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MADAME BLAVATSKYS CHILDHOOD
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(From an address delivered by Miss Harrison on White Lotus Day, 1966, at Victoria Lodge, Victoria, B.C.)

MADAME BLAVATSKYS
CHILDHOOD.....1

There have been numerous stories and articles written about Madame Blavatsky in her mature years but rarely does one meet with reminiscences of her childhood days.

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There is, however, really no lack of evidence of her juvenile period if research is made into some of the writings and books by contemporary friends and relatives who knew Helena Petrovna Blavatsky intimately. Such a source is *Incidents in the Life of Madame Blavatsky* by A. P. Sitinett. In it we find some most enlightening facts about her start in life.

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A member of Madame Blavatsky's immediate family supplied Mr. Sinnett with background material as follows:

"The Von Hahn family is well known in Germany and Russia. The Counts Von Hahn belong to an old Meeklenburg stock. Madame Blavatsky's grandfather was a cousin of Countess Ida Hahn-Hahn, the famous authoress, with whose writings England is well acquainted. Settling in Russia, he died in its service a full general . . . Madame Blavatsky's father left the military service with the rank of colonel after the death of his first wife. He had been married *en premières noces* to Mdlle H. Fadeew, known in the literary world between 1830 and 1840 as an authoress -- the



first novel writer that had ever appeared in Russia -- under the *nom de plume* of Zenaïda R. . . ---and who, although dying before she was twenty-five, left some dozen novels of the romantic school, most of which have been translated into the German language.

In 1846 Colonel Hahn married his second wife-a Baroness Von Lange, by whom he had a daughter referred to by Mme. Jelihowsky as 'little Lisa' . . . On her mother's side, Madame Blavatsky is the granddaughter of Princess Dolgorouky, with whose death the elder line of that family became extinct in Russia.

Thus her maternal ancestors belong to the oldest families of the empire, since they are the direct descendants of the Prince or Grand Duke Rurik, the first ruler called to govern Russia.

Several ladies of that family belonged to the Imperial house, becoming Czarinas by marriage. For a Princess Dolgorouky (Maria Nikitishna) had been married to the grandfather of Peter the Great, the Czar Michael Fedorovitch, the first reigning Romanof; another, the Princess Catherine Alexeévna, was on the eve of her marriage with Czar Peter the II, when he died suddenly before the ceremony."

The Encyclopedia Britannica, 1960 Edition states that the Czar died of smallpox on the day of the wedding.

After this brief look at H.P.B.'s genealogy, let us proceed to examine the environment of Russia just prior to her birth. The year 1830 to

1832 saw strange phenomena take place all over Europe. The disease, cholera, first made its appearance on the continent. This dreadful plague decimated and took its toll of great numbers of the populace in nearly every town in Europe and left few people living.

It was in the midst of this catastrophe on midnight July 30-31. 1831, that Madame Blavatsky entered the world, while down the hall from her room rows of coffins were assembled. Her relatives feared greatly for her life in such a ghastly atmosphere and therefore quickly arranged for an immediate baptism, which is ably described in the following quotation which comes again from her family records:

--- The baby was born on the night between July 30 and 31st-weak and apparently no denizen of this world. A hurried baptism had to be resorted to, therefore, lest the child died with the burden of original sin on her soul.

The ceremony of baptism in 'orthodox' Russia is attended with all the paraphernalia of lighted tapers, and 'pairs' of godmothers and godfathers, every one of the spectators and actors being furnished with consecrated wax candles during the whole proceedings.

Moreover, everyone has to stand during the baptismal rite, no one being allowed to sit in the Greek religion -- as they do in the Roman Catholic and Protestant Churches -- during the church and religious service.

The room selected for the ceremony in the family mansion was large, but the crowd of devotees eager to witness it was still larger. Behind the priest officiating in the centre of the

room, with his assistants, in their golden robes and long hair, stood the three pairs of sponsors and the whole household of vassals and serfs.

The child-aunt of the baby -- only a few years older than her niece aged twentyfour hours -- placed as 'proxy' for an absent relative, was in the first row immediately behind the venerable *protopope*.

Feeling nervous and tired of standing still for nearly an hour, the child settled on the floor, unperceived by the elders, and became probably drowsy in the overcrowded room on that hot July day.

The ceremony was nearing its close. The sponsors were just in the act of renouncing the Evil One and his deeds, a renunciation emphasized in the Greek Church by thrice spitting on the invisible enemy, when the little lady, toying with her lighted taper at the feet of the crowd, inadvertently set fire to the long flowing robes of the priest, no one remarking the accident until it was too late.

The result was an immediate conflagration, during which several persons, chiefly the old priest, were severely burnt.

That was another bad omen, according to the superstitious beliefs of orthodox Russia. and the innocent cause of it-the future Madame Blavatskywas doomed from that day in the eyes of all the town to an eventful life, full of vicissitude and trouble.

"Perhaps on account of an uncon-

scious apprehension to the same effect, the child became the pet of her grandparents and aunts and was greatly spoiled in her childhood, knowing from her infancy no other authority than that of her own whims and will.

From her earliest years she was brought up in an atmosphere of legends and popular fancy. As far back as her remembrances go, she was possessed with a firm belief in the existence of an invisible world of supermundane and submundane spirits and beings inextricably blended with the life of each mortal.

The *Domovoy* (house goblin) was no fiction for her, any more than for her nurses and Russian maids. This invisible landlord-attached to every house and building, who watches over the sleeping household, keeps quiet, and works hard the whole year round for the family, cleaning the horses every night, brushing and plaiting their tails and manes, protecting the cows and cattle from the witch, with whom he is at eternal feud had the affections of the child from the first.

The *Domovoy* is to be dreaded only on March the 30th, the only day in the year when, owing to some mysterious reasons, he becomes mischievous and very nervous, when he teases the horses, thrashes the cows and disperses them in terror, and causes the whole household to be dropping and breaking everything, stumbling and falling that whole day-every prevention notwithstanding.

The plates and glasses smashed, the inexplicable disappearance of hay and oats from the stables, and every family unpleasantness in general are usually

attributed to the fidgetiness and nervous excitement of the *Domovoy*.

Alone, those born on the night between July 30th and 31st are exempt from his freaks. It is from the philosophy of her Russian nursery that Mdlle. Hahn learned the cause of her being called by the serfs the *Sedmitchka*, an untranslatable term, meaning one connected with number seven; in this particular case 'referring to the child having been born on the *seventh* month of the year, on the night between the 30th and 31st of July -days so conspicuous in Russia in the annals of popular beliefs with regard to witches and their doings.

Thus the mystery of a certain ceremony enacted in great secrecy for years during July the 30th, by the nurses and household, was divulged to her as soon as her consciousness could realize the importance of the initiation. She learned even in her childhood the reason why, on that day, she was carried about in her nurse's arms around the house, stables, and cow-pen, and made personally to sprinkle the four corners with water, the nurse repeating all the while some mystic sentences."

Madame Blavatsky's childhood has been carefully chronicled by her various relatives and friends in old manuscripts and books. One of her aunts penned these lines:

"From her earliest childhood she was unlike any other person. Very lively and highly gifted, full of humour, and of most remarkable daring; she struck everyone with astonishment by her selfwilled and determined actions . . . Those who have known her from her

childhood would had they been born thirty years later have also known that it was a fatal mistake to regard and treat her as they would any other child.

Her restless and very nervous temperament, one that led her into the most un-heard of, ungirlish mischief; her unaccountable-especially in those days-attraction to, and at the he same time fear of, the dead; her passionate love and curiosity for everything unknown and mysterious, weird and fantastical; and, foremost of all, her craving for independence and freedom of action-a craving that nothing and nobody could control; all this combined with an exuberance of imagination and a wonderful sensitive-ness, ought to have warned her friends that she was an exceptional creature, to be dealt with and controlled by means as exceptional.

. . . Left alone with no one near her to impede her liberty of action, no hand to chain her down or stop her natural impulses, and thus arouse to fury her inherent combativeness, she would spend hours and days quietly whispering, as people thought, to herself, and narrating with no one near her, in some dark corner, marvellous tales of travels in bright stars and other worlds, which her governess described as 'profane gibberish'."

When Madame Blavatsky was about eleven years of age, her mother died and the young girl was then brought up by her remarkable grandmother who lived at Saratow, where her husband was civil governor.

In addition, she had many governesses, one being a very unusual lady named Madame Peigneur. This lady had been a celebrated beauty

in the days of the French Revolution but at the time she had charge of the young Madame Blavatsky she was a weird old Parisienne, bent over with the weight of many years.

This old nurse regaled young Helena and her small sisters with thrilling stories of her exploits during the time of the French Revolution. What made her narratives so exciting was the fact that she had been chosen by the 'Phrygian red-caps' or the *citoyens rouges* of Paris, to take the part of the new Goddess of Liberty in a huge celebration.

Decked out in the appropriate costume, Madame Peigneur rode in great triumph along the avenues of Paris, hailed by the mob of liberators as the incarnation of Freedom.

