

THE HIGH COUNTRY THEOSOPHIST



Vol. 12 No. 10

Boulder, Colorado

October, 1997

Contents

Among the Adepts	1
Theosophical Pedagogy	5
Theosophy - Inner Wisdom	8
A Slice of Theosophical History	11
Letters Received	
Abhinyano	21
David Keane	21
<i>Secret Doctrine</i> on Internet	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

Who does not know his own personality, with its occult mysterious forces, will not understand H. P. Blavatsky. Her phenomena could not and should not do more than testify to her ability to cause them. Even from her writings we cannot pronounce judgment about her. Far from posing as a scientist or prophetess, or "Priestess of Isis," she admitted herself that she acted only as an Amanuensis. Taught what was shown and communicated to her by the Masters, she had nothing else to do in the matter but to arrange and convey these materials.

"You are very stupid In believe," she told her niece, Vera Jelihoffsky, "that all I write about I know or understand. How often have I to repeat this to you and your mother that these writings are dictated to me, and often I see manuscripts, numbers and words in front of me of which I never had any previous knowledge."



These manuscripts appeared not only in the Astral Light, but came very often in inexplicable fashion in tangible form, not only in her room in Adyar, Wurzburg, Ostend or London, but while travelling at sea.

Who but a Master of this science could have procured the material for her Secret Doctrine and educated her in those things. Her work does not need any other testimony but its contents to show the hand of a Master whose intelligent messenger Blavatsky was. This is about all she ever claimed to be and those who are not able to look behind the curtain and recognize the Master will in vain rack their brains to find from what source H. P. Blavatsky secured her knowledge.

I should like to compare her with a meteor. Some pass it by on the wayside and pay no attention to it; others find peculiar qualities about it which they cannot explain as they do not know its service. Furthermore they cannot believe that stones drop from the sky as they say there are no stones in the sky. But others again see the meteor blazing and dropping and recognize the message from those regions, inaccessible to the poor earthbound inhabitants of this planet.

Herewith we arrive at the aforementioned conclusion that H. P. Blavatsky was a “Chela,” or a disciple, of the Masters, and this sketch would not be complete if we did not mention the relationship between these Masters and their disciples.

H. P. Blavatsky tells us:

If a person capable of illumina-

tion claims the discipleship of a Master he must constantly keep in mind the agreement which was made either silently or formally between himself and the Master—and never forget that such a vow is considered holy.

A seven years’ probation is necessary. If during this time he proved faithful to his chosen Master and those companions brought into existence by the Masters in spite of all temptations not considering those many insignificant human weaknesses and errors (with the exception of two, which I do not want to mention publicly) he is ready. ...

(1) to be initiated and be in or start direct intercourse with his Guru. His errors can be over looked—they belong to his future Karma. It is left to the Master to judge whether the candidate on probation, in spite of his errors and sins, should occasionally receive (external) signs or advice.

Note.—The “initiation” consists not in an exterior farce-comedy, but in an inward awakening and opening of the inner senses, whereby he comes into visible contact with beings that were invisible to him before.

The Master, who knows exactly the causes and motives which prompted the candidate to those sins of commission and omission, is alone able to judge whether the disciple should be encouraged; he alone has the

right to decide, as he himself is subject to this inexorable law of Karma, which none from a savage to the highest archangel can escape.

The first and unavoidable condition is that the candidate while on approbation stands faithful and true by his selected Master and his aims. I do not say this out of envy, but for the simple reason that it is so much more difficult, often breaking the magnetic connection between the two, to establish it.

One cannot expect the Masters to waste their forces to restore the former condition of those whose future career and final disloyalty they know in advance.

But how many of those who expect favours in advance and whose wishes are not gratified, blame the Masters instead of acknowledging their own guilt? They break the connection ten times a year and expect to have it restored every time.

To those discontented ones, although nobody ever promised anything and the Society never offered, "Master" as a prize for good behaviour, everything depending on their own personal merit, I would say,

"Did you do your duty and keep your promise? Did you, who accuse the Masters, the embodiment of charity, patience, justice and love, of not having sufficiently rewarded you, did you lead a holy life and keep the conditions imposed on you?"

"Those only may blame others,

not themselves, who can sincerely feel in their heart and souls that they never made a serious mistake, never doubted the Master's wisdom, never in haste to acquire occult powers looked around for another or other masters, never violated their duties as Theosophists in thought or deed."

But to fulfill all this you will hardly find anyone capable. During eleven years since the existence of the Theosophical Society amongst the seventy-two "Chelas" I found only three of them regular accepted candidates, and amongst the hundreds of aspirants, who did not lose out, only one who was a complete success. Nobody is forced into discipleship, no promises are exacted, nothing is binding except the inner soul relation between disciple and Master.

Verily! many are chosen but few are elected. Only few possess the patience to persevere to the end, as simple persistence and oneness of purpose does not agree with them.

How can one expect to be a Theosophist simply because he is a vegetarian! So is a cow. Or does his Theosophy consist, after sowing his wild oats, in remaining a bachelor or studying the Bhagavad Gita and Yoga Philosophy from a to z?

It is not the hood which makes the monk, neither long hair nor dreamy languishing eyes which make a disciple of wisdom.

Look about and observe your so-called Universal Brotherhood. Look at the Theosophical Society, founded for the purpose of ameliorating the most crying needs of Christendom, to cure bigotry and intolerance, hypocrisy and superstition, to spread real love, not alone amongst the whole of humanity, but towards all living creatures.

What has become of it in Europe and America? Only in one instance we deserve to appear better than the Christian sects, which kill each other for the glorification of their brotherhood, and for the love of God fight each other like devils, namely, we have abolished all dogma, and we try now wisely and justly to do away with the whole spirit of authority, even nominally.

But in every other way we are exactly like the others. Everywhere gossip, slander, ill-will, nagging, conceit, pig-headedness, war cries and counter charges, of which even the Christian Hell might be proud.

For all this they want to make the Masters responsible, just because They do not assist those who want to show others the way to salvation and liberty by means of kicks and scandals. Verily, we set a beautiful example to the world and are accomplished associates for the holy Ascetics in the snowy mountains of the Himalaya.

