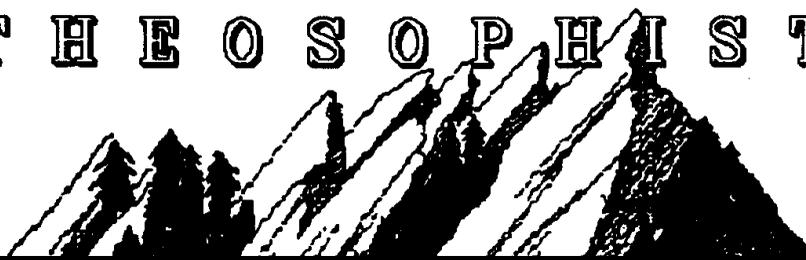


# THE HIGH COUNTRY

## T H E O S O P H I S T



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Contents	
Among the Adepts	1
Future of The T.S.	5
The Rosicrucian Church	10
In Theosophy's Shadow Vanity Whispers	13
Letters Received	
Geoffery A. Farthing	17
Sophia Tenbroeck	18
David Reigle	19
Gloria Repka	20
Carmen Small	21
New Books	
The T.S. and the Miracle Cabinet of Adyar	22
The Pythagorean soldality of Crotona	23

### AMONG THE ADEPTS CONFIDENTIAL COMMUNICATIONS FROM THE HINDU ADEPTS AND CHRISTIAN MYSTICS.

By **FRANZ HARTMAN, M.D.**  
**A POSTSCRIPT TO HIS**  
**"REMINISCENCES"**  
**TRANSLATED BY FRITZ**  
**HAHN**

Helen grew up amongst a host of apparitions from the so-called "spiritworld." Amongst them, however, one especially appeared very often. This seemed to her a Hindu of imposing personality with piercing eyes.

Not a "spirit" of some departed one, but the astral body of her teacher, Master, and protector living in Tibet at the time whom she met later on in person.

The first time she saw him in his physical body was while on a visit to Paris, where he was attached as a member to the embassy from Tibet.

She recognized him at once and wanted to approach him--but he motioned her not to do so.

After many years she met him personally in Tibet. He was the one who liberated her from her "mediumship" and taught her by the use of her magical will instead of being dominated by these lower "spirits" to dominate over them.

According to the reports of his deeds this master was an Adept and Yogi possessed with powers which were nothing short of "magical" or "divine." Witness to these was not only H P. Blavatsky, but many other persons, amongst them myself.

Some of these facts are reported by Blavatsky in her book, *"In the Caves and Jungles of Hindustan"* (Leipzig, 1899, published by



W. Friedrich) as a novel, where the Master is introduced under the name of Gulab-Lal-Sing. Theosophists call him "Mahatma Morya." His real name is only known to the Initiates.

In this book of hers he is described as a man of unusual height, rich and independent, initiated in the secrets of Magic and Alchemy, whom nobody would dare to suspect as a fraud. Notwithstanding his extensive knowledge, he never mentioned anything about it in public and kept his accomplishments a secret except to a very few friends.

Though appearing only as a man of about 40 years of age, Initiates maintain that he has lived more than 300 years in this his present incarnation. I do not want to express my opinion and prefer to keep silent about similar occurrences, which are natural enough to those acquainted with the Hindu Yoga Philosophy, hardly understood in Europe.

[Madame Blavatsky's own account published in her "*From the Caves and Jungles of Hindustan*," is as follows:

"A good while ago, more than twenty-seven years (1879), I met him in the house of a stranger in England, whither he came in the company of a certain dethroned Indian prince.

Then our acquaintance was limited to two conversations; their unexpectedness, their gravity, and even severity, produced a strong impression on me then; but in the course of time, like many other things, they sank into oblivion and Lethe.

About seven years ago he wrote to me to America, reminding me of our conversation and of a certain promise I had made.

Now we saw each other once more in India, his own country, and I failed to see any change wrought in his appearance by all these long years.

I was, and looked, quite young, when I first saw him; but the passage of

years had not failed to change me into an old woman.

As to him, he appeared to me twenty-seven years ago a man of about thirty, and still looked no older, as if time were powerless against him.

In England, his striking beauty, especially his extraordinary height and stature, together with his eccentric refusal to be presented to the Queen--an honour many a highborn Hindu has sought, coming over on purpose--excited the public notice and the attention of the newspapers.

The newspaper-men of those days, when the influence of Byron was still great, discussed the 'wild Rajput' with untiring pens, calling him 'Raja-Misanthrope' and 'Prince Jalma-Samson,' and inventing fables about him all the time he stayed in England....

I gazed at the remarkable face of Gulab-Lal-Sing with a mixed feeling of indescribable fear and enthusiastic admiration; recalling the mysterious death of the Karli tiger, my own miraculous escape a few hours ago in Bagh, and other incidents too many to relate....

'No! there is no use doubting; it is he himself, it is the same face, the same little scar on the left temple. But, as a quarter of a century ago, so now; no wrinkles on those beautiful classic features; not a white hair in this thick jet-black mane; and, in moments of silence, the same expression of perfect rest on that face, calm as a statue of living bronze. What a strange expression, and what a wonderful 'Sphinx-like face!'"

To those who find these occurrences unreal like, impossible, and ridiculous, I like to point out that the illuminated of all nations agree on the following:

When man truly knows himself and can utilize his latent powers, he will realize to a far

greater extent than is usually understood his lordship over creation; not by physical power and superior intellect, but by inherent soul power over all inferior beings, and over the whole of nature as a heavenly being, limited only by Karma, the Law of Justice.

The sage, Patanjali, who lived about 500 years before the Christian era, describes in his “Yogi Aphorisms” the powers of such a “regenerated” man.

One must have the ability to enter the state of Samatthi (All-Consciousness); to know the past and future; to penetrate humanity spiritually; to read their thoughts as in an open book; to see far into the future; to transfer one’s consciousness to any place within our planetary system; to submerge himself spiritually in another being; to take possession of his organism; to control his body as to weight, and make it light or heavy or even invisible; to dominate the elements, and exercise many other powers.

I do not find it very desirable to speak or write much about it, as it would not help any one not possessing these powers —and hardly anyone would undertake the first step, namely, holiness within, without which every other step would be fruitless, or even harmful. For the impure the revelations of the holy mysteries and the misuse of these would be the surest way to domination [damnation?, ed.]

The publication amongst the ignorant would open the gate to superstition and folly. That is why these and the following lines are written only for the intelligent.

Besides this first Adept, Madame H. P. Blavatsky from early youth had communication with another Master, known later in Theosophical literature by the name of Mahatma Kut Humi.

Both are mentioned in the Puranas (Vishnu Purana, book IV., chaps. 4 and 24, and book III., chaps. 6), known as The Rishis (philosophers) and Hindu rulers.

It mentions about the Moryas, descendants of the Rajputs, to be destined to re-establish the Kshattriya caste, a race of warriors, but,

esoterically, fighters for truth and light.

