

# THE HIGH COUNTRY

# THEOSOPHIST



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Stand aside in the coming battle, and though thou fighest be not thou the warrior. Look for the warrior and let him fight in thee ... for he is thyself, yet infinitely wiser than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. He is thyself ... He is eternal and is sure. He is eternal truth.

.... LIGHT ON THE PATH



## A Theosophist's Reflections on The Persian Gulf War

In the Radio, TV and Newspaper media I have heard much concern for peace and anxiety for the safety of our military forces which have for months been arrayed for battle and now, as I write this on January 17th, they are joined in conflict with the Iraqis who, at this moment in the turbulent history of humanity, are our adversaries. In the fever and 'adrenalin rush' of war, I think we tend to forget that *all* of humanity are our brothers and sisters and even though we find ourselves in the midst of war, we must hold and nurture the love for all beings in our heart. Let us all send out prayers of loving kindness and compassion for all who suffer and sorrow where ever they may be, in Iraq, Lithuania, the West Bank and Central America as well as for those we call our own people.

For me, it is a tremendous help to have the advantage of the theosophical world-view -- for I know that the horror of these things will pass, that the spirits of these dear ones who fall in the heat of battle are immortal. In the words of that great Hindu battle allegory, *The Bhagavad Gita*:

In chapter I, Arjuna the warrior, seeing the battle legions arrayed in two opposing armies -- and among them his blood kinsmen and revered teachers -- is overcome by sorrow

and despondency and says to Krishna his advisor and mentor; "I will not fight!" There on the battlefield, surveying the coming battle from Krishna's war chariot, Arjuna entreats Krishna for advice and is given the Lord's counsel:

"Thou grieveest for those whom thou shouldst not grieve ... Wise men do not grieve for the dead or for the living.

Never was there a time when I was not, nor thou, nor these lords of men, nor will there ever be a time hereafter when we all shall cease to be. As the soul passes in this body through childhood, youth and age, even so is its taking on of another body.

The sage is not perplexed by this. ... He who thinks that this slays and he who thinks that this is slain; both of them fail to perceive the truth; this one neither slays nor is slain.

He is never born, nor does he die at any time, nor having once come to be will he again cease to be. He is unborn, eternal, permanent and primeval. He is not slain when the body is slain.

Just as a person casts off worn-out garments and puts on

others that are new, even so does the embodied soul cast off worn-out bodies and take on others that are new."

And yet, knowing the truth of the soul's immortality from the illusion of death and suffering in no way trivializes it. There is a story of a wise and fierce old Zen master who taught his students that death is only an illusion. Later on the Roshi's son was killed in an accident and his students found the master weeping. "How is it," said one, "that you have taught us that death is only an illusion, and now you weep for your dead son?" "Yes," he replied, "I weep, for death is the greatest illusion of all."

Thus, as we live, and play out our dharma in this world of illusion it is utterly and poignantly *real* to us while we are in it. But we need to keep in touch with that wise and quiet center in us that *knows* that it's all ultimately a shadow play in which we all will wear many masks.

And knowing of the many parts we all have played and will come to play, makes us aware that our differences are also illusion and we are all brothers and sisters -- friend and foe alike.

This world is a school house for souls and we have many millions of years to learn our lessons even before the end of this fifth root race.

\* \* \* \* \*

*IN SEARCH OF*  
**THE MASTERS**  
*BEHIND THE OCCULT MYTH*

Paul Johnson of South Boston, Virginia, is a librarian by profession and describes himself as a Theosophical Historian. I first met Paul at the Secret Doctrine Centenary Conference in Pasadena in 1988. Since then, and before, he has been doing exhaustive and original research into the history of the Theosophical Society in an attempt to establish the identities of H.P. Blavatsky's Teachers -- the Masters -- with a particular focus on H.P.B.'s 'veiled years,' prior to her association with Henry Olcott and the formation of the T.S. in 1875.