These unfortunate conditions are neither caused by the Saints of the Himalaya, nor the constitution of the "Theosophical Society," nor by Theosophy, but through the lack of true wisdom, which has its origin in the

imperfection of human nature, appearing in our day as the effect of our modern civilization.

We live in an age of Rationalism which is the product of egotism, and without it could not exist. Egotism is the enemy of disinterested love, which is the sole source of true understanding.

With the passing of such love the realization of this most sublime and universal ideal was lost, and to-day everyone creates in his fancy his own ideal and expect others to bow to it. Not in the quarrel for supremacy of this or that authority, not in the beliefs of the existence of Tibetan Adepts, not in the genuineness of occult phenomena, nor in the acknowledgement of the stated theories of the Secret Doctrine, but in the realization of the Oneness and omnipresence of God within all creatures and creations comes Theosophy, and the concord of the Society whose founder was Blavatsky.

But far otherwise if we believe that Blavatsky appeared amongst us only to establish a so-called Theosophical Society, and to have the salvation of the world depend upon its success

The light which was disseminated through Blavatsky is not the property of any particular association. It belongs to humanity. It has penetrated huge areas and will continue to spread, even if the so-called Theosophical Society should perish. The Society should be a beacon for this light.

Whether this "Society" will fulfil its

purpose and produce a fraternity of real Theosophists is a question of the future.

What is important to know of H. P. Blavatsky and her Masters is not her personal qualities, but the very ancient teachings of Wisdom itself which in the course of time have almost been forgotten, but through her have been recalled to the memory of humanity.

The most essential of these teachings are the explanation of the constitution of the universe in general and humanity in particular; the purpose of man in the universe; his origin; the purpose of his existence; his relation to God, to nature, and duty towards himself; the doctrine of Karma or the divine law of justice; the doctrine of the re-embodiment of the spiritual elements which constitute his individuality; and the forces which dominate them while alive and after death.

These teachings are found in veiled form in all religious systems of the world and are the foundation upon which these systems rest. H. P. Blavatsky did nothing more than slightly lift the veil which covers these profound secrets of religion and science.

From *The Canadian Theosophist*, Vol. 1 no. 9, Nov. 15, 1920
(To Be Continued)

THEOSOPHICAL PEDAGOGY

To the question, "Where is Knowledge?" a child in a school whose curriculum consists of the Fundamentals of Theosophy, unhesitatingly answered: "In us."

At no other type of school is it likely that a similar response would be given to this query. The prevailing impression appears to be that the source of knowledge is outside of ourselves and that the chief function of the teacher is to effect a transfer of the knowledge from its source without, to place within, the brain and mind of the pupil.

These diametrically opposed concepts respecting the origin of knowledge are the causes of differing theories and methods not only of teaching but of life in all of its departments and aspects.

Take the subject of "Concentration", as an instance. Students of Theosophy are more or less aware that there exists a vast difference between the ordinary and the Theosophic ideas on this subject. That difference arises from these very contrasted views on the source and origin of knowledge.

Those who hold that knowledge wells up from an exhaustless fount, within, regard concentration as the means of sounding the fathomless depths of the inner consciousness.

Those who believe that knowledge is something imparted from without will never venture beyond the shallower depths of that

consciousness—depths which do not extend beyond this terrestrial plane of life. This kind of concentration is confined largely to the visible and mechanical aspects of the subject or object under consideration.

The pursuit of these opposing modes of instruction and practice carries in its train consequences of a far-reaching nature to the ethical and moral training of the followers of one or the other of these methods.

The method which looks inward for enlightenment is designed to awaken the perceptions of the Soul, the Immortal Within. The method and habit of looking for knowledge without, acts as a barrier to the manifestation of the spiritual perceptions.

The latter perceptions alone are an unerring guide to ethical and moral values. True knowledge and ethical living are ever inseparable and interdependent.

A class of educators has arisen within recent times who advocate permitting the pupil the greatest latitude and freedom of expression. The pupil is not to be required to follow a particular course of study, but he may choose to follow whatever subjects he will, provided they “interest” him. His education is to follow the lines of his interests and desires.

This modern innovation is probably an outgrowth of, and an unconscious protest against, the rigid and repressive methods previously in vogue. The real cause of this rigidity and authoritarian attitude arose from the fact that the teacher believed that the pupil came to him knowing nothing and that

it was the teacher’s duty and prerogative to impose knowledge upon his charges.

There was no recognition whatever that the students might already have a foundation of sound inherent ideas which, if properly encouraged, would throw light upon every subject or object of study.

When some of the modern educators reacted against the old repressive discipline which was really a logical outcome of the personal and infallible god idea, they failed to understand the true nature of the educational freedom which they were groping after. They confused freedom with license—the ability to discriminate between which is the beginning of wisdom.

Concentration is really the acquisition of the power to discriminate. In the process and effort to delve into the depths of our real nature one becomes aware, as never before, of a host of disturbing and distracting factors— thoughts, desires, sensations, ambitions—a veritable army of external and internal foes.

It is here that those ignorant of the Theosophical Teachings on the nature and constitution of the Universe and of Man become confused. They confound the planes of these passions, desires and personal ambitions with the plane “wherein all shadows are unknown, and where the light of truth shines with unfading glory”.

The freedom of expression which the class of educators referred to unknowingly encourage in their pupils receives its

impulsion from what are termed in *The Voice of the Silence*, the Hall of Ignorance and the Hall of *Probationary Learning*.

It is taught that the desires and ambitions emanating from and vitalized in these Halls must be met and completely conquered before the plane of the Real and the True can be reached. The two major sources of disturbances to “Concentration” come from these two planes.

The Hall of Ignorance is defined in the *Voice of the Silence* as, “The phenomenal world of senses and of terrestrial consciousness—only”. The disciple is warned: “If thou would’st cross the first Hall safely let not thy mind mistake the fires of lust that burn therein for the sunlight of life”.

The Hall of Learning is defined as: “The Astral region, the psychic world of supersensuous perceptions and of deceptive sights—the world of mediums”. The disciple is admonished: “If thou would’st cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If freed thou would’st be from the karmic chains, seek not for thy Guru in those mayavic regions”.

