who loved the principles and truths for which Theosophy originally stood.

Let there be no mistake, the movement initiated by Helena Petrovna Blavatsky was an integral part of a Hierarchical plan. There have always been theosophical societies down the ages—the name of the movement is not new—but H. P. B. gave it a light and a publicity that set a new note and that brought a neglected and hitherto somewhat secret group out into the open and made it possible for the public

everywhere to respond to this very ancient teaching. The indebtedness of the world to Mrs. Besant for the work that she did in making the basic tenets of the T.S. teaching available to the masses of men in every country, is something that can never be repaid. There is absolutely no reason why we should overlook the stupendous, magnificent work she did for the Masters and for humanity. Those who have during the past five years so violently attacked her seem to me of no more importance than fleas attacking an elephant." *The Unfinished Autobiography*, pp.169-172

Specific points of criticism

Alice Bailey's straightforward account of the situation in the Theosophical Society in 1920 is above all interesting with regard to the *general* points at issue, because at the same time they are the cardinal points of the criticism the Tibetan directs against the Society and the esoteric groups in general. Let's take a look at the following points of criticism and treat them one by one, as follows:

1. There was a conflict between the democratic powers and the people who believed in an authoritarian managerial style based on spiritual authority. The individual freedom was set aside through statements from the appointed heads of the Society, which if you didn't subject to, you would fall into disfavour. Alice Bailey supported the democratic powers.
2. The Masters sent messages to the Society through the psychics, commanding the participation in certain activities. If you did not do so, you were regarded as disloyal and as a bad theosophist.
3. According to Alice Bailey, C.W. Leadbeater (C.W.L.) was the principal character in psychism, and he published books showing "a strong astral inclination", "useless" and "meaningless" books that revealed his "basic untrustworthiness".
4. The Theosophical Society considered itself as the only channel for the theosophical movement and thus the Ageless Wisdom.

As far as I can see, the above-mentioned cardinal points are the most central points of the criticism that Alice Bailey expresses in 1945 when the four first chapters of her autobiography are written. It is important to stress that she expresses her *personal* opinion in the above, and not the Tibetan's opinion.

Illusions on initiation in the Theosophical Society

In one of his very last books, "The Rays and the Initiations", the Tibetan reveals some *very decisive* information on the Theosophical Society's relation to the Hierarchy. It comes up in a chapter about the demands for the level of consciousness that esotericists call the second initiation. Initiations are a number of expansions of consciousness that spiritually aspiring persons go through as a consequence of their self-discipline, service to fellow human beings and sensitiveness towards the soul. The paragraph states as follows:

"Any initiation which does not find interpretation in daily reactions is of small service and basically unreal. It is the unreality of its presentation which has led to the rejection of the Theosophical Society as an agent of the Hierarchy at this time. Earlier and prior to its ridiculous emphasis upon initiation and initiates, and prior to its recognition of the probationary disciples as full initiates, the Society did good work. It however failed to recognise mediocrity and to realise that no one "takes" initiation and passes through these crises without a previous demonstration of a wide usefulness and of a trained intelligent capacity. This may not be the case where the first initiation is concerned, but where the second initiation is involved there must ever be the background of a useful dedicated life and an expressed determination to enter the field of *world* service. There must also be humility and a voiced realisation of the divinity in all men. To these requirements, the so-called initiate of the Theosophical Society (with the exception of Mrs. Besant) did not

conform. I would not call attention to their prideful demonstration, were it not that the same claims are being made and the same delusions presented to the public."

The Rays and the Initiations, pp. 678-679

The quotation says unambiguously that the Theosophical Society is *no longer* an agent of the Hierarchy, which is due to "its ridiculous emphasis upon initiation and initiates". Furthermore, he tells us that in relation to the requirements for the second initiation, the so-called initiates fail, except for Annie Besant, who was the president of the Society over a long period: "... the so-called initiate of the Theosophical Society (with the exception of Mrs. Besant) did not conform".

It is quite normal that it is precisely at the second initiation that "the sheep are separated from the goats", as this initiation does require an impressive involvement in society and not just an introvert mystical devotion to the Master and the ideals.

In my experience, it is still widely held in many spiritual circles that a lot of the prominent figures in these environments are already what you call "second initiates". For outsiders who do not know the environment from within, this probably sounds strange, but initiation status is a serious thing, especially when you believe in it. In spiritual circles, the personal ego often transfers its instincts of self-assertion from external status symbols to an internal hierarchy of values, where e.g. initiation status is a sign of your development. The "ego" of course wishes as high a spiritual development as possible, that's why the question has been ridden to death. It is not uncommon to meet mediocre persons (as compared to the level of Annie Besant) who believe they are on their way to the third initiation.

In my conclusion on initiation at the end of this paragraph, I will take a closer look at the requirements for especially the second initiation and onward, because they play an important role when it comes to assessing the inflation in initiations in our days too.

The quotation above was a most straightforward statement, especially for the heads of the Society who certainly based their authority upon initiation status and communication with the Masters. This will appear from the paragraph on the Masters later in this article.

Sub-conclusion on initiation

1. According to the Tibetan, the Theosophical Society is *no longer an agent to the Hierarchy* at the time in 1947 when his book: *The Rays and the Initiations* is written.
2. Things went wrong when they started to nominate mediocre humans as initiates and put "ridiculous emphasis upon initiation and initiates".
3. Only Annie Besant fulfilled the requirements for the "second initiation".

C.W. Leadbeater's role in the Society

It seems to me as if the Tibetan's quotation hit C.W.L. the hardest, because it was his psychism in particular that signed the Theosophical Society in the years after Blavatsky's death, and particularly his statements on initiations. This is confirmed by the extensive psychic literature that he wrote in the name of the Society and by his close relationship with the president of the Society, Annie Besant, and the two biographies by Gregory Tillett and Arthur H. Nethercot respectively, who describes the lives of C.W.L. and Annie Besant. Annie Besant made mistakes with her psychism too, but if you are to believe the biographies of Alice Bailey and Nethercot, she was strongly influenced by C.W.L., which naturally does not justify her mistakes. But Gregory Tillett does claim that Annie Besant's contribution to her and C.W.L.'s books was absolutely minimal. Throughout her entire life, her commitment was directed, to a large extent, towards the political and the social arena.

We cannot avoid a closer analysis of C.W.L., given that his works and his persona play such an essential role in the Society and the

direction it took after H.P. Blavatsky's death. For in a quotation in the last part of Alice Bailey's autobiography, the Tibetan says that: "*This teaching (about the masters) was misinterpreted by the later theosophical leaders and they made certain basic mistakes*". (*The Unfinished Autobiography*, p. 246).

If we want to verify these mistakes, we also have to deal with the most *important* people speaking in the name of the Society at that time. It could seem as if the above statements from the Tibetan support Alice Bailey's own experience and her assessment of C.W.L.'s writings as a manifestation of his "basic untrustworthiness". An attitude, which I find it difficult to accept. But it does take further investigation.

