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AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE HINDU ADEPTS AND CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS REMINISCENCES -TRANSLATED BY FRITZ HAHN

I myself have seen such apparitions several times. I was present more than once when a Master spoke to Blavatsky in her room. I could not see him and had to be enlightened by Blavatsky. On other occasions in the absence of Blavatsky I received such visits, which I saw distinctly and clearly, and nobody could make me believe them to be self-induced dream-visions. Besides, I do not lack; natural proofs, which are in my possession to this day. It is nothing extraordinary to see an unknown person in a day-dream, or when half awake, and to meet this identical person in real life afterwards. Some of my experiences with "Occult Phenomena" were published in 1884 in the monthly Theosophist in Madras. I prefer, though, in regard to Adepts to use the testimony of others rather than to mention my own.

To the president of the Theosophical Society, H. S. Olcott, appeared one of these Masters in New York, though this same Master was in Asia (Tibet) at the same time. The apparition of the Adept spoke to Olcott, took off his turban and presented him with it for a keepsake. To this day Olcott carries this same

turban on his travels with him and shows it in his lectures. Whether he can convince any sceptic with this of the existence of Adepts, I will not maintain.

Damodar K. Mavalankar, a young Hindu, living in Adyar, at the headquarters of the Theosophical Society, could leave his body and make visits in his astral body. This was done during my stay there. One day he was allowed to visit the home of the Master, Kut Humi, in this manner, and he narrates the following:

While in Lahore I received three visits of the Master in his physical body. Every visit lasted about three hours. I was perfectly conscious, and once I met him outside the house. He was exactly the same in his physical body at Lahore, as I had seen in Adyar in his astral body, and also the identical one I had visited in my dreams and visions in his home thousands of miles away. On these astral visits I could only see him in a somewhat nebular form, recognizing his features very plainly, my psychical powers then being only partly developed. But this time in Lahore it was different. When I had touched his astral form my hand passed through it, but now I touched material cloth and living flesh. Here I had a living being in front of me, recognizing his well-known features, whose portrait I had often seen in Madame Blavatsky's possession. While in Jumna I had the good fortune to be asked to visit him, and spent several days in the company of different Mahatmas from the Himalaya and their disciples.

Of course these facts do not prove any thing to the sceptic. There is no experience, even when known to thousands of witnesses, which will not be denied by those who have not experienced it, and a theory of fraud substituted in explanation. We live in a world

where much is perverted. A good deal taken for fraud or illusion is misunderstood truth, and a good deal accepted in general as real is delusion and fraud.

Nobody can recognize a truth with certainty until one has experienced that truth. Even our own powers we cannot recognize till we have acquired the faculty to use them. When I speak about Adepts and occult phenomena it is for no other purpose than to point out facts but slightly known, but which are apt to draw attention to different and higher kinds, of less known natural laws. One of these phenomena that surprised me particularly was the following:

On the 20th of February, 1884, Blavatsky left for Europe. I accompanied her to Bombay, and after her departure I returned from the port to the city. Through her I had acquired a certain Tibetan relic with an inscription in the Tibetan language which I valued very highly. I resolved to carry it continually with me.

To do this I needed a chain, so I visited several jewelry stores, but could not find a suitable gold chain, as a silver one would not do on account of the air near the coast containing so much salt, causing chloride of silver to settle on it.

Going back to my quarters, consisting of a large hall-like drawing-room, in walking up and down the idea came to me that in want of a chain a silk cord might do.

At this moment I saw something vibrate in the air before me. The object fell at my feet, and picking it up I found it to be a pink-coloured silk ribbon, brand new and the exact length. The ends were twisted, and all I had to do was to fasten it. This ribbon was in my possession for years.

It would not be difficult to fill volumes with stories of “occult phenomena” which happened either in my presence or were experienced by others.

Not only would such stories not prove anything, but on the contrary they would cause a certain class of people to believe that a Mahatma had nothing else to do but to produce occult phenomena and pass his time with Hocus Pocus, to find lost garters, to mend broken coffee cups, etc.

It would be about as reasonable to believe that the lifework of a Secretary of State consisted in drinking champagne, or that the aim of a conductor was to swing his baton in the air to astonish the public with gymnastic exercises.

The world is such that human kind, especially the smart ones, only see the superficial. Trifles they take for the important things and overlook essentials.

Nothing made the Theosophical Society so ridiculous in the eyes of the public as the big cry the Theosophists made about “occult phenomena.” I cannot blame the magician, Hermann, that he had a doll which he called “Mahatma Kut Humi,” performing tricks for 100 evenings in Philadelphia on the stage just to ridicule the Theosophists.

Of course, this did not make the Adepts ridiculous, but for the harm done to their names. We have to thank the unintelligent critics and also the malicious slanderers of H. P. Blavatsky for the healthy unbelief which was created amongst those who could not understand these phenomena and otherwise would have fallen easy victims on account of their passion for the miraculous to a morbid mysticism and scepticism.

Even in this I believe I can recognize the work of the Masters, who knew very well that

doubt is a necessary means in arriving at self knowledge by one’s own effort and to curb the erratic leaps of an unbridled fancy.

The great genius, which was revealed through the person of Blavatsky, could not be touched by foolish slander. Although Blavatsky suffered personally from their folly, her enemies turned out to be involuntary co-workers, as they helped to draw the world’s attention to the very ancient teachings of truth, and neither Blavatsky nor her followers expected more than that.

Great is the folly of those who cast suspicion on the faith of a teacher, who never expects blind faith, but insists that those interested in the teaching of the sages must investigate them and arrive at their own conclusions. It is the old story—the battle of self-knowledge against the arrogance of professors and established authority.