[Two persons—Devapi, of the race of Kuru, and Maru, of the family of Ikshwaku—through the force of devotion continue alive throughout the whole four ages, residing at the village of Kalapa. They will return hither, in the beginning of the Krita age, and becoming members of the family of the Manu, give origin to the Kshattriya dynasties. In this manner, the earth is possessed, through every series of the three first ages—the Krita, Treta, and Dwapara—by the sons of the Manu; and some remain in the Kali age, to serve as the rudiments of renewed generations, in the same way as Devapi and Maru are still in existence.— Vishnu Purana, Book iv., chapter xxiv.]

Many have asked, and will ask in the future, Why the Adepts selected such a comparatively unknown woman to reestablish the reign of truth on earth. Why didn’t they choose an eminent celebrity amongst scientists, an acknowledged authority, in whom the scientific world had absolute confidence ? Why not a Max Muller, a well known university professor, or perhaps the Archbishop of Canterbury, or why not the Pope himself?

In response one might ask—Why did the Lord make Jacob Boehme, the mystic, an ordinary shoemaker, or, Why did he not choose his saints and prophets from amongst the doctors, professors and other authorities’

The reason they selected H. P. Blavatsky for this mission to proclaim The Secret Doctrine to the world was because she was the best fitted. She possessed the rare psychic organization which was necessary to establish soul communion between herself and the Adepts.

It may be explained that the individuality embodied in the person of Blavatsky, even before her birth, was a pupil and of kindred spirit belonging to the inner circle of those Adepts.

In other words, in the person of Blavatsky was embodied a disciple of the Masters, endowed with the necessary facilities for such a mission, and the fit instrument for this particular work. For such a purpose Blavatsky did not need to be well known or learned, neither had she to be a saint.

She had to have understanding and will power. Both of these she possessed in a very high degree.

In every person is incarnated a spiritual individuality, a higher ego possessing those talents and qualities acquired in a former existence.

Therefore it happens daily that man has far more knowledge within than he personally possesses, and the initiation of man consists exactly in this: to let what you spiritually know and realize reach your personal consciousness. If you were in your former life a celebrated physician, artist, musician, occultist, etc., etc., you will appear in your next life a born physician, born artist, etc., etc.

In such a manner there developed in Blavatsky gradually those talents and qualities, which her individuality acquired in a former life. She was a messenger of the Masters and this connection lasted throughout her life.

The influence of other adepts besides the ones mentioned extended not only to H. P. Blavatsky, but to others, especially those of her acquaintance expected to be useful of her in this work.

Some of these, for instance, Col. Olcott, Damodar K. Mavalankar and W. T. Brown, met these Masters personally. Many started spiritual communication with them, but only a few were capable of continuing it.

Many were carried away by their self-conceit, self-delusion, and the desire for self glorification and thirst for power, repelling thereby the sublime and the serious, rendering their connection ineffective.

Instances are plentiful. I will mention the following one: V. S. Solovyoff, former bosom friend and afterwards slanderer of H. P. Blavatsky, writes in "*A Modern Priest of Isis*," page 79:—

“On the way to the hotel we could talk of nothing but the wonderful portrait of the ‘Master,’ and in the darkness he seemed to stand before me. I tried to shut my eyes, but I still saw him clearly in every detail. When I reached my room, I locked the door, undressed and went to sleep.

“Suddenly I woke up, or, what is

more probable, I dreamt, I imagined, that I was awoke by a warm breath. I found myself in the same room, and before me, in the half-darkness, there stood a tall human figure in white. I felt a voice, without knowing how or in what language, bidding me light the candle. I was not in the least alarmed, and was not surprised.

I lighted the candle, and it appeared to me that it was two o’clock, by my watch. The vision did not vanish. There was a living man before me, and this man was clearly none other than the original of the wonderful portrait, an exact repetition of it.

He placed himself on a chair beside me, and told me in ‘an unknown but intelligible language’ various matters of interest to myself.

Among other things he told me that in order to see him in his astral body I had had to go through much preparation, and that the last lesson had been given me that morning, when I saw with closed eyes the landscapes through which I was to pass to Elberfeld: and that I possessed a great and growing magnetic force.

I asked how I was to employ it: but he vanished in silence. I thought that I sprang after him; but the door was closed.

The idea came upon me that it was an hallucination, and that I was going out of my mind. But there was Mahatma Morya back again in his place, without movement, with his gaze fixed upon me, the same, exactly the same, as he was imprinted on my brain.

He began to shake his head, smiled, and said, still in the voiceless imaginary language of dreams: ‘Be assured that I am not a hallucination and that your reason is not deserting you. Madam Blavatsky will show you to-morrow in the presence of all that my visit was real.’

He vanished; I looked at my watch,

and saw that it was about three o'clock. I put out the candle, and went to sleep at once.

"I woke at ten o'clock and remembered everything quite clearly. The door was locked; it was impossible to tell from the candle if it had been lighted during the night, and if it had been long burning, as I had lighted it on my first arrival before the visit to Madam Blavatsky.

In the coffee-room of the hotel I found Miss A. at breakfast.... We set off to the Gebhard's.

Madam Blavatsky met us, as I thought, with an inigmatical smile, and asked: 'Well, what sort of a night have you had?'

" 'Very good,' I replied, and thoughtlessly added: 'Have you nothing to tell me?'

" 'Nothing particular,' she said; 'I only know that the Master has been to see you with one of his chelas.'

"Superficially judging and inexperienced people can see nothing else in this experience than the result of a vivid dream.

But there is enough evidence in it to show me to what extent scepticism can blind one. It is certain that one cannot see the "vision" (mayavirupa of another being) except through the inner eye. The accompanying circumstances amply prove that the vision did not originate in his own brain.

(to be continued)

From *The Canadian Theosophist*  
vol.1, no 7, Sept. 15, 1920

**SUPPLEMENT 1997  
TO  
MANIFESTO 1996**

**CONCERNING THE FUTURE OF THE  
THEOSOPHICAL SOCIETY**

by  
**GEOFFERY A. FARTHING**

**CONTENTS OF SUPPLEMENT**

1. Comment on Manifesto - brief discussion thereof.
2. Prevailing conditions at time of Society's founding.
3. The Hodgson Report. Vindication of H.P.B. Her wrongful dismissal from Adyar. Karmic consequences.
4. More about the uniqueness of Theosophy. No other organization has it.
5. Some recommendations. Commercialism, professionalism, new electronic media.
6. Keeping up the pressure.
7. Summary.

**1. COMMENT ON REPLIES TO  
MANIFESTO 1996**

Very few were received. Points made were:

1. To study original Theosophy would be submitting to dogma and limiting.
2. A study of the original literature would somehow restrict freedom of thought and curtail members' rights to decide between 'true' and 'false' theosophy.
3. The document ought not to have been sent to other than members of the General Council.
4. Presumptions about leaders of the Society not having direct contact with the

Masters were questionable.

