

* A tree says: “A kernel is hidden in me, a spark, a thought, I am life from eternal life. The attempt and the risk that the eternal mother took with me is unique, unique the form and veins of my skin, unique the smallest play of leaves in my branches and the smallest scar on my bark. I was made to form and reveal the eternal in my smallest special detail.”

* A tree says: “My strength is trust. I know nothing about my fathers, I know nothing about the thousand children that every year spring out of me. I live out the secret of my seed to the very end, and I care for nothing else. I trust that God [1] is in me. I trust that my labor is holy. Out of this trust I live.”

* When we are stricken and cannot bear our lives any longer, then a tree has something to say to us: “Be still! Be still! Look at me! Life is not easy, life is not difficult. Those are childish thoughts. Let God [the Law of Equilibrium] speak within you, and your thoughts will grow silent. You are anxious because your path leads away from mother and home. But every step and every day lead you back again to the mother. Home is neither here nor there. Home is within you, or home is nowhere at all.”

* Trees have long thoughts, long-breathing and restful, just as they have longer lives than ours. They are wiser than we are, as long as we do not listen to them. But when we have learned how to listen to trees, then the brevity and the quickness and the childlike hastiness of our thoughts achieve an incomparable joy. Whoever has learned how to listen to trees no longer wants to be a tree. He wants to be nothing except what he is. That is home. That is happiness.

(Hermann Hesse)

NOTE:

[1] God - the Universal Law of Justice and Equilibrium. (CCA)

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The above text consists of selected fragments from pages 57-59 in the book “Wandering”, by Hermann Hesse, translation by James Wright, published in New York by Farrar, Straus & Giroux, seventh printing, 1979, 109 pages. German-Swiss writer Hermann Hesse was born on July 2, 1877, and lived up to August 9, 1962. (CCA)

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“**We are content to live as we do** - unknown and undisturbed by a civilization which rests so exclusively upon intellect. Nor do we feel in any way concerned about the revival of our ancient arts and high civilization, for these are as sure to come back in their time, and in a higher form as the Plesiosaurus and the Megatherium in theirs. We have the weakness to believe in ever recurrent cycles and hope to *quicken* the resurrection of what is past and gone. We *could not* impede it even if we would. The ‘new civilization’ will be but the child of the old one, and we have but to leave the eternal law to take its own course to have our dead ones come out of their graves; yet, we are certainly anxious to hasten the welcome event.” (From [The Mahatma Letters](#), pp. 214-215)

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A Master of the Wisdom, on Climate and Climate Change



A 2021 Editorial Note:

In the letter XXIII-A of “[The Mahatma Letters](#)”, Mr. Alfred P. Sinnett asks the Master a series of 29 questions. His eighth question deals with climatic conditions.

We reproduce below the eighth question made by Sinnett and the answer from the Eastern Master of the Wisdom, which is part of Letter XXIII-B. ¹

This article does not mean that the present excess of Carbon Dioxide (CO₂) in the planet’s atmosphere - due to the excess of consumerist greed and the unsustainable idea of economic development - plays a secondary role in the present climate change. The current CO₂ excess relates to a widespread destruction of trees; and trees are central to the climatological equation, as the Master mentions in this letter. The CO₂ factor certainly plays a decisive role in the fate of civilizations. By discussing the meteoric factor, the letter but adds to the complexity of the planetary equation that needs to be investigated by students of esoteric philosophy. The letter also makes it clear that humans and Occultists can positively affect climatic conditions up to a certain extent, by subtle means, and sometimes in significant ways.

¹ See question 8 on Letter XXIII-A, [The Mahatma Letters](#), page 146. The answer is at the Letter XXIII-B, pages 160-162. (CCA)

In order to make a contemplative reading easier, we divide longer paragraphs into smaller ones.

(CCA)

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A Master of the Wisdom, on Climate and Climate Change

Question by Mr. A.P.S.

“Have magnetic conditions anything to do with the precipitation of rain, or is that due entirely to atmospheric currents at different temperatures encountering other currents of different humidities, the whole set of motions being established by pressures, expansions, etc., due in the first instance to solar energy? If magnetic conditions are engaged, how do they operate and how could they be tested?”

Answer by the Master

Most assuredly they have. Rain can be brought on in a small area of space - artificially and without any claim to miracle or superhuman powers, though its secret is no property of mine that I should divulge it. I am now trying to obtain permission to do so.