It is the third Hall, that of Wisdom, which is the plane of the pure Egoic Consciousness and it is from here that “stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience”. True knowledge, therefore, can only be attained when the disciple has reached the Hall of WISDOM.

The entire aim of Theosophical

Education is to awaken in the student his full Spiritual Consciousness, which abides in that Hall, so that he may judge, think and act from an Eternal Basis.

It teaches SELF expression rather than self expression—a distinction which every Theosophist will readily understand. “The self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both”.

The curricula of most of our institutions of learning make for diffusion rather than for concentration. There is an embarrassing wealth of courses of study and fractioned aspects of knowledge, with no synthetic principle to bind them together or to guide the student in his selections.

Theosophical education proceeds by first positing the few synthetic principles which underlie all knowledge and all life. In the light of these principles every subject assumes a new importance and its value and relationship to the student is clearly comprehended.

He is now in possession of a real standard which enables him to sift, to evaluate and to choose. His choices no longer follow the line of his desires, predilections and ambitions, but are guided by a lofty sense of duty and the eternal fitness of things. Yoga, or concentration, has been defined by Krishna as “skill in the performance of action”.

[Reprinted from *Theosophy*, Vol. 23, No. 11, September, 1935]

Theosophy Inner Wisdom

Blavatsky on how to approach Theosophy

Come to the *Secret Doctrine* without any hope of getting the final truth of existence from it, or with any idea other than seeing how far it may lead *towards* the truth... No matter what [you] may study in the *Secret Doctrine* let the mind hold fast, as the basis of its ideation, to the following ideas.⁵⁷

1. We are dual aspects of the One Reality in the conditioned universe.

The first idea is unity. This unity is a thing altogether different from the common notion of unity—as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like.

The teaching is not that. It is that existence is *one thing*, not any collection of things linked together. Fundamentally there is *one being*. The *being* has two aspects, positive and negative.

The positive is spirit, or *consciousness*. The negative is *substance*, the subject of consciousness. This being is the absolute in its primary manifestation. Being absolute there is nothing outside it.

It is *all-being*. It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of *comparison* between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it is clear that this fundamental *One Existence*, or Absolute Being, must be the *Reality* in every form there is.

The atom, the man, the god are each separately, as well as all collectively, Absolute Being in their last analysis, that is their real *individuality*. It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the *Secret Doctrine*.

The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the esoteric philosophy) the idea of *separation* supervenes, and the study loses its value.

2. Everything is live and conscious, there is no dead matter.

The second idea to hold fast is that there is no dead matter. Every last atom is itself fundamentally Absolute Being. Therefore there is no such thing as “spaces” or ether, or akasha, or call it what you like, in which angels and elementals disports themselves like trout in water. That’s a common idea. The true idea shows

every atom of substance no matter of what plane to be in itself a *life*.

Now the Occultists, who:

- trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal Life;

- do not recognise that anything in Nature can be inorganic;

- know of no such thing as dead matter;

... are consistent with their doctrine of spirit and soul when speaking of memory in every atom, of will and sensation.

3. We are the microcosm of the universe.

The third idea to be held is that man is the microcosm. As he is so, then all the hierarchies of the heavens exist within him. But in truth there is neither macrocosm nor microcosm but *One Existence*. Great and small are such only as viewed by a limited consciousness.

4. As it is above, so it is below: there is only One Life and Law.

The fourth idea to be held is that expressed in the Great Hermetic axiom. It really sums up and synthesizes all the others:

As is the inner, so is the outer; as is the great, so is the small; as it is above, so it is below: there is but one life and law;

and he that worketh it is one. Nothing is inner, nothing is outer; nothing is great, nothing is small; nothing is high, nothing is low, in the divine economy.

Analogy is the guiding law in nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries.

Nature, as a creative potency, is infinite, and no generation of physical scientist can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds.

If we can conceive of a ball of fire-mist becoming gradually — as it rolls through the aeons of time in the inter-stellar spaces — a planet, a self-luminous globe, to settle into a *man-bearing world*, or Earth, thus having passed from a soft plastic body into a rock-bound globe; and if we see on it everything evolving from the non-nucleated jelly-speck that becomes the [protoplasm] of the moneron^a then passes from its protistic^b state into the form of an animal, to grow into a gigantic reptilian monster of the mesozoic^c times; then dwindles again into the (comparatively) dwarfish crocodile, now confined solely to tropical regions, and the universally common lizard^d— *how can man alone escape the general law?*

END NOTES

“There were giants on earth in those days,” says Genesis, repeating the statement of all the other Eastern scriptures; and the titans are founded on anthropological and physiological fact.

Did the ancients know of worlds besides their own? ...We believe it, because the first law in nature is uniformity in diversity, and the second— analogy. “As above, so below.”

That time is gone by for ever, when, although our pious ancestors believed that our earth was in the centre of the universe, the church and her arrogant servants could insist that we should regard as blasphemy the supposition that any other planet could be inhabited. Adam and Eve, the Serpent, and the Original Sin followed by atonement through blood, have been too long in the way, and thus was universal truth sacrificed to the insane conceit of us little men.

[Therefore] no Eastern initiate would speak of spheres “above us, between the earth and the airs,” even the highest, as there is no such division or measurement in occult speech, no “above” as no “below,” but an *eternal* “within,” *within two other within*s, or the planes of subjectivity merging gradually into that of terrestrial objectivity—this being for man the last one, his own plane.

a Haeckel’s hypothetical simplest protozoan, the earliest form of life on earth for., moneres, single]. Ernst Haeckel (1834-1919) was the German zoologist, who popularised the ideas of Darwin.

b Pertaining to *protista*, a large group of unicellular organisms on the border-line between plants and animals [*Gr.*, *protistos*, very first]. Hence, the monera are *protista*.

c Of the secondary geological period, including the Triassic, Jurassic, and Cretaceous systems [*Gr.*, *mesas*, middle, and *zoe*, life].

d Behold the iguanodon [a large, bipedal, bird-hipped herbivorous dinosaur, with teeth like those of the iguana; from iguana and *Gr.*, *odous*, *odontotos*, tooth] of the Mesozoic ages—the monster 100 feet long—now transformed into the small iguana lizard of South America. Popular traditions about giants in days of old, and their mention in every mythology, including the Bible, may some day be shown to be founded on fact. In nature, the logic of analogy alone ought to make us accept these traditions as scientific verities. (*The Secret Doctrine*, II 154 fn)

[A selected body of text from *Theosophy - Inner Wisdom*, compiled by the Merseyside, Wales theosophical study centre.].