It is of little advantage to believe in the existence of the Almighty, just because some one we can have faith in asserts that there is a God; but everyone should try himself and recognize with his own person the Almighty, thus becoming a living testimony for the existence of God (the truth).

The point is not to be enthusiastic in one’s fancy over the physical side of the Masters in Tibet or anywhere else, or to expect particular favours from them: the main thing is that the wisdom of the Master should reveal itself in one’s own person.

This does not mean, as in certain quarters, “to accept the teachings and ignore the teachers.” The reverence of a pupil towards his teacher results from the understanding of his teachings. Whoever announces a truth, merits the highest esteem of all mankind. But the respectability of a teacher rests on his

knowledge of the truth, and not the truth on the respectability of the teacher.

As long as she lived, Blavatsky fought against this arrogance of authority and tried to help her pupils to overcome it and to lead them to Theosophy, that is, to self knowledge.

She never expected a blind acceptance of her teachings nor of the doctrines of the Masters, but simply made them available as problems for self-investigation and self-development.

Few understood her, as most people, especially the professors, possess no other knowledge except what they derive from hearsay and authority. The word "self-knowledge" is without a meaning to them, as they do not possess self-knowledge themselves.

They also worried themselves unnecessarily about the "genuineness" of these occult phenomena, inasmuch as nobody required their genuineness as a matter of scientific proof, and no one expected blind faith in them. The purpose was to point out the possibility of the existence of unknown forces and to stimulate original research. This was accomplished even if they were "not genuine."

Practically there are two kinds of phenomena,

firstly, what occurred when whoever asked for it received counsel or advice, including occult letters;

second, physical manifestations, such as bell-ringing in the air, raps, locomotion of objects by unseen forces, etc.

In regard to the first mentioned one would assume that an intelligent person would judge the value or origin of a letter according to the contents and not the manner of its delivery.

About the other phenomena there was nothing to prove, and whoever knew the

profound reverence, even adoration, shown toward the Masters, would hardly think it possible for their names to be misused for any purpose. That would be equal to blasphemy and eternal damnation.

Without these occult phenomena Blavatsky's mission could hardly have been accomplished. It is difficult to introduce new ideas without drawing attention to them by external means.

It took 80 years to acquaint Germany with the Philosophy of Schopenhauer and the works of the best mystics Jacob Boehme, Eckhart, Paracelsus, Eckhartshausen, Jane Lead, etc., are only known to a few.

Had Blavatsky as an ordinary author issued her philosophical writings, and perhaps found a publisher, it would have taken a long time for them to become known.

These occult phenomena startled the world. They meant for Theosophy about the same as the bells to gather the faithful to worship meant for religion. Nobody would be so stupid as to mistake the bells for religion or to make his faith in religion dependent to proving that the sound of the bells was caused by supernatural means.

Many of these phenomena originated from Blavatsky's own psychic and physical powers; others had their origin apparently in the existence of unseen beings invisible to most.

The most wonderful phenomenon of that kind was undoubtedly her sudden recovery from a very severe silliness, after having been given up by the best medical authorities.

This happened in two instances;

the first occurred at Adyar when I was present myself. Blavatsky was dying. Mrs. Cooper-Oakley and I kept watch over her at night by turns.

After a consultation of professors and doctors, their verdict was that she could not live another twelve hours. The next morning after this verdict of death she was perfectly well.

This happened at the end of March, 1885. The first of April she departed with me for Europe. She stated that on that particular night the Master appeared before and communicated new life force to her.

This repeated itself in Ostend in the presence of Constance Wachtmeister and others.

The Countess writes about it as follows in her "Reminiscences of H. P. Blavatsky," who was being attended by a Belgian physician at the time referred to in Ostend:

"H. P. B. was in a heavy lethargic state, she seemed to be unconscious for hours together, and nothing could rouse or interest her. Finally, a bright inspiration came to me. In the London Group I knew there was a Doctor Ashton Ellis, so I telegraphed to him, described the state that H. P. B. was in, and entreated him to come without delay.... The next day there was a consultation between the two doctors.

The Belgian doctor said that he had never known a case of a person with the kidneys attacked as H. P. B.'s were living as long as she had done, and that he was convinced that nothing could save her. Mr. Ellis replied that it was exceedingly rare for anyone to survive so long in such a state."

Mr. Ellis massaged her until he was quite exhausted. H. P. B. made her will, and the Countess recounts the sorrowful feelings caused by the anticipated loss of her teacher. Tired out, she fell asleep. She continues:

"When I opened my eyes, the early morning light was stealing in, and a dire apprehension came over me that I had

slept, and that perhaps H. P. B. had died during my sleep - died whilst I was untrue to my vigil.

I turned round towards the bed in horror, and there I saw H. P. B. looking at me calmly with her clear grey eyes, as she said, 'Countess, come here.'

I flew to her side, 'What has happened, H. P. B.— you look so different to what you did last night?'

She replied, 'Yes, Master has been here; He gave me my choices that I might die and be free if I would, or I might live and finish The Secret Doctrine.'

He told me how great would be my sufferings and what a terrible time I would have before me in England (for I am to go there); but when I thought of those students to whom I shall be permitted to teach a few things, and of The Theosophical Society in general, to which I have already given my heart's blood, I accepted the sacrifice, and now to make it complete, fetch me some coffee and something to eat, and give me my tobacco box.' . . .

The doctor was beside himself. He said, 'Mais, c'est inouï; Madame, aurait du mourir.' ['Why, it is unprecedented, Madam, you ought to have died.']"

Often she was served by unseen hands, which occasionally became visible. But it is useless to explain further, as these things are known sufficiently from the records of occult science.

The stories of the Seeress of Prevorst, the holy Crescentia of Kaufbeuren and a hundred others tell about such facts, which happen every day in our time and are well known to those interested.