We know of no phenomenon in nature entirely unconnected with either magnetism or electricity - since, where there are motion, heat, friction, light, there magnetism and its *alter ego* (according to *our* humble opinion) - electricity will always appear, as either cause or effect - or rather both if we but fathom the manifestation to its origin.

All the phenomena of earth currents, terrestrial magnetism and atmospheric electricity, are due to the fact that the earth is an electrified conductor, whose potential is ever changing owing to its rotation and its annual orbital motion, the successive cooling and heating of the air, the formation of clouds and rain, storms and winds, etc.

This you may perhaps, find in some text book. But then Science would be unwilling to admit that all these changes are due to *akashic* magnetism incessantly generating electric currents which tend to restore the disturbed equilibrium. By directing the most powerful of electric batteries, - human frame electrified by a certain process, you can *stop* rain on some given point by making “a hole in the rain cloud”, as the occultists term it.

By using other strongly magnetized implements within, so to say, an insulated area - rain can be produced artificially. I regret my inability to explain to you the process more clearly. You know the effects produced by trees and plants on rain clouds; and how their strong magnetic nature attracts and even feeds those clouds over the tops of the trees.

Science explains it otherwise, maybe. Well, I cannot help it, for such is our knowledge and the fruits of millenniums of observations and experience. Were the present to fall into the hands of Hume, he would be sure to remark that I am vindicating the charge publicly brought by him against us:

“Whenever unable to answer your arguments (?) they (we) calmly reply that their (our) rules do not admit of this or that”.

- Charge notwithstanding, I am compelled to answer that since the secret is not mine I cannot make of it a marketable commodity. Let some physicists calculate the amount of heat required to vaporize a certain quantity of water. Then, let them compute the quantity of rain needed to cover an area - say, of one square mile to a depth of *one* inch. For this amount of vaporization they will require, of course, an amount of heat that would be equal to at least five million tons of coal. Now the amount of energy of heat that would be equal to at least five million tons of coal. Now the amount of energy of which this consumption of heat would be the equivalent corresponds (as any mathematician could tell you) - to that which would be required to raise a weight of upwards of ten million tons, one mile high. How can *one man* generate such amount of heat and energy? Preposterous, absurd! - we are all lunatics, and you who listen to us will be placed in the same category if you ever venture to repeat this proposition.

Yet I say, that *one man alone can do it*, and very easily if he is but acquainted with a certain “*physico-spiritual*” lever in himself, far more powerful than that of Archimedes.

Even simple muscular contraction is always accompanied with electric and magnetic phenomena, and there is the strongest connection between the magnetism of the earth, the changes of weather and *man*, who is the best barometer living, if he but knew to decipher it properly; again, the state of the sky can always be ascertained by the variations shown by magnetic instruments.

It is now several years that I had an opportunity of reading the deductions of science upon this subject; therefore, unless I go to the trouble of catching up what I may have remained ignorant of, I do not know the latest conclusions of Science. But with us, it is an established fact that it is the earth’s magnetism that produces wind, storms, and rain. What science seems to know of it, is but secondary symptoms always induced by that magnetism and she may very soon find out her present errors. Earth’s magnetic attraction of meteoric dust, and the direct influence of the latter upon the sudden changes of temperature especially in the matter of heat and cold, is not a settled question to the present day, I believe.²

It was doubted whether the fact of our earth passing through a region of space in which there are more or less of meteoric masses has any bearing upon the height of our atmosphere being increased or decreased, or even upon the state of weather. But we think we could easily prove it; and since they accept the fact that the relative distribution and proportion of land and water on our globe *may be due* to the great accumulation upon it of meteoric dust; snow - especially in our northern regions - being full of meteoric iron and magnetic particles; and deposits of the latter being found even at the bottom of seas and oceans, I wonder how Science has not hitherto understood that every atmospheric change and disturbance was due to the combined magnetism of the two great masses between which our atmosphere is compressed!

² **Note by the editors of the Mahatma Letters:** Dr. Phipson in 1867 and Cowper Ranyard in 1879 both urged the theory but it was rejected then.

I call this meteoric dust a “mass” for it is really one. High above our earth’s surface the air is impregnated and space *filled* with magnetic, or meteoric dust, which does not even belong to our solar system. Science having luckily discovered, that, as our earth with all the other planets is carried along through space, it receives a greater proportion of that dust matter on its northern than on its southern hemisphere, knows that to this are due the preponderating number of the continents in the former hemisphere, and the greater abundance of snow and moisture.