According to Alice Bailey's *personal knowledge*, mediocre persons were actually singled out in his book: *Man: Whence, How and Whither* as highly initiated. And according to Gregory Tillitts: *The Elder Brother*, Leadbeater hoped that he and Annie Besant would take the fifth initiation in their next lives, indicating a Master's degree.

However, C.W.L. never explicitly states his exact initiation in his own books. Still, in an article about aura (1), C.W.L. does reveal his own self-knowledge. Here he says that in the eyes of an adept, the aura is sevenfold, but seen from the lower levels it is but fivefold, whereupon he shows an aura with seven aspects that he sees.

Furthermore, if any, C.W.L. is the person in the Society who mediates between the Masters and the public. This appears from his many books where you find extensive descriptions of his many conversations with the Masters. He is also the one who communicates the initiation status on to the members, and if only for that reason he must of course be higher initiated than anybody else.

According to the Tibetan, only one person in the Society lived up to the requirements for second initiation, namely Annie Besant. An assessment substantiated by Alice Bailey in her extensive quotation above. We must not forget that Alice Bailey held firsthand knowledge of the conditions in the Society, and that her work

proves to a considerable extent that her discrimination is highly developed. Could she be so seriously mistaken by C.W.L.?

It was the hysteria of initiation that brought down the Theosophical Society as mediator for the Hierarchy, and to me it seems that it was C.W.L. who was directly responsible for these mistakes. This is indirectly proven in another quotation from the Tibetan, in which he confirms that C.W.L. was often mistaken:

"Many advanced occultists have mistaken the raising of the sacral fire or of the solar plexus force to a position above the diaphragm for the "lifting of the kundalini" and have therefore regarded themselves or others as initiates. Their sincerity has been very real and their mistake an easy one to make. C. W. Leadbeater frequently made this mistake, yet of his sincerity and of his point of attainment there is no question." *Esoteric Psychology II*, pp. 302-03

Here it is stated that, according to the Tibetan, C.W.L. often made the mistake of considering *himself* and others as initiates. According to this quotation, C.W.L. considers himself initiated and *is thereby concluded in the category of the before-mentioned quotation*: "the so-called initiates of the Theosophical Society". Following this logic, C.W.L. ought not to be *second initiated*. However, we are also told that his mistakes were not of ill will. C.W.L. was sincere which he also indirectly repeats in other quotations.

Readers who have never heard of initiations before will probably ask themselves if it matters which initiations the psychic pioneers had. Because we can never know which initiation a person has, and therefore we must assess their research and their theories by our intuition and our common sense only. In my opinion, this argumentation is correct. But to the large group of theosophists and esotericist who *believe* in initiation and consider it a fact, it is not an unimportant factor. They will always try to measure the progress of their fellow human beings by certain standards, because it is part of the initiation process to be able to recognize the people at our own level and those above. This built-in problem has made a lot

of people "canonize" their preferred idols, because the higher the initiation, the greater the confidence in their statements. On the other hand, if a person has not taken second initiation yet, it also says a great deal about him. He is then considered in the Society as being surrounded by illusion, just like the illusion most of us are dealing with.

C.W.L.'s basic untrustworthiness

But does this mean that C.W.L.'s writings express his "basic untrustworthiness"? It is my impression that this evaluation is too harsh and might be due to the fact that Alice Bailey was personally involved in the painful crises of the Society. In the above quotation, the Tibetan mentions that "of his sincerity and of his point of attainment there is no question." As far as I can see, this is not a statement one would put forward about a person who displays "basic untrustworthiness".

What lies behind this statement on the point of attainment is very hard to assess. In some of his books, the Tibetan refers to one of C.W.L.'s works. Could this be an indication of which areas that are trustworthy? I believe so. The Tibetan refers twice to the book: *Inner life* and C.W.L.'s description of the centres, also called the "chakras". My personal hypothesis is that when it comes to clairvoyant observations of technical facts as for instance the human anatomy and the study of atoms and molecules, it is a question of unique research which we can use as good work-related hypotheses.

But when it comes to the study of relations that arouse strong emotions, as for example the Masters, then we should take his observations with a grain of salt. I shall support this point of view in a moment.

Alice Bailey was without doubt aware of the Tibetan's references to C.W.L., but despite this she does not moderate her statements. However, she does refer in her own book: *The Soul and its Mechanism*, to C.W.L.'s book: *Chakras* in the bibliography. This strengthens my conviction that not all of C.W.L.'s writings are untrustworthy.

But according to the Tibetan, there is no doubt that in certain areas there *are* reasons why we should be very sceptical about the studies of psychical researchers. Initiation is one of these areas. Later we will touch on the other areas to be aware of.

Anyone interested in knowing which emotional dimensions the initiation question reached can find extensive documentation in Gregory Tillett's book: *The Elder Brother*, and Arthur H. Nethercot's book: *The Last Four Lives of Annie Besant*. Both books are based on original documents from that period.

Did Leadbeater plagiarize the Tibetans books?

We will now continue our search for other questionable areas within psychic literature, seen from the Tibetan's perspective. Again, C.W.L.'s role as a *psychic mediator* is brought into focus, because his literature is so extensive. His observations often figure in a lot of books on theosophy and psychism.

The Tibetan focuses quite a lot on which books the Hierarchy is behind, and which new teaching it wants to promote. This is detailed in the last paragraph of this article about *the new teaching*. Here I shall discuss one of the quotations, as it concerns C.W.L. - and maybe the most important subject - *the description of the Masters*.

As we can see from the quotation below, the Tibetan was anxious to protect his own books from being plagiarized, presumably because even at that time there were so many false claims about for example contact with the Masters and initiations that it was very difficult for the public to distinguish truth from lies.

The problem today as well as then arises if writers borrow material from the Tibetan's books and mix it with their own imperfect psychic observations *without telling the public* and publishing it as the "teaching of the Masters".

By doing so, the Tibetan does not reach his target with these books, namely to tell the public what the new methods are.

Maybe that was the reason for the Tibetan to draw a line in the sand in one of his last books: *The Rays and the Initiations*, pp. 250-251, for the sake of clarity:

"There are certain phases of teaching and knowledge which I have given to the world which are relatively new—new to the modern esotericist and occult student though not new to disciples and initiates. It might be useful here if I mentioned one or two of these new aspects of the fundamental Truth which have been given by me to the public. If these new phases of the teaching have been later given to the public by other occult groups, it will have been because the information was gained by those who have read the books put out by A.A.B. for me or who are directly and consciously in touch with my Ashram.

An instance of this is that book by C. W. Leadbeater on "*The Masters and the Path*" which was published later than my book, *Initiation, Human and Solar*. If the dates of any given teaching are compared with that given by me, it will appear to be of a later date than mine. I say this with no possible interest in any controversy among occult groups or the interested public, but as a simple statement of fact and as a protection to this particular work of the Hierarchy. I would remind you that the instructions given by me as, for instance, those in *A Treatise on White Magic* and *A Treatise on the Seven Rays* were given sequentially over a period of years, antedating the publishing of the books. The same time factor prevailed in the publishing of the earlier books. All my books were written over a long period of years, prior to publishing. All that appears of the same type of information over other signatures harks back to these books. Even if denied by their writers, a comparison of the dates of publishing with the original dates of issuing the instructions (in the form of monthly sets for reading and study in the Arcane School) or with the books published before the formation in 1925 of the Disciples Degree of the Arcane

School will prove this conclusively. Bear in mind this factor of timing. A.A.B. takes down to my dictation an average of seven to twelve pages of typing (single-spaced) each time she writes for me; but owing to the exigencies of my work I cannot dictate to her every day, though I have found that she would gladly take my dictation daily if I so desired; weeks sometimes elapse between one dictation and another. I write the above paragraphs for the protection of the hierarchical work in years to come and not for the protection of A.A.B. or myself..."