All these stories fired young Helena with enthusiasm and it was then that she declared to all her friends and relatives that she was determined that she too, would be a "Goddess of Liberty" all her life.

Then in the writings of Madame Jelihowsky, Madame Blavatsky's sister, we discover further interesting sidelights in the youthful trends that went to mould the mind of the greatest reformer of this modern age. She makes the following observations:

"Intensely nervous and sensitive, speaking loud, and often walking in her sleep, she used to be found at nights in the most out-of-the way places, and to be carried back to her bed profoundly asleep.

Thus she was missed from her room one night when she was hardly twelve, and, the alarm having been given, she was searched for and found pacing one of the long subterranean corridors, evidently in deep conversation with someone invis-

ible for all but herself.

She was the strangest girl one has ever seen, one with a distinct dual nature in her, that made one think that there were two beings in one and the same body; one mischievous, combative, and obstinate -- everyway graceless; the other as mystical and metaphysically inclined as a seeress of Prevorst.

No schoolboy was ever more uncontrollable or full of the most unimaginable and daring pranks than she was. At the same time, when the paroxysm of mischief-making had run its course, no old scholar could be more assiduous in his study, and she could not be prevailed to give up her books, which she would devour night and day as long as the impulse lasted. The enormous library of her grandparents seemed then hardly large enough to satisfy her cravings."

As she grew older, Madame Blavatsky read more and more and listened to many of the tales of wonder and witchcraft. But, whereas the other sisters of hers quickly forgot these strange adventures, Helena never forgot them nor would she consider the stories as flights of the imagination. Of her many friends at this time of her life was a curious old man who was about one hundred years old. Madame Blavatsky's sister continues the record thus:

---The old man was a real magician, in the popular estimation; a sorcerer of a good, benevolent kind, who cured willingly all the patients who applied to him, but who also knew how to punish with disease those who had sinned.

He was greatly versed in the knowledge of the occult properties of

plants and flowers, and could read the future, it is said. . . . Bouyrak had an irresistible attraction for her (Helena), and she visited the strange old man whenever she could find the chance to do so.

Once there, she would put questions and listen to the old man's replies and explanations as to how to understand the language of bees, birds and animals with a passionate earnestness. . . . As to the centenarian 'wiseman' he used to say of her constantly to us: 'This little lady is quite different from all of you. There are great events lying in wait for her in the future. I feel sorry in thinking that I will not live to see my predictions of her verified; but *they will all come to pass!*'"

Such are some of the incidents in the life of the great woman who was known to the world as Madame Blavatsky, and who did so much to change the ways of thinking of the world. I think that the most fitting summing up of her early days can be made by referring again to her sister's narrative with the following quote:

For her, all nature seemed animated with a mysterious life of its own. She heard the voice of every object and form, whether organic or inorganic; and claimed consciousness and being, not only for some mysterious powers visible and audible for herself alone in what was to everyone else empty space. but even for visible but inanimate things such as pebbles, mounds and pieces of decaying phosphorescent timber.

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DR. GOTTFRIED DE PURUCKER
AN OCCULT BIOGRAPHY

by H. J. Spierenburg
(translated by J. H. Molijn)

It is a notable fact that the publications of the Theosophical Society (Adyar) reveal increasing interest in the statements made by Dr. G. de Purucker (G. de P.), who was leader of the Theosophical Society (Point Loma) from 1929 to 1942. Remarkably enough, the increase in the popularity of Dr. de Purucker within the T.S. (Adyar) shows a certain correlation with the decreasing popularity of Dr. Besant and Bishop Leadbeater in this organisation. The recently published book on the latter has of course contributed to the development of the present situation, and it will also have reduced the popularity of Dr. Besant.*

However, when members of the TS. (Adyar) are asked the grounds for their opinion they give several answers, which invariably include the following element: the occult work which Dr. Besant and Bishop Leadbeater did together was based on clairvoyant observations, which cannot be checked. Dr. de Purucker's was quite a different case. He kept strictly to the teachings of H. P. Blavatsky, and was not concerned with clairvoyant observations, etc.

But is this true? After finishing the present article the reader may like to continue the search him-/herself. Below only a few examples are given. Only after such a comparative investigation is it possible to formulate a definitive opinion.

All the statements made in our article are taken from the works by Dr. G. de Purucker, except

* Gregory Tillett "*The Elder Brother*" (London, Routledge, 1982)

for text links. What is not given between quotes has been rendered in the writer's own words. Each statement has been accounted for in the bibliography.

Sambhala

Sambhala is an area in the highlands of Tibet, so north of the Himalayas, not so far from the Gobi desert. Sambhala existed already in Atlantean days, Though it is an actual district on Earth, it can never be discovered by men. It is protected by an akasic veil, so that an army of airplanes might fly over without it being seen.¹

Sambhala includes the headquarters of the White Brotherhood, branches of which are to be found in Syria, Egypt, Mexico, South America, the U. S. A and Europe. All these smaller branches are subordinate to the chief body, which is situated in Sambhala.²

Gautama the Buddha lives in Sambhala and there is the spiritual head of the great White Brotherhood.³

He is the one who is called the Maha-Chohan.⁴

Damodar, a chela of the Mahatmas, did not disappear without leaving a trace; he too is working in Sambhala.⁵

The Messianic Cycle

A messianic cycle lasts 2160 years. This is exactly the twelfth part of the whole duration of a complete precession of the equinoxes along the ecliptic.

About the beginning of a messianic cycle the White Brotherhood of Sambhala sends out a messenger. One of these messengers was Jesus Christ, the messenger who inaugurated the latest messianic cycle was H.P. Blavatsky.⁶

H. P. Blavatsky

H. P. Blavatsky was a tulku, a Tibetan word with more than one meaning. A Mahatma sent a ray of himself into the pupil-messenger who was H. P. Blavatsky, she serving as a channel for the spiritual and divine powers of the Mahatmas.⁷

She lent her psychological apparatus and lower principles to the use of her teacher, who then synchronised his own mental and psychological characteristics to hers.⁸

H. P. Blavatsky was 'the vehicle' of one of the Mahatmas, the one called M. But also other Mahatmas used her as a vehicle.⁹

When we speak of H. P. B. as a messenger. she may be regarded as an avatara, whose intermediate principles were not her own, but those of a spiritual -divine power.¹⁰

A certain part of the inner constitution of H. P. Blavatsky was in Sambhala during her recent incarnation. This was kama-manas overshadowed by buddhi.¹¹

At the moment Gautama the Buddha is the summit (the Silent Watcher) of the hierarchy of the sages who form the great Brotherhood of Sambhala. This wondrous entity worked through her.¹²

"H. P. Blavatsky came at the cyclical period: she suffered, she taught, and then when her work was finished, she went 'Home'."¹³

At a Katherine Tingley Memorial Group (K.T.M.G.) meeting G.d.P. said on 21-6-1930 that H. P. Blavatsky - after a short period of devachan - was again in a physical body, but not in the West. He was not authorized to say whether it was a child's body growing through natural processes or

whether it was an adult body into which she passed. Some years later he is more precise on this point and says that she organised a form of tulku, in which H. P. Blavatsky embodies herself now and then for a certain time.¹⁴

H. P. Blavatsky's succession

As is known in theosophical circles, H. P. Blavatsky says in her *Preliminary Memorandum*¹⁵ of 1888 that after 31st December no Master of Wisdom from the East will appear, nor send anybody to Europe or America. Dr. de Purucker interprets this to mean that no messenger as H. P. B. was will make his appearance until 1975. However, there is a chain of teachers who succeed each other until such a chain is broken. After a break like this it is necessary to wait till the next quarter of the century. For the present that is (was) 1975.¹⁶

H. P. Blavatsky taught that men need spiritual teachers who can show them the way, "human sign-posts so to speak".¹⁷

The spirit of the sages and seers is also the spirit of the three leaders of the Theosophical Movement, "the great-hearted Founder, H.P. Blavatsky, William Q. Judge, the Holder, and she who has just passed into her unutterable Peace, Katherine Tingley, whom I have always loved to call Great Heart."¹⁸

Some Masters of Wisdom, Compassion and Peace made occasional use of H. P. Blavatsky, W. Q. Judge, Katherine Tingley and G. de Purucker, as a vehicle to attain certain results. "That is a fact, and I have stated it, and I now repeat it."¹⁹

W. Q. Judge

W. Q. Judge, H. P. Blavatsky's successor, was the incarnation of a Hindu yogi. During his life as W. Q. Judge, a being called the Raja utilized

both a certain Hindu prince and W. Q. Judge. During Judge's life the Hindu prince died.²⁰

K. Tingley

Katherine Tingley was the greatest esotericist of the three leaders and teachers who were G. de Purucker's predecessors. Greater than H.P. Blavatsky and greater than Judge.²¹