Millions of such meteors and even of the finest particles reach us yearly and daily and all our temple knives are made of this “heavenly” iron, which reaches us without having undergone any change - the magnetism of the earth keeping them in cohesion.

Gaseous matter is continually added to our atmosphere from the never ceasing fall of meteoric strongly magnetic matter, and yet it seems with them still an open question whether magnetic conditions *have* anything to do with the precipitation of rain or not! I do not know of any “set of motions established by pressures, expansions, etc., *due in the first instance to solar energy*”. Science makes too much and too little at the same time of “solar energy” and even of the Sun itself; and the Sun has nothing to do whatever with rain and very little with heat.

I was under the impression that science was aware that the glacial periods as well as those periods when temperature is “like that of the carboniferous age” - are due to the decrease and increase or rather to the expansion of our atmosphere, which expansion is itself due to the same meteoric presence? At any rate, we *all know*, that the heat that the earth receives by radiation from the sun is at the utmost *one third* if not less of the amount received by her directly from the meteors.

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Read more:

* [“Climate Change in Ancient Times”](#), by HPB.

* [“Al Gore, Theosophy and the Cycle”](#), by CCA.

* [“The Action That is Necessary”](#), by Al Gore.

* [“The Coming of the New Cycle”](#), by CCA.

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“Fear not; (.....) our knowledge will not pass away from the sight of man. It is the ‘gift of the gods’ and the most precious relic of all. The keepers of the sacred Light did not safely cross so many ages but to find themselves wrecked on the rocks of modern scepticism. Our pilots are too experienced sailors to allow us [to] fear any such disaster.”

(From [The Mahatma Letters](#), p. 215)

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When Two or More People Harmonize Their Minds The Occult Power of Sincere Cooperation

Napoleon Hill



Editorial Note:

Regarding the following text, students of esoteric philosophy may remember these words from a Master of the Wisdom:

“A band of students of the Esoteric Doctrines, who would reap any profits spiritually must be in perfect harmony and unity of thought. Each one individually and collectively has to be *utterly unselfish*, kind and full of goodwill towards each other at least - leaving humanity out of the question; there must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. What hurts one ought to hurt the other - that which rejoices A must fill with pleasure B.” [1]

A “Master Mind”, in the writings of Mr. Napoleon Hill, is the collective consciousness and shared intelligence of ethical and honest people who have a common noble goal.

The paragraphs are reproduced from the book “The Law of Success”, by Napoleon Hill, Wilder Publications, 2011, USA, 547 pages, see pp. 34-35. Longer paragraphs have been divided into smaller ones.

(CCA)

When Two or More People Harmonize Their Minds

A “**Master Mind**” may be created by any group of people who will coordinate their minds, in a spirit of perfect harmony.

The group may consist of any number from two upward. Best results appear available from the blending of six or seven minds.

When two or more people harmonize their minds and produce the effect known as a “**Master Mind**”, each person in the group becomes vested with the power to contact with and gather knowledge through the “subconscious” minds of all the other members of the group.

This power becomes immediately noticeable, having the effect of stimulating the mind to a higher rate of vibration, and otherwise evidencing itself in the form of a more vivid imagination and the consciousness of what appears to be a sixth sense. It is through this sixth sense that new ideas will “flash” into the mind.

These ideas take on the nature and form of the subject dominating the mind of the individual. If the entire group has met for the purpose of discussing a given subject, ideas concerning that subject will come pouring into the minds of all present, as if an outside influence were dictating them. The minds of those participating in the “**Master Mind**” become as magnets, attracting ideas and thought stimuli of the most highly organized and practical nature, from no one knows where!

The process of mind-blending here described as a “Master Mind” may be likened to the act of one who connects many electric batteries to a single transmission wire, thereby “stepping up” the power flowing over that line. Each battery added increases the power passing over that line by the amount of energy the battery carries. Just so in the case of blending individual minds into a “Master Mind”. Each mind, through the principle of mind chemistry, stimulates all the other minds in the group, until the mind energy thus becomes so great that it penetrates to and connects with the universal energy known as ether, which, in turn, touches every atom of the entire universe.

The modern radio apparatus substantiates, to a considerable extent, the theory here expounded. Powerful sending or broadcasting stations must be erected through which the vibration of sound is “stepped up” before it can be picked up by the much higher vibrating energy of the ether and carried in all directions.

A “Master Mind” made up of many individual minds, so blended that they produce a strong vibrating energy, constitutes almost an exact counterpart of the radio broadcasting station.