A Slice of theosophical history

[The following is a slice of Theosophical history, reprinted from *Theosophy*, Vol. 23 No. 6, April, 1935 (U.L.T.), kindly contributed by Mark Jaqua, editor of *Protogonos*. It appeared under the title “Aftermath” and continued serially. We have omitted the first 3 installments. (ed. HCT)]

... Patanjali, greatest of all psychologists, has answered in his *Yoga Aphorisms*: either “Spiritual Clairvoyance,” or — “meditation with a seed.” In one case a Buddha, a Christ, an *Arhat*; in the other a Saint, a Seer, a “Yogi” whose subjective visions become for him the only “reality.” Human history and tradition contain abundant examples of both.

Average mankind has never understood either, and therefore has continually mistaken the one for the other. Great Teachings come from the first class, all religions and religious sects from the other.

History is replete with the record of those who, after the departure of a great Teacher, succumb to the delusion variously called “the second Coming,” the “second Advent,” Chiliasm, and the Millennium. Its victims are those who, while alive, have been absorbed in one or another of the states which normally bind men only after death—a form of “concentration” unrecognized in modern pathology and psychology, and to which true Occultism holds the only key.

Hence the gravity of the warnings of H. P.B. and Mr. Judge on this vast subject—warnings which those most in danger almost invariably failed to heed.

The philosophy and ethics of Theosophy, their *intelligent* application in daily life, the study and work, the self-discipline which all men ought to practice, and which every man could pursue as a training in the “first Object”—this has proved as little inviting to the would-be Theosophist as to the average layman.

The “third Object” has been the “dazzling flame of the *night* lamp” which has lured all too many “unwary moths” into the “viscid oil” of the “Great Ensnarer, *Mara*.” There have been, and there will be, many Annie Besants as the cycles roll their rounds.

Yet any ordinary mind could see and should see that if Mrs. Besant and her satellites were *Arhats*, as she proclaimed, then H. P. B., her Masters and her Theosophy, were but a gigantic delusion; conversely, that if the great Messenger is a true Teacher in the Mysteries, then Mrs. Besant and the rest are anything but true Disciples.

The idea of Karma and that of any species of “personal God” can never be reconciled.

Great numbers of Theosophists, harassed, wearied, discouraged by the procession of these resurrections of the “ghosts of the past,” have lapsed into inertia, leaving the Movement to the undisputed possession of

its incarnate *Skandhas*; others have succumbed to the “broad and glittering path” of the pseudo-occultists; a few only have fought on as best they knew against the recrudescence of the “ancient enemy of mankind.”

Much may be learned from the observation of the course of Mrs. Besant in opposition to that of H. P. B. and Mr. Judge; so, much could be learned by students of today in following up the reaction of the members to the revelations of the controlling “occultists” in the various theosophical and off-shoot mystical bodies.

In 1925 the total membership in Mrs. Besant’s Adyar Society was, according to the official figures in *The Golden Book of the T. S.*, just over 41,000. That was only ten years ago. [*Theosophy*, April, 1935, (ed. HCT)]

During these recent ten years [1925-1935, (ed.)] over 60,000 new members have been gained, yet the existing membership is only approximately 31,000—10,000 less than at the time of the “Jubilee Convention.” What has become of the other 70,000? A few have died, but the great majority has dropped out, lured by other pseudo-teachers and pseudo-teachings.

Here and there one and another has profited by the experience gained and has turned to true Theosophy. Upon the alliance of these real students, within and without the various societies, must rest the future of the true Theosophical Movement. Isolated, hampered by associations with the false, their course is a difficult where not a tragic one.

The reaction within the Adyar Society

to Mrs. Besant’s Second Adventism has been shown in the rope of sand disclosed by membership figures. It is also disclosed in the fate of the “Order of the Star.”

From a membership of 100,000 at the time of the Ommen Congress in 1925 it had already shrunk to approximately one-fourth of that number when “Krishnaji” cut the Gordian knot by dissolving it and by repudiating the whole “inspired” program so elaborately heralded by Mrs. Besant and Mr. Leadbeater.

Figures have never been authentically given of the “Liberal Catholic Church” but it is certain that its Activities have shriveled into insignificance from the blatant claims and pretensions of ten years ago.

The “World University” has moved to some other “world” indeed—as innocuous as the Point Loma “Theosophical University,” its Tingley predecessor.

The “World Mother,” “arhat” Rukmini Arundale, proclaimed by Mrs. Besant as the “feminine” counterpart on earth of the “King of the World” for whom Krishnamurti was to be the “chosen vehicle”—that “World-Mother” episode is now tactfully forgotten in “arhat” circles, along with a dozen-and-one other exhibits launched by “arhats” Besant and Leadbeater.

It is more than probable, on an actuarial basis, that not more than 10 or 15 per cent of the present membership in the Adyar society have been in it for ten years.

Judging from the published literature of the books and magazines issuing from that source, it is certain that not a single one of its “authorities” has any more knowledge of real Theosophy than the Patristic writers had of the real mission and message of Jesus.

In only two quarters have there been continuous efforts to make head against the current of psychism begun in 1895 and now a maelstrom in the Adyar society.

What may be called the negative opposition to the Adyar society leadership has centered in Dr. H. N. Stokes of the *O. E. Library Critic*. Like a “sea-lawyer” among the crew of a mismanaged ship, Dr. Stokes has retained his membership in the Adyar society while diligently striving to provoke a “mutiny” against the disastrous course taken.

In his *Critic*, number after number, has been published authentic information in the nature of exposure of the many Adyar schemes. While purely iconoclastic, the *Critic* has none the less opened the eyes of many to the iniquities perpetrated in the name of Theosophy.