5. Since H.P.B.'s death some members of the Society claim or claimed to have been in contact with the Masters, i.e. the Masters' links with the corporate Society and/or Adyar have not been broken.

It is noteworthy that the historical outline from the formation of the Society through the Besant/Leadbeater era was not questioned and that the disassociation of the Society from all other bodies, e.g. CoMasons, was neither questioned nor even mentioned.

**Although the Manifesto expressly supported all members' freedoms, i.e. to read what they like and join whatever institutions they wanted. It was taken in some quarters that the Manifesto would restrict freedom, particularly in the matter of what should be read.**

**The Manifesto in fact** defended the freedoms but it did say that people's private opinions as to what Theosophy was were not in themselves Theosophy.

Theosophy is a definite science related to the nature of Nature herself and is not in any way a matter of opinion, belief or view. It cannot be either 'true' or 'false'.

Theosophy proper is the knowledge of what is, and as it is, at all levels of being. It opens up to the student the whole Cosmic scene.

Its bounds are the furthest limits of the Universe and its profundity the greatest depths to which human (and superhuman) cognition can go by faculties developed to their fullness in aeons of evolutionary time.

It has no conceivable limits and is all-embracing. It is open-ended and can in no sense be regarded as limiting or interfering with 'opinions' about which it has nothing to do.

It would appear that those who regard its study as limiting are judging it against a background of the circumscribed personal nonInitiate literature of second generation 'theosophy'. The limitation is in those who have got what they want and do not want to look further.

To discuss such matters as freedom of thought and dogmatism is not really relevant because those issues are not raised.

The purpose of the Manifesto is to discuss what is to be done to preserve the Society into the next century so that it can fulfill its intended functions, and to justify any action that may be necessary. The historical background to the Society as it now is, is very relevant to these considerations.

The presumption that neither Annie Besant nor C.W. Leadbeater were, after possibly some initial incidents, in contact with the Masters was questioned. That assumption, however, was made after an extensive analysis of all the major events in the Society's history during their terms of office. Too many irreconcilable things happened to indicate that there was direction by any Masters either directly or through them. For example, the question arises: why did Krishnamurti not only renounce the office claimed for him but very soon leave the Society altogether? Surely if he had been a protege of the Masters he would have known their intentions for the Society. He would have wished to stay and work for it. After he left, however, he had no more connection with it and certainly did not propound Theosophy. The answer to this question must be that he became convinced that the role that Leadbeater cast for him was not ordained by the Masters, and particularly not one of the highest degree.

The communication with Masters that

some leaders - and others - claimed to have had was based on their saying so, or by inferences and implications, which it was not possible to corroborate.

*We have the Masters' statement about their communicating through H.P.B. and that when she WAS not available or even when her aura was exhausted, there would be no more letters*

(see Letter 20, p 54, of *Letters from the Masters of the Wisdom*, 1st Series, Jinarajadasa).

Leadbeater was able to cast a 'glamour' over not only Mrs Besant but the majority of members of the Society. This glamour still hangs over it and is at the root of much erroneous, even superstitious, thinking.

It was from this conditioned thinking and a dependence on leaders, guides, institutions, etc., that Krishnamurti urged his hearers to liberate themselves and become free, relying only on themselves.

It was, however, not the leaders, gurus, etc. who imprisoned them, it was themselves.

Krishnamurti through not knowing, or ignoring Theosophy was not mindful of Natures' processes, one of which is growth in time by stages.

Freedom, as propounded by him was not and is not yet within the possible comprehension or experience of the majority of human-kind at this time. 'Guides, philosophers and friends' are still very necessary.

Even so we should not be unmindful of Jesus' saying, "The Truth shall make you free" What this really means may not be obvious but it is reiterated in various ways in Theosophy.

There is a passage in the Conclusion to *The Key to Theosophy* relevant to this:

If you speak of THEOSOPHY, I answer that, as it has existed eternally throughout

endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with EVERLASTING TRUTH.

Yet there are some who see it changing with the times!

## 2. THE SOCIETY IN CONTEXT OF PREVAILING CONDITIONS AT ITS INCEPTION

The role for the Society has to be seen against a background of what was 'topically in the air' at the time when it was founded.

Science had become arrogant and was voicing a view that at its present rate of progress it would soon be able to answer all questions concerning the nature of Cosmos.

On the other hand, religion, particularly in the West, was wholly dogmatic, formal and institutionalized.

Against this dual background there was a lively interest in Spiritualism and to a lesser degree Magic.

The Rosicrucianism, the Kabala, Masonry, Hermeticism, Ceremonial Magic, were all movements involving a relatively large number of people on both sides of the Atlantic.

Each faction had its own group of elite, degrees of secrecy and a literature freely circulated amongst members, but not so freely available to the general public.

Many of these movements had roots going back into antiquity. Where though was an earnest and serious seeker after Truth to go for genuine non-partisan information on these matters?

There were (and maybe still are) some secret Occult lodges then working. From amongst these the two 'theosophical' Masters, members of the Trans-Himalayan branch, were given permission to give out a certain

amount of occult teaching. They decided to make the effort in spite of the scepticism of their brethren.

They had to find someone with the necessary qualifications to operate as their mouthpiece in the world. We do not know how many candidates there were but they said that H.P.B. was the best available at the time and through her a mass of information was eventually given to the world (see M.L.2).

The Manifesto tells of her labours in the literary field to introduce the Ancient Wisdom to the world - particularly the West as all her principal writings were in English.

Her writings later included Instructions to her Inner Group which she formed during the last two years of her life.

Apart from her continuing articles, there is a compilation of Notes taken at meetings of the Blavatsky Lodge, known as *The Transactions of the Blavatsky Lodge*, where in many abstruse aspects of Theosophy are explained.

During the course of H.P.B.'s life the interest in Spiritualism somewhat diminished; science opened new fields of exploration and became less dogmatic; to a small extent dogmatic religion became less rigid. In this field the advent of translations of the scriptures and other holy books from India and the Far East becoming generally available in the West was beginning to have an effect.

The relationship to Theosophy as given us by H.P.B. with modern thought in terms of the stage at which science has now established itself and having regard to the present freedoms within the religious and psychological fields, has not yet been specifically explored to any extent. However, the prophetic nature of the writings of H.P.B. in a number of aspects in these fields is very significant. Her works are as relevant today as they were when they were

written, validating their claim even now to speak for the Ancient Wisdom, or the Wisdom Religion as she sometimes termed it.

It is important that the outpouring of knowledge given us through H.P.B. should be clearly distinguished from the longstanding traditional knowledge and wisdom which for centuries have been freely available and even now are sources of inspiration and instruction for many people. The latter were in no sense esoteric or occult. Whole areas of theosophic thought and explanation are not in them.