(Napoleon Hill)

NOTE:

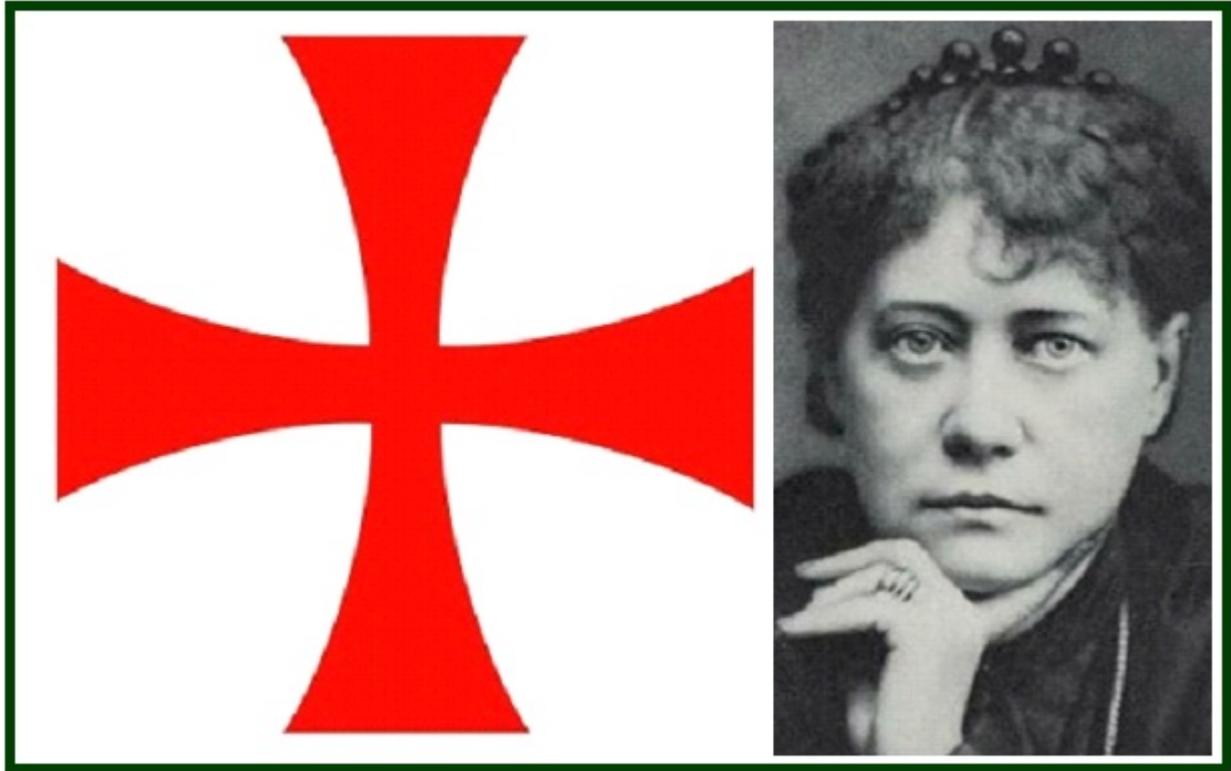
[1] From “[Letters From the Master of the Wisdom - First Series](#)”, compiled by C. Jinarajadasa, Letter 3, Item III, pp. 15-16.

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See the article “[One for All, and All for One](#)”. In the NT, consider Matthew, 5, 23-24.

Blavatsky is a Bestseller in Adyar

However, Studying Blavatsky Is More Than Just Repeating What She Wrote



Helena Petrovna Blavatsky (1831-1891) and the Templar Cross

“...Rather than go about preaching with a heart and a life that belie your professions - *conjure the lightning to strike you dead*, for every word will become your future accuser.”

(A Mahatma)

A few centuries after crushing the Order of the Templars through imprisonment, torture, and murder, the Vatican invented through the action of the Jesuits a docile, counterfeit, and obedient version of the Templar organization.

This fact, which is not widely known, was demonstrated by Helena Blavatsky in a text of fundamental importance. [1]

Human history moves along spiral lines, and something rather similar - albeit without violence - has been done by the Adyar Theosophical Society regarding Helena Blavatsky and the theosophical movement.

Just as the Templars, Blavatsky struggled against superficial and bureaucratic views of religiosity.