From this quotation it appears that:

- a. The Tibetan has put forward new aspects of the basic truth. These aspects are treated in the paragraph on the new teaching later in this article.
- b. If these aspects are indicated in other books, it is because the author has either 1) been in touch with the Tibetan's Ashram, or 2) copied it from his books.

He then exemplifies that C.W.L.'s book: *Masters and the Path* is an example of a book that is of a later date than his own, and thereby he categorises it under 2) books copying the new aspects of the teaching from parts of his book, which means that C.W.L. has *copied* parts of the Tibetan's book on *Initiation* without mentioning it to the public.

In my opinion there is no other way of interpreting this when the Tibetan calls attention to C.W.L.'s book as a book being of a *later* date than his own. The Tibetan adds that he only mentions this, because he wishes to protect his own book and the work of the Hierarchy.

This is a very straightforward message to the public and has most certainly caused some "controversy". But what was it in C.W.L.'s book that required an announcement of this kind?

Presumably it is a passage at the end of Alice Bailey's *Autobiography* (p. 255) where the Tibetan states as follows: "The

Masters, as portrayed in the Theosophical Society faintly resemble the reality ...".

Later, we shall revert to this quotation, but right now it is enough to establish that, according to the Tibetan, C.W.L.'s book, which is his principal work on the Masters, does not offer a true portrayal of them. But what the specific portrayals of the Masters, which the Tibetan apparently feels that he must dissociate himself from in public, are, I shall comment on in the paragraph *The Tibetan on initiation* later on.

But at the same time, let it be clear that a perfectly palpable proof of the Tibetan's suggestion would call for a comparison between C.W.L.'s book and the Tibetan's book. I have not made this analysis because I have chosen to focus on the Tibetan's words. Therefore we cannot conclude whether C.W.L. actually did plagiarize his book. Only that the Tibetan strongly suggests so.

The Tibetan did not educate Leadbeater

The Tibetan mentioned the possibility of others than Alice Bailey having been in contact with his Ashram and thus being capable of passing on new information. This is a very interesting statement, because C.W.L. actually claims in his autobiography that he is in contact with the Tibetan. Let us examine this issue below.

A range of unsolved questions do, however, pop up, if C.W.L. really was in close contact with the Tibetan's Ashram:

- Why does the Tibetan point out C.W.L.'s book as an example of a later work than his own book, thereby revealing him as an "imitator"?
- Why would he stress that he does not want controversies between occult groups, if what he meant by the above quotation was that C.W.L. was in contact with him?
- Why is there a need to protect his own book against plagiarism and in this specific case against "Masters and The Path"?
- Why is C.W.L. not exempted along with Annie Besant in his quotation on initiation?

An obvious answer to the above would be that the Tibetan was not in close contact with C.W.L. - despite his own claims.

Let us first take a look at what C.W.L. says in his book: *How Theosophy came to me*, pp. 132-134, and subsequently read what the Tibetan says.

C.W.L. says that Master Kuthumi visited him to convey him a meditation which could pave the way for *Astral Vision*. He succeeded in acquiring this ability after 42 days of hard work. But this was only the beginning of a year of hard work when the Masters on several occasions were so kind as to visit him to give him advice and instructions:

"But it was the Master Djwhal Khul who gave most of the necessary instruction. It may be that He was moved to this act of kindness because of my close association with Him in my last life, when I studied under Him in the Pythagorean school which He established in Athens, and even had the honour of managing it after His death. I know not how to thank Him for the enormous amount of care and trouble which He took in my psychic education. ..."

Moreover, C.W.L. says that the teaching was so intense and deep that a lot of repetition was needed, "before my mentor was satisfied".

In the book: *Discipleship in the New Age I*, p. 16, the Tibetan instructs a group of his disciples in the ability to receive telepathic impressions, from himself among others. In this connection he states the following:

"This is an experiment likewise for me. I have worked hitherto with only three occidental chelas, of whom A.A.B. is one. The other two are totally unknown to any of you."

According to this quotation, the Tibetan has not worked with other westerners. This was said somewhere around 1931 and onward

when the instructions of the book took shape and many years after C.W.L. had commenced his psychic work.

I believe that C.W.L. was mistaken about his contact with the Tibetan and for that matter with the Masters. If not, why would the Tibetan renounce him in so many ways, were C.W.L. a close collaborator that he himself had taught?

Below, we shall go through exactly what caused the many mistakes made by the large group of psychics within and outside the Society. Not to discredit their work; I use it myself, but because we must have some criteria as to what is good and what is bad psychism according to the Tibetan's instructions.

A conclusion on Leadbeater

I will now sum up my conclusions on the above interpretation.

1. Concerning Leadbeater's teachings about initiation he was often wrong, according to the Tibetan, although he was sincere.
2. It seems very likely that he himself was not second initiated, since he was categorized as "the so-called initiate of the Theosophical Society". But also because the Tibetan's and Alice Bailey's *joint* statements raise serious doubts about his status.
3. Most likely, he was one of the principal responsible figures towards the fact that *the Hierarchy withdrew itself from the Society*.
4. The Tibetan strongly suggests that C.W.L. copied parts of the Tibetan's book on *Initiation* so that he was forced to draw attention to this to protect his own work.
5. He was also wrong about his description of the Masters and his own contact with them. Being so, he falls under the quotation: "*This teaching (about the masters) was misinterpreted by the later theosophical leaders and they made certain basic mistakes*". Read more about this in the next passage.
6. The Tibetan did not teach him to develop psychic abilities.
7. C.W.L. is not "basically untrustworthy", seeing that the Tibetan and Alice Bailey refer to his works and especially to his research

of the centres. *His research into the psychological and technical aspects of the human being: aura, centres, thoughtforms and psychic abilities is, in my personal assessment, inestimable.*

The Tibetan on initiation

Let's finish the initiation problematic before moving on to the next large topic about the Masters. It is not inaccurate to call it hysteria, because so many people within the Society felt it was their whole life to *take* initiations and to get close to the Masters, causing them to throw all common sense overboard. This is my understanding when I read the accessible biographies about the Society's history.