Students of the “second Object” will have noted the parallelism between the writing and work of Dr. Stokes and that of the “fiery Tertullian” in the early history of the Christian churches.

Tertullian, capable only of doing scavenger work, was unsparing in his denunciation of the “psychics,” as he called them, then dominating the church at Rome and, during his life-time, almost the only one

among the Church bigots, fanatics, and partisans, who had the courage and ability to check in some degree the excesses, morally and religiously, prevalent in his day among those who claimed Successorship to Jesus.

Dr. Stokes course can be understood in both its virtues and its defects by observation of his own theosophical history. Deceived and betrayed by his trust in one of the earliest of the pseudo-occultists who had “set up shop” on her own account, Dr. Stokes engaged in prison reform work and transferred his theosophical allegiance to Leadbeater and Mrs. Besant.

Disillusioned again, he thought to see in Mrs. Alice A. Bailey a great occultist. Once more his eyes were opened to the negative truth, “all is not gold that glitters.”

Since this discomfiture Dr. Stokes has been more bent on exposing the false than finding the true. The pages of the *Critic* are a sort of theosophical “rogues’ gallery,” but the miscellany of literature continually advertised affords as little aid to true theosophical education as the “finger-print” records which comprise the bulk of the text of the magazine itself.

As a study in Karma, the *Critic* is an informative example of the “law of correspondences:” the attempt to “reform criminals” in one direction has its analogue in the effort to punish criminals in the other.

The only other opposition to the Besant-Leadbeater subversion of the Adyar society has been that carried on in *The Canadian Theosophist*, the official organ of

the originally “Canadian Section” of the Adyar T. S., now [1935] designated as “The Theosophical Society in Canada.”

The editor of the *Canadian Theosophist* from its commencement has been Mr. Albert E. S. Smythe, the General Secretary of the Adyar T. S. in Canada.

Mr. Smythe’s theosophical career has been a valuable one in many ways and when properly appraised is an index or “log” of the difficulties besetting the voyage of the theosophical ship itself, a personification of the troubles facing every member of its “crew.”

After the death of Mr. Judge, Mr. Smythe accepted, as did practically the entire membership, the “Succession” of Madam Tingley.

The disclosures of the ensuing two years were more than enough to convince Mr. Smythe along with many others of the colossal blunder perpetrated on the members.

He retired from the Tingley “Universal Brotherhood and Theosophical Society,” and in a small publication of his own, *The Lamp*, continued for a number of years [August 1894 to September 1900, (ed. HCT)] to throw almost the only gleam of light across the stormy waters of contention between the Adyar and Point Loma societies. He continued unabated his activities in the Toronto Lodge, then as now [1935] by far the largest Theosophical body in Canada.

After the death of Col. Olcott, Mrs. Besant in assuming the mantle of President in

addition to her hegemony of the “E. S.” in the Adyar society, came to Europe and America, both to strengthen her position among the Western members, and to propose a “fraternization” of her own devising to the various independent and quasi-independent theosophical societies and groups.

Whereas, after the American “secession,” as Col. Olcott called it, he and Mrs. Besant had been instrumental in enacting that no one could become a member of the Adyar society and at the same time be a member of any other theosophical body, a rule strictly enforced during the remainder of the Colonel’s life—Mrs. Besant now offered to receive into the Adyar fold Lodges or individual recalcitrants with “no questions asked” as to former affiliations or convictions.

Imbued with the desire for theosophical fraternity and the hopes bound up therewith, the Toronto Lodge which had received its original Charter prior to the disruption of the Parent T. S., resumed its place as a recognized Branch of the Adyar T. S.

Mr. Smythe as President of the Toronto Lodge, as General Secretary of the “T. S. in Canada,” and as editor of the *Canadian Theosophist*, thereby entered upon a role that by its very nature forced him into a compromise course.

He was bound in honor to live up to the moral obligation of his several official duties, while at the same time he retained his convictions as to the Theosophy of H. P. B. and Judge.

At no time did he have, nor could he have in these circumstances, any sympathy with or belief in the pseudo-theosophy everywhere being promulgated and accepted among the members at large.

To steer a consistent course in such conditions was a manifest impossibility. Mr. Smythe made no concealment of his own convictions and so from time to time expressed them unmistakably, both as to what is true Theosophy and as to fraternity among theosophical bodies.

Thus the contents of *The Canadian Theosophist* were a mixture of Jordan and Dead Sea waters as unpalatable to “straight Theosophists” as to the “psychics.” Every effort was made to unseat Mr. Smythe, but the Toronto Lodge, at all times the controlling factor in the “T. S. in Canada,” supported him throughout.

He finally became such a “thorn in the side” that the Adyar rulers, not deeming it politic to “expel” him and his adherents, as had been done with Mr. Martyn and his Sydney, Australia, adherents, and as had been done earlier in the case of Dr. Rudolph Steiner and the “German Section”—the “General Council” officially gave the “loyal” Canadian members direct affiliation with Adyar instead of with the Canadian section or society.

[This was The Canadian Federation. “The T.S. in Canada was ultimately “expelled - excommunicated” by Adyar in January 1992; (vide HCT, Sept.,1992)]

When, then, the Ommen and “Jubilee Convention” following, with their “superhuman kingdoms” and their very human “arhats” as the earthly counterparts of the “King of the World” and his modern Olympian family of gods—when this heavenly-earthly deific nebula assumed the cometary stage, Mr. Smythe, having himself two foci of devotion, was of necessity forced into a similar elliptical path.

No more than Adyar could he be true to both the “Blavatsky tradition” and the Besant-Leadbeater revelation. Hence, the pages of *The Canadian Theosophist* mirror for the ensuing years the “double refraction” of the human mind.

There are today very many Theosophists who long for “fraternity” and who think the road to the coveted goal of “universal brotherhood” lies in some kind of compromise of the true with the false.

The syncretism inherent in such vain hope is well illustrated in the fortunes of the “T. S. in Canada,” which has not only made no headway but has lost ground in the ten years last passed; and in the contents of *The Canadian Theosophist*.

The genuine constructive knowledge of true Theosophy and of Theosophical history possessed by Mr. Smythe and other sincere and able workers in the “T. S. in Canada” have served but as a feeble dam against the torrent of psychism in the Adyar society at large.