The masters of the wisdom invite Theosophists to be non-violent warriors of truth, following the example of Jesus, who denounced the whitewashed sepulchers and opposed the religious bureaucracies of his time, according to the legend of the Gospels.

The old policy of the dominant ritualistic powers consists in politically defeating and leaving aside any original project coming from a wise teacher, and making a counterfeit version of it. However, a relatively long time was necessary for the Vatican to implement its policy against the authentic teachings of Jesus, and later on, against the Templars. In the case of Blavatsky, the spirit of dogmatism was quicker to act than in previous centuries. It also had the significant advantage of not committing murders or using physical force. Since the death of Blavatsky, times have changed again, circumstances are different, and we now live in the age of electronics. Only the abstract pattern is the same.

The common fact in the various situations is the idea of destroying the essence of a teaching whose level is higher than usual, and then creating a domesticated counterfeit version of it. In every external circumstance, the difference is enormous between the way the authentic Order of the Temple was destroyed in the Catholic world and the manner HPB is treated in the theosophical movement.

After the death of H. P. Blavatsky in 1891, the Adyar Society abandoned the original Teachings of the masters. Since 1930, the Society slowly started to adopt, study and promote the teaching of Helena Blavatsky and the Letters from the Masters, keeping it, however, as an ornament and source of prestige. The inner structure of the Society remains under the control of pseudo-Masonic organizations and other ritualisms based on false clairvoyance and the worship of imaginary masters fabricated in the early twentieth century - among them "St. Germain".

The entire set of organizational structures dates from the time when Jiddu Krishnamurti was formally presented to the world as the new Christ and Messiah.

In the first decade of the 21st century, John Algeo, then international vice-president of the Adyar Society, tried to morally destroy Blavatsky by publishing false letters against her, disgusting texts with no source, which were merely botched montages. The attempt was defeated. [2]

Adyar gave up attacking HPB and - without making any self-criticism or effort to learn the lesson - is experiencing in the second decade of the century a new wave of domesticated "Blavatskianism".

Blavatsky is in fashion.

HPB inspires international seminars, constitutes the reason for the creation of numerous groups on Facebook, her books gain new translations, and old followers of Leadbeater and Besant, without a word of self-criticism for the fantasies proclaimed for a century, now give lectures on the Letters from the Masters, Mahatma Letters and Blavatsky's Theosophy.

They look like authentic.

This would be a real spiritual rebirth in the Society of Adyar, if there were more sincerity. It would be great. Yet the illegitimate rituals continue to operate. Nothing has been done to abandon the frauds of the Besantian period. Indeed, it is still subtly prohibited in the Society even to speak of those pseudo-theosophical forgeries.

The probationary aspects of the spiritual path are denied. Such a “renewal” is limited to reciting Blavatsky, just as Jiddu Krishnamurti was used as a reference before.

The make-believe of freedom of thought - a rootless thought disconnected from action - is part of Annie Besant’s worldview, which emerged in the first decades of the twentieth century during the disastrous operation of the supposed return of Christ. [3]

The new fashion of reading Blavatsky as a mere intellectual curiosity and unrelated to the concrete life of the theosophical movement is for the time being just another challenge to the discernment of earnest students.

Thought detached from action is no real thought, but empty speech. To take Blavatsky seriously, one has to break free from the power structure based on the ritualistic bureaucracy of Adyar.

Likewise, the Templar tradition can only be understood when the frauds made by the Vatican and the Jesuits are put aside and the authentic esoteric tradition is studied.

The motto of the theosophical movement says that “There is no religion (*or ritualism, or power structure, or personal ambition*) higher than Truth”.

And one must remember these words from a Master of the Wisdom:

“...*Rather than go about preaching with a heart and a life that belie your professions - conjure the lightning to strike you dead, for every word will become your future accuser.*” [4]

Studying Blavatsky means much more than just repeating the words written by her. It includes applying her teachings to one’s daily life and learning from one’s mistakes, while making progress in the practice of sincerity, and having an unconditional respect for truth.

NOTAS:

[1] [“The Mystery of the Templars”](#).

[2] See [“The HPB Defense Project - 2016”](#).

[3] Examine [“The Making of an Avatar”](#).

[4] From Letter 24 of [“Letters From the Master of the Wisdom - First Series”](#), compiled by C. Jinarajadasa. This extraordinary letter is available as an independent item in the associated websites under the title of [“The Rule of Sincerity”](#).

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Read more: * [“The Fraud in Adyar Esoteric School”](#).