G. de Purucker often saw Katherine Tingley suffer, enduring the attacks and pain caused by the assault on the Society and the work that she loved so much. One day it will become evident what magnificent work Katherine Tingley has done in the service of the Masters of Wisdom and Compassion.²²

Katherine Tingley's masterly esoteric training saved the situation that existed when she took office.²³

"K.T. was closely allied spiritually and intellectually to H.P.B., and was in a certain peculiar sense the mind-born student of that being - I will I talk plainly of that man who worked through the female body you called H. P. B. H.P.B. and K.T. were twin rays from the same planet if you like. That is the astrological way of stating the same fact."²⁴

Katherine Tingley devoted her life to training the members of the Theosophical Society in such a way that her successor was in a position to return to the original lines along which H.P. Blavatsky gave her teachings. Katherine Tingley could not do this right away, because such a course would have been too difficult and too esoteric for these members.²⁵

Katherine Tingley's suffering during her life was caused by the fact that she had taken upon herself the karma of the [Theosophical] Society.²⁶

G. de Purucker

I. A few biographical data

Hobart Lorentz Gottfried de Purucker was born at Suffern, Rockland County, N. Y., U.S.A. on 15th January 1874. His father was a clergyman in a protestant church of German-language extraction (Gustav Adolf H.E.F. von Purucker). In his young days Gottfried lived some time in Geneva, because his father had accepted a call to this city (late 1888). In 1892 he returned to America. This year he became a member of the Theosophical Society, then still undivided. In 1894 he met W. Q. Judge, who gave a lecture at San Diego. In 1895 he returned to Geneva, where he met Katherine Tingley for the first time. In 1903 he became a resident of the Headquarters at Point Loma. A reasonably extensive biography of G. de Purucker may be found in H. P. Blavatsky's *Collected Writings*, vol. XII, p. 765-770. (The bibliography there is incomplete and contains errors!)

2. How he got in touch with Theosophy

He relates that his father was a clergyman and that he consequently went to church in his young years (and sang in the church choir). The faces of the visitors reflected something that he did not understand at the time, but later, when he had lighted upon oriental literature, he realized what it was: their spiritual hunger, the hunger after truth. A short time afterwards some theosophical literature came his way. This awakened his heart, just as previously his brain had been awakened. Then he took the decision to devote his life to what he knew as truth.²⁷

3. First meeting with his Master

"I remember", he says, "when in this incarnation I first met my own Teacher. I was not a

bit astonished. It seemed the most natural thing in the world - as natural as would be the meeting with some dear friend. I had never seen him with these eyes before I saw him this time; and it was all very familiar and inexpressibly comforting and fine. It was just like meeting a dear, loved friend; and the beauty of that face, the gentleness, the kindly eyes, oh! it was worth all I had been through, all of the personal self that I had given up."²⁸

4. The pupil G. de Purucker

G. de P. says: "I myself have been a faithful servant and disciple under my Predecessors. I gave them my heart-trust and all my life. I put all that I had and all that I am in their spiritual keeping, and I have never regretted it. I have learned, and I have a peace in my heart and happiness in my mind which are beyond all understanding of anyone but myself; because I know."²⁹

"Personally-, he says, "I am poor, I don't personally own a dollar in the world. I am provided with the means to get the little food which I eat. Kind and understanding friends help me. I labor at my Theosophical work unceasingly from morn till eve. I have no vacations - I work night and day. I love my work... All that I ever had I have given to The Theosophical Society, exactly as Katherine Tingley did, exactly as did her Predecessor Mr. Judge, exactly as did H. P. Blavatsky who preceded him. I would that I could describe to you the peace, the rest, the happiness, and the joy, that flow from the feeling that all you have and all you are has been laid on the altar of the Masters of Truth!"³⁰

"I am not preaching, my Brothers. I am a man like you, but I have been taught. I know what I am talking about. I, too, have my troubles; I too have had my temptations; and I have had to conquer - myself: yes, conquer or go down. And at least, whatever my feelings may have been or are, I have found the Road to ineffable peace, the Path to

unspeakable bliss; I have found the Way to the mountain-tops, and I have begun to tread it. I know what peace and happiness are. I know how these may grow within me. And oh! that I could give you the little that I have gained, so that you also might have the peace and the vision that have come to me!"³¹

5. G. de Purucker the chela

"Furthermore, let me tell you a little secret. I have found that every time I exercise my inner faculties and powers and my will, I grow, I gain. What an expansion of consciousness I have gained, even in this present life, simply by mastering passions, overcoming emotions, and asserting my manhood over those things that otherwise would have mastered me. This really is one of the easiest things in the world to do, once that you have the will to do it; and the results are wonderful, truly wonderful."³²

"Psychics and psychical powers: I know what they are. I know what they all mean. I too am one of them. But thanks be to the immortal gods, there was a spark burning in my heart, a light, which as a boy I discovered, and followed. I came to know my consciousness, to recognise the inner light, this spark within. And by tending it faithfully, by watching it night and day, it grew, no longer remaining a spark-light, but becoming a warm and tender flame, suffusing my whole being with its soft radiance, and I know, friends, I know that if I tend that divine flame within my soul to the end of my days, without fail and faithfully, if my karma, my destiny, be favorable, perhaps, and kind to me, in my next incarnation on earth I shall manifest still more fully than the feeble flame I have so far evolved, the divine sun within my heart. This is not poetry. I am telling you sublime facts. Think! Think!"³³

"I said to a friend. when he asked me why I had never married: 'My dear chap, I have my own

private reasons.' . . . I believe in the married state for the average man and woman. I think that it offers a field for bringing forth from the human heart and mind qualities which the state of 'single blessedness' does not so easily offer a field of expression for. I think that the married state is an excellent discipline. It teaches human patience; it teaches human kindness; it teaches one self-forgetfulness, if you are earnest and true, if you really look upon the married state as a fine and splendid thing for the average man, as I do. But there does come a time in human evolution when a man or woman arrives at a point where he wants to concentrate all his energies - spiritual, intellectual, psychical, astral, vital, physical - everything - on one object, namely, to make himself a fit servant and servitor of his fellow human beings without any other distractions or calls of duty. And this is what we call 'chelaship' or the state of the disciple. That is all."³⁴

6. Aside: From the lives of chelas

"Chelas in training never eat more than one meal a day, and a very simple meal at that: usually a few tablespoons of rice, perhaps boiled in milk, no salt, no pepper, perhaps a little dab of butter, and a little fruit, and all the water they want. European chelas, or Chinese, may possibly take a little tea or coffee. No chocolate however - not that chocolate is bad in itself, but it is a powdered nut that is very rich and nutritious, and to a certain extent it prevents what the chela is aiming for: to make the body as much as is possible transparent to the higher energies, nevertheless keeping it strong and in good health. If you could see one of our chelas you would marvel at him, for you would probably see a picture of health and normal strength.---"³⁵

". . . meat-eating is something that every esotericist should try not to do. Nevertheless, it cannot be called a crime; and yet I must make a reservation there. It is one of the horrible things

that belong to the present state of our humanity. I think that the idea of killing our unfortunate fellow-beings, the beasts, in order to live on their carcasses is indeed a beastly one; and in the higher degrees in this our Order meat-eating is not permitted at all ... “, ³⁶

7. The Masters visit Point Loma

Katherine Tingley died on July 11 th, 1929. In a printed letter to all members of the Theosophical Society (Point Lorna), dated July 29th, 1929, G. de Purucker wrote: “Thrice recently, before and since the passing of K. T., has one of the Great Teachers been with me here in Lomaland. I will open my heart to you and tell you something. The two Masters who originally founded the Theosophical Society, and who are the Chiefs of the E. S., are still working with the Society both inner and outer, and for it. . . Each of these two has progressed far along the Path of Initiation since H. P. B.’s days... I have seen and conversed with Master M. within this last month, and twice has Master K. H. been in my office, once alone, and once with a chela. ³⁷

On December 25th, 1929, he said at a K.T.M.G. meeting: -. . . instead of two, I now know of five [Masters] who are interested and working in this present spiritual departure, in this present esoteric work: the two who originally by karmic law were the ones to begin and commonly known under the initials M. and K. H.; and of the other three, one is a man who was a chela of K. H. when H. P. Blavatsky was alive and was known by the initials J. K., signifying Jua Khul. The other two it is not needful to mention at all as regards names. One is a young man and the other is a very, very old man and a mysterious character. I know very little about him, but I have a feeling, however that he stands the highest of them all. He is a very small man and very old. I think that I have spoken of him before as a man whose eyes impress one more than anything else. They are little black eyes that seem

to be focuses of light when he looks directly at one. As I have said, he is very old, his skin has shriveled like the cover of an old book.”³⁸

On February 17th, 1930, at a meeting of the K.T.M.G., someone asked the following question: “In your first General Letter [July 29th, 1929] you spoke about Master K. H. as having come to you here . . . You referred especially to the fact that you were shown the future of the Theosophical Society. . .” G. de P.: “. . . I did not mean that the Master brought a picture or a photograph of the future; but that, in the course of the talk and in the course of the instructions that I received then, I was given to see clearly, to understand clearly - I had a clear mental picture of what the future in general outlines was to be, if I *would do certain things*. ³⁹

Finally, in the *Theosophical Forum*, vol. III, December 15th, 1931, p. 90, he says: “It is a fact that when Katherine Tingley passed on, both the teachers who founded the Society, who sent H. P. B. forth, originally known under the initials M. and K. H., visited me in the mayavi--rupa This is a fact, and from them I was told to begin the Fraternization -work.”