(TO BE CONTINUED)

From *The Canadian Theosophist*

Vol 1 No. 8 October 15, 1920

Mr Richard Slusser
The High Country Theosophist
140 S. 33rd Street
Boulder, CO 80303-3426
USA 16 August 1997

Dear Mr Slusser,

Please accept my apologies for such an inordinate delay in acknowledging your letter of 14th June 1997 that was received together with back issues of the High Country Theosophist (HCT), February to June 1997. We have since received the July issue by air, under separate cover.

To date, we have also received reactions to our 'reach-out' letter of May 1997 from Richard Weeks, Dara Eklund, Richard Robb, Eldon B Tucker, and Ernest E Pelletier.

Before I proceed further, let me first convey greetings from President Hugh Agnew, Secretary Joyce Agnew, and all members of the Merseyside Lodge to your goodself and to your associates.

Your HCT is probably the best periodical I have ever come across, it is pure Theosophy through and through, without the scholarly remoteness — nor the superficiality, or irrelevance, — evident in many of the official theosophical publications. Its informality, however, is deceptive, the HCT is a young, dynamic, and truly universal forum for "...the working out of clear unequivocal conceptions of ethic ideas and duties..."¹

Having read every single issue cover to cover I learnt a lot, and also gained valuable insights, that I wouldn't have had occasion to acquire otherwise. We are so impressed with HCT that we have devised a system of circulation amongst members of the Merseyside Lodge, so that everyone will have an opportunity to study its contents regularly. Lastly, we are very touched with your generosity to offer us a subscription gratis. We

are thankful and appreciative of your efforts Mr Slusser.

Now, let me brief you on progress to date.

The Voice of the Silence

Most correspondents were antipathetic to a contemporary edition of the *Voice*. Nevertheless, each and every time the *Voice* is translated from English to another language, *as many contemporary editions are being launched!*

We never intended to deprive mankind from the quaint pulchritude of the *Voice*,² a privilege available only to educated, 'head-learned,' English-speaking aspirants, but to run a version in plain English side-by-side, for the benefit of those who maybe less educated — but whose heart may be still 'illuminated by soul-wisdom' and, therefore, receptive.

Since I last wrote to you we have received the manuscript of the *Voice* from the academic we mentioned. In the words of Mr Ernest E Pelletier, of the Edmonton TS, 'he did not possess insight into the wisdom tradition.'

His rendering, however, is an excellent first draft for review and refinement perhaps to be incorporated into a definitive edition of the *Voice*, long overdue. As a matter of fact, our ideas regarding such an edition of the *Voice*, along the style of the Brahmins, are identical with those of Mr Pelletier.

Let me sketch out an outline of a proposal for *a definitive edition of the Voice*, that I am forwarding today to Richard Weeks, Dara Eklund and Ernest Pelletier:

Each stanza of HPB's text kept in the original English, but with corrections of English,³ Tibetan,⁴ and Sanskrit⁵ words built-in — as well as rectifying a number of obvious printing errors; and any such alterations marked, and explained in specialised endnotes;

followed by a rendering of each stanza — or a group of sequential, but conceptually related stanzas — in today's English,⁶ so that readers can

grasp immediately its import without the tedium of constantly having to look up old-fashioned English words in a dictionary, or trace the multi-lingual occult jargon in the glossaries;

adding the original annotations of HPB, updated from established scholarly sources, and enriched by supplementary notes from other editions of the *Voice*,⁷ and her Collected Writings;

continuing with a comparative evaluation of the precepts of the *Voice* with similar ones from HPB's writings and other spiritual books;⁸

and ending with a discussion of the underlying concepts and practical implications of the Golden Precepts in every day life.

Such a *Voice should be heard as widely as possible*, even if few may be inclined to take heed of its ethics. It should, therefore, be published by a major 'house' rather than a specialist off-stream publisher.

Connecting the *Bhagavad Gita* (BG) with the *Voice*, and demonstrating that whilst the former talks about *It*, a sales brochure so to speak, the latter tells you precisely as to how to get there, offering a detailed map for the great treasure hunt ahead — should demonstrate an intrinsic relationship between these epics, and show that *the Voice* is a more advanced version of the BG. so to speak.

After all, whilst the BG is overdone with well over 300 different editions by now, nevermind the translations, the Voice of Theosophy has been rarely heard outside (and even inside!) the theosophical organisations, now in accelerated decline. The idea of discovering a little known, not widely appreciated mystical poem, precepts that can offer renewed hope and new direction to the many intuitive readers of the BG, is a romantic idea that few commissioning editors will fail to take up.

Dara Eklund, in her letter of 27th May 1997 has confided to us that she is not totally pleased with the 1991 Quest Miniature edition of the

Voice, as it did not include all the alterations that Boris de Zirkoff had studiously worked out: many factual corrections of B de Z were ignored in the Glossary parts, and his scholarly index has never seen the light of the day. Even his introduction has been tampered by JA.

If we all get together, to establish an Editorial Board, we can get the ball rolling fast, and should be in a position to launch a truly exquisite production of the *Voice* in time for the new millennium.

Mr Eldon B Tucker recommended to us to get in touch with a John Drais (drais@mail.telis.org), as he has apparently "researched the *Voice* on the internet." Do you know of him? We are certainly most impressed with a letter by David Reigle that we came across in the HCT (see footnote). Do you know who is he, and how can we get in touch with him?

We would be very interested to learn of your unreserved opinions and views regarding such a project.

Theosophy inner wisdom (TIW), Modifications of consciousness (MOC)

Richard Weeks [am455@lafn.org] and Dara Eklund [ah430@lafn.org] have made a number of useful suggestions on the earlier versions and, as a result, we just finalised updated versions.