But to illustrate this, let us read a short extract from *Masters and the Path*, p. 89, in which C.W.L. presents the young Krishnamurti and his brother to Master Kuthumi as part of their preparations for initiation and discipleship. According to C.W.L., this usually occurs as an astral journey when the Master asks a disciple close to him (in this particular case C.W.L.) to present the candidate to the Master. According to Tillett, Krishnamurti did not remember anything:

" We found the Master Kuthumi seated on the veranda of His house, and as I led the young ones forward to Him, He held out His hands to them. The first boy dropped gracefully on one knee and kissed His hand, and thenceforward remained kneeling, pressing against the Master' s knee. All of them kept their eyes upon His, and their whole souls seemed to be pouring out through their eyes. He smiled on them most beautifully and said:

"I welcome you with peculiar pleasure; you have all worked with me in the past, and I hope you will do so again this time. I want you to be of us before the Lord comes, so I am beginning with you very early. Remember, this that you wish to undertake is the most glorious of all tasks, but it is not an easy one, because you must gain perfect

control over these little bodies; you must forget yourselves entirely and live only to be a blessing to others, and to do the work which is given us to do."

Putting His hand under the chin of the first boy as he knelt, He said with a bright smile : "Can you do that?"

And they all replied that they would try. Then the Master gave some valuable personal advice to each in turn, and asked each one separately: "Will you try to work in the world under My guidance?" And each said: "I will."

Then He drew the first boy in front of Him, and placed both His hands upon his head, the boy once more sinking to his knees. The Master said:

"Then I take you as my pupil on probation, and I hope that you will soon come into closer relationship with me, and therefore I give you my blessing, in order that you may pass it on to others."

As He spoke, the boy's aura in-creased wonderfully in size, and its colours of love and devotion glowed with living fire; and he said: "O Master make me really good; make me fit to serve you." "

It is obvious that this kind of accounts created a great emotional need (hysteria) within all the devotees of the Society to meet the Master and become his students. Of course, C.W.L. had himself placed in a role as the one introducing candidates for initiation.

But in my opinion, this type of description of the relation between Master and student is exactly what the Tibetan rejects. On several occasions, he emphasizes in his works, as we shall see later on, the following:

- That the Master does not communicate with astral travellers.
- That the Master only operates at a higher mental level called the soul level.
- That it is not the Master you should create a devoted contact to, but the master in your heart and your own soul.

Let us see what the Tibetan has to say about the many erroneous descriptions of the initiation process:

"One of the factors (and I believe I have earlier pointed this out) which has warred against a true understanding of initiation has been the puerile and feeble interpretations of it which the various occult groups have promulgated. Often have I wished that H.P.B. (my first and earliest amanuensis) and the many previous teachers of occult truth had given out nothing whatsoever about initiation, the Masters and the occult Hierarchy. Humanity was not ready, and the Hierarchy is not as it has been portrayed by earnest Theosophists and Rosicrucians. The Hierarchy has been pictured as a group of eager men, anxious to establish happy relations with humanity. In this, the Members of the Hierarchy are not primarily interested. The prime objective set before every Master of or in an Ashram is to see the purposes of Sanat Kumara working out successfully through the medium of hierarchical endeavour. Their work lies with the advanced thinkers in the human family who are capable of grasping the Plan and of penetrating to the periphery of hierarchical influence. The Masters seek disciples among the world intelligentsia, but They do not seek for them among those who constitutionally join occult groups and the ranks of the glamoured devotees who seek association with some Master. They seek for them among those who intelligently love their fellowmen and who are free from spiritual ambition and self-seeking. They never look for them among those who love the idea of being the sought and the beloved of the Masters. A man may have no practical knowledge of academic initiatory teaching but—if he loves his fellowmen and is dedicated to their service and can use his mind on their behalf—he is probably nearer to initiation than the devotees of the occult schools."

Discipleship in the new age II, p. 429.

Elsewhere he says:

"There is much talk these days concerning the mysteries of initiation. Every country is full of spurious teachers, teaching the so-called Mysteries, offering spurious initiations (usually at a cost and with a diploma) and misleading the people. Christ Himself taught that just before He came, this state of affairs would be found and that everywhere the false and the spurious would be proclaiming themselves. All this is, however, but indicative of His coming. The counterfeit ever guarantees the true. The talk, the discussions, the silly claim-making, the pseudo-occultism and the futile efforts to "take an initiation" (that undistinguished phrase which ignorant theosophical teachers have coined to express a deep spiritual experience) have been distinctive of the esoteric teaching ever since its modern inception in 1875. Then H.P. Blavatsky brought to the attention of the Western world the fact that great disciples and Masters of the Wisdom were present on the Earth, obedient to the guidance of the Christ. Later she deeply regretted doing this, as some of her papers, issued to her Esoteric Section, proclaimed. Yet what she did was all a part of the great plan and was no mistake. The interpretations and the excited reactions of the theosophists of her time were the mistake—a mistake which they have not yet acknowledged. This stupid reaction was aided and helped by the inquisitive nature of humanity itself, as well as by its aspiration which was undoubtedly aroused thereby. Men also, full of cupidity and commercial greed, exploited the theme and are still doing so." *The Reappearance of the Christ*, p. 125.

The Tibetan ends the quotation by saying that despite of mistakes, something positive has come out of the situation, namely that humanity has been enlightened on the possibility of becoming part of a higher consciousness belonging to the Masters. Somewhere else in his works he points out some other misunderstandings which were put forward by the theosophical leaders at the time:

"The real meaning underlying the phrase "door of initiation" is that of obstruction, of something which bars the way, of that which must be opened, or of that which hides or stands between the aspirant and his objective. This is a much more exact significance and one much more useful for the aspirant to grasp. The picture of a man moving along the Path of Evolution until suddenly one day he stands before an open door through which he may joyously pass has no faintest resemblance to the truth; the idea that a man of a nice disposition and possessing certain character developments such as those portrayed in such books (by Annie Besant) as *The Open Court* and *the Path of Discipleship*, which condition the theosophical aspirants, is exceedingly misleading. These books are very useful and should be carefully studied by the man upon the Path of Probation, but are not so useful to the disciple, for they lead him to put the emphasis in the wrong direction and to focus upon that which should already have been developed." *The Rays and the Initiations*, pp. 347-48.

Conclusion on initiation

It is impossible to describe the initiation process in detail, because there is so much extensive information with which I cannot go into detail here. In his many books, and especially in the two books entitled *Initiation - Human and Solar* and *The Rays and the Initiations*, the Tibetan has offered a deep insight in the many aspects of the initiation process. But if I am to say a few words about initiation to sum up what is described in the Tibetan's books, I can say as much:

1. Initiation is a series of expanding insights into the unity of all, leading the human soul into the Kingdom of God, also called the Hierarchy.
2. Initiation is a process whereby an *already achieved* level of consciousness is stabilized through a ceremony in the world of souls.

3. Initiation today is a group affair, and no individuals pass through the initiation gate alone or even get close to initiation before they have learned to *think* as a group and set themselves aside in the service of a higher cause.