They could not be consistently advocated without also consistently opposing the enemy forces in command of the very society to which they were bound

hand and foot by membership and by office.

It is not possible here to do more than indicate the mistaken strategy and tactics which would at one and the same time wage war for what is regarded as the True, and still remain in any species of alliance with what is regarded as the False.

It is this all too common error of human nature which is the real “substratum and support” of the traitor, the pseudo-leader, and the malingerer. Every student of the great mysteries of human nature needs to observe their manifestations in the light of the firmly established principles of Theosophy. Without an education in these principles the lessons of theosophical history remain largely unlearned, and the would-be Theosophist must rely on the unstable perspectives afforded by his individual and personal experiences on “the field of battle.”

Only brief extracts can here be given illustrative of the bewilderment and confusion inseparable from the equivocal course which divided allegiance compels in all conduct, and most of all on the path of true Theosophy or occultism which admits of *no compromise*. That which tempts to compromise between true and false is that which leads to equivocation, to the destiny of betrayer or betrayed.

There is, and there can never be, compromise or quarter between true Occultism and “the lunar path.” Read in this light, *The Canadian Theosophist* reproduces the frame of mind of Arjuna “between the two armies,” as pictured in the opening of the *Bhagavad-Gita*. Mr. Smythe’s “despondency” appears in the *Canadian Theosophist* for April, 1924, in a review of the then just-published: *Mahatma*

Letters to A. P. Sinnett:

“A study of these Letters will indicate how far the majority of the members of the Theosophical Society have strayed from the original conceptions of the Movement. Chief of all these errors is the insistence upon a leadership which was never authorized and an apostolic succession which is mythical. The result of this, whether intentional or not, has been that a vast Apocrypha has grown up which has submerged the original instructions which are now relegated to top shelves and locked cupboards when they are not prohibited altogether...”

In the next number, under the title “Democratic Principles Neglected,” is the following:

“The greatest virtue in the minds of many members of the Theosophy Society to-day is loyalty to a leader. This is woefully wrong.”

Another article in the same number remarks upon the cross-currents within the Adyar T. S.:

“During the last twenty-one years the marked divergence from the early policy and teaching of the Society and the Secret Doctrine has been notable.... And many of the earlier members have been unable to adapt themselves to the change, nor even to accept with tolerance, as they

should, a situation which involves nothing more than a change of mind on the part of some prominent members of the Society—a change to which they are entitled without criticism or fault-finding—and a response from a different type of mind than had formerly been appealed to.”

In the November, 1924, number, at which time Mrs. Besant was up for reselection to the presidency, *The Canadian Theosophist* comments, over Mr. Smythe’s initials, as follows:

“There are two obstacles to the progress and development of the Theosophical Society.... The spirit of centralization still persists.... The weakness of the local lodges everywhere is a testimony of the danger of the centralizing spirit whose influence still draws members to look for help from afar instead of finding it within themselves....

“The real difficulty in the T. S. is the fiction that the E. S. has no official connection with it.... As soon as... Mrs. Besant, the head of the E. S., became also the head of the T. S., there could no longer be maintained the independence of interests necessary to the wholesome existence of each...

“The E. S. now demands implicit and unthinking obedience from its members. Those who cannot

yield this are expelled....

“There is no adequate successor to Mrs. Besant in sight. She may not be all that is wanted, but she is miles ahead of any present possible substitute. The people who arrange these things around headquarters cannot be trusted to display the common sense or the perspicacity that might be desired or expected in the circumstances, if we may judge by the last occasion.

“When Col. Olcott died there was no one but Mrs. Besant to follow him. With infinite fatuity some of the psychics got together and staged a revelation, the very last **thing that was needed**... it serves to show what would be done by partisans, *if it was* felt to be really necessary to support a candidate by ‘occult’ displays. Hordes of psychics could be got to testify to the apostolic character of this, that or the other aspirant to office.”

Mr. Smythe could scarcely have been unaware that Mrs. Besant herself was the chief in the “infinite fatuity of the psychics” who staged the “Adyar manifestations” at the time of \ Col. Olcott’s death in 1907.

In April, 1925, under the title “Our Index Expurgatorius,” Mr. Smythe mentions *The Theosophical Movement*, and the photographic reprint of *The Secret Doctrine*, both then just off the press, and remarks:

“This is another volume for the Theosophical Index Expurgatorius which the great high Leaders on the physical plane are preparing for the suckling Theosophists who come under their care. We are progressing rapidly, and fortunately in two opposite directions. The Index Expurgatorius now in course of preparation will be the best guide that real students can have to the really valuable literature of the Theosophical Movement. The facsimile edition of the Secret Doctrine. . . is another waymark.”

In June, 1925, the leading article is devoted to a long review by Mr. Smythe of *The Theosophical Movement*. He says:

“After reading the more or less anonymous work, ‘The Theosophical Movement’ . . . and finding it of vast interest, there is nothing to be done but to recommend it to those who may be concerned and are unprejudiced....

“There is no doubt this book is the most complete of any record of the Movement that has been produced up till now....

The October, 1925, number contains notice of the refusal of the “T. S. in Canada” to subscribe to the mergence of the society in Mrs. Besant’s “World Religion.” The next number of the *Canadian Theosophist* contains Mr. Smythe’s “Address at the Jubilee Celebration” held by the Toronto

Lodge on November 17, 1925 The Address rehearsed in brief the lamentation of a theosophical Jeremiah:

“Then H. P. B. died. And then Judge died. And worse still a great many of the leading members began to have views of their own, quite different from the things that we had been told and which we read in the Secret Doctrine. New prophets and teachers arose every few months, and gathered a following....

“So it came to pass that the elder students who had been banded together gradually died or left the Society or drifted away until. . . only one [Mrs. Besant] and she the youngest in the Society and the least acquainted with H. P. B., now remains in it. And she has just proposed that we should give up all that we have striven and suffered for and betake ourselves to the golden idols of the past....

Those who were not content with what H. P. B. left behind her for our instruction but sought out new instructors with a different message, could never have been very deeply-grounded in the Wisdom-Religion....