### 3. THE HODGSON REPORT

The full report by Dr Vernon Harrison of his investigations into the Hodgson Report has now been published. This document completely vindicates H.P.B. of all the charges of fraud in the matter of the production of the Mahatma Letters. It re-establishes H.P.B.'s standing as an author in her own right, but not of the Mahatma Letters. According to Dr Harrison there was no author of those letters other than the Masters themselves, regardless of how the letters may have been produced and received. A second aspect of this vindication is the clearing of H.P.B. of all charges brought against her by the missionaries in Madras in the Coulomb affair.

This vindication has far-reaching effects. Had these charges of fraud not been levelled against H.P.B. it is very unlikely that she would have left Adyar at the time she did. When the charges were brought by the missionaries H.P.B. wanted to take legal action against them. Olcott advised against this and he was supported by the General Council. It appears, however, that some at least of the members of the General Council were inimical to H.P.B. They would do nothing to support her; rather did they wish, for reasons of their own, that she should leave Adyar. What pressure was brought to bear on her we do not know but we do know that in her

going she was required to renounce her claim to any property rights she might have had on the compound and to give up ownership of *The Theosophist* which she had founded. These requirements indicate that her going was not to be temporary. It has been claimed that her health was a reason for her returning to Europe; that may have been a contributory factor but her health having been restored she could have gone back to Adyar. As things were, however, she felt it quite impossible to return. In plain fact she had been 'dismissed'.

The consequences of this departure were not immediately obvious to those left behind. In effect, however, it meant that the magnetic link between the Masters and Adyar was severed. There was no one else there to act in H.P.B.'s capacity. Damodar had received some training and might to some extent have done so but he was not there any more.

*It has not been really understood or accepted that H.P.B. was in fact the direct agent of the Masters* (see Letter 19 of *Letters from the Masters of the Wisdom*, 1st Series, Jinarajadasa). For example, Sinnett could not accept this and resented it, with the result that with his increasing irritation at having to receive correspondence through her, the letters from the Masters just ceased. H.P.B. would not transmit any more. Both the Masters and H.P.B. warned him this would happen.

Without H.P.B. to operate through they would and did retire into obscurity.

The karmic consequences of Olcott's and the General Council's unwillingness to support H.P.B. and her subsequent departure from Adyar is something that remains. *Her dismissal inflicted great personal hurt and injustice in the light of her innocence (now proven). Any General Council that over the years has neglected to rectify the position or*

*even acknowledge what happened and has taken no measures whatever to redress the situation has transmitted the karmic consequences of the action of the original Council to its successors up to the present time.* This is something that must be recognized when considering the action to be taken to ensure the proper continuity of the Society.

#### 4. THE UNIQUENESS OF THEOSOPHY

In the Manifesto some historical background to the founding of the Theosophical Society was given. Against this background an appreciation of what was intended for the Society can be made.

It is important to realize how these teachings stand in relation to the various classical schools of antiquity. In *The Secret Doctrine* it says, "It is not taught in any of the six Indian Schools of Philosophy, for it pertains to their synthesis - the seventh, which is the occult doctrine. It is not traced on any crumbling papyrus of Egypt nor is it any longer graven on Assyrian tile or granite wall. The Books of the *Vedanta* (the last word of human knowledge) give out but the metaphysical aspect of this world-Cosmogony; and their priceless thesaurus, the *Upanishads*, *Upa-Ni-Shad* being a compound word meaning the "conquest of ignorance by the revelation of *secret*, spiritual knowledge" [S.D.I, 269] - require now the additional possession of a master key to enable the student to get at their full meaning."

This quoted passage clearly distinguishes Theosophy from what was contained in even the greatest of the world's religious teachings then available. This distinction was very soon overlooked and forgotten.

What was distinctly different between the new outpouring and the old systems lies in the

field of Occultism or Esotericism proper. Many of the old religious and philosophical systems had an occult background for the most part kept secret and jealously guarded. A detailed examination of the essential differences has no place in a document such as this but they are primarily based on a fuller knowledge of the planes of Nature, together with scales of correspondences, and the inner constitution of man, showing how these can be quickened and developed to 'expand' his consciousness by the study and assimilation of the Eternal Verities of Theosophy.

#### 5. SOME RECOMMENDATIONS

The case made above indicates that in the hundred years or so since H.P.B.'s death and her leaving Adyar the whole character of the Society has changed. It can never go back to what it was in the late 1800's because the whole world situation has changed.

Nevertheless, what the Society has to offer by way of the Ancient Wisdom is itself changeless. The 'Eternal Verities' do not change as the world situation changes in terms of culture, politics and the vicissitudes of national fortunes, or any other such circumstance.

The setting, however, in which the Ancient Wisdom is presented to the world, and the means for its presentation, have to change. In the Manifesto a warning was issued against trying to 'popularize' Theosophy by simplification. This can only lead to dilution and possible distortion.

Because of the magnitude and, for many people, the inherent difficulty of acquiring a knowledge of Theosophy, the great temptation has been to substitute for the real thing something easier to apprehend or practice. Substitute activities may in themselves have intrinsic, sometimes perhaps even considerable value, but they do not contain or even reflect the

unique nature of Master-inspired Theosophy.

This diversion of attention from the purpose of the Society is the main argument for the disassociation of all other organizations from the Theosophical Society. In *The Key* (p 21 Orig. Ed.) H.P.B. outlines reasons for joining the Society and instances the importance of each Lodge having its own specific activity. She mentioned healing as one. Members should realize that some of the teaching, direct or implied, in for example the Egyptian Rite, is directly at variance with Theosophy, particularly the 'adoration' of post-human entities (angels, etc. ) who have long since lost all the limitation of personal feelings, and want no worship.

All who would see in ceremonial a means of salvation are recommended to read in *The Secret Doctrine* from the bottom two paragraphs of p 279, Orig. Ed. and the third paragraph on p 280. These passages include the following:

... neither the collective Host (Demiourgos), nor any of the working powers [in Cosmos] individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought

1) Apart from its three objects the intention for the Society was to propagate a knowledge of Theosophy. Theosophy is the teaching as propounded by H.P.B. and the Masters of the Wisdom.

2) H.P.B. was wrongfully dismissed from Adyar. Her innocence having been proved, some redress is due to her. In effect this means reinstating her teachings (and those of her Masters).

3) Neither Krishnamurti nor his teachings have anything to do with Theosophy whatever their other merits may be.

# On the Rosicrucian Church

by

**Robert Bruce McDonald**

In a letter to *The High Country Theosophist*, June 1997 Issue, Dr. David Gardner, “President and General Secretary” of The Theosophical Society in Canada, and “Initiate Rosae Crucis,” enlightens Theosophists with the following observation:

“Rosicrucianism has never been **merely** [emphasis mine] an intellectual and speculative system of esoteric philosophy. Its most noteworthy characteristic has always been the combination of high spirituality and intense practicality. That is, it has always possessed a technique and has been initiatic. The Theosophical Society has been over-polarized on the side of intellectualism: this, I submit, has been the principal cause of its difficulties.