Earlier, before H.P.B.'s time, the Hierarchy chose to stress individual initiation, because man was so selfish in his dispositions that the prospect of reward was the only thing which could motivate the disciple. The "Reward" was the fabulous ceremony, the evolutionary status, the presence of the Master himself, etc. The old procedure, which the theosophical literature embraces, has now been abandoned. We can conclude that:

1. It is not enough to be a devoted, nice person who loves the Master with all his heart and seeks his/her presence on a daily basis. The devoted, sensitive and impractical mystic belongs to the past, at least if you seek initiation.
2. You do not *take* an initiation, you *are* an initiate as a consequence of your clear and well-documented commitment to society, which at some point is confirmed from the highest level.
3. We have to be very careful not to repeat the same misjudgements as to who has passed initiation and is initiated.
4. The Masters work with "advanced thinkers".
5. They seek disciples among "the world intelligentsia" and not among the many devoted people in the occult groups, seeking contact with the Master for their own sake.
6. The Masters do not contact souls on astral level but only operate at the soul's own level, which is why it is advised to work on creating contact with the soul. This is described in detail below.

Unreal portrayals of the Masters

We shall now examine what it is that makes the Tibetan proclaim the following: "The Masters, as portrayed in the *Theosophical Society* faintly resemble the reality ...".

In 1907, colonel Olcott, who had been the President since the founding of the Society, died. But before his death he conveyed a message from Master Morya and Master Kuthumi, who told him who was to replace him as President. The whole episode has been depicted in Nethercot's biography in the chapter *A Mahatma chooses a P.T.S.* (President) and bases itself on different theosophical sources. The following is a brief summary of the course of events:

On January 7th, the ailing Olcott wrote or dictated (there is no certainty as to which method he applied) a short declaration concerning his approaching death and the necessity of writing down "certain guiding words" given to him by the Masters. In this he explained how he as on earlier occasions trusted that "those who were behind the movement" would give him their advice as to who should succeed him as President.

He declared that in the presence of witnesses, the Masters Kuthumi and Morya appeared before those present at his bedside and were visible to their physical eyes and audible to their physical ears. They told him to appoint Annie Besant as his successor, and that regardless of who he appointed, there would always be some dissatisfaction. They regarded Annie Besant as the best suited for the task. He therefore appointed Annie Besant as his successor and was happy that the Master's choice confirmed his own opinion. He also informed the members that the Masters would overshadow Annie Besant as they had done him.

His announcement immediately resulted in a violent resistance and struggle for power in which serious doubts were raised about his experience. He went against the protests in a long, enlightning declaration called "A conversation with the Mahatmas" in which he describes a series of other conversations he had had with the Masters when they confirmed that Annie Besant and C.W.L. had actually been working under the guidance of the Masters in spite of the different scandals in which they were involved at that time. He later confirmed that Annie Besant had approved his publication of the conversations with the Masters.

Annie Besant herself takes up the matter right after Olcott's death on 6th February when she claims that her own Master Morya had ordered her to: "... take up this burden and carry it" at the same time as Olcott had received his information; even the long gone H.P. Blavatsky had come to her at this occasion.

Annie Besant's explanations did not soothe the tempers, and an intense struggle for power followed, because according to the rules, the President could not appoint his successor, only nominate him or her. However, to make a long story short, we can establish that Annie Besant won her nomination by an overwhelming majority. At that time, C.W.L. did not participate in the delivering of messages from the Masters because he had temporarily fallen into disgrace within the Society.

The following story was one of many examples of the Masters' direct intervention into the history of the Society, commanding different decisions to be carried out. I have included the above story, because according to the theosophical pioneers, it may well be the most important example of how the Masters controlled the events from behind the scenes.

According to the Tibetan, however, there is no truth in these allegations, which will be explained below.

The Tibetan dismisses the Master's intervention

In the last part of Alice Bailey's autobiography, there are several passages, in which the Tibetan speaks about his books, and in that connection he seriously criticises the Theosophical Society and their descriptions of the Masters:

"The Theosophical Society had taught the fact of the Masters, though H.P.B. (in her communications to the Esoteric Section) stated that she bitterly regretted so doing. This teaching was misinterpreted by the later theosophical leaders and they made certain basic mistakes. The Masters Whom they portrayed were characterised by an impossible infallibility because the Masters are Themselves evolving. The teaching given endorsed an engrossing interest in self-

development and an intense focussing on personal unfoldment and liberation. The people who were indicated as initiates and senior disciples were entirely mediocre people with no influence outside the Theosophical Society itself. Complete devotion to the Masters was also emphasised—devotion to Their personalities, and these Masters were also shown as interfering with the organisation life of the various occult groups which claimed to be working under Their direction. They were made responsible for the mistakes of the leaders of the groups who took refuge under such statements as: The Master has instructed me to say, etc., the Master wants the following work to be done, or the Master wants the membership to do thus and so. Those who obeyed were regarded as good members; those who refused to be interested and obedient were looked upon as renegades. The freedom of the individual was constantly infringed and the weaknesses and ambitions of the leaders were alibied. Knowing all this well, A.A.B. refused to be a party to any such constantly recurring activity, for such is the history of practically all the known occult groups which attract the attention of the public. Even had I wanted to work in such a way (which no one affiliated with the Hierarchy ever does), I would have found no collaboration from her. *The Unfinished Autobiography*, p. 246.

The Tibetan continues his criticism later on in the same book:

"Years ago, I definitely told A.A.B. (as did her own Master) that her major duty as a disciple was to familiarise the public with the true nature of the Masters of the Wisdom and offset the erroneous impression which the public had received. This she has done to a certain degree but not to the full extent that was intended. She has shrunk from the task, owing to the disrepute into which the whole subject had fallen because of the false presentations given out by the various teachers and occult groups, plus the ridiculous claims put out by the ignorant about us. H.P.B., her predecessor, stated in certain

instructions sent out to the Esoteric Section of the Theosophical Society that she bitterly regretted ever mentioning the Masters, Their names and functions. A.A.B. has been of the same opinion. The Masters, as portrayed in the Theosophical Society faintly resemble the reality and much good has been done by this testimony to Their existence, and much harm by the foolish detail at times imparted. But They are not as pictured; They do not issue orders to Their followers (or rather devotees) to do thus and so, to form this or that organisation nor do They indicate some persons as of supreme importance as being in incarnation, knowing full well that disciples and initiates and Masters are known by their works and deeds and not by their words and have to prove their status by the work accomplished.

The Masters work through Their disciples in many organisations but They do *not* exact, through these disciples, the implicit obedience of organisation members, nor do They exclude from the teaching those who disagree with the organisational policies or the interpretations of the leaders. They are not separative and antagonistic to the groups working under various disciples or other Masters, and any organisation in which the Masters are interested would be inclusive and not exclusive. They do not fight over personalities, endorsing this one or rejecting that one simply because the policies of an organisational leader are, or are not, upheld. They are not the spectacular and illbred people portrayed by the mediocre leaders of many groups, nor do They choose, for Their pledged disciples and prominent workers, men and [Page 256] women who even from a worldly point of view are of a pronounced inferiority or who deal in claim-making and in the art of attracting attention to themselves. To be a probationary disciple, one can be a devotee and then the emphasis can be laid on purification and the acquiring of an intelligent understanding of brotherhood and human need. To be an accepted disciple, working directly under the Masters and active in

world work with a growing influence, requires a mental polarisation, a heart development and a sense of real values.