In December, 1925, the Canadian Theosophist notes the November number of the *Theosophist*, filled as we have seen with the Ommen revelations. Mr. Smythe remarks editorially:

“This November issue should be read and preserved by all members. . . in order to keep in mind the range of tolerance which the Society embraces.”

In January, 1926, Mr. Smythe protests over his initials that “Mrs. Besant and Mr. Jinarajadasa have violated” the principle of neutrality in trying to force their “World Religion” on the T. S. In another article he says:

“Theosophy teaches one thing and sacerdotalism and Hierarchialism another. We know where Mr. Leadbeater stands, and we know where Mrs. Besant used to stand. We are all of us, and the whole Theosophical Society, facing a cycle of extremely bad Karma. Shall we face it bravely and truthfully, or shall we run away from it?”

In March, 1926, Mr. Smythe asserts that there are but two tenable views of Mrs. Besant’s course: “the claims are valid, or, Mrs. Besant is herself the victim of illusion. The analysis of why these claims ‘do not ring true’ will not be undertaken now. Later this may be done if deemed desirable.” In another article Mr. Smythe continues:

“It is out of no disrespect that one takes the ground that Mrs. Besant may be mistaken....

“ ‘The Coming of the World-Teacher’ sounds like Mr.

Jinarajadasa, Mr. Leadbeater and the seance room, the medium and the speaking trumpet....

“...we may be sure that the Mrs. Besant of 1891 is no longer present with us.”

In still a third article Mr. Smythe says:

“... nothing can be clearer than that the ideals of 1891 are not those of 1926. Madam Blavatsky the patron of a Messiah and preaching in a Liberal Catholic Church pulpit is inconceivable, but Mrs. Besant who claims to be her successor accepts both responsibilities.”

In the number for July, 1926, Mr. Smythe gives a brief review of Mr. Jinarajadasa’s *Golden Book*:

“It is a most creditable production considering the difficulties under which it was produced, including the loaded dice which affects some phases of the history....

There is, of course, a great deal about the charges brought by Mrs. Besant against Mr. Judge, but there is nothing said about his having been a chela of fourteen years standing on the testimony of Madam Blavatsky, nor of his authority to convey messages when the Master desired him, nor of Mrs. Besant’s admission that the messages were genuine messages but had been conveyed in a manner different from that which she

had thought...

It would be interesting to know on what evidence it is stated that 'some months before his death, Mr. Judge had appointed, as the head of his E. S. T. in America and Europe, a person who was utterly unknown to most of his followers.

This was Mrs. Katherine A. Tingley.' A great many people would like to see that evidence. Mrs. Tingley would be delighted to publish it herself."

From month to month *The Canadian Theosophist* continued to publish protests in similar fashion, alongside articles duly "orthodox" from the Adyar standpoint, and others highly derogatory to the bona fides of Mr. Judge and H. P. B.

It does not appear that the course pursued by Mr. Smythe produced any real obstacle to the complete perversion of the society to the Adyar program. Mrs. Besant undertook a lecturing tour and in due course arrived at Toronto where she met Mr. Smythe and other Canadian members who were apparently "reconciled."

The weakness of Mr. Smythe's course lay, unavoidably, in his continued devotion to the "Society" regardless of its having been converted into a machine for revelations and policies to which he could but be at heart opposed; in his continuing to hold office and membership in such circumstances; in his ideas of "tolerance" and "fraternity."

His theosophical attitude and policy in the face of the great betrayal of what he himself regarded as the true teachings and the true teacher—all this has been the characteristic of many members of the various societies, who have either remained supine or have contented themselves with "Luke-warmness" in the great struggle between the contending forces of the Movement.

Any student can easily compare such a course and its sterile resultants with the fruits of the path taken by the United Lodge of Theosophists.

The three "twilight years" following 1925 made clear, on the opposing sides alike, the definite and irreconcilable nature of the conflict within the Theosophical Movement.

Within the Adyar society all the elements alien to the plans and "revelations" of "neotheosophy" were placed in a position where they had to remain passive or were forced out of the society.

The parasite growths continued to flourish unabated to the death of Mrs. Besant and Mr. Leadbeater, the election of "arhat" Arundale to the presidency of the Adyar society, and the promulgation of a fresh crop of promises to the faithful.

Reprinted from *Theosophy*, Vol. 23, No. 6 - April 1935 (ULT)

Letters received

Abhinyano writes:

“... The real reason I write this letter is the remark in the last issue of the HCT, that only a few comments with regard to the *Manifesto* of our brother G.A. Farthing were received.

That is typical of the state of the present T.S. I personally wish to say, that this *Manifesto* made a great impression on me and that Mr. Farthing is right. Some copies have gone to Europe to other theosophists who otherwise would not have gotten the *Manifesto*!

Mr. Farthing is in good company with such great theosophists like G. de Purucker, B. de Zirkoff, Emmett Small, Christmas Humphries, Dr. Alvin Boyd Kuhn, G.R. S. Meade, Mrs. Alice Leighton Cleather, A.T. Barker and many Buddhist-Theosophists ...”

David Keane writes from Australia:

I wonder why, in your otherwise excellent journal, you give space to an article, “In Theosophy’s Shadow Vanity Whispers”, by Nicholas Weeks, whose sole purpose seems to be denigration and criticism of another esoteric group?

Furthermore, the article seems to have scant truthful reference to the teachings

presented in the books of Alice Bailey. There is in particular only one direct quotation from that book, namely “The Great Invocation”. Instead of quotes a great sequence of subjective impressions by the author, coloured in exceedingly emotive words are used to support his premises. There is little point in responding to such gross mis-representations, because I really wonder whether the author has actually read anything of Alice Bailey, his impression is so far from the truth.

But rather than enter into the folly of defence against such mischievous attacks, perhaps it may be of value to present the truth regarding the basic areas in the works of Alice Bailey touched upon by the author.

Primary Goals and Objectives.

World Goodwill, which is the educational branch of the work initiated by Alice Bailey, has three main objectives;

- (1) To help mobilise the energy of goodwill.
- (2) To co-operate in the work of preparation for the reappearance of the Christ.
- (3) To educate public opinion on the causes of the major world problems and to help create the thoughtform of solution.