8. G. de Purucker, Point Loma and the other theosophists

At the beginning of the thirties G. de Purucker began to seek contact with theosophical organisations, especially the Theosophical Society with headquarters at Adyar. An account of the relevant historical events does not fit into the framework of the present article, but the occult aims of G. de P.’s endeavors do. Thus, he says, in a chronological order:

February 9th, 1930: “Question: ‘What is the difference between your Theosophical Society and other Theosophical Societies, and what is your attitude towards members of these other societ-

ies?' 'This question is easily answered. I will not, however, point to the differences, but will merely remark that a tree is known by its fruits. Instead, I want to emphasize the points of union, the points of contact. I love to notice friendliness and kindness in human hearts, not diversity of opinion not unkindness, not criticism. We adhere strictly to the Wisdom-Religion of the ancients. We have not wandered therefrom a hair's breadth. That is our sublime ideal which we follow truly, because sincerely. However much as human beings we fail, we try; we are sincere. The members of other Theosophical Societies I doubt not try to do the same. But I can tell you this, friends, that in The Theosophical Society the stream of illumination, of inspiration, originating in the Lodge of the great Masters of Wisdom and Compassion, flows as ever today, strong and true. The link is unbroken; and he who desires to drink at this Pierian Fount, may if he will. We do not ask members of other Theosophical Societies to resign their fellowship in these other societies. We simply say: Our doors are open. We extend to you the glad hand of fraternal good-will. Come; come in; drink; prove to yourself that what we say is true.' " 40

March 30th, 1930: "Since I came into office last July, following the heartlonging of my great Predecessor, Katherine Tingley, I pledged my word that I would work to bring about union and harmony among men, and more especially among fellow Theosophists the world over, never minding what their society is, what their opinions may be. I know what I have and what I can give to those who believe in me - the Ancient Wisdom of the Masters of Wisdom and Compassion . . ." 41

May 25th, 1930: "I am dreaming a dream; I see a vision; and that dream, that vision, is a unification of all Theosophical hearts: is a uniting, a reuniting, of all Theosophists in one common Spiritual Brotherhood of the world, for only human weaknesses and lack of mutual understanding have kept us apart from uniting under one

single banner of Theosophical Brotherhood in order to do our sublime work for mankind." 42

July 9th, 1930: "The work of safety and purification must be done, and it will be done. I will tell you frankly that I was sent to do that work more than anything else - to rescue genuine Theosophists in the other societies, and to keep our own Society in the purity, in the Theosophical purity, that at present distinguishes it ... " 43

August 3rd, 1930: "... my idea is to form a Spiritual Brotherhood, to which every Theosophical Organization would give honest allegiance and also be able to withdraw from it at any time; every such component Theosophical Society (and our own would be the first) to give up no rights; each one would retain all its rights, its own officers, its own constitution, its own field of work, its own particular teachings - in fact anything it likes; but in the name of the Masters and of the immortal gods, let us meet on a platform where Universal Brotherhood shall reign over our hearts and live in our souls! This supreme society, according to my idea, would have one supreme officer, holding his position by innate spiritual right due to his esoteric and occult training. This supreme officer would have no political powers whatsoever, but would merely be one who is accepted as the Teacher and Leader of this super-Theosophical Society ... " 44

August 12th, 1930: "In our own Theosophical Movement, comprising all these various Theosophical Societies today, the break-up into these various Societies was deliberately engineered. Why? Because the teachers knew that if certain ones were not called out, called apart - I mean certain ones who could be depended upon - they would be swallowed up, lost in the welter of religious and psychical superstition which had already begun to invade the Theosophical Movement before Judge died.---" 45

November 9th, 1930: “My heart has ached because of the troubled situation of brother-Theosophists in that Society [The Theosophical Society (Adyar) ; I would give anything I could to bring help to them. I have already extended my right hand in genuine fellowship, and it is still outstretched. I have received heartfelt responses from many individuals, although not from all; and I am encouraged. But the troubles of these other Theosophists in their own Society are their own affair, and they must find a way out for themselves. If I can give any help at any time, and in any way, I shall be heart happy to do so. I cannot do more than that. They have brought forth teachings other than the original teachings of the founders of the Theosophical Society, and if those who accept these new teachings find them good, and are satisfied, then I have naught to say to them on that score.---⁴⁶

New teachings at Point Loma

“H. P. Blavatsky herself, wrote in substance: “What I now give out to the world is only a few fragments of the Ancient Wisdom of the archaic ages. Other teachers will come and give other fragments; and these fragments will fit in perfectly with what I now and here give.’ Of course this is the truth, because every educated man knows that no great Teacher has ever given all the Wisdom of the gods out publicly and at one time, and in no case except under a more or less thin veil of allegory, symbol, and metaphor. This is naturally, inevitably, perfectly right. But in addition to this stream of illumination and wisdom and help existing, mainly and in its largest part in our Esoteric Section at the present time, I must also point out to you that, particularly during the last few years or so, there has been a steady emission from us of hitherto esoteric teachings into public channels, such teachings having become proper and fit for publication at the present time; although I admit that these teachings have been very carefully worded; and

they have been made so absolutely accordant, even in language, with that what H. P. B. wrote and taught, that few perhaps have as yet discovered their existence as new fragments of the archaic ‘Rock of Ages’; Yet they may be found by those who are interested enough to read my public lectures, also any articles written by myself and Katherine Tingley jointly and published in *The Theosophical Path*, and in other publications of mine. Actually these new published teachings are most valuable keys in themselves. Were the world ready for it, there would not be any need for an Esoteric Section at all, but every man being ready and fit would be a fit and proper channel to receive the living fire of the Ancient Wisdom. The new teachings that have been given since H. P. Blavatsky left this sphere or work are ‘new’ only because for thousands and thousands of years they have been kept secret by the Masters. These new teachings are from the same Archaic Wisdom whence H. P. B., the Envoy of the Masters of Wisdom and Compassion and Peace, took the teachings which she published.”⁴⁷

10. G. de Purucker as clairvoyant

How G. de P. acquired his psychic faculties has already been narrated in 5. In the present paragraph we shall give a few examples of the way in which he used these faculties.

“I have seen the eyes of human beings from which at times verily there were shooting forth rays of vital force . . .”⁴⁸

“It is perfectly useless to write to me a note, a request, saying you want to come into a higher degree [in the E.S.] . Prove it! Prove that you are worthy, and you won’t, need to write any notes asking to come in. I shall know. I shall see it in your faces. I shall feel it in your atmosphere . . . I have no choice in the matter whatsoever; but I am, constantly on the alert and watching day and night

for one single gleam of the Buddhic Splendor in any one of you. And when I see it it is my duty to answer the call, because that gleam of light is a call, and the call, Companions, *will be answered*. I have not failed, nor shall I fail; but I must see the light first.---⁴⁹

“Yes, these nature-spirits, or by whatever name you choose to call them, have’, been written about by romancers of all times; they have been written about by philosophers and religionists; their existence and their nature have been taught in the esoteric Mystery Schools of ancient times. Some of these beings are inexpressibly beautiful; others are horrible. Some are friendly, and some are malignant to men.---⁵⁰

“The question now therefore is: Do these beings exist? They do. Do they dress like men, more particularly like European men of the fourteenth and fifteenth centuries, with long pointed shoes and little pointed caps and tight hose, with little green or red, or particoloured cloaks? - you will remember how men dressed in the Tudor Age in England for instance. No, they do not. These elemental beings can and do take almost any form; they change form according to any passing current of energy, and copy the thought-forms existing in the atmosphere, existing in the places or in the individuals to which they are attracted; in themselves they are as formless as cloudlets, or as globules of air; they are like cloudlets of air gathered around a permanent central point, which in each case is the center, the durable center, of such an elemental being.”⁵¹

“So far as the shapes and forms of the Elementals in their three Kingdoms are concerned, or what comes to the same thing, in their twenty-one or thirty-six Classes, they have many kinds of shapes and bodies, some very spiritual, almost ‘arupa’ - formless; others being definitely ‘rupa’ or form-like. Some are spiritual, some are

ethereal, some are astral. The Elementals are all passing through the different respective phases of their evolutionary journey, just as we humans are. Some of the Elementals of the highest classes have a human form or shape, or at least quasi-human form. If you could see them, you might possibly think that they were ethereal human beings of rather strange form, and yet you would pause in your opinion because they would seem to be so strange. To, you there would be something weird about them. You would say, ‘man-like’, most, certainly so; but yet they are not men. They have a quasi-human shape. They evidently, copy men.”⁵²

11. G. de Purucker, the messenger of the Masters

On February 26th, 1930, G. de P. says: ---. . . not only one Messenger, but sometimes several are at work. Now I know for a fact that the Lodge at the present time has five different Messengers working in various parts of the world, but only one is known and he is the Leader of the Theosophical Society - I mean known as a Messenger the only one authorized to proclaim the fact. That does not mean that he is the greatest, of the five, not at all, I do not mean that. But on account of conditions he is the only one who is authorized to proclaim the fact.”⁵³

“It was the Great Ones of the human race, our Elder Brothers, who sent me, the Masters of Wisdom and Compassion who trained me to deliver this Message.”