Coming from the leader of a Theosophical body that professes an anti-dogmatic approach to the study of Theosophy, this statement is incredible.

Mr. Gardner equates practicality with the possession of a “technique” and with an initiatory structure. Let us look at initiations.

If Mr. Gardner were a true student of Theosophy, he would not make uninformed comments about initiation in a Theosophical forum.

Initiation in its broadest sense is the movement from one stage of life to the next. In the words of a wise man, “toilet-training is a type of initiation.” When you have gone through the work and come to the understanding necessary for one stage, then you graduate on to the next.

Nobody can stop this process as it is an element of Natural Law; when you are ready, the next lessons will present themselves. In fact, the lessons are always there if only one knows how to recognize them, however, the recognition only comes after the work is done and one is ready for that stage. It is not certain what types of initiations Mr. Gardner and his fellow Rosicrucians practice, but the bottom line is that these initiations can add nothing to their Order. What is more, people should be cautious about initiations as it is through the colouring of another’s perceptions through magnetism, consciously or otherwise, that Black Magic is Practiced.

What about “techniques?” A technique is a series of rules or steps leading to some end. Christianity provides a technique or “dogma” for union with the divine, as does Judaism, Hinduism and, so it seems, Rosicrucianism as practiced by Mr. Gardner.

Each professes to have a technique, some profess to have the only technique, and all are deluded to some extent in their beliefs. The only real end is the journey itself.

There is no place to get to that is not a part of the path. The real insight is to realize that there is a path, to the center of Self, a path that is unending. You are on a path to learn the Nature of Self, a Nature that is not different from that of the Cosmos and beyond.

There is no end, only the now. If you are following rules to some end, whether it be directions to the next city or a method for enlightenment, you are involved in the mundane no matter how spiritual you believe the end to be.

If Mr. Gardner understood what Theosophy is about, he would understand that this is the sort of dogma that Blavatsky warned

against. Mr. Gardner, unknowingly, one would suspect, is mired in the snare of dogmatism and yet leading an organization whose objects are anti-dogmatic. What does Mr. Gardner mean when he ends his letter with “I believe that much could be gained by mutual cooperation in areas of: common interest?”

Again, does he not know that:

the Rules of our Society strictly forbid its Founders and the Presidents of its many Branches to advocate either in our journal, or at mixed and general meetings, any one religion in preference to any other.... We preach and advocate an incessant and untiring search for TRUTH, and are ever ready to receive and accept it from whatever quarter. We are all inquirers and never offered ourselves as teachers, except in so far as to teach mutual tolerance, kindness and reciprocal enlightenment and a firm resistance to bigotry and arrogant conceit whether in RELIGION or SCIENCE” (CWIII, 306).

This mistake was made in the past and I hope that the members of T.S. in Canada are not ready to repeat that mistake

Spirituality deals with the salvation of all of Humanity, not the salvation of the individual. Moral and ethical conduct is the path to that salvation and it starts with the individual. By conducting oneself in a moral and ethical manner, one’s duty to Humanity is being served as you are demonstrating to others how to live the spiritual life. This is the only practical spirituality.

This is what The Theosophical Society, “over-polarized on the side of intellectualism” promotes.

Admittedly this is the type of message that can be understood only by geniuses, but

the good news is that there is a genius at the centre of each one of us and this is what Theosophical Literature is designed to unearth. Blavatsky writes as she does so that we must strive to understand and in this striving we learn how to think. Theosophists learn how to push the envelope of the mind.

The Masters are masters at the use of Mind; in learning how to think we are learning the mastery of Mind. This mastery of Mind involves certain laws, the same laws that are embodied in the moral and ethical life of each one of us.

In the words of what has almost become the motto of the Edmonton Theosophical Society, “In order to become a Mahatma, you have to learn how to, think like “a Mahatma.”

Robert Bruce MacDonald

[From the *Newsletter of the Edmonton Theosophical Society*, June 1997

IN THEOSOPHY'S SHADOW  
VANITY WHISPERS

by  
Nicholas Weeks

This article is intended mainly for those newly attracted to the books of Alice A. Bailey. Her claim that her teachings came from the same Occult Brotherhood that taught H.P. Blavatsky, the founder of the modern Theosophical Movement, is not supported by convincing evidence.

This short piece is not about whether people do or do not find Bailey's writings inspiring and wonderful; but simply whether HPB and AAB had the same mentors, as claimed by Bailey.

Bailey's guide claimed to be the same Tibetan Adept Djual Khool that was one of HPB's teachers. This paper will propose that the so-called Tibetan and the Hierarchy pictured in Bailey's books, are not Djual Khool and the Adept Brotherhood known to HPB.

Bailey asserted that her teachings are grounded in and do not oppose in any fundamental way Theosophy as lived and taught by HPB and her Gurus within the Occult Brotherhood. This assertion is false. Her books are full of the pseudo-theosophy pioneered by CW Leadbeater.

For example, Bailey put huge spiritual value on the Great Invocation<sup>1</sup> which is supposed to induce Christ and his Masters to leave their hidden ashrams, enter into major cities and begin to dictate the redemption of Aquarian society.

The Theosophy of HPB and her Gurus emphasizes reliance on the Christos principle<sup>2</sup> in each person uplifting the individual and thus, very slowly, all of humanity.

Efforts to discern reality from illusion need not be confined to our study and meditation

times, but should also pervade our ordinary daily life.

Yet I have little confidence (based on past experience) that devotees of Bailey will wish to compare closely the main principles, themes or keynotes of real Theosophy with their present faith. However, if one does want to see the contrast and polarity between the two, consider using some of the five methods listed.

Hopefully, followers of Bailey will not rely exclusively on her own explanations. Surely, if she really teaches the same basic Theosophy as HPB, one could resolve any conflicts between their teachings without acceding to AAB's every proclamation.

The template of basic Theosophy is in the original writings of HPB and her Gurus. Bailey's key teachings must match this template or they cannot be from the same sources that taught HPB.

1.) Compare statements of primary goals and objectives.

One such threefold purpose of the real Brotherhood was expressed by Koot Hoomi, the actual Guru of Djual Khool and supposed guru of Bailey's guide:

The God of the Theologians is simply an imaginary power... Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery.<sup>3</sup>

Bailey's view that the Theosophical Movement revolves around humanity invoking an avatar and his adept disciples is foreign and opposed to Theosophy as taught by HPB and the Brothers.

Bailey wrote plenty about chanting the Great Invocation to supplicate and vacuum forth from their high plane, our saviors, the Christ and

his Masters. As if Masters and avatars are too nonchalant or powerless to come forth to save us without millions first imploring them.