The above titled book, just published, and printed by Hedderly-Benton, South Boston, Va., is the product of Paul's efforts. It is subdivided into four parts:

Book I: ADEPT ACQUAINTANCES, covers the influence of the Kalmucks, a Tibetan Buddhist sect of southern Russia, on H.P.B.'s early girlhood development, her travels with Albert Rawson and Agardi Metrovitch -- both cited as possible lovers, and her intriguing connections with the Carbonari conspiracy and Mazzini, Oriental Masonry, Cagliostro and Rosicrucianism.

Book II: THE EGYPTIAN LODGE, explores her probable studies with various Sufis during the 'veiled years' and the parallels to the experiences of G. I. Gurjieff. Also

discussed is the mystery of the Chaldeans and the *Chaldean Book of Numbers* which is cited as a source reference in *The Secret Doctrine* and *Isis Unveiled* but has not been located among the world's ancient books.

Book III: THEOSOPHICAL MAHATMAS, attempts to form a descriptive picture of Masters K.H. and M. from H.P.B.'s fictionalized accounts in *From the Caves and Jungles of Hindostan*, which, when compared with Olcott's narratives in his autobiographical *Old Diary Leaves*, leads to their tentative and hypothetical identification as actual and historical Indian princes Thakur Singh Sandhwalia and Ranbir Singh of Jammu and Kashmir in northern India. Jamal ad Din el Afghani is presumed to be the Maha Chohan.

Book IV: THE MASTERS REVEALED. Proceeding on the hypothetical identities of Masters Koot Hoomi and Morya as Thakur Singh and Ranbir Singh, Johnson chronicles their political careers in Jammu and Kashmir from published biographical works. In the last chapter, Paul treats us to a summary of his trip to France and India in 1990 during which he researched additional material. In his concluding remarks, he readily admits that his assumptions are just that -- hypotheses, and should serve as stimuli to further research.

Johnson points out that previous studies of H.P.B. and the Masters have taken one of two diametrically opposed positions; the 'loyal Theosophist' view that assumes that

everything H.P.B. said is the truth and which tends to idolize the Masters and the 'hostile' view characterized in the Hodgson Report of the S.P.R. that H.P.B. was a fraud and a liar and that the Masters were products of her imagination. In this book, the author aims to avoid these extreme and opposing biases and search for new truth with an open attitude unclouded by either set of preconceptions. His conclusion is that she allowed herself to be slandered and maligned in order to avoid revealing the true identity of the Masters. The book is fascinating reading for those interested in the history of the theosophical movement and provides much new information and food for thought.

The book is definitely not light reading and I often became bogged down in a morass of detail and found myself asking "what has this to do with the main questions?" In the end, I found myself unconvinced regarding the implied identities of the Masters.

On a number of points, I found that 'assumptions' I had previously accepted as fact conflict with Johnson's portrayal, i.e.;

Thakur Singh died in 1887 (p. 201). Although the K.H. letters to A.P. Sinnett ceased after 1885, according to Margaret Conger's *Combined Chronology*, there was a letter received in August 1900 by Annie Besant in England from a Mr. B.W. Bantri in India which had a message of advice to her on the back of the sheet "in the well-known blue pencilling of the Master K.H." Excerpts from

this letter are published in *Letters from the Masters of Wisdom*, First Series p. 99. [See also, the *Eclectic Theosophist* No. 101, Sept. 1987, for the full text].

Although the authenticity of the letter is admittedly controversial; in my opinion, its literary style and content are consistent with other K.H. letters.

If this is a bona-fide K.H. letter, it renders impossible the alleged identity of K.H. with Thakur Singh who died in 1887. Of course, it can be argued the letter could have come phenomenally from a *discarnate* K.H.