* [“Blavatsky Students in the Adyar Society”](#). * [“Theosophy and the Bardo Thodol”](#).

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Thoughts Along the Road

Each Instant Contains Eternity. The Whole Cosmos Is Present in Every Atom.



The sensible pilgrim knows that the whole Life is his teacher, and that his Teacher speaks to him through every aspect of life.

* **I**n the territory of noiselessness, sound is especially meaningful.

* On a blank page, every word counts. True insight is possible in the void of an open mind, for detachment is the basis of right perception. The cosmos needs no noise to teach us all we have to learn.

* Anyone who is in touch with his own immortal soul is also in touch with the best in all things. Such an individual knows how to avoid harmful factors or to say No to them, for he has discernment, common sense - and a little bit of courage.

* Some facts are hard to understand. For instance, through austerity, we find contentment. Through self-restraint, we achieve inner freedom. By being humble, we become morally great. With renunciation, one achieves plenitude. Voluntary simplicity is the source of happiness.

* The absence of selfish desire is an essential factor in the Journey. It increases one's capacity to appreciate the natural beauty of life. It leads us to experience a silent, deep contentment in the face of everything around us.

* One must remember that each instant contains eternity. The whole cosmos is present in every atom.

The Right Relationship with Circumstances

* Optimistic thinking does not depend on pleasant circumstances. It doesn't come from easy victories. Optimistic thinking and feeling result from an inner contact with that which is good, which is ideal, true, and points to eternity.

* When new and better times come to us, they provoke several difficulties. There is not necessarily a lot of comfort when real progress takes place in one's inner life. A degree of independence from circumstances is of the essence for the pilgrim who wants to move ahead.

* The right use of time is an art, and an essential part of the science that allows us to effectively sow good karma. Knowing something about the Law of Karma means to know, up to a certain extent, the art of managing Time correctly - and of properly using our vital energies.

* By paying attention to the circumstances around, we can see what message life is trying to convey to us. It is not a message of attachment to personal comfort and routine.

* Circumstances are not the enemies of spiritual intuition, and it is often through them that Life gradually leads us to attain a wiser vision of reality. It is frequently necessary to resist circumstances, or even to directly challenge them. But in most situations it is better to take advantage of every factor in life, including those which are contrary to us.

* One must learn lessons from obstacles big and small. The sensible pilgrim knows that the whole Life is his teacher, and that his Teacher speaks to him through every aspect of life.

* St. Anthony of Lisbon and Padua highlights that fundamental principle of discipleship which is taught in Matthew, 5, 23-24: "...*If you bring your gift to the altar, and there you remember that your brother has something against you, Leave your gift before the altar and go your way; first be reconciled with your brother, then come and offer your gift.*"[1] The altar is the source of learning. One can only stand in the presence of the inner Source of wisdom if one is essentially in Peace with all beings.

NOTE:

[1] See the *Complete Works*, "Obras Completas", St. António de Lisboa, in two volumes, Lello & Irmão Editores, Portugal, edition in Latin and Portuguese, 1987; vol. I, p. 692.

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Read more:

* [The Unwanted Blessing](#) (Who Really Wants the Path of Probation?)

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Alice Leighton Cleather

The Record of Her Life as Published in the Collected Writings of Blavatsky

Editors of the Writings of HPB



In the history of the theosophical movement, Alice Cleather, left, symbolizes the disciple who remains loyal to the vows taken and to the teacher. HPB is in the right side.

Editorial Note:

The following article is reproduced from volume XIV of the *Collected Writings* of H.P. Blavatsky, pp. 518-521. It was published in the *Writings* with many an abbreviated sentence, which we give here in full. Boris de Zirkoff did not live any longer when volume XIV was published. Perhaps the present text is a draft made by him. It seems it was published without proper editorial work, due to a lack of time.

The last sentence in the article is especially interesting. It says that Mrs. Cleather had “a penchant for total dedication [*to the authentic teachings of esoteric philosophy*] that allowed for fewer variations in theosophy than her contemporaries”. In other words, Alice was loyal to H.P. Blavatsky and the Masters, and did not support fraud.

(CCA)

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Alice Leighton Cleather was born late April 1846, in England. She was the daughter of an Anglican minister. Joined the Theosophical Society in 1885 while residing at Eastbourne with her two sons till 1887. Met Bertram Keightley, and was introduced to H.P. Blavatsky that year.