The Masters brought before the general public by such movements as the I AM movement are a travesty of the reality. The Masters portrayed in the many theosophical movements (since the time of H.P.B.) are not distinguished by intelligence and show little judgment in the choice of those whom the organisations claim are initiates or important members of the Hierarchy."

The Unfinished Autobiography, pp. 255-256.

Conclusion on the Masters

Let us summarize the Tibetan's declarations so that we obtain directions which can guide us in our evaluation of channelled messages and literature.

1. "The teaching (about the Masters) was misinterpreted by the later theosophical leaders and they made certain basic mistakes."
2. "The Masters, as portrayed in the Theosophical Society, faintly resemble reality."
3. "The people who were indicated as initiates and senior disciples were mediocre people with no influence outside of the Theosophical Society."
4. "The Masters were also shown as interfering with the organisation life of the various occult groups which claimed to be working under Their direction." However, they never interfere in the organisational life.
5. "They do not fight over personalities, endorsing this one or rejecting that one."
6. They do not issue orders to their followers (or rather devotees) to do thus and so, to form this or that organisation.
7. "They do not indicate some persons as of supreme importance"
8. "They do not demand blind obedience."
9. "They do not exclude from the teaching those who disagree with the organisational policies or the interpretations of the leaders."

10. "The Masters Whom they portrayed were characterised by an impossible infallibility" which they are not.
11. "Complete devotion to the Masters was also emphasised", something which they do not want.
12. "The teaching given endorsed an engrossing interest in self-development and an intense focussing on personal unfoldment and liberation."
13. " Leaders cannot cover up their own decisions or mistakes with statements as "The Master has instructed me to say, etc."
14. "They never violate the freedom of the individual." "The freedom of the individual was constantly infringed".

In the light of the above it is safe to say that, according to the Tibetan, no trust can be put in the image of the Masters as described by the Theosophical Society. It is also easy to conclude that it was not the Masters intervening in the struggle for the presidential post in the Society and at several other occasions.

We can conclude that if we meet this kind of allegations in other connections in the future, we can calmly disregard them.

But why did it go so wrong? What kind of a delusion was and is it which distorts the perception of reality?

Illusion of guidance

In a passage on the illusion of guidance in different groups, the Tibetan states as follows:

"Again, schools of esotericists, theosophists and rosicrucians (particularly in their inner schools) have also their own forms of this illusion of guidance. It is of a different nature to the two dealt with above, but the results are nevertheless of much the same quality and reduce the student to a condition of being guided, often of being directed, by illusionary voices. Frequently the heads of the organisation claim to be in direct communication with a Master or the entire Hierarchy of Masters, from whom orders come. These

orders are passed on to the rank and file of the membership of the organisation and prompt unquestioning obedience is expected from them. Under the system of training, imparted under the name of esoteric development, the goal of a similar relationship to the Master or the Hierarchy is held out as an inducement to work or to meditation practice, and some day the aspirant is led to believe that he will hear his Master's voice, giving him guidance, telling him what to do and outlining to him his participation in various roles. Much of the psychological difficulties found in esoteric groups can be traced to this attitude and to the holding out to the neophyte of this glamorous hope. In view of this, I cannot too strongly re-iterate the following facts:

1. That the goal of all teaching given in the real esoteric schools is to put man consciously in touch with his own soul and not with the Master.
2. That the Master and the Hierarchy of Masters work only on the plane of the soul, as souls with souls.
3. That conscious response to hierarchical impression and to the hierarchical plan is dependent upon the sensitive reaction which can be developed and made permanent between a man's own soul and his brain, *via his mind*.
4. That the following points should be borne in mind:
 - a. When a man is consciously aware of himself as a soul, he can then be in touch with other souls.
 - b. When he is consciously a disciple, he is then in touch with, and can collaborate intelligently with, other disciples.
 - c. When he is an initiate, other initiates become facts in his life and consciousness.

d. When he is a Master, the freedom of the Kingdom of Heaven is his, and he works consciously as one of the senior members of the Hierarchy.

But—and this is of prime importance—all these differentiations relate to grades of work and not to grades of persons; they indicate soul expansions but not graded contacts with personalities. According to the realised soul development upon the physical plane will be the response to the world of souls of which the occult Hierarchy is the heart and mind.

The guidance to which the adherents of many esoteric schools so often respond is *not* that of the Hierarchy but that of the astral reflection of the Hierarchy; they respond therefore to an illusory, distorted, man-made presentation of a great spiritual fact. They could, if they so chose, respond to the reality." *Esoteric Psychology II*, pp. 484-485.

In the passage above, the Tibetan concludes on three essential points which I find it worth calling attention to emphasizing the following:

- *The new teaching* which the Tibetan is an exponent of focus on achieving soul contact. Through this you can get in contact with other souls.
- The contact to the Masters is automatically achieved when the conscious soul contact has been achieved.
- The guidance, which so many occult groups are responding to, is the astral reflection of the Hierarchy.

In the book *Telepathy and the Etheric Vehicle*, pp. 76-77, the Tibetan describes the criteria for all higher kinds of guidance:

"The criterion here is that nothing (literally nothing) will concern the recipient, either spiritually or mentally or in any other way connected with his personality, nor will they contain the platitudes of the religious background of the recipient."

C.W.L. broke this rule many times, which appears from the many examples of meetings with the Masters in his books. It is probably a contact with the astral duplicate of the Master which the Tibetan describes in *The Externalisation of the Hierarchy*, pp. 11-12:

"Above all, let the psychics in the world today grasp the necessity of controlling and of not being controlled; let them realise that all that they do can be done by any trained disciple of the Ageless Wisdom should the occasion warrant it, and circumstances justify such an expenditure of force. Psychics are easily deceived. For example, it is of course obvious that on the astral plane there is a thoughtform of myself, your Tibetan brother. All who have received the disciples' degree monthly instructions, all who read the books which I have sent out into the world with the aid of A.A.B., also all who are working in my personal group of disciples have naturally and automatically aided in the construction of this astral thoughtform. It is not me, nor is it linked to me, nor do I use it. I have definitely disassociated myself from it and do not employ it as a means of contacting those I teach, for I work from choice entirely on mental levels thereby undoubtedly limiting my range of contacts but increasing the effectiveness of my work. This astral thoughtform is a distortion of me and my work, needless to say, and resembles an animated and galvanised shell.

Because there is in this form much emotional substance and also a certain amount of mental substance, it can make a wide appeal and its validity is such that like all shells, for instance, which are contacted in the seance room, it masquerades as myself and where the intuition is unawakened the illusion is complete and real. Devotees can therefore tune in with great facility on this illusory form and be

completely deceived. Its vibration is of a relatively high order. Its mental effect is like a beautiful parody of myself and serves to place the deluded devotees in touch with the scroll of the astral light, which is the reflection of the akashic records. These latter are the eternal scroll whereon the plan for our world is inscribed and from which those of us who teach gather our data and much of our information. This, the astral light distorts and steps down. Because this is a distorted image and functions in the three worlds of form and has no source of validity higher than those of form, it has in it the seeds of separateness and of disaster. Forms of flattery are sent out from it, ideas of separateness, those thoughts which feed ambition and which foster love of power, and those germs of desire and personal longing (which divide groups) emerge from contact with it. The results to those who are deceived thereby are sad."