Johnson states on p. 144 that "the education of Prince Ranbir included three English tutors and one Persian instructor. He ... became fluent in Sanskrit, Persian, English, Dogra and Pushtu." Yet in the *Mahatma Letters*, K.H. says, "'M' knows very little English and *hates* writing." [Letter no. 14, p. 83.] And again, M says; "I have thought your suggestion No. 1 -- good and have fully adopted it, hoping that you will not refuse some day to give me lessons of English." [Letter no. 102, p. 432]

Both Ranbir Singh and Thakur Singh, Johnson's prototypes for Masters M. and K.H., were involved in Indian politics, yet, in the citations below, H.P.B. denies the Masters' direct involvement and K.H. suggests the Masters work 'behind the scenes' to influence the 'visible heroic figures':

“Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation -- their mother country especially.” [H.P.B. in *The Theosophist*, December, 1883, (B.C.W. VI, p.17)]

“There never was a time within or before the so-called historical period when our predecessors were not moulding events and “making history,” the facts of which were subsequently and invariably distorted by “historians” to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets?”

[First Letter of K.H. to A.O. Hume, *Combined Chronology-Mahatma Letters*, p.35 Theosophical University Press]

Although Johnson makes no mention of it, there is the following evidence suggesting that K.H. was in Leipzig, Germany in the mid 1870s. If the author was aware of this connection with K.H., as well as the Hindu name attributed to him there, it would seem to be a lead worth following and seeking a correlation with Thakur Singh’s whereabouts at that time:

#### MAHATMA KOOT HOOMI IN GERMANY

Testimony on an episode in the life of Mahatma K.H. when he was in Europe is provided by Gustav Theodor Fechner (1801-

1887), the German psychologist, who was the son of a pastor. Fechner received his education in Dresden and Leipzig. It was in the latter city that he spent his life, for he there received an appointment as professor of physics in 1834. However, he was obliged to leave this field of study owing to an affliction which affected his eyes. Because of this he devoted himself to the study of the mind in connection with the relation of the mind to the body. ...

Professor Fechner’s testimony resulted from an inquiry which was made by C.C. Massey, which came about in this way. On June 27, 1878, C.C. Massey was chosen to be president of the British Theosophical Society when a branch of that society was founded in London. However, he lost touch with the Society and became one of the founders of the Society for Psychical Research in 1882. He was very skeptical about the existence of the Mahatmas, and when he heard from Mr. Sinnett that Mahatma K.H. had mentioned in one of his letters that he had been in Germany and had spoken with G. Th. Fechner, Mr. Massey wrote to Dr. Werneke of Weimar, requesting information from Professor Fechner about this episode.

Dr. Werneke entered into correspondence with Professor Fechner of Leipzig, and under the date of April 25, 1883, received an answer from the professor to this effect:

“What Mr. Massey inquires about is

undoubtedly in the main correct. The name of the Hindu concerned, when he was in Leipzig, was, however, Nisi Kanta, Chattopadhyaya, not Koot Hoomi. In the middle of the seventies he lived for about one year in Leipzig and aroused a certain interest owing to his foreign nationality, without being otherwise conspicuous.

He was introduced to several families and became a member of the Academic Philosophical Society, to which you also belonged, where on one occasion he gave a lecture on Buddhism. ... I also heard him give a lecture in a private circle on the position of women among the Hindus.

I remember very well that he visited me once, and though I cannot remember our conversation, his statement that I questioned him about the faith of the Hindus is very likely correct. [Quoted from *Evolution as Outlined in the Archaic Eastern Records*, page 181, by Basil Crump.]

It will be recalled that when Mr. Sinnett introduced the Mahatma with whom he had been in correspondence, the journalist stated that his

“correspondent is known to me as Koot Hoomi Lal Sing. This is his ‘Tibetan Mystic Name’ -- occultists, it would seem, taking new names on initiation.” [*The Occult World*, p. 84, by A.P. Sinnett]

initiation” would not have been used during K.H.’s stay in Europe -- which would account for the fact that Professor Fechner knew him by his Hindu name.