On Monday, I shall be mailing a disk containing the above updates in MS Word 7 and WordPerfect 5.1 for DOS, plus hard copies of the same. Whether you wish to mention our projects in the HCT, or to publish as much or as little extracts from our study guides, we would leave such editorial decisions entirely to your discretion and initiative.

We do not know whether collations, or study guides, is a descriptive noun for such exercises. Perhaps anthology may best describe them and, paraphrasing Montaigne,⁹ they may

be viewed as “nosegays of culled flowers with nothing of own, but the captions that ties them” — a transient glimpse of the panorama of Theosophy, seen with our eyes.

A diligent tracing of the abstracts back to their source, so that they can be studied in their appropriate context, will allow readers to perceive deeper and, therefore, gain far more informative perspectives of the true splendour of mankind’s most sacred teachings.

We also hope that, as more and more people are being ‘computerised,’ they might want to install such anthologies¹⁰ in their PCs: accessing them at the ‘click of a mouse,’ and studying them, they can keep the ‘flowers’ alive and fresh, by adding, abstracting, and re-arranging text and captions — to reflect their continuing development and expanding consciousness.

I am currently working on a meta-analysis of the three fundamental propositions, where the significance of the three esoteric aspects of the ONE LAW; i.e. action (karma), cycles (yuga), and compassion (yagna), will be related meaningfully amongst themselves, and also to the 1st proposition of the SD. I shall be sending you a draft, in due course, and would be most interested to learn of your reaction.

Geoffrey Farthing has been in touch with us with the view of publishing the TIW on behalf of the Blavatsky Trust, perhaps electronically on a web site he is in the process of establishing: he will be receiving, shortly, the latest version.

Early versions of the MOC have been handed privately by Geoffrey, and by myself at different times, to a few members of the Medical & Scientific Network.

Have you received a copy of Geoffrey’s supplement to his 1997 manifesto?

Tonight, Saturday, I will attempt to mail this letter electronically.

With our best wishes.

Yours sincerely and fraternally,
Chris A Bartzokas (Dr.)

PS Some correspondents from the USA could not reach me electronically. When I enquired from CompuServe as to the cause, was advised that the most probable cause is error when entering the address (please note the *underscore* _ between my initials and surname, i.e. CA_Bartzokas@CompuServe.com); I was also advised that, sometimes, by omitting to specify the country of destination, mail can travel better through the internet. I have now dropped UK from my address.

NOTES:

¹ Blavatsky Collected Writings, VII 175.

² actually it was more Blavatsky’s *sui generis* English and style, rather than that of her contemporaries.

³ eg, Chinese rather than Chinaman.

⁴ eg, according to research by David Reigle, vs 305 “OM! I believe that the Nirvâna-Dharma is entered not by all the Buddhas.” should read instead “*Om! I entreat [I beg] all the Buddhas not to enter Nirvana.*” [Reigle D. Letter. *The High Country Theosophist* 12 (5), 13-14.

⁵ In vs 159 and elsewhere, *srotâpatti*, meaning *entrance into a river* (leading to Nirvâna), should read instead as *srotâpanna*, *one who has entered the above river.*

⁶ The draft to hand I mentioned above could form the basis for such a ‘translation.’

⁷ eg, the Chinese/Buddhist edition (1927), the Golden Jubilee edition (1939), and the Boris de Zirkoff edition (1991), incorporating on this occasion the (unpublished) index of the latter.

⁸ ie, *The Bhagavad Gita.*

⁹ *Secret Doctrine*, xlvi.

¹⁰ Perhaps in their personal organisers/personal development support files.

HCT Editor comments:

We shall try to live up to the role that our readers, “... free volunteer workers on the fields of Truth” [B.C.W. VII 175], have assigned to the HCT.

In the last year we have emplaced a number of upgrades: HP 4C Flatbed Scanner, Windows 95 replaced version 3.1; Adobe PageMaker replaced WP6.2 in publishing the HCT, OmniPage Pro upgrade to Windows 95, WordPerfect 6.2 upgraded to WP7.0.

And now, finally, removing the final obstacle to printing Sanskrit diacriticals and to publishing the HCT on Internet -- we have upgraded to the HP 6MP printer with postscript software. Even at 300 dots per inch, the discerning reader will notice sharper printed characters.

Having just received *Theosophy, Inner Wisdom and Modifications of Consciousness* from Dr. Bartzokas, we wish we had the space available to publish both verbatim. Lacking the space, we must be content with a few selected excerpts. Full text of both on a 3-1/2 inch floppy is available to readers, on request.

dslusser, ed.

Theosophy Inner Wisdom

Theosophy believes in no miracle,
whether divine or devilish --

[Theosophy] recognises nothing as supernatural; believes only in facts and science; studies the laws of nature, both occult and patent; and gives attention particularly to the former, just because exact science will have nothing to do with them.

and in no anthropomorphic conception -
god.

Though Theosophy means divine wisdom, it implies nothing resembling belief in a personal god. It is not “the wisdom of god,” but divine wisdom. The theosophists of the Alexandrian NeoPlatonic School believed in “gods” and “demons” and in one impersonal *absolute deity*.³

[Theosophy] refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the ever unknowable.⁴

Theosophy fights every anthropomorphic^b conception of the great unknowable, and would impress upon the growing world, that its days of babyhood and even adolescence are over and gone by to return no more. Theosophy would teach its adherents that animal man, the finite, having been studied for ages and found wanting in everything but animalisms—he being the moral as well as physical synthesis of all the forms and beings through which he has

evolved, hence beyond correction and something that must be left to time and the work of evolution—it is more profitable to turn our attention to the spiritual or inner man, the infinite and the immortal. In its higher aspect, Theosophy pities and would help every living sentient creature, not man alone.¹⁵

For Theosophy is belief in the deity as the all, the source of all existence, the infinite that cannot be either comprehended or known, the universe alone revealing It, or, as some prefer it, Him, thus giving a sex to that, to anthropomorphize which is blasphemy

~ Belief in a single god, Gr.

b Conception, or representation, of a god as having the form, personality, or attributes of man, Gr.

c Exercise, or enjoyment of animal life, as distinct from intellectual: the state of being actuated by mere animal appetites: brutishness, sensuality: the theory that man is a mere animal being, L.