Relationship of humanity to the Occult Brotherhood. In particular, Mr Weeks expresses much concern at the idea of “the externalization of the Hierarchy”, forgetting completely that when Madame Blavatsky announced to the world about the

existence of the Masters, she was setting a precedent in this direction. And so let us clarify the nature of this approach, from “Externalisation of the Hierarchy”, p. 570;

“Members of the Hierarchy, whether working in the early stages or later when the true externalization takes place, will work as members of the human family, and not as proclaimed members of the Kingdom of God”.

Methods of Teaching. It has been said that the books on the Treatise of Seven Rays by Alice Bailey present the psychological key to the cosmological presentation found in “The Secret Doctrine”. Understanding of these books therefore requires one to seek into the cause and effects of psychological influences.

The books of Alice Bailey therefore require a quite subjective and soul-oriented approach to learning and truth. In the forward to the books, we read,

“Neither I (the Tibetan Master) nor A.A.B. (Alice Bailey) is the least interested in having (these books) acclaimed as inspired writings, or in having anyone speak of them (with bated breath) as being the work of one of the Masters. If they present truth in such a way that it follows sequentially upon that already offered in the world teachings, if information given

raises the aspiration and the will-to-serve from the plane of the emotions to that of the mind (the plane whereon the Masters *can* be found) then they will have served their purpose.

If the teaching conveyed calls forth a response from the illumined mind of the worker in the world, and brings a flashing forth of his intuition, then let that teaching be accepted. But not otherwise. If the statements meet with eventual corroboration, or are deemed true under the test of the Law of Correspondences, then that is well and good. But should this not be so, let not the student accept what is said.”

On a matter completely mis-represented by Mr Weeks, it should be noted that Alice Bailey went to extraordinary pains to ensure that for about 30 years, the identity of her Tibetan Master was kept anonymous. When at last the identity was revealed through an accidental release of correspondence, The Tibetan chose to confirm his identity as the Master Djwhal Khul.

The focus of training in the school work is on finding the true Master within (that is, one’s own soul), and encourages detachment from issues of identity of Masters.

Perhaps the most difficult aspect of the

Alice Bailey teachings for Mr Weeks to accept is about “the reappearance of “The Christ”. It must be remembered that-the Masters-are always compassionately responsive to the invocative appeal voiced by humanity on soul levels. As spiritual leader of the Hierarchy, this rule applies especially to The Christ. In “The Reappearance of The Christ”, p. 41, we read;

“Always down the centuries, at the hour of man’s greatest need, and in response to his voiced demand, a divine Son of God has come forth, and under many different names.”

The manner of this coming is described in “A Treatise of Cosmic Fire”, p. 755;

“When He comes at the close of this century and makes His power felt, He will come as the Teacher of Love and Unity, and the keynote He will strike will be regeneration through love poured forth on all. As He will work primarily on the astral plane, this will demonstrate on the physical plane in the formation of active groups in every city of any size, and in every country, which will work aggressively for unity, cooperation and brotherhood in every department of life --economic, religious, social and scientific.”

Yours in love & light,
David Keane.

Pasadena T.S.

Puts Secret Doctrine on Internet

New on TUP Online “The Secret Doctrine” by H. P. Blavatsky (1st installment) “Studies in Occult Philosophy” by G. de Purucker

Theosophical University Press Online (<http://www.theosociety.org/pasadena/>) has uploaded the first installment of its electronic edition of “The Secret Doctrine”—Volume I, Book I (vol. I to page 300). The other 5 books which comprise the 2 volumes will be added as they are ready. This full-text version is verbatim with the facsimile edition of 1888, except for minor changes, such as those noted below, and the correction of obvious typographical errors such as dropped letters.

In html, it retains page-breaks so that researchers can find material referred to by page in other sources. Differences from the print version include: removing all diacritical marks (for ease in searching); using multiple asterisks instead of daggers, etc., to mark footnotes; and transliterating Greek characters into Latin italics (Hebrew characters appear as pictures inserted in the text).

Please send any comments or suggestions about formatting, errors, or other technical matters to theosnw@theosophynw.org.

Also recently added to the TUP Online site is G. de Purucker’s “Studies in Occult Philosophy,” 760 print-pages of short articles, answers to questions, and remarks at study-groups on “The Secret Doctrine” and “The Mahatma Letters.” Published posthumously, it covers a very wide range of topics, from technical theosophical teachings to human problems. It is particularly useful in conjunction with the on-site search engine.— Sarah Belle Dougherty Scott J.Osterhage

Submission Guidelines

By floppy disk

3.5 or 5.25 inch (DOS format),
WordPerfect or MS Word
in ASCII format preferable.

By hard copy

Laser printer preferable,
NLQ Dot matrix OK
Good Quality Xerox OK

Unacceptable

Draft mode Dot matrix
Faint printouts
Strike-overs
handwriting on printed sheet

Address all communications to:
Richard Slusser
140 S. 33rd St, Boulder, CO U.S.A.
80303-3426
Phone (303) 494-5482
E-Mail: dslusser@indra.net

Subscriptions

The HCT subscription year begins with the July issue and ends with the June issue of the following year.

Paid New Subscriptions received during the period July 1 - May 31 will be sent back issues, beginning with July, as indicated above. If received June 1 - 30, subscription will begin with July.

Rates: \$9.00/year U.S.A.
\$11.00 Foreign (Surface)
\$18.00 Foreign (Via Air)

Payment By check, money order or draft must be in U.S. currency (Dollars) payable to Richard Slusser.

**Checks payable to
High Country Theosophist
are NOT negotiable and will be returned**

Free yearly Subscriptions are available on written request if cost is a hardship.

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.

**THE HIGH COUNTRY THEOSOPHIST,
ISSN 1060-4766 is published monthly
for \$9.00 per year by Richard Slusser,
140 S. 33rd St. Boulder, Co. 80303-3426
POSTMASTER: Send address changes to:
THE HIGH COUNTRY THEOSOPHIST
140 S. 33rd St., Boulder, Co. 80303-3426
Periodicals Postage Paid at Boulder, Co.**