She joined the Esoteric Section in the autumn of 1888, and was admitted to the Inner Group at its third meeting, on Sept. 17, 1890, the first having been held on August 20th of that year. She was assigned the task of making careful notes of the proceedings for W.Q. Judge in the USA, which she did for the next 17 meetings.

These notes later formed the basis for a critical comparison by Joseph Fussell, who published them in the *Theosophical Forum* (Pt. Loma) in the 1940's. They were more complete and accurate than notes that survived from others in the Inner Group, and made possible a verification of material inserted by Annie Besant in the "Vol. III" *Secret Doctrine*. Mrs. Cleather's attitude and behavior in the years following her initiation into the I.G. can be better understood when the gravity of the warning appended to the pledge is seen:

"Warning: H.P.B. explained the extreme seriousness of the pledge taken by members of the Inner Group. Occultism must be everything or nothing. This pledge once taken resignation avails nothing; its breach means the most terrible consequences in the present life & in future incarnations. It was a more serious pledge than the voluntary initial pledge by the Chela to the Master: for the Master might make allowances & forgive. But this was taken in the presence of all the manifestations, the emanations, that surround the Higher Self, & all these would be against the breaker of the pledge."

"C.W. asked if any had broken the pledge. (E.S.)"

"Yes: but H.P.B. would not say which. Some had kept it, some had not; the breaches had been involuntary. This new pledge would colour all the life here and hereafter in all future births. Those who kept on the right way would be helped; they need not fear. If they were faithful, no external things could harm them. But each must be sure of himself before taking it, as there was no going back. The responsibility is terrible & cannot be evaded. Once taken, the pledge can never be recalled."

"The Pledge was then taken by each in turn."

"H.P.B. - 'It is in the presence of the Master you have taken it (after a pause). Now I am your servant, & must answer your questions'."

"H.P.B. then pointed out that we should not at first recognize the extreme seriousness of the instruction given, but little by little the importance would be seen by us. We must study, work hard, miss no point."

"The pledge is given orally, and has never appeared in print, but safe to say, it has enormous impact on the life of those who so commit themselves."

During these years, Alice Cleather wrote a number of pieces for various journals including “Theosophy in Western Lands”, a series of articles concerning the activities at the London headquarters of the T.S., and researchers will find these contain much that can be considered source material. They ran in *The Theosophist*, Vol. XI, March 1890, through Vol. XVI, August 1895. Notices of her activities and travels also appeared in *The Theosophical Forum*, New Series, April 1896, December, 1896; and February, March and June, 1897, when the *Forum* was being issued from New York.

In 1892 she met Mr. Basil Crump (1867-1947) who succeeded his father as editor of the *Law Times*, and was also department editor of *The Field*, and *The Queen*, each journal covering some aspect of law. He was a barrister specializing in Admiralty litigation, and the author of works on the occult significance of Wagner’s operas, and Buddhism. With her natural musical talent she engaged in slide lectures with accompaniment, in concert with Mr. Crump for the best part of the next 30 years throughout the world.

Following the occurrences which split the theosophical movement in two, Mrs. Cleather sided with W.Q. Judge’s successor, Katherine Tingley, and spoke at the conventions of 1895-1898. She accompanied Mrs. Tingley on her world tour, remaining in Europe for a series of talks, and rejoining the main group later, thus returning to San Francisco, February, 1897. After 1899, Mrs. Cleather separated herself from the theosophical movement per se, feeling that neither of the factions then existing embodied the *true* teachings of H.P.B.

Materials documenting the next ten years are not at hand, and aside from occasional articles, and the Wagner opera lectures with Mr. Crump, little is known until her presence in Egypt in 1911. She then resided in Italy from 1911 to 1918, taking occasional trips to England and other parts of the continent, and giving lectures, notably at Florence in 1911, and Paris in 1912, as part of the “tour”.

Next she set out for India with her son Graham Gordon Cleather, and Mr. Crump by what must by all accounts be an inauspicious turn of events, for their vessel was torpedoed by a German submarine, and they managed to survive in a life boat, were rescued, and finally reached India in late 1918. She had lost her other son earlier, and her husband, Col. Gordon Cleather, Cameron Highlanders, veteran of the Crimean War and India Service, died in 1919.