Modifications of Consciousness and Cosmic ultimates

Consciousness pervades the entire universe

Everything is endowed with a consciousness of its own kind, and on its own plane of perception. We men must remember that because *we* do not perceive any signs—which we can recognize—of consciousness, say, in stones, we have no right to say that *no consciousness exists there...* The noumenal essences have more reality than their

objective counterparts.~5

a kind we do not always understand,

Nature, taken in its abstract sense, cannot be Unconscious,' as it is the emanation from, and thus an aspect [on the manifested plane] of, the absolute consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals a consciousness of their own. All he can say is that this consciousness is beyond his comprehension. 16

Since no single atom in the entire kosmos is without life and consciousness, how much more than its mighty globes?

—though they remain sealed books to us men who can hardly enter even into the consciousness of the forms of life near us? 17

What is consciousness?

Our consciousness is a modification of the One Consciousness;

There is but One indivisible and absolute omniscience and intelligence in the universe—and this thrills throughout every atom and infinitesimal point of the whole finite kosmos—which hath no bounds, and which people call space, considered independently of anything contained in it ---

the One and only capacity of perception -

=

Whether we count the principles in kosmos and man as seven or only as four, the forces of, and in, physical nature are seven; and it is stated by the same authority that “prajna, or the capacity of perception, exists in seven different aspects corresponding the

seven conditions of matter.” For, “just as a human being is composed of seven principles, differentiated matter in the solar system exists in seven different conditions.”
20

reflecting consciously upon Itself,

The chief [metaphysical cause of existence], the desire to exist, is an outcome of *nidana* and *maya*. This desire for sentient life shows itself in everything, from atom to a sun, and is a reflection of the divine thought propelled into objective existence, into a law that the universe should exist.

its three aspects being made a whole by consciousness itself.

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as ‘the One form of existence,’ manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name spirit, soul and matter. Matter is the vehicle for the manifestation of the soul in this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by life, which pervades them all. The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century as a consequence of its liberation from anthropomorphic theology.

From Internet

BUILDING UPON WHAT HPB WROTE

by Jerry Hejka-Ekins

[Based upon a January 24, 1997 posting to theos-1@vnet.net. The following article was revised by the author, but was still felt to lack the detailed background information needed by an uninformed reader. Such background information, he says, would require a whole book. An historically informed reader, however will be able to follow what was written.]

I’ve heard it said that TPH is publishing a lot of fine books by creative authors, but the authors aren’t Theosophists, don’t write about Theosophy, nor do they really know much about the subject. This may be so, yet the books may have theosophy (note the small “t”) of some sort within them. For instance one can argue that a book like *MARY’S VINEYARD* is “theosophical” in some sense of the word.

After all, many Theosophers of the past were mystics and/or Christians. Surely, most any book can be argued to be theosophical in some sense -- whether it is a book of Christian mysticism or the latest study in chaos theory, it will in one way or another touch upon some Theosophical issue.

But I think that a Theosophical publisher with limited resources cannot be all things to all people. Rather, the Theosophical Society was originally built

upon the teachings of HPB's teachers and communicated primarily through HPB's writings.

Therefore, I believe that the priority of the Theosophical publishers should be to make the core Theosophical text available, and to publish those classical theosophical texts upon which the Theosophical teachings stand. I am thinking here of the classical religious and philosophical texts of the world's great cultures.

I'm not suggesting that HPB should be canonized as holy writ. Rather, HPB herself made it clear that she did not present her writings as infallible nor did she want them to be regarded as such. Rather, she hoped that later generations of Theosophists would study her works and follow up on its leads in order to expand upon what she began. Her writings are so rich with hints and suggestive statements begging to be researched in light of present knowledge.

I think this kind of work, if it had been pursued by students of Theosophy could have led to the publication of thousands of volumes of fresh and interesting material, that would have led to innovations of practical application for all of humanity. But alas, the Adyar TS abandoned this kind of follow up after 1908.

In a promising beginning of scholarship, TPH made an initial commitment to the translation and publication of good translations of the world scriptures. This was a first step in the fulfillment of HPB's program of making available source theosophical texts. Scholars at Adyar brought to the world translations of Indian texts never before seen by the Western

world.

These theosophical texts and others like them are necessary in order to evaluate HPB's Theosophical texts. But by 1908 the Adyar TS became preoccupied with Krishnamurti as the returned Christ, and the TS began to abandon the translation of theosophical writings as well as to de-emphasize the core modern Theosophical writings that were designed to lead to realization.

In their place, the new generation of leaders produced a new breed of discourse based upon revelation. References to the MAHABHARATA were replaced with revelations from the Mahachohan.

In contrast, students in the Point Loma TS during this same period produced studies that were spun off of hints in HPB's writings and based in current science. They produced some very interesting research papers on anthropology, physics, geology, meso-American and Biblical history. But much more could have been done if the Point Loma TS remained stable, and that research continued after 1951. But the Point Loma TS became withdrawn for about thirty years and the research of its earlier quality came to an end.