Yet HPB wrote that to draw near the Masters

“CAN ONLY BE DONE BY  
RISING TO THE SPIRITUAL PLANE  
WHERE THE MASTERS ARE, AND  
NOT BY ATTEMPTING TO DRAW  
THEM DOWN TO OURS”<sup>4</sup>

Consider another HPB quote and note the spiritual self-reliance and impersonal nature of divinity advanced:

“Each human being is an incarnation of his God [Higher Self.... As many men on earth, so many Gods in Heaven; and yet these Gods are in reality One, for at the end of every period of activity, they are withdrawn like the rays of the setting sun into the Parent Luminary, the Non-Manifested Logos, which in its turn is merged into the One Absolute.... Our prayers and supplications are vain, unless to potential words we add potent acts, and make the aura which surrounds each one of us so pure and divine that the God within us may act outwardly.... [A] prayer, unless pronounced mentally and addressed to one’s “Father” in the silence and solitude of one’s “closet,” must have more frequently disastrous than beneficial results . . .”<sup>5</sup>

The fact that for thousands of years most people have not worshipped their own inner divinity, as suggested above, is one reason why the Theosophical Movement was reborn a century ago-to try to counter this separative tendency to invoke an external, personal deity.

Since Bailey’s Great Invocation is to be droned by the masses in this conventional way, it opposes the self-reliant, non-theistic attitude (and silent practice) suggested by the Brother-

hood. This is another point in favor of Bailey’s guide not being Djual Khool.

So what should a follower of Theosophy rely on (and recommend to others) to subdue their passions and selfishness and thus foster planetary redemption?

“His Higher Self, the divine spirit, or the God in him, and . . . his Karma.”<sup>6</sup>

Karma means expressing altruism in thought, word and deed now. It means practicing “virtue for its own sake,” not in order to speed the descent of Christ and the Hierarchy.

To put it simply, as one of the Brothers wrote to Olcott in the 1870s:

“Act as though we had no existence. Do your duty as you see it and leave the results to take care of themselves. Expect nothing from us, yet be ready for anything.”<sup>7</sup>

A letter from an Adept to Annie Besant warned her about the worshipful attitude towards the Masters developing in her Theosophical Society. Bailey was critical of the TS and yet the jargon and gush she wrote about the Hierarchy over 30 years (1919-49) was as bad, if not worse, than that in the TS of the same period. The Adept wrote:

Is the worship of a new Trinity made up of the Blessed Morya, Upasika [HPB] and yourself to take the place of exploded creeds? We ask not for the worship of ourselves.... The cant about “Masters” must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work.<sup>8</sup>

This Trinity of HPB, M and AB was

(thankfully) never put forward by Bailey. Instead she chose the fantastic Triune God of Manu, Mahachohan and the Bodhisattva - revealed by CW Leadbeater years earlier.

If the Brothers' work was being hindered by the "confused aura" exuded by the references to themselves in 1900-ponder how much their work up to the present time must have been thwarted by Bailey's books, Great Invocation, Arcane School etc.

2) Determine and compare key themes; such as the nature and relationship to humanity, of the Occult Brotherhood.

According to Bailey one of the prime aims of the Hierarchy was to prepare humanity for the reappearance of the Christ.<sup>9</sup>

In addition to Christ's Second Coming there will be an externalization of the Hierarchy. Part of this advent involves several of the Masters descending from the etheric plane and taking up lodgings in various cities around the globe.

An entire book,<sup>10</sup> plus scads of passages in her other tomes, expound on this theme.

The Masters, as dutiful planetary civil servants, will apportion tasks concerning economics, religion, education, etc. amongst themselves. At that point they will proceed with the task of directing the planned new world order.

On the other hand, HPB and her Gurus present the Brotherhood as quite aloof from society's affairs. Which is not surprising since many are liberated from samsara (worldly existence) and would have no interest in greasing the wheels of our suffering, materialistic civilization. As Bodhisattvas They do help, but being creatures of the immutable Law of Karma, "can not stop the world from going in its destined direction.

HPB wrote:

"The more spiritual the Adept becomes, the less can he meddle with

mundane, gross affairs and the more he has to confine himself to a spiritual work.... The very high Adepts, therefore, do help humanity, but only spiritually: they are constitutionally incapable of meddling with worldly affairs.... It is only the chelas [disciples] that can live in the world, until they rise to a certain degree."<sup>12</sup>

3) Compare technical aspects of the Ageless Wisdom.

4) Contrast the differing meanings of the same terminology.

Space does not permit going into numbers three and four.

5) Compare methods of teaching.

This is not a new debate. With respect to Bailey's teaching method, which uses constant declaration with little or no supporting evidence, here is what Alice Cleather, a member of HPB's Inner Group, wrote in 1929:

Boiled down, what does it all amount to? Simply Mrs. Bailey's calm, unchecked (and uncheckable) assertions, for the validity of which she claims the equally unchecked (and uncheckable) "authority" of her "Tibetan."

The late Victor Endersby pointed out:

"There is a gulf as wide as the world between the presentation by H.P.B. and that of Bailey, in the matter of mode alone. H.P.B.'s was accompanied by voluminous evidence from many sources.... Nothing of this appears in the Bailey output . . . the entire structure rests on her ipse dixit."<sup>14</sup> alone."

One thing is certain: whatever her "K.H." and "Djwhal Khul" may have been, they were not the mentors of H.P.B. That much is surely proven by the texts as anything could be.<sup>15</sup>

In 1882 HPB's Master Morya wrote:

A constant sense of abject dependence upon a Deity which he regards as the sole source of power makes a man lose all self-reliance and the spurs to activity and initiative. Having begun by creating a father and guide unto himself, he becomes like a boy and remains so to his old age, expecting to be led by the hand on the smallest as well as the greatest events of life.... The Founders prayed to no Deity in beginning the Theosophical Society, nor asked his help since. Are we expected to become the nursing mothers . . . ? Did we help the Founders? No; they were helped by the inspiration of self-reliance, and sustained by their reverence for the rights of man, and their love for a country [India].... Your sins? The greatest of them is your fathering upon your God the task of purging you of them. This is no creditable piety, but an indolent and selfish weakness. Though vanity would whisper to the contrary, heed only your common sense<sup>16</sup>.

Although the “sinners” mentioned by Morya were some Hindus of a century ago, the disciples of Bailey share the same habit of fathering upon their Hierarchy and Planetary Logos, their indolent and selfish wish that Sanat Kumara, Christ and the Masters will purge humanity of sin.

These are just a few of the topics (barely touched on) that must be studied closely by those who wish to understand how inimical Theosophy and pseudo-theosophy are.

## NOTES

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

forth into the hearts of men. May Christ return to Earth. From the center where the Will of God is known Let purpose guide the little wills of men- The purpose which the Masters know and serve. From the center which we call the race of men Let the Plan of Love and Light work out. And may it seal the door where evil dwells. Let Light and Love and Power restore the Plan on Earth.

2. Cf. *The Key to Theosophy*, Theosophical University Press, 67 fn, 71, 155.

3. *The Mahatma Letters to A.P. Sinnett* 2nd. ed., Theosophical University Press, 53

4. *Blavatsky Collected Writings* Vol. 12, Theosophical Publishing House, 492.