Guidance through ideas

One of the very essential methods applied by the Masters today, when they want to collaborate with a soul, is to give the person concerned an idea which the Master wants executed because it is a part of the immediate plan.

Most often, this person will not perceive the idea as an inspiration from a higher source, but just as an attractive vision that he or she must, by all means, realize. The Master supervises the disciple's reaction to the idea and the direction of the work.

If the work is progressing in the right direction, the Master continues to give energy to the project, but if the disciple chooses wrong methods or bad collaborators, the Master will withdraw his attention, and the project will sooner or later capsize.

The Tibetan describes this method in detail below:

"A.A.B. in her 25 years work for me in the occult field has taken no advantage of the fact that I am one of the many Masters, recognised today by thousands of people. She has not sheltered herself behind me or her own Master and made us responsible for what she has

done nor has her work been started or carried forward on the basis of "The Master ordered this." She knows that the work of the Master is to put a disciple in touch with the plan and that the disciple then goes out and, on his own initiative and with the measure of wisdom and love which is his, endeavours intelligently to shoulder his share in materialising the Plan. He makes mistakes but he does not go to the Master about them but pays the price and learns his lesson. He achieves success but he does not go to the Master for praise, knowing he will not get it. He struggles with ill health, with the jealousies and antagonisms of those who are working less successfully or who fear competition, but he does not go to the Master for strength to stand steady. He tries to walk in the light of his own soul and to stand in the strength of his own spiritual Being and thus himself learns to be a Master by mastering." *The Unfinished Autobiography*, pp. 224-225.

The Masters do not praise their disciples.

The Psychics in the Society were astral polarised

The impression that Leadbeater and other leading psychics in the Society were astral polarised is cemented when you read their descriptions of especially the Masters. Leadbeater overtly says that he uses his astral vision and astral journeys when visiting the Masters. In other places, however, he gives the clear impression of being able to see what is going on at the highest levels of consciousness.

But the astral polarisation is confirmed by the Tibetan leaving no doubt in ones mind. In a quotation about the theosophists' perception of reincarnation, which we shall talk about later on, the Tibetan states as follows:

"The occultists of the world, through the theosophical societies and other occult bodies, so-called, have greatly damaged the presentation of the truth anent reincarnation through the

unnecessary, unimportant, inaccurate and purely speculative details which they give out as truths anent the processes of death and the circumstances of man after death. These details are largely dependent upon the clairvoyant vision of astral psychics of prominence in the Theosophical Society. Yet in the Scriptures of the world these details are not given, and H.P.B. in *The Secret Doctrine* gave none. An instance of this inaccurate and foolish attempt to throw light upon the theory of rebirth can be seen in the time limits imposed upon departed human souls between incarnations on the physical plane and the return to physical rebirth—so many years of absence are proclaimed, dependent upon the age of the departed soul and its place upon the ladder of evolution. If, we are told, the soul is very advanced, absence from the physical plane is prolonged, whereas the reverse is the case. Advanced souls and those whose intellectual capacity is rapidly developing come back with great rapidity, owing to their sensitive response to the pull of obligations, interests and responsibilities already established upon the physical plane. People are apt to forget that time is the sequence of events and of states of consciousness as registered by the physical brain. Where no physical brain exists, what humanity understands by time is nonexistent. The removal of the barriers of the form, stage by stage, brings an increasing realisation of the Eternal Now. In the case of those who have passed through the door of death and who still continue to think in terms of time, it is due to glamour and to the persistence of a powerful thoughtform. It indicates polarisation upon the astral plane; this is the plane upon which leading Theosophical writers and psychics have worked, and upon which they have based their writings. They are quite sincere in what they say, but omit to recognise the illusory nature of all findings based on astral clairvoyance."

Esoteric Healing, pp. 403-404.

Here the Tibetan speaks about "astral psychics of prominence in the Theosophical Society" and "... It indicates polarisation upon the astral plane; this is the plane upon which leading theosophical writers and psychics have worked, and upon which they have based their writings."

In my opinion, this is a *general* statement which as far as I understand covers all the *prominent* and *leading* psychics in the Society.

Conclusion on guidance

On the basis of the presentation above, we can conclude as follows :

1. Trustworthy guidance from the Masters always takes place on soul level and not through astral journeys as C.W.L. describes on several occasions in his books.
2. You should never submit yourself to orders from the Masters, the free will is sacrosanct.
3. The new teaching focuses on the personal achievement of soul contact. The goal is not to get in personal contact with the Master, which automatically happens when you start working on important projects of your own initiative, projects which the Masters would like to support.
4. The illusion on guidance is due to the very convincing astral reflection of the Hierarchy and the Masters.
5. If there is a personal content in the messages which praises or in other ways draws attention to the medium, we do not speak about guidance from the Masters. Remember that he who receives a message from a Master must be an "advanced thinker" and a part of "the world intelligentsia", which is expressed through a deep involvement in society.
6. For a long period, the Master will only contact the disciple by giving him a good idea to be put to life.
7. The Master expects you to be able to deal with your own personal problems by your own power or (my addition) with the help from your surroundings. Thereby, you will become a Master yourself one day.

8. The leading psychics in the Theosophical Society were astral polarised, that is why we should be extra careful, but not dismissive when using their research.

Reincarnation and the past lives of theosophists

We have now come to the psychical researchers' discussion of reincarnation and, according to the Tibetan, the mistakes they committed in that respect.

Especially C.W.L. has contributed to this research through a series of books that he has published on the subject. In 1894, he started his research into the past lives of theosophists based on reading and examining the Akashic records. However, these records are extremely difficult to read.

C.W.L. described the past lives of around 300 theosophists and published them in his various books on the subject. His principal work was: *Man: Whence, How and Whither*. These were some of the descriptions of former but also of coming lives that Alice Bailey took sharp issue with in her extensive introduction about the subject. His closest friends were provided with the most distinguished past lives while a lot of his opponents were given very straining incarnations. According to Tillett, the descriptions gave rise to a wave of snobbery and envy within the Society. The Tibetan has commented the many investigations of theosophists' lives several times in his works:

"The entire subject of rebirth is but little understood at present. Its modern presentation and the emphasis which has been laid so strongly on small and unimportant details have distorted and diverted the wide sweep of the subject and ignored the true import of the process; the broad general lines of the incarnation process have been largely overlooked. In the debate as to the length of time a man is out of incarnation and in the consideration of foolish items of

unproved and unprovable information, and in the puerile reconstruction of the past lives of theosophically inclined people (none of them based on any truth), the real truth and the real beauty of the theme have been lost to sight." *Esoteric Astrology*, pp. 316-317.

It is a harsh and maybe surprising judgement on the many years of work: "None of them based on any truth", the Tibetan says. He says the following about reincarnation:

"The doctrine or theory of reincarnation strikes the orthodox Christian with horror; yet if one asks him the question which the disciples asked Christ about the blind man, "Master, did this man sin or his fathers that he was born blind?" (John IX.2), they refuse the implications; or they express amusement or dismay as the case may be. The presentation to the world of the 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. The best that can be said is that they have familiarised the general public with the theory; had it, however, been more intelligently presented, it might have been more generally accepted in the West.
...