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Bibliography of the works by Dr. G. de Purucker that have been consulted

Abbreviation	Title and Edition	Particulars
FEFH	<i>Fundamentals of the Esoteric Philosophy</i> Pasadena 1979; xiv + 655 pp. (index 627-655).	48 lectures delivered for the members of the E.S. at Point Loma from 1924 to 1927. The first chapter of this edition contains the text of two lectures that had not been included in previous editions.
QWA1	<i>Questions We All Ask</i> (First Series) Point Loma 1929-1930; 792 pp. (index I -35, separate).	52 lectures given from June 16th, 1929, to June 22nd, 1930, at Point Loma. The lectures were published one by one; since the pages were numbered consecutively, the lectures could be bound into a book.
QWA2	<i>Questions We All Ask</i> (Second Series) Point Loma 1930-1931; 516 pp.	32 lectures given from June 29th, 1930, to April 5th, 1931, at Point Loma. The lectures were published one by one; since the pages were numbered consecutively, the lectures could be bound into a book.
SIOP	<i>Studies in Occult Philosophy</i> Covina 1945; xv + 744 pp. (index 713-744).	Collection of the texts of lectures, studies, articles etc. from 1929 to 1942, compiled by W. Emmett Small and Helen Savage.
DIA1	<i>The Dialogues of G. de Purucker</i>	Reports of the meetings of the K.T.M.G. (E.S.) at Point Loma and Covina,
DIA2	Covina 1948;	held from November 27th, 1929, to September 25th, 1942. The reports of November 27th, 1929 (no. I) to September 26th, 1933 (no. 36) were originally
DIA3	Vol. I, 416 pp. Vol. II, 478 pp. Vol. III, 500 pp. (index I-III: 455-500)	published separately. The book text shows slight discrepancies.
F500	<i>Fountain-Source of occultism</i> Pasadena 1974; xvi + 744 pp. (index 699-744).	Original reports of an E.S. group, a lower one than those whose reports were published in DIA1-DIA3, held from 1929 to 1933, later published as 12 instructions (1936), now available in book form (edited text).
TET1	<i>The Esoteric Tradition</i>	Survey of all G. de Purucker's public teachings.
TET2	Point Loma 1935; Vol. I, xvi + 592 pp. Vol. II, x + 593-1109 pp. (index I -71).	
Notes (abbreviation and page number(s))		
		I) FEPH 309, 417; SIOP 347; DIA1 146; F500 486, 528. 2) SIOP 637. 3) DIA 2 207, 211; DIA3 353; F500 486, 528. 4) DIA1 147. 5) DIA1 145-6. 6) SIOP 427-8; F500 6, 680; TET2 1058. 7) SIOP 367. 8) F500 503. 9) SIOP 27; DIA2 394. 10) DIA2 166-7. 11) FEPH 417; DIA1 406-7; DIA2 163. 12) FEPH 417. 13) QWA1 770. 14) SIOP 368; DIA2 163. 15) H. P. Blavatsky's <i>Collected Writings</i> , vol. XII, 491-2. 16) QWA2 370; DIA1 285-6; F500 682-8. 17) QWA2 496. 18) QWA1 95-6. 19) QWA2 302. 20) QWA2 356; DIA1 6-7, 67. 21) DIA1 I. 22) QWA1 96; DIA2 125. 23) DIA2 179-80. 24) DIA1 405. 25) QWA1 116. 26) DIA1 412. 27) QWA2 513-4. 28) DIA3 158-9. 29) QWA1 127. 30) QWA2 355-6. 31) QWA2 446. 32) QWA1 515. 33) QWA2 45. 34) QWA1 470- I. 35) DIA2 73-4. 36) DIA1 230. 37) <i>The Theosophical Movement 1875-1950</i> , Los Angeles 1951, anonymous (U.L.T.), 274. 38) DIA1 106. 39) DIA1 252. 40) QWA1 494-5. 41) QWA1 615. 42) QWA1 715. 43) DIA2 179. 44) QWA2 96. 45) DIA2 220. 46) QWA2 287-8. 47) QWA2 401-2. 48) DIA1 52. 49) DIA2 8-9. 50) QWA2 281. 51) QWA2 327. 52) DIA3 44-5. 53) DIA1 290. 54) QWA1 728.

SECRET DOCTRINE QUESTION AND
ANSWER SECTION

CONDUCTED BY
GEOFFREY A. BARBORKA

Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka.

Question. "Universe" and "Kosmos" seem to be used synonymously in The Secret Doctrine in reference to an area much greater than our solar system. Do these terms refer to our island universe, or galaxy, or to the "sum total" of all galaxies?

Answer. Speaking generally (without particularization), in The Secret Doctrine Kosmos (with a k) usually signifies the Universe; and cosmos (with a c) applies to our solar system.

With regard to astronomical usages. In a 1966 edition of an Encyclopedic Dictionary the definition for "island universe" is given as "the galaxy." Under "galaxy" the astronomical definition reads: any very large system of stars, nebulae, or other celestial bodies; also called island universe. Under "Milky Way": a luminous band visible across the night sky, composed of distant stars and nebulae not separately distinguishable to the naked eye. And a secondary meaning: also called galaxy. The meaning for "universe" is given as: the aggregate of all existing things; the whole creation embracing all celestial bodies and all of space; but, then, "the cosmos" is added. And a secondary meaning: "in a restricted sense, the earth." A third meaning: "human beings, mankind." Obviously, the latter two meanings

are not astronomical.

Referring now to The Secret Doctrine: "Universe" is used in two different ways: (1) as an equivalent to the "manifested Universe"; (2) as the Boundless Universe. When the adjective is used there is no doubt as to the intended meaning. It would seem as though the "manifested Universe" would be applicable to an "island universe." The use of term (2) is memorable because of being employed in the statement of the second fundamental proposition. In reading the sentence a pause should not be made after "universe," but after in toto-signifying "in its entirety"; thus used as an equivalent of The Secret Doctrine's definition of "SPACE."

"The Eternity of the Universe in toto as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing,' called 'the manifesting stars,' and the sparks of Eternity'." (S.D. 1, 16; 1, 82 6-vol. ed.; 1, 44 3rd ed.)

Attention is also directed to this passage: '-Our Universe' is only one of an infinite number of Universes, all of them 'Sons of Necessity,' because links in the great Cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor; and being a cause as regards its successor.'" (S.D. 1, 43; 1, 115 6 vol. ed.; 1 74, 3rd ed.)

Question. In The Mahatma Letters to A. P. Sinnett collected by Mr. Barker appear extracts from Lucifer, 1893, about the question that Mars and Mercury and our earth do not belong to the same planetary chain, the former to the moon-chain, the latter to the earth chain (a) This I find too in Judge's Ocean of Theosophy, whereas modern science does not

confirm that. (b) I would be pleased to know the truth about it or at least what is your opinion or conviction. Has the apparent retrogradation of these planets anything to do with it (c) and what is in error or wrong?

“Thanking you beforehand I am looking forward to your answer, assuming it will appear in one of the coming numbers of *The Canadian Theosophist*. - C. van R., Holland.

Answer. Since the questioner has requested that an answer should appear in *The Canadian Theosophist*, it would be pusillanimous not to comply, even though the subject may be described as being somewhat similar to the sword of Damocles hanging over the head of the person who tackles this controversial subject, because of what is evoked when it is discussed. So, with trepidation this problem is submitted to the editors of *The Canadian Theosophist*, not because it is thought that they would be hesitant in reviving and reviewing the theme, but because of the fact that in order to present the matter fully it would require consideration of the Doctrine of the Spheres as well as its subsidiary teachings — especially the significance of the seven Sacred Planets — which may be classified under these headings: The Doctrine of the Globes; the Doctrine of Lokas and Talas; the Doctrine of the Seven Sacred Planets; the Doctrine of the Universal Solar System; the Doctrine of the Relationship of the System; the Doctrine of Cyclic Journeys; the Doctrine of the Relationship of the Monads to the System. All these doctrines must be understood. Obviously there is not sufficient space provided in this journal to cover these subjects adequately, therefore only four salient points will be considered here. The first one to be presented, before considering the question, is to call attention to two fundamental

postulates concerning the Doctrine of the Spheres or Globes (these two words are used synonymously) which are stated in *The Secret Doctrine*:

“1. Everything in the metaphysical as in the physical Universe is septenary. Hence every sidereal body, every planet, whether visible or invisible, is credited with six companion globes. The evolution of life proceeds on these seven globes or bodies from the 1st to the 7th in Seven Rounds or Seven Cycles.” (I, 158-9; 1, 213 6 vol. ed.; 1, 182 3rd ed.) Following the lead given in this citation, all the planets in our solar system are credited with six companion globes: Mercury, the visible planet closest to the Sun, has six companion globes forming the Mercury Chain; Venus with its six companions forms the Venus Chain; Mars and its six fellow globes form the Mars Chain; Jupiter plus its six spheres constitute the Jupiter Chain; and Saturn along with its six globes make up the Saturn Chain.