While in India she authored three books on H.P.B. (see below). In January 1920 she was one of five Europeans to take pansil (vows) at Buddha Gaya, under the auspices of the Gelugpa head lama Geshe Rimpoche, of the Donkar monastery, Chumbi Valley; they being the first of their kind to do so. Also while in India she twice visited Ladakh, as well as Kumaon and Darjeeling. At the end of 1925 she repaired to Peking with Mr. Crump and her son, and met there with the Tashi Lama, from whom she received a “diploma” which read:

“Special Gelukpa Buddhist of the English race,
Faithful and devoted, to be treated as
a Buddhist, to be afforded every assistance and
help, and not to be injured or wrongfully opposed.”

This helpful document that would prove valuable in later travels, was supplemented by letters of introduction to military governors of the outer provinces; one from General Fu Tso-yi, and another from the Buddhist General Chu Ching-Lan. These papers were especially necessary due to the political clouds of the Sino-Japanese problem. The Tashi Lama also issued the trio

special passports for Tibet. Following the republication of *The Voice of The Silence* with additions by the Tashi Lama, at Peking in 1928, the party traveled across the Tibetan plateau, to various unspecified areas, arranging to meet the Tashi Lama at Kokonoor (Lake Koko).

After an extremely arduous journey of many months by camel and on foot, traversing the barren Mongolian dessert, they discovered the Buddhist leader had been detained, and would not arrive as expected. Thus they were required to embark upon the Yellow river at flood stage in a small junk, were stripped of valuables by marauding bandits, and arrived at Sining in North West China 6 months later.

After Mrs. Cleather recuperated, they went by air to Peking. At some time during her stay in Peking, she published two pamphlets in Chinese: *Why I Believe in Buddhism*; and, *Some Thoughts on Buddhism*.

In October 1936 she suffered a broken left arm in a fall, and recovering, made plans to attend the Parliament of Religions at Calcutta in March 1937, visiting Ceylon enroute. Darjeeling was again visited, and returning to Calcutta, they were informed of the death of the Tashi Lama at Jyekundo, November 30th. In April 1938 she returned to Darjeeling, passing away on May 4th.

Some of her other activities include the founding with William Kingsland, of the *H.P.B. Lending Library* of some 600 volumes, and later, the Blavatsky Association at London, in 1923.

Three publications of *Transactions* were issued: No. 1, 1924, containing correspondence between the Defence Committee and Sir Arthur Conan Doyle; No. 2, 1925, being correspondence between Canon P. Green, M.A., plus a photo of the *New York Sun* retraction of Elliot Coues earlier *Sun* article; Nov. 3, 1927, reprints of letters that had appeared in the *Occult Review*, concerning the Adyar *Secret Doctrine* 'Volume III'. The Blavatsky Association was dissolved in the summer of 1947 following the ill health of its secretary Mrs. Iona Davey, the bulk of the library going to Graham Gordon Cleather in Calcutta. Earlier, in 1923, Mrs. H. Henderson had moved the library from London to Victoria B.C. Canada, where she was succeeded by Mrs. Davey.

Her published works are: *H.P. Blavatsky, a Great Betrayal*, 1922; *H.P. Blavatsky, her Life and Work for Humanity*, 1922; *H.P. Blavatsky as I knew her*, 1923. Each was published at Calcutta by Thacker, Spink & Co. In addition she collaborated with Basil Crump on *Buddhism, the Science of Life*, 1936.

Mrs. Cleather was an outstanding musician and orator with a penchant for total dedication that allowed for fewer variations in theosophy than her contemporaries, as well as possessing a fearless and adamant outlook.

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* “ **We want true and unselfish hearts**; fearless and confiding souls, and are quite willing to leave the men of the ‘higher class’ and far higher intellects to grope their own way to the light. Such will only look upon us as subordinates.”

(From [The Mahatma Letters](#), p. 214)

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The Philosophy of Love for Life



Theosophy and the mystical traditions of various religions are based on the universal principles of respect for life and friendship for all beings.

Esoteric philosophy enables people to have the direct perception that the entire universe is alive and intelligent, although there are countless kinds of consciousness and intelligence that we cannot always perceive or detect.

Helena Blavatsky wrote:

“Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings.”

Such a broad view of the world leads us to a practical understanding of the law of universal brotherhood, and Judaism teaches:

“Love your neighbor as yourself” (Leviticus 19:18).

This idea is taken to a broader context by one of the great Jewish philosophers of all time, Judah Leon Abravanel. Also known as Leone Ebreo, Judah was born in Lisbon around the year of 1460 and died by 1530. He was the son of the statesman and philosopher Isaac Abravanel.

[Click to see the full article in the theosophical blog at *The Times of Israel*](#)