5. *Ibid* 533-35.

6. *Key* 73.

7. “Address of the President-Founder,” *The Theosophist* Aug. 1906, 829-30.

8. *The Eclectic Theosophist* Sep./Oct. 1987.

9. As witness her book *The Reappearance of the Christ*. Lucis Publishing, 1948.

10. See her *The Externalization of the Hierarchy*.

11. *The Mahatma Letters to A.P. Sinnett in Chronological Sequence*, Theosophical Publishing House (1993), 474.

12. *Blavatsky Collected Writings* Vol. 6, 247.

13. Quoted in *Theosophical Notes* Special Paper, Sept. 1963, 14.

14. Latin-he himself said it: an assertion made but not proved.

15. *Theosophical Notes* Special Paper, Sept. 1963, 40.

16. *Letters From the Masters of the Wisdom*, First Series, Theosophical Publishing House (1948), 107.

[Reprinted from *Fohat*, Vol. 1, No.2, Summer 1997]

36 THE MOUNT  
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31 July  
1997

Dear  
Colleague,

In view of the importance that must attach to the healthy and proper continuation of the Theosophical Society into the 21st century, It is surprising how little notice was taken of the Manifesto sent out last year. The response has been very slight. It is almost as if there has been a conspiracy of silence on the basis of 'take no notice and It will go away'. Unfortunately the Society In Its present form with Its Irrelevant accretions cannot be seen to be going away or even changing much. The question is whether or not It is fulfilling its Intended function. From all the evidence it appears that It is not.

Some further considerations of Its present position and its function is in the attached Supplement.

PLEASE RE-READ CAREFULLY THE MANIFESTO. If you do not have a copy let me know, as spare copies are available. The main points of the manifesto are not reiterated in this Supplement but they must not be overlooked.

Every item in the Manifesto and this supplement is a subject for serious consideration and debate.

We are all In this; let's make It work.

Yours very sincerely

G A Farthing

## Letters Received

Sophia TenBroeck writes via Internet:

July 24, 1997

A few days back came your HCT for May.

Geoffery Farthing's—Manifesto—is very important. It is good that you printed it so that it gets wider publicity.

The article “On Alleged Tibetan Source of Alice Bailey's Writings” by David Reigle. Need some rejoinders:

See page 15, left hand column, dealing with—peculiar stylistic feature. I quote :

<<“This is the habitual presentation of teachings within an outline structure using general topics, then divided into sub-topics, then subdivided into sub-sub-topics, etc., etc.; e.g.: ‘We will as usual divide our subject into three heads.’ This is a well-known characteristic feature of Tibetan writings. In fact, this feature is so characteristic of Tibetan writings that respected Buddhistologist Prof. Ernst Steinkellner of the University of Vienna used it as the criterion to determine whether certain books were written by Indians or by Tibetans. Steinkellner observes that these two treatises display the analytical system used by Tibetans of all epochs to structure their texts, the ‘divisions’ or ‘sections’ (sa bcad), a technique he has not been able to find in treatises of Indian origin; ...”>>

By Indian origin is [I?] suppose Sanskrit is meant. Whatever Steinkellner may observe, there are very strict rules of prosody, and tarka logic, on how a topic is presentation [presented?], in Sanskrit. Every newly introduced word has to be defined, so that there is no ambiguity. Then alone one may proceed.

Take Patanjali's Yoga Aphorisms, the very opening starts with the Sanskrit word—yatha (=and then).

How could such a great sages as Patanjali start with : And then ? The most important words within the first four verses are not explained !

Because, Patanjali has been teaching Sankya Yoga, and from there he is proceeding with The Aphorisms.

In the Sankya Yoga, these terms have already been fully defined and explained, so there is no need or a repetition. Many treatises, are embedded within others, and the knowledge of the preceding material is expected to be a prerequisite.

If my above note is insufficient, I can obtain clarifications from many a local Sanskrit scholar in this matter. For the observation is unsatisfactory.

See page 15, right hand column, where it says:

“While the idea of initiation is not new, these teachings on the initiations are not found in the earlier Theosophical writings of Blavatsky, but are considered by many to have originated with Bailey.”

ISIS UNVEILED written by H.P. Blavatsky and published in 1877, has numerous references to INITIATION and INITIATES in it. To mention only a few:

Vol. I. xxxiii, xxxix, 9, 52, 217, 395, 409, 458, 507, 519; Vol. II. 99, 108, 113-4, 118, 145-6, 217, 234, 307, 313, 319, 494, 589, 5891, 593. This is not exhaustive.

Further references are obtainable when looking up Secrecy, Oaths and Vows all pertaining to what cannot be told of the initiation.

There is even a reference to the old

Sanskrit work—Agrushada Parikshai—which deals with the testing of the one ready for initiation : Vol. II 31, 40, 46+fn, 99, 100, 105, 262. 320.

See page 17 bottom right hand column. About Rajani Kant Brahmacharin, and his meeting with –said Lama—said to be Mahatma KH. This is what Rajani Kant reports ! Even if it is a true report, it is open to logical interpretation. In their discussion what had been understood by Lord Mahadeva ?

We now put our own interpretation on this, and say belief in God was approved. Is this fair ?

Even if, one student was advised to continue on the path at the place they were at present located, does that make it approval for all students to do likewise and they have to believe in Lord Mahadeva?

What does many a western know of this ? Tomorrow, we all also have to believe in Lord Mahadeva?

In Logic, this is taking a specific individual case, and making from it a generalization, which is not permitted.

Thereby we come to false conclusions, and interpret that the Mahatma believe in God. This is all a logical absurdity, and not tenable by the rules of logic.

Sophia Tenbroeck, Bangalore, India.

David Reigle’s reply follows:

July 28, 1997

I always wish to take a charitable attitude and give people the benefit of the doubt, but when a correspondent has read my article so inattentively as to respond entirely to points I did not make, it is difficult to know what to say.

Suffice it then, in regard to the three points raised, to say the following:

1. My article, of course, does not compare Bailey’s writings with Indian or Sanskrit writings, but rather with Tibetan writings. Your correspondent refers to the strict rules of tarka logic followed in Sanskrit writings, criticizing Prof. Steinkellner’s comparison of these writings with the characteristic structure of Tibetan writings.

Clearly to compare two things, one must have knowledge of both, while it is obvious that your correspondent has never seen the *sa bcad* structure of Tibetan writings, apparent even in their English translations. Steinkellner, by the way, is recognized as the world’s leading authority on Buddhist logic texts in Sanskrit and Tibetan.

Also, Patanjali’s Yoga Aphorisms does not start with the word “yatha,” but rather with “atha,” although I would be happy to consider this a mere typo by your correspondent.

2. Hopefully it was clear to all other readers that, even in the sentence quoted, I did not say that the idea of initiation is not found in Blavatsky, but that the idea of the five initiations taught by Leadbeater and Bailey is not found in Blavatsky. Certainly critics of Leadbeater and Bailey would not wish to disagree with this.