The second postulate deals with the rebirth of planetary worlds and the teaching that the seven globes of the Moon Chain are to be regarded as the parents of the present Earth Chain. Further, that the six companion globes of the Moon Chain, likewise the six companion globes of the Earth Chain are situated on Cosmic Planes 4, 5 and 6, whereas our Earth (Globe D) as well as the planets Mars and Mercury are situated on the 7th Cosmic Plane. How, then, could two globes situated on a Cosmic Plane superior to the 7th Cosmic Plane give birth to two planets (Mars and Mercury) which are situated on the 7th Cosmic Plane?

The questioner refers to Mr. Barker's presentation of the subject. One would have thought that he presented the matter so ably in

his write-up in the book cited that further words should not be required. For instance, he wrote:

“It is indeed amazing that Theosophists have continued to permit the promulgation of the idea that Mars and Mercury belonged to the same planetary chain as The Earth, for the facts are evident that they do not.” (p. xix, 2nd ed., The Mahatma Letters to A. P. Sinnett.)

After re-reading Mr. Barker’s four-page summation of the controversy in his Appendix (pp. 489-93) one wonders why anyone should seek further elucidation or evidence upon the subject. So the question arises: Can any further evidence not presented by him be supplied? The response is, Yes; three additional points (numbered here 2, 3, 4) may be adduced. Before these are presented, attention should be given to the mistaken statements made in the questionmarked (a) and (c). In regard to (a):

(a) The use of the words former and latter are confusing and misleading, for the reason that the seven globes which comprise the Moon Chain are not concerned with or related to the sevenfold Mars Chain nor to the sevenfold Mercury Chain. As already stated in the second postulate of The Secret Doctrine (given above): Each one of the seven globes of the Moon Chain gives birth to one of the seven globes of the present Earth Chain. With regard to Mars and Mercury: the visible planet Mars represents the equivalent of Globe D of the Mars Chain. The visible planet Mercury represents the equivalent of Globe D of the Mercury Chain. In reference to (c): neither Mars, Mercury, the Earth, the Moon have retrograde motions; hence this statement is inadmissible. In regard to (b): In The Ocean of Theosophy, the pertinent passage is as follows:

“The Earth Chain of seven globes as thus defined is the direct reincarnation of a former chain of seven globes, and that former family of seven was the moon chain, the moon itself being the visible representative of the fourth globe of the old chain . . . Venus, Mars, Mercury and other visible planets are all fourthplane globes of distinct planetary masses and for that reason are visible to us, their companion six centres of energy and consciousness being invisible.” (pp. 24-5).

This is the same idea that is presented in The Secret Doctrine and it is not necessary to elucidate further here. With regard to modern science: scientific analyses and garnering of factual evidence only deal with data applicable to the Seventh Cosmic Plane and therefore can neither affirm nor deny anything pertaining to the superior cosmic planes. The six companion globes are situated on superior Cosmic Planes and therefore cannot be subjected to scientific analysis.

Referring now to the three important points which Mr. Barker’s Appendix did not consider:

2. When evidence may be brought forward showing that ancient teachings other than the Book of Dzyan also taught the doctrine that the Earth was but one of seven globes, all seven of which are constituents of a system under the regency of a Watcher, this would indicate that H. P. Blavatsky’s presentation of the doctrine of the seven globes comprising the Earth Chain as part and parcel of ancient teachings which would be available to those who were initiated in temple sanctuaries.

This teaching regarding the seven globes of the system to which the Earth belongs is

clearly given in the Mazelean scripture known as the Vendidad.

Seven Karshvars are enumerated as comprising a cosmos or system. Karshvar is the equivalent Mazdean term for “globe” or “sphere.”

In the book each Karshvar has a specific name, as follows: Arzahe, Fradadhafshu, Vourubaresti, Qartiratha.. Vouruzaresti, Vidadhafshu, Savahe. These names correspond to The Secret Doctrine’s enumeration of Globes A, B, C, D, E, F, G;

Qaniratha signifies Globe D (our Earth). The names of the seven Karshvars are not the names of the planets of the solar system, which have their own specific names. Then, too, each Karshvar has a regent having his own specific name-showing accurate knowledge concerning the hierarchical structure of the Earth Chain.

3. The next point. One of the esoteric meanings concerning the Seven Sacred Planets treats on the subject of their regency.

That is to say, each one of the Regents of the Seven Sacred Planets acts in the capacity of a Rector or Watcher in the building and development of one of the seven globes of the Earth Planetary Chain.

‘The Rector or Watcher of the planet Mercury acts in the capacity of the Regent for Globe E of the Earth Chain. The Regent of the planet Mars acts in the capacity of the Rector or Watcher over Globe F of the Earth Chain. How could Mr. Sinnett’s theory that the planet Mercury and the planet Mars represent two globes of the Earth Chain fit in with this teaching concerning the Seven Sacred Planets?

4. The next point. In The Secret Doctrine Mercury is described as being in its Seventh Round, whereas our Earth (Globe D) is only in its Fourth Round; Mars is in its Third Round. As length of Roundcycles are computed in millions of years, how could one of the globes of the Earth Chain (supposedly Mercury) outstrip the round development of its companion globe by three Rounds? Or in the case of the Planet Mars (supposedly another of the Earth globes) lag so far behind the development of its companion Globe D? This is a preposterous concept! 5. There is yet another factor to be considered: that of the satellites. Our Earth (Globe D) has its satellite, the Moon (which is described as Globe D of the Moon Chain). Why is there no satellite for Mercury? If Mercury belonged to the Earth Chain (as one of the Earth chain of globes) it should have a satellite! As for Mars: it has two satellites. The larger of its two moons takes two days to rise and set whereas the Earth’s satellite rises and sets in one day. The smaller satellite accompanying Mars demonstrates a very remarkable feature: it travels so fast around its companion sphere that it rises and sets two times to one of Mars’ days — a unique phenomenon!

Other factors in connection with Mars and Mercury are considered in The Divine Plan, to which readers are referred. Lack of space prevents consideration of the subject matter treated therein.

[From *The Canadian Theosophist* Vol. 48 No. 2, May 1967

Dear Richard,

I have found the articles on Modern Theosophy by Geoffrey Farthing, most fascinating and illuminating, and the among the best summary of theosophical ideas I have come across. Each monthly HCT is eagerly read, and the April article on the Cornerstone of Religion was particularly significant.

But we must do more than understand in our consciousness the Truth that all people are ONE. We must radiate forth with love the essence of that ONE-NESS with every atom of our being. And joyous must be our declaration of this Truth. So too we must never hesitate in declaring as false all those things in man's nature which separate.

Only in this way will wars on Earth, as we have tragically witnessed in recent times in Bosnia and Kosovo, come to an end.

David Keane
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E-mail:

The nations of the world gathered in Vancouver to try and face the issue of the rapid deterioration of the environment through man's misuse of it. The Hopi nation, an American Indian nation, went to the conference in hopes that they could deliver their message to leaders of other nations. A small area on the Habitat festival grounds was delegated to the Native people. The Hopis and Iroquois set aside certain land as a sacred site and held Earth Healing Ceremonies on June 10, 11, and 12, (1976). It was the first time these ceremonies had been open to the public. On the 12th the Hopi delegation, with other Native people, went to the United Nations forum to present their message. Themes Banyacya spoke to the president of the assembly who accepted his written message and prayer feather.

-from NASA report on Habitat,
Vancouver, BC

My name is Banyacya of the wolf, fox and coyote clan. I am a member of the Hopi Independent Nathn. I have been appointed as an interpreter for and by the hereditary Kikwongwis, and the religious headmen of the Hopi people. I am here to fulfil my clan duty by presenting to the United Nations and the world this message.

Prophecies of Warning

Today I brought two Hopi initiated religious leaders who were authorized by our Kikwongwis of Shungopavy and Oraibi Pueblos, two of the oldest continually

inhabited villages on Hopi land, to carry their sacred prayer feathers and message of peace, and the prophecies of warning for this day, as we were instructed by our ancestors. Because we have seen this destruction once before, we do not want to see it happen again, when mankind had put more emphasis on material rather than spiritual things, when laws of nature were interfered with and ignored, and the world was destroyed. A few spiritual people who adhered to the powers of the Great Spirit were allowed to survive and are the ancestors who have carried the knowledge that is the Hopi spiritual way. The word or name Hopi means peaceful people. This means any people who learn to live in peace with each other and in harmony with nature are Hopi people.