The teaching (hitherto given out on reincarnation) [Page 118] 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." *The Reappearance of Christ*, pp. 116-118.

Conclusion

If the above words evoke a response in us, we should use our scepticism when clairvoyants and therapists offer to read our past lives. If the persons connected to the clairvoyant elite could be so terribly wrong, why shouldn't we?

My opinion is not one of total rejection of images of past lives, especially not if they make sense and give insight into present ways

of presenting problems. But all the fantastic assumptions about having been important persons in the past would have to be related to what you accomplish today and to the fact that there are probably thousands of people all over the world claiming to be that same person. Reincarnation experiences can quickly become a way of strengthening your own insecure ego or be used to blow up an already arrogant self image. Or worse even: draw away the person's consciousness from the possibilities in this life here and now.

A new teaching

We will now end this study of *applied psychism* by taking a closer look into what kind of new teaching the Tibetan speaks about. Once again, it is important to stress that the above presentation should *not* be viewed as the truth, unless the quotations and the conclusions are confirmed by your intuition and common sense. I will stress this point with words from the Tibetan:

"The fundamental doctrines of the Ageless Wisdom, recognised all over the world and as expounded in my books, constitute the foundational teaching of the Arcane School. This is so, not because they are my books but because they are part of the continuity of the Ageless Wisdom and constitute the latest emanation of the Ageless Wisdom issued by the Hierarchy. They must not be permitted to become a Bible of a sect, as has been the case with *The Secret Doctrine* and the Theosophical Society. This incidentally has been a profound disappointment to the Hierarchy. A.A.B. must not be turned into an occult authority. Those connected with the Great White Lodge favour no Bibles or authorities—only the freedom of the human soul. The teaching matters, not the source or the form ..."

Discipleship in the New Age II, pp. 87-88.

It is a straightforward comment from the Tibetan who describes the Theosophical Society as a sect, which turned *The Secret Doctrine* into a bible. But the warning may be appropriate, if it is meant to

stress the need for free groups which do not lock their members in new dogmatics.

The need for a new teaching

The many quotations above made by the Tibetan, who is critical of a major part of the theosophical production, were probably the reason for the new teaching through Alice Bailey in and after 1919. It was to replace the old methods having brought so much delusion. The Tibetan says as follows:

"Occult bodies and esoteric groups are, at this time, the most glamourised of any of the world groups; the work of any disciple in such groups is bound, in the early stages, to be destructive. The present occult groups which came into existence prior to 1919 will eventually all disappear; the members who are true and sound, broad-minded and sane, and rightly oriented and dedicated, will find their way into esoteric bodies which are free from dogmatism and doctrines and which are recipients of hierarchical life".

The Externalisation of the Hierarchy, p. 571.

Here it is said very clearly that the groups which arose before 1919 will disappear (if they don't change), and it is a natural consequence of the fact that the Hierarchy has withdrawn its energy from the Society and probably also from all the other groups working with the old methods. In one of his last books, he summarises what he means by the new teaching:

"I would have you remember that the teaching which I have given out has been intermediate in nature, just as that given by H.P.B., under my instruction, was preparatory. The teaching planned by the Hierarchy to precede and condition the New Age, the Aquarian Age, falls into three categories:

1. Preparatory, given 1875-1890 ... written down by H.P.B.

2. Intermediate, given 1919-1949 ... written down by A.A.B.

3. Revelatory, emerging after 1975 ... to be given on a worldwide scale via the radio.

In the next century and early in the century an initiate will appear and will carry on this teaching."

The Rays and the Initiations, p. 255.

This quotation comes immediately after his comment on C.W.L.'s book and his pointing out the necessity of protecting his own books. The quotation was brought above. It says that the two oeuvres, as viewed by the Tibetan, are "safe" interpretations of the new teaching, but not the only ones, of course. I see it in such a way that the *guidelines* are given in these books, but that other inspiring oeuvres can easily develop and add new aspects as long as they stay within the new methods. An oeuvre, which I myself consider to be of the same high standards as Alice Bailey's, is Lucille Cedercrans' books.

Let us mention once again which new methods the Tibetan is thinking of. I have only chosen the ones relating to our subject:

"The Teaching on the New Discipleship. This has been revolutionary where the older schools of occultism are concerned. The teaching includes:

- a. A presentation of the new attitude of the Masters to Their disciples, due to the rapid unfoldment of the mind principle and the growth of the principle of "free will." This changed technique negates the old attitudes, such as that portrayed in the Theosophical literature, and it was a recognition of the difficulties of correcting the wrong impression given which prompted H.P.B. in one of her communications to the Esoteric Section of her day, to regret ever

having mentioned Their names. That earlier presentation was useful but has now served its purpose. Unless the schools based on the old methods change their techniques and their approach to truth, they will disappear.

- b. Information as to the constitution of the Hierarchy and of the various Ashrams of which it is composed. I have presented the Hierarchy as the Ashram of Sanat Kumara in its sevenfold form, thus linking will and love.
- c. A presentation of the newer type of meditations, with its emphasis upon visualisation and the use of the creative imagination; I have presented a system of meditation which has eliminated the attention paid hitherto to personal problems and the intense earlier focus on the relation of the disciple and the Master. The keynote of group fusion and of service underlies the newer form of meditation, and not this powerful emphasis upon the personal relation of the disciple to the Master and the achievement of the individual aspirant. This was degenerating into a form of spiritual selfishness and separateness. ..."

The Rays and the Initiations, pp. 251-252.

Conclusions on the new teaching

Let us make the final conclusions on the last article.

1. A new teaching has come from the Hierarchy which the oeuvres of H.B. Blavatsky and Alice Bailey are exponents of. They are in my opinion *guidelines* for the new methods and when other oeuvres live up to these guidelines, it is possible that the source is good.
2. A teaching to prevent dogmatics, violation of the freedom of speech and the free choice of the soul.
3. No authors, Alice Bailey included, should be made spiritual authorities. It is the emphasis of the words alone which should be guiding. The authority of this whole article is a matter of every single reader's own evaluation and not of the source references.

4. The old schools from before 1919 will disappear, unless they "change their techniques" and "approach to truth". The healthy members will look for new schools without doctrines and dogmatics.
5. H.P. Blavatsky initiated the new teaching with her oeuvre, but "The teaching (about the masters) was misinterpreted by the later theosophical leaders and they made certain basic mistakes" which seemingly referred to the old methods that they had otherwise tried to avoid since the time of H.P.B.

In all the above conclusions we can, if using the Tibetan's quotations as a starting point, find guidelines for how to relate to the psychic phenomena that we are witnessing in our time.

Footnote from page 218

1.) Read fx Leadbeater's article about *The Aura* which has been reprinted in the E.S.T. publication: "*Some fundamental Teachings* by C.W. Leadbeater, O.H.", Adyar, Madras, India 1937, published by O.H. C. Jinarajadasa. Source: <http://www.theosophy.com/theos-talk/200107/tt00344.html>