Of particular interest here is Professor Fechner’s philosophical outlook, which regarded the world as highly animated, even plants and the stars being animated; furthermore, that God -- representing the soul of the universe -- has an existence analogous to man; that natural laws are just the modes of the unfolding of God’s perfection. These ideas tie in closely with those which Mahatma K.H. expressed to Professor Fechner, as he phrased it to Mr. Sinnett in one of his letters:

“I said to G. Th. Fechner one day, when he wanted to know the Hindu view on what he had written -- ‘You are right;... “every diamond, every crystal, every plant and star has its own individual soul, besides man and animal...” and “there is a hierarchy of souls from the lowest forms of matter up to the World Soul, but you are mistaken when adding to the above the assurance that the spirits of the departed hold *direct* psychic communication with Souls that are still connected with the human body.”’ [*Mahatma Letters*, p. 44-45., Letter No. IX] [See *THE MAHATMAS AND THEIR LETTERS* by Geoffrey Barboroka. T.P.H., pp. 315-16]

It is quite obvious that the “name of

## Our January Meeting

Jack De Mooy treated us to an interesting presentation on “First Principles” and “Microcosm” in *Introduction to Esoteric Principles* at our January 14 meeting. Discussion centered around the mystery of “the possibility of the finite existing within the infinite,” of the emanation of cosmic root matter -- Mulaprakriti -- from Parabrahm and of the Logos as the *Word* or Divine Intelligence.

“Fohat,” as H.P.B. described it, “is that Occult, electric, vital power, which, under the will of the Creative Logos, unites and brings together all forms, giving them the first impulse, which in time becomes law.” Later, we recognized that in relation to the human constitution in microcosm, Prana is a ‘stepped down’ version of Fohat -- as the life-force.

It was in discussing the microcosm -- the human constitution -- that Jack pointed out how, in Mc David’s chart on page 75, H.P. Blavatsky had represented Prana as one of the seven human principles in the Secret Doctrine as a ‘blind,’ evidently under orders of the Masters at that time.

Not surprisingly, then, we see also, in the *Mahatma Letters* and in A.P. Sinnett’s *Esoteric Buddhism*, Prana again being listed as one of the seven human principles.

It seemed obvious to the group that Prana, as a binding/vivifying force, should permeate the entire list of ‘principles.’ Thus, later, in H.P.B.’s

Private ‘Papers,’ (1889-91), Prana disappears from the list and a new principle, the ‘Auric Egg’ emerges from the ‘blind’ and is added between Atma and Buddhi.

Drawing from his past experience with other spiritual philosophies, Jack passed out a chart comparing the Theosophical ‘Human Constitution’ with the corresponding charts in Eckankar, Radha Soami, the Rosicrucian Order and Rosicrucian Fellowship.

Most notable in the other systems were four subdivisions of the level of pure spirit, corresponding to Atma, while below the spiritual world was the psychic world corresponding generally to Buddhi, Manas or mental and Kama or emotional/desire, and finally the physical.

Interestingly, the Radha Soami model, alone, listed the chakras, showing them generally in the etheric portion of the physical. Blavatskian Theosophy makes little or no mention of the chakras, although Neo-Theosophists such as C.W. Leadbeater and others have written books on the subject.

## Upcoming

Monday March 11; Gerry Lee will talk on Esoteric Healing.

Monday April 8; Nancy Bilms will talk on “Ahimsa and the Jain religion.”

Monday, May 13; Marty Lyman will talk on “G. de Purucker -- His life and his work.”

## Calendar

Friday, February 8th

Barbara Ginsberg's home -:  
696-0794 for directions.

Al Skrobisch leads an open forum discussion on basic theosophical concepts.

Meeting begins at 7:00 P.M.

Monday February 11th

Park Hill Public Library  
Montview Blvd. at Dexter St.

Dick Slusser will lead the discussion of Chapter 4 - Evolution, and if time permits, Chapter 5 - Macrocosm in *Introduction to Esoteric Principles*.

Take Colo. Blvd to Montview (2000 N.),  
7 blocks E. to Dexter.  
Meeting begins at 6:00 P.M.

Sunday February 24th  
Marty Lyman's home -  
3170 S. High St. Englewood -  
789-2750 for directions

Brunch social, bring food to share. Seating is limited -- so bring a folding chair or cushion.  
We will have a video on the work of mother Theresa.  
Meeting begins at 9:30 A.M.