Purification is Near

The time has come to join in meaningful action. Destruction of all land and life is taking place and accelerating at a rapid pace. Our native land is being torn apart and raped of its sacredness by the corporate powers of this nation. We do have an alternative to this. Mankind has a chance to change the direction of this movement, do a roundabout turn, and move in the direction of peace, harmony and respect for land and life. The time is right now. Later will be too late. It is only through the heart, prayer, and ceremony can we bring this turbulence of evil to a halt. According to many prophecies purification is near. This means that human life has to be purified or punished by certain acts of the Great Spirit due mainly to the corruption, greed, and turning away from the Great Spirit's teachings. The healing of this continent requires the Native Peoples,

the first inhabitants of this country, those who were given the duty to safeguard the Great Spirit's land and life and those who want to follow his teachings and instructions.

Message made Public

In 1948, the Hopi Kikwongwis and religious elders met for four days to compare and to remind each other of our ancient knowledge, most of which was kept in their sacred Kivas. These men were around 80, 90, and 100 years old and met in the circle, smoked their pipes and meditated. They then delivered this knowledge for the first time in public. I feel strongly that their message was not only for the Hopi people and other Native brothers, but for the whole of humankind. They told of the destruction of the first world, and the destruction of the second and they talked of the present world from its creation; how we came to this land, how we spread throughout the land, how to take care of the land, and how the future will be if man again does not adhere to the spiritual balance in harmony with nature. Everything in the prophecies has so far been fulfilled.

Earth Healing Ceremony

It is our hope that this Spiritual Unity Conference and Healing Ceremony brings together the First People of the Americas as well as spiritual leaders of all world faiths and religions. At our Healing Ceremonies, we have been discussing beliefs and prophecies of the First Peoples of North America to see how they are similar and what these beliefs hold for the future of our planet.

The Hopi have one such tradition that explains the world's present situation. The Hopi are an independent sovereign nation who have never signed a treaty of any kind with the United States government. The Hopi people have been living for hundreds of years under their own form of selfgovernment. Through Hopi prophecy and belief the religious leaders and rightful spokesmen for the Hopi Independent Nations have been instructed by Massau'u the Creator, to express this invitation to the world's peoples and all spiritual leaders everywhere to meet with us here, now, and in Hopi land to discuss the welfare of mankind so that Peace, Unity, and Brotherhood will become part of all men everywhere. We live a spiritual life in traditional Hopi form, that was given to us by Massau'u. From Massau'u, the Hopi and the other First Peoples of the Americas were given special knowledge about the care of the sacred lands so as not to disrupt the fragile harmony that holds man and nature and earth together. The Hopi, caretakers of the earth in a spiritual way, have come to the United Nations to help avert a global disaster.

Waiting before the House of Mica

This is the Hopi Nation's third attempt to work through the United Nations to notify the world of the crisis we are in. Our first attempt was in the 1940's when we tried to present a statement to the United Nations. The Hopi were not allowed to talk on the floor of the Assembly, instead we were told to submit a written statement. The elders of the Hopi Nation said, no, that according to Hopi beliefs they must deliver a spontaneous spoken statement, because to deliver a spontaneous talk is to give the words life and to speak from the heart. It is

ultimately the Hopi way. The Secretary General's office of the United Nations refused this request to hear the Hopi elders in their own traditional way. So acting according to Hopi beliefs they decided to wait four days to see if the people of the glass house the house of mica, the United Nations, would change their position and hear the Hopi speak. After four days of waiting the Hopis returned to the glass house only to learn that the world organization still would not listen. As a result the Hopi traveled to the capital of the Iroquois Nation at Onandaga where they all met together. The first attempt to fulfil the sacred duty to inform the world of the crisis it was in had not been fulfilled.

Respect for Other Peoples and Beliefs

The second effort to contact the world's peoples was once again through the United Nations when the Temple of Understanding held a convention of the "five great" religions of the world in New York City on October 20, 1975. This organization invited the First Peoples of the United States to speak at the session. During this Conference the Hopi Nation presented a statement concerning the role of western religions among the First Peoples. The Hopis know that every nation and people have their own religion, all these religions are equally good. Hopi and all other Native First People in this western hemisphere have their own spiritual beliefs and system. Hopis believe it is important for people to help other people but one must show respect for other people and their religion and spiritual beliefs. According to the Hopi it is absolutely necessary to turn the original idea of missionising around. For example, if a man is sick one should not

just pray for him or try to change his religion or belief system. The missionary should help the sick man, take him some water, feed him, clothe him, help the man to live. He needs to be cured of his illness not his religion or spiritual beliefs. Hopis are not against other religions or beliefs, they are opposed to those who try to destroy a people or a nation in the name of a religion. This was part of the message the Hopi Nation presented to the Temple of Understanding Conference. At the close of the Conference the participants prepared a statement to be presented to the United Nations. It did not recognize the spiritual religion of our people nor did it represent the view of the Hopi Nation or of the other First Peoples of the United States. Instead, what the statement of the Temple of Understanding did was to uphold and reaffirm their faith in the political, economic, and social systems of the western world. For example, the Temple of Understanding Conference participants state that 'education' in the western tradition breaks down false barriers by introducing ideas from outside one's religious tradition. Education, to the participants, allows for the development of ways to understand other religious traditions. These ideas are ironic considering the fact that western education in the Americas did not liberate the First Peoples of this land, but oppressed us and forced us to separate from our spiritual systems, culture and homelands. This western educational system imposes different ideas, beliefs, and ways of doing things on the First Peoples of the Americas, it has not broken down false barriers, on the contrary it has constructed barriers. Because this final statement did not represent the views and beliefs of the First Peoples and failed to recognize the spiritual religion of the Hopi and the

other First Peoples, we withdrew our support of the statement and tried to present a statement of our own to the United Nations. Both the United Nations and the Temple of Understanding Conference refused to support our effort. The second attempt to fulfil the sacred duty of contacting the world through the United Nations had failed as prophesied by the spiritual leaders.

This message today is our third and perhaps final attempt to inform the world of the present status of man's existence on our Mother Earth. We are not asking the United Nations for help in a material way. We are, according to Hopi prophecy, simply trying to inform the world of what is going to happen if the destruction of the earth and its original peoples continues as is known by our religious Hopi Elders. We do not come before the United Nations in order to join it. We come to fulfil the Hopi sacred mission and ancient prophecy in order to find one, two, three nations who should by now recognize their sacred duty to stop the destruction of the First People's land and life throughout the western hemisphere. We, Hopi, know that there are such nations here in the United Nations that could listen to our message and understand it so that they can fulfil their spiritual sacred duty in order that land and life shall never be totally destroyed as before. If this is not done you must understand that whatever results from your failure to fulfil your sacred responsibilities to stop all of this destruction, genocide, harassment, imprisonment, oppression and lack of respect for Native Brothers, will be of your own doing because, we the First Peoples of the western hemisphere have carried out our sacred duty by bringing this

spiritual message of warning and hope for the future to your attention.

Land is the Foundation of all Life

The Hopi and all Native Brothers have continually struggled in their existence to maintain harmony with the earth and with the universe. To the Hopi, land is sacred; and if the land is abused, the sacredness of Hopi life will disappear and all other life as well. Land is the foundation of Hopi and all Life. Land was here long before any human being set foot upon this earth. Somewhere the human race began and we came to this land after asking permission from Massau'u. After obtaining his permission we came and settled with Him on this land. He showed us the continent. He gave us Sacred Stone Tablets, religious instructions, warnings and prophecies and all land and life was placed in the Kikwongwis and religious headmen. He marked out the boundaries for each group on the continent, after which each group was given an individualized life plan with certain spiritual and religious beliefs; the way to worship, to live, the food to eat, the languages to speak, etc. He gave each group their way. He then gave his final instructions-live and never lose faith or turn away from your life pattern. This is one of the main reasons for our ceremony here this week. The peoples of the world are turning away from their life plan. Therefore, it is the responsibility of the Hopi to bring out these facts so that peoples everywhere will remember it, think about it, and live up to it.

Prophecy of the Coming of the White Brother

In ancient times it was prophesied by our forefathers that this land would be occupied by the Original Peoples, who have received permission from the Great Spirit Massau'u, and then from another land a white brother would come, supposedly to help his brothers, who are here taking care of the land and life in the spiritual way with prayer, ceremonies and humility. He would come either with a strong faith and righteous religion which MassaTu had given him, or he would come after he had abandoned the great life plan and fallen to a faith of his own personal ideas which he invented before coming here. It was known that the white man is an intelligent person, an inventor of many words and material things, a man who knows how to influence people because of his sweet way of talking. He would use many of these things upon us when he came. The white brother would do many things that will be good for our Native Brother. When it becomes his sole purpose to get control of this land he lives only for his own self-glory; then we must not listen to his sweet tongue, but watch his deeds. If he mistreats us, lies, and starts to force our people off their lands, we must wait for our true brother who has the other set of Sacred Stone Tablets.