U.L.T. has a long history of keeping the original Theosophical texts in print, and Theosophy magazine used to be full of fine examples of Theosophical scholarship in current fields. Even today, the editors of Theosophy magazine continue a section on Theosophy and current issues.

They have done what they can, but U.L.T. does not have the human resources of the other organizations, and like the

Pasadena TS, ULT by virtue of its use of the word Theosophy, was doomed to suffer from the public rejection to Theosophy generated by events in the Adyar TS.

The Anthroposophical Society also took HPB's cue and developed theories and applications in education and agriculture. Most of their agricultural applications were appropriated by Rodale and are widely practiced under the label "organic gardening," but much of this came from the Anthroposophical "Biodynamic Gardening."

I think there is still much for the Theosophical Organizations to do, if only they would be able to put their efforts in this direction once again. But innovative research and writing that considers Eastern paradigms is now being done in academic and scientific circles which would never associate itself with Theosophy because of its reputation for cultism and revelationist.

How often I find academic or independently written works which draw from HPB's ideas without any acknowledgment whatsoever. I'm not suggesting plagiarism, but rather, that so many of HPB's ideas are more timely than ever and are permeating the thought atmosphere -- these ideas are "in the air." ~

HPB made a prediction in the S.D. that by the end of this century her secret doctrine teachings would be vindicated by science. I think that to a small extent her prediction is coming to fruition.

HPB's hints are already being pursued in physics, anthropology, astronomy, Biblical studies etc. Likely, most of these researchers know nothing about HPB or her

writings, but it is interesting that they are pursuing the very questions that HPB raised and they are moving in directions that she pointed. It is therefore ironic that so many academic circles which condemn HPB and Theosophy are more in touch with her ideas than most Theosophists.

What would have happened if the original program was followed -if the TS did not become an organization based upon a revelation that eventually met public discreditation? What would have happened if generations of Theosophical scholars had continued to work ceaselessly for the last hundred years researching HPB's leads and publishing the results?

For instance, HPB's then absurd statement concerning the divisibility of the atom when pursued by Rutherford and Milliken yielded the atomic age. How great it would have been for the Theosophical Movement if these scientists were among "the greatest minds" that the Mahatmas wanted to attract.

More currently, HPB's hints and dating of the age of physical humanity is far closer to current science than in her time. But the no Theosophical Organization can take credit for the Louis, Mary and Richard Leakey's very Theosophical outlook either.

Yet there is still far more to be done by future researchers. In the early days, HPB tried to accommodate the researchers of her time by offering a special classification of membership to them. This is no longer done, and the TS no longer attracts the great minds that it once did.

Though the Quest book line occasionally publishes some interesting books

(interesting to me), they are drawing from independent authors most of whom are involved in traditions very different from the one established by Blavatsky or the other established by Besant and Leadbeater.

I believe that if the TS had followed up on the original writings, rather than publishing books like Mary's Vineyard, they might have been the ones to publish more influential works like THE TAO OF PHYSICS and THE DANCING WU LI MASTERS.

The quest book line would be full of cutting edge theoretical and practical discourses on subjects like naturopathy, astrophysics, biblical archeology, chaos theory, and yes, spiritual development, written by students of Theosophy.

Though I have nothing against publishing appropriate works from other traditions, it is sad that we have to seek writers from outside of the Theosophical tradition because of the lack of writers within it.

What is to be done to bring the TS and its publishing policies back to the original program?

I suggest three steps:

First, I believe that the Adyar TS needs to recognize and acknowledge that with the advent of Krishnamurti, they had changed direction and cut their lines to the original impulse begun by HPB, Judge and Olcott.

When Krishnamurti bailed out in 1930, the Adyar TS was left with a tradition of revelation without a revealer.

After Besant's death in 1933, George Arundale took the Presidency, ignored Krishnamurti, and tried to make Theosophy all things to all people. But he failed to realize that if Theosophy is everything, it is nothing. Though the TS membership was near an all time high when Arundale took the Presidency in 1934, it was at an all time low when he left the Presidency in 1945.

Second, I think the Adyar TS needs to carefully re-evaluate the traditions that were adopted during and after the Krishnamurti era and still held to this day. The "Theosophy is everything" philosophy is still held by many members, while the inner group holds to more rigid definitions developed during the Besant period.

This inherent contradiction weakens the TS because it creates an unintentional hypocrisy. An organization can have strength when devoted to an ideal, or it can be strong when it is all embracing, but it cannot be both and remain strong. I believe that if nothing else, the history of the TS has demonstrated this.

This same contradiction is the source of a major weakness of the Quest magazine: it tries to appeal to the new age crowd (by being all things to all people), while attempting to promote a very specific philosophy. It cannot do both.

Either Theosophy is all things to all people (in which case it becomes nothing), or it is a particular definable thing that people can accept or reject. If it is the latter, then it must be defined for the sake of honesty and for the benefit of the public and

the membership.

Third, the TS needs to re-evaluate the original program from which it abandoned in 1908. If the program established by the founders is still suitable for the times, we ought to consider returning to it. I personally believe that the original program is still suitable for today's world.

But does the TS have the will, the resolve, and the strength to reclaim its place as a source for relevant theoretical and practical discourse in current thought?

If so, the TS will have to take the above three steps before they can attract and find expression through students, researchers, writers and workers united by the ideals of the original program.

Many people dedicated to the original program have come to the TS in the past fifty years. But because of the kind of changes that have taken place in the TS over the last eighty, they find themselves marching to a different drummer. The potential supporters of Theosophy were seeking realization, not revelation.

Because they do not march to the tune played by the TS leadership, they have been again and again marginalized or driven out of the TS altogether.

In other words, for those who wish to build upon HPB's original program through realization, (i.e. though critical discourse and discrimination), they are not welcome in her organization. A pity.

