

consideration in case it conflicts with any Theosophical teachings, such as that there are no canals or forests on the physical surface of Mars.

d. For certain controversial areas, more joint research and exploration would be necessary. For example, *is the astral body the kama rupa or the linga sarira*? There is room for actual quasi-scientific research on this issue because of the vast information now available on out-of-body experiences, near-death experience, etc.

e. There will probably remain certain areas that are difficult to tackle, such as the definition of the monad (*is it the atma-buddhi or the anupadaka monad?*) primarily because they rely on the assertions of individuals rather than based on experience. Part of the problem is the use of the same terms for different things (monad, astral body, logos, etc.). It would have been helpful if a different term had been used when a later writer introduced a new idea or concept. Although this is water under the bridge, it is still possible to review the confusing nomenclature and create qualifying adjectives to distinguish one term from another (especially if theosophists cannot agree on the actual teachings), and present a less confusing body of teachings to the public.

4. An area of bitter dissension is about historical personalities, primarily C. W. Leadbeater and W. Q. Judge:

a. As much as possible, we must look forward and not backward. Many issues about the past probably can no longer be resolved at this time when the protagonists and witnesses are long dead. The effort of some ULT members to reopen the Judge case as if a new trial ought to be undertaken is most probably doomed to fail, and the one that will perhaps be harmed most by such an attempt to reopen will be the memory of Judge himself. At present, the whole theosophical world has maintained respect for Judge and to re-ventilate the whole controversy will just harm him more than it will help. Even a staunch pro-Judge writer such as Ernest Pelletier has concluded that the charges “could not be proved or disproved” (*The Judge Case*, p. xiv).

b. We must focus on the validity of the Theosophical teachings of these historical people rather than the moral issues about them. It is not that we are to become blind to such moral issues – for the latter have importance – but a hundred years of seemingly unending disputations should be enough to convince us that we are unable to arrive at a consensus on these issues.