Ancients Predict Roads in the Sky and a Gourd of Ashes

The Hopi has not listened to this first white brother. We, Hopi, have been faithful to the instructions of the Great Spirit, Massau'u, up to this time. We have followed our life plan. We are still carrying on. our sacred rites and ceremonies-we are still living in accordance with the pattern of life Massau'u has given us.

We have not lost our faith in Massau'u. He has given to us many prophecies. He told us the white brother would come and be a very intelligent man, bringing to us many things he would invent. One invention, that our forefathers spoke of, was a machine or object that would move on the land with animals pulling it-the wagon. Our forefathers also talked of a machine which would afterwards move with nothing pulling it-when we saw the automobile we understood. Then they said that the land would be cut up and that there would be many roads. Today we see pavements all over the land. Later there would even be roads in the sky, where people will travel. Now we see airplanes. It was said by Massau'u that if and when a gourd of ashes is dropped upon the earth, that many men will die and that the end of the materialistic way of life is near at hand. We interpret this as the dropping of atomic bombs on Hiroshima and Nagasaki. We do not want to see this happen again, here or any place on our Earth Mother, instead we should now turn all this energy for peaceful uses, not for war.

Today almost all the prophecies have come to pass. Great roads like rivers pass across the landscape; man talks to man through the cobwebs of telephone lines; man travels along the roads in the sky in his airplanes; two great wars have been waged by those bearing the Swastika and the sun symbol as prophesied by our Religious Elders; man is tampering with the moon and the stars. Hopi and other Native Brothers were warned no man should bring anything down to earth from the moon. It will create unbalance of natural and universal laws and create more severe earthquakes, floods, hail storms, season

changes and famines. This is now happening. Most men have strayed from their life plan shown them by Massau'u. These signs tell us we are nearing the end of our life patterns. We are coming to the time of the purifiers, who were commissioned by the Great Spirit, to stop man's destruction of self and nature.

The Heart of Mother Earth

The white brother up to the present time, through his insensitivity to the way of Nature, has desecrated the face of Mother Earth. The white brother's advanced technological capacity has occurred as a result of his lack of regard for the spiritual path and for the way of all living things. The white brother's desire for material possessions and power has blinded him to the pain he has caused Mother Earth by his quest for what he calls natural resources. And the path of Massau'u has become difficult to see by almost all men, even by Native First People who have been forced into white brother's educational systems and now have chosen instead to follow the path of the white brother.

Today the sacred lands where the Hopi live are being desecrated by men who seek coal and water from our soil that they may create more power for the white brother's cities. It will destroy our Hopi and other people with smog, poison air, lack of water, and pollution of water and land. One example is sacred Hopi land in ruin all over the "four corners area", where Arizona, New Mexico, Colorado, and Utah meet, in the United States; this area Hopis call Tukuravi and is part of the heart of our Mother Earth. [The Hopi creation myth asserts that the polar centre of the earth

shifted from the now vanished third world in the middle of the Pacific to the Hopi homeland in the Southwest United States-Ed.]

It has been a shrine and sacred place for the Hopi and other pueblos for many thousands of years. This desecration of our spiritual centre must not be allowed to continue for if it does, Mother Nature will react in such a way that almost all men will suffer the end of life as they now know it. All we ask is that this place be respected and protected by all nations who have a sacred duty and responsibility, and every measure must be taken to preserve this spiritual centre.

Massau'u said not to take from the earth for destructive purposes and not to destroy living things indiscriminately or without prayer. He further stated that man was to live in harmony and maintain a good clean land for all children to come and take care of land and life for the Great Spirit. Not only have the Hopi struggled to care for and maintain the earth and their existence, but all the First Peoples of the Americas have struggled to maintain themselves in the world today.

The United States and United Nations should understand that they cannot bring about peace and harmony or the good life in the world if they do not correct the wrong doings going on within the American continent.

The Hopi want to bring about the uniting of all world religions; the Hopi spiritual leaders invite the world spiritual leaders to gather with them in Hopi land as soon as possible. The Hopi Spiritual Kiwongwis and

religious headmen wait patiently in their sacred Kivas on Shungopovi and Oraibi Hopi land, with Sacred Stone Tablets and spiritual instructions to receive all understanding beings in search of survival.

The Hopi knows that man will harness solar, wind and natural energies, but if they are misused the energy will burn the world with fire. There must be free use of this power. Man must learn to serve man with these gifts and share freely from now on, given to all people to use not for buying or selling. We must bring back the level of life where land is free, water is free, with no boundaries and freedom of spiritual understanding.

A spiritual centre with all focus on our Mother Earth and the preservation of natural ecosystems could be set up at Jericho, [on Hopi land] where Native People can share ancient wisdom and truths with all Peoples of our Spaceship Earth.

“Theirs [the Hopis] is a world view of life, deeply religious in nature, whose esoteric meaning they have kept inviolate for generations uncounted.” (From Book of the Hopis by Frank Waters). Many of their myths find sharp parallels in theosophical literature. The Hopis claim that mankind has been destroyed three times and that this is the fourth world (round). They speak of the power centres of the body as relating to the power centres of the earth, each centre corresponding to the chakras as described by Leadbeater. The symbol of their migrations across the new world was a swastika, stretching from the Atlantic to the

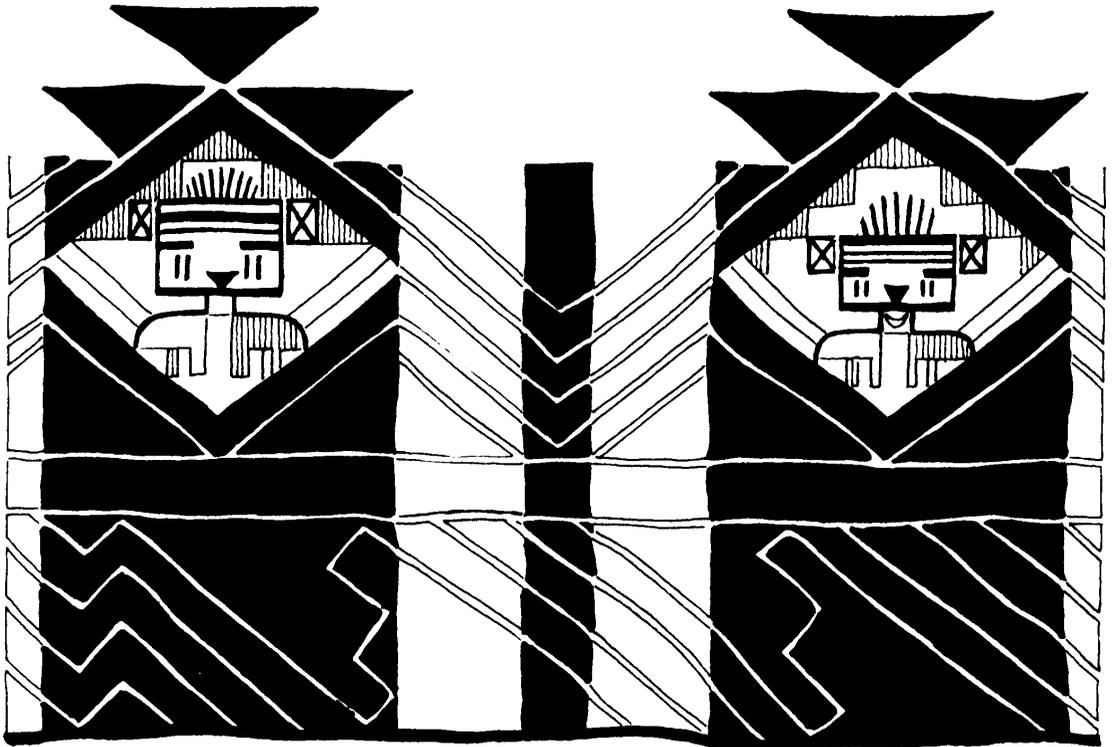
Pacific to the Arctic to the tip of South America. Various Central American cultures, Maya, Aztec, Toltec, have legends very similar to the Hopis' and the Hopis claim that these are tribes that did not complete the round of migration enjoined on them by the planetary ruler. Each tribe possessed some magic powers. Some claimed guidance of spirit people from far off planets and stars. All were urged to keep the door on top of their heads open to

converse with their Creator.

One tribe was given four different colours of corn-white, yellow and black „said to represent the different races of people yet to come and the red for the Hopis themselves. They were instructed not to fail in raising all four colours to insure the coming of all races to live in brotherhood in the new world. They to this day cultivate all four colours.

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HOPI CEREMONIAL BLANKET



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(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.

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