July 15, 1997

Greetings Pilgrims,

I hope this finds you both well in health, spirits, centered in the inner light and that your meditations\sadhanas are very good for you both.

Okay, Theosophy asserts: (S.D. Vol I proem page 15)

Parabrahm, (the One Absolute Reality, the Absolute) is the field of Absolute Consciousness i.e., that Essence which is out of all relation to conditioned existence and of which conscious existence is a conditioned symbol. But once we pass in thought from this (to us) absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter - subject and object.

Spirit (or consciousness) and matter are, however, to be regarded, not as independent realities, but as the two aspects of the Absolute (Parabrahman), which constitute the basis of conditioned Being, whether subjective or objective.

Considering this metaphysical triad as the Root from which proceeds all manifestation "the great breath assumes the character of precosmic Ideation. It is the *fons et origo* of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, precosmic root substance (Mulaprakriti) is that aspect of the Absolute which underlies all the objective planes of Nature."

So very simply put, the essence of everything is Consciousness or Parabrahman. You are Parabrahman, right here, right now. You have never been anything other than that, in all the bodies, all the forms, throughout all the rounds of manifestation, through all eternities. Both active and passive, you have never been anything but the One Eternal Self, the indweller of all that is Parabrahman\Consciousness. This is the supreme teaching of the supreme Truth. There is nothing higher nor nothing purer.

In the passive state, consciousness simply exists and in the active state, consciousness moves as it becomes. The process of moving is shakti. It is called by many names, fohat, spanda etc., but it is simply the one force, shakti in diversification. It is the one great waterfall cascading down from a great height, diversifying into many waterfalls, streams, rivers, ponds and etc.. Yet, it is still the one source waterfall. Just as the waterfall, so this shakti is consciousness in motion, an illuminating force of intelligence, becoming “stuff.”

Consciousness through its power of becoming the shakti contracts into energy then form, and this form begins an expansion process back to its source of consciousness through the many rounds, globes, cycles and etc. The appearance of external form is simply the vibration of consciousness into crystallized form. This manifestation of ideation is nothing but Consciousness in form, as a shining, living idea, although it appears different or separate from Consciousness itself, There is nothing that is not THAT. Everywhere you look, all you witness, all your experiences, is

Consciousness as ideas in manifested form. Everything is you, and you are everything. There is only the One Self, the One Consciousness which becomes the many and yet, it remains always only the One. It is the expressed ideas in form, which have forgotten their true nature as the One Self. These ideas think they are real ideas and nothing more.

This is the cause of the rise of the “Anava Mala,” [see Chapter 10, page 74 Shambhava Upaya, Secret of the Siddhas M.L.] which is the sense of imperfection and limitation. This Anava Mala causes the living conscious idea to feel limited and imperfect and gives rise to karma and desires. It has three forms: tamas, rajas and sattivas. These forms cause the idea to move and search for Perfection or Completeness.

The Anava Mala is the cause of the second mala which is Mayiya Mala or the sense of differentiation and separateness. It is the heart and cloak of Maya. The Anava Mala causes the idea to feel imperfect and to desire Perfection, thus beginning its motion and search among the differentiated objects and other manifested ideas desiring completion.

This motion, due to its desires gives rise to the third Mala which is Karma Mala. This living idea is based on its desire movement to embrace or reject this or that, over and over, creating samskaric karmic imprints within itself.

It lives its existence and dies, enters Kama Loka\Plane of Desires and experiences its grosser desires there. After it dies, it will either enter Devachan\heaven and experience its higher desire imprints or immediately remanifest on the

earth plane. When in Devachan, it exhausts the higher desire samskaras then it re-manifests according to its karmic imprints over and over throughout cycles, globes and etc..

This is the process and yet, all along, the idea was nothing but Parabrahman, the Pure Consciousness. There is never anything that is not THAT. No matter how high, low, good or evil, it is all Parabrahman wearing all the karmic cloaks of Self, woven by the living idea due to the contraction into idea forms, the malas, and the desire based motion. All the roles in this Cosmic Play, all the karmic costumes in the Cosmic Drama are played and worn by Parabrahman - the one eternal, shining, perfect, stainless consciousness.

There are no exceptions, they are the light and the dark sides, the gods and devils, the mahatmas and the duggas, the highest saints and lowest rogues. It is all THAT.

The human level is the first level where "Self Recognition" is possible. Human = Hu (god) and man (manas) therefore god's mind.

The Jiva or individual soul, experiences its karma within the field of Universal Consciousness, through the vehicles of the mind, which flickers and dances from imprint to imprint within the subtle body from the Jiva, giving rise to sensations and emotions in accordance with the nature of the imprint that has become stimulated. It manifests forth as a constructed reality.

This imprint\samskara is like a seed that flowers into the experience of a reality. Hence, as you think so you experience. The shakti shines forth as the reality of this particular seed in accordance with its nature, but it is just the force and movement of consciousness

itself, which is the Shakti.

This Jiva becomes incapacitated or paralyzed by its own stains or seeds and samskaric karmic imprints and it will remain so, until it consciously begins the journey back to the Truth, its True Self.

The Jiva is bound by its own samskaric imprints because it thinks it is the imprints, but is nothing more. It remains this imprint until it either turns within or begins the process of Self Recognition as it continues going in and out of countless bodies through the many cycles, globes, rounds and etc.. When the cycles, globes and etc., are exhausted then the Jiva will naturally evolve back to its original state of Parabrahman.

This Jiva is nothing but Parabrahman, in all its different forms and states. Even in its forgetfulness when thinking it as the manifested idea of human, grasshopper and etc., it is simply a vehicle of Consciousness in a Cosmic drama and play.

So, strive for Self Recognition and not just intellectual understanding: KNOW YOU ARE THAT.

Know that through the immersion of the lower self into union with the Higher Self that Paramashiva is the pristine dancing Flame of Consciousness, the first emanated ray of Parabrahman in the active state of Brahman.

With each degree of inner growth and development, you are effecting your outside karmic activities exponentially, meaning whatever you are doing, you will do that much

better due to your clearer vision and understanding.

SO DO YOUR SADHANA AND NEVER STOP!

SATCHITANANDA
John Greschner

Muktananda, Swami. "Shambhava Upaya Secret of the Siddhas. Syda Foundation. page 74

247. When a person is seeking knowledge or the origin of life and begins to understand its reality, he occasionally loses interest in mundane matters. Sometimes he thinks that worldly knowledge may be an impediment to the realization of Truth. This kind of thinking occurs because of his partial or limited knowledge of the Truth.

If one does not have complete knowledge of the Truth and performs actions without proper understanding, attachment and aversion arise. This happens because of ignorance of one's own Self and of the true nature of the world, as well as the because of the wild, destructive dance of one's inner fantasies. The *Shiva Sutras* describe this condition in the aphorism *jnanam bandhah* "(limited) knowledge is bondage."

248. Parmashiva or Paramivit, who contains various powers and whose nature is Consciousness, is the Supreme Principle. It is described in the first of the *Shiva Sutras*: *chaitanyam atna* - "The Self is Consciousness." In truth, there is nothing other than that conscious light, which is the Ultimate Reality. This world is the play of that Principle, the

Universal Consciousness.

249. Parmashiva Himself, by contracting according to His own will, has brought about the effects of the three impurities - *anava mala*, *mayiya mala*, and *karma mala*. This is His game, drama, entertainment, journey, picnic, and sport. It is neither real nor unreal.

Purucker. *Occult Glossary*. Theosophical University Press. page 121,

Jiva (Sanskrit) This is a word meaning essentially a living being per se, apart from any attributes or qualities that such living being may have or possess. It therefore is the exactly proper equivalent of the theosophical term monad. ...

Parabrahman (Sanskrit) Para is a Sanskrit word meaning beyond. Brahman (neuter) is sometimes used as the Universal Self or Spirit; also called Paramatman (q.v.). Beyond Brahman is the Para-Brahman. ... Parabrahman is intimately connected with Mulaprakriti (q.v.). Their interaction and intermingling cause the first nebulous thrilling, if the words will pass, of the Universal Life when spiritual desire first arose in it in the beginning of things. ...

Muktananda, Swami. "Glossary .Secret of the Siddhas. Syda Foundation. pages 210, 212, 213, 217

Anava mala: One of the impurities of limitations that brings about bondage of the universal Self and reduces it to a limited, individual being the individuals's innate ignorance of his true nature.

Karma mala: One of the three impurities; limitation to a finite power of the universal power of action; impurity caused by the impression left in the mind by one's karma, or motivated action.

Mala: Impurity; taint; a limitation that hampers the freedom of Consciousness.

Mayiya Mala: The limitation caused by maya that gives the rise to the individual soul, along with its gross and subtle bodies, and brings about a sense of differentiation.

Shakti: (Chiti, Kundalini, Shakti): The divine cosmic power which projects, maintains, and dissolves the universe.

Man!
by Rich Archer

*Like a ripple in a pond
Man is always searching outward.
To the horizons,
the stars and beyond.*

*Leaving the spiritual home
for the physical one
Never realizing
that the journey lies within
rather than without.
For there lie worlds, stars and
more than the physical mind
can explain.*

*He always reaches
outward for his answers
To problems*

*that for centuries
others have found within.*

*How can he KNOW
until he knows his own SELF?
That divine spark
that drives him on both levels
spiritual and material.*

*What is this fear
that keeps so many
from their own inner journey?*

*Is it a stone on their path
Blocking their way
until they're karmically ready?*

*Or only the mind
fearful
Of losing its material hold.*

*Some feel this inner need
To reach down
extending a hand
to the brother
who is one step below.*

*To this brother
who gazes up with fear in his eyes.
A smile of understanding
crosses his face.
A sparkle of truth A shadow of hope!*

*For just above the two of them,
there is yet another
reaching down.*

Dallas TenBroeck writes on Internet:

Glad to hear from you “RAMADOSS” -- while age, in this incarnation, may have given us some flexibility, like all true students, we are what any student can make of ourselves by our particular focus, interest and subsequent discipline. All such refinement is a personal endeavor.

Are you familiar with the *TRANSACTIONS OF THE BLAVATSKY LODGE* ? After HPB published *The Secret Doctrine* in 1888, a number of students around her, including professors like Crooks, etc., desired more details, and accordingly they met week after week (and they had a court stenographer to record the actual proceedings).

HPB then used those reports to further elaborate the explanations in the written word, and as a result in the issues of *Lucifer* of 1890-91 a series under this title was published.

It is now put up in book form by several publishers, including the THEOSOPHY COMPANY, Los Angeles (the version I use). There, between pp 66 and 76, HPB gives interesting details about the nature of our inner consciousness.

I also encountered in Mr. Judge’s *Notes On The Bhagavad Gita*, pp. 99-101, the following:

“Our consciousness is one and not many, nor different from other consciousnesses. It is not waking consciousness or sleeping consciousness, or any other but consciousness itself...

...the one consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory -- whether complete or incomplete -- of each state’s experiences...

...the one consciousness of each person is the Witness or Spectator of the actions and experiences of every state we

are in or pass through. It therefore follows that the waking consciousness of the mind is not separate consciousness...

...the way to the ultimate goal must