3. Again, it was hopefully clear to all other readers that I did not say the Mahatmas believe in God, but rather gave an example to show that even though the Mahatmas do not believe in God, there may be circumstances under which they would allow and even encourage belief in God. The scenario your correspondent gives would indeed be a logical absurdity; but is it not also against the rules of logic to attribute to your opponent views which he does not hold?

David Reigle, Cotopaxi, Colorado

August 7, 1997

Dear Dick,

I am using the familiar salutation because I feel like I know you after reading your work for so many years, I hope you do not mind. I especially enjoyed your pilgrimage to India. I visualized that trip with every letter you wrote. I hated to see it end. I can only imagine all the things you mentioned, people and places.

Perhaps you have noticed the absence of *The Ancient Wisdom* paper from St. Louis. I was the editor for more than 10 years, but quit last year after a change in the official board and the change in the direction that the lodge seems to be heading. They wanted me to change the content of the paper to social issues, politics, health news, and profiles of members. I refused because I do not believe that was the original purpose of the publication. I think it was only to disseminate basic theosophy and ageless wisdom. I have served as president, vice-president, secretary, and finally as editor of the paper. I was active for almost 15 years in that lodge. I am a life member both of the national organization and the local lodge. I do miss doing the paper; I enjoyed it and made me feel like I was contributing, albeit just a little. So I have been saving in order to put out one of my own and hope to start before the end of this year. It will be similar to Ancient Wisdom and the content will be about the same. I am not talented enough to write editorials as you are. But I may get braver as time goes by and try my hand.

I enjoy the HCT immensely. I receive several TS publications and yours is the only one I read the same day I receive it. It's great! Your articles are good- you keep abreast of the various happenings in this country and well as international. It has more information than any other. I do appreciate you continually sending me the paper. I am sorry I have not sent you a check sooner - I do procrastinate so. But I am finally sending you a check with hopes you can keep up the good work. ...  
Again, thanks for all you do.

Fratemally yours, (I do not have a problem with being socially correct in regards to literal gender terms)

(Signed) Gloria Repka

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June 13, 1997

Dear Friends of Point Loma Publications,

We are writing to you to give you the latest news from Point Loma Publications. As you know, we opened "Wisdom Traditions Bookstore" in late November, 1996. So far we have broken even between expenses and sales. We have ongoing classes, which have been well received.

For those of you who are regular supporters of Point Loma Publications, we cannot thank you enough for the help you have given. We particularly thank those who have helped us so regularly in the past and now those who are currently helping with donations. It is through your contributions and support that we are able to continue our work.

Our upcoming publication, due approximately August 1, 1997, is "Astrology of a Living Universe," which is H.P. Blavatsky's visionary philosophy of the Seven Sacred Planets edited and annotated by H.J. Spierenburg.

A friend of Point Loma Publications gave us a free homepage on the Internet. Our address is <http://www.znet.com/~cinco5/index.html>. Please check it out.

We appreciate hearing from you. Any one of you with free time will be of great help in our ongoing work.

Best wishes to you all,

Carmen Small, President  
Point Loma Publications

P.S. As 1997 marks the 100th anniversary of the founding of Point Loma, Dr. Dwayne Little of the Point Loma Nazarene College will show slides of the early Point Loma days (1897 onward) at 10 am. on September 3, 1997. Any friends who wish to attend are welcome. At our "Wisdom Traditions Bookstore" historical photos and memorabilia of Point Loma will be displayed during the month of September, 1997.

# PUBLICATION RELEASE SEPT. 1 1997

## TRUTH & FICTION

The “Theosophical Society” and the Miracle-Cabinet of Adyar

by **Franz Hartmann**, M.D.

Translation from the German

by Robert Hutwohl

First written as correspondence to Arthur Weber, Franz Hartmann’s candid views about the Coulomb affair at the headquarters of the Theosophical Society at Adyar, Madras, India are extremely valuable on the early history of the Theosophical Society.

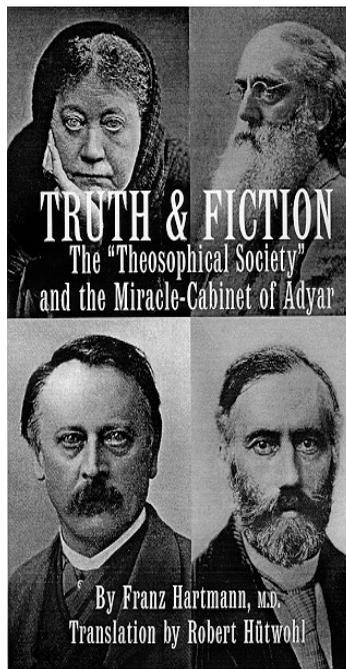
An updated schematic rendering of the “occult room” is included which is different from the one Hartmann first published in his *A Report of Observations Made at the Theosophical Headquarters at Adyar* in 1884.

Hartmann also states little known information about H.S. Olcott and his acknowledgment about H.P.

Blavatsky, standing somewhere in the middle among the extreme opinions about her.

Franz Hartmann gives his reasons for his long-held silence on the various issues confronting the Theosophical Society which were expressed in his satirical novel *The Talking Image of Uzur*.

He considered Heinrich Hensoldt’s pamphlet, *Annie Besant, eine wunderliche Heilige* as damaging in its views towards H.P. Blavatsky, Annie Besant and other Theosophists and at least makes an effort to correct those distortions about Blavatsky.



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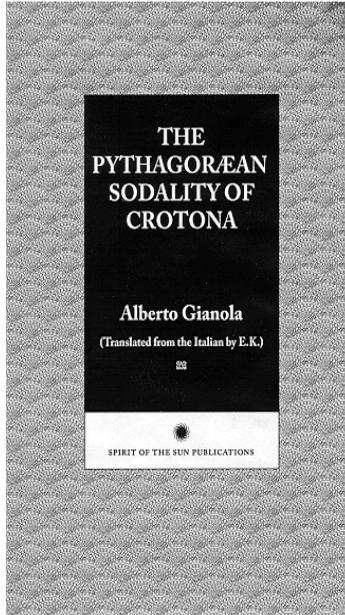
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## EDITORIAL

## OBJECTIVES

THE HIGH COUNTRY THEOSOPHIST is an *independent* Journal and has the following editorial objectives:

(1) To serve the greater Theosophical Movement as a forum for the free interchange of ideas and commentary in the pursuit of Truth and to facilitate various projects in furtherance of Theosophical principles.

(2) To present articles and essays consistent with source theosophy, otherwise known as the Ancient Wisdom as given by The Masters and H.P. Blavatsky, and other theosophical writers consistent with this tradition.

(3) To examine contemporary ethical, religious, metaphysical, scientific and philosophical issues from the viewpoint of the source theosophical teachings.

(4) To impartially examine significant events and issues in the history of the theosophical movement which have affected and shaped its present-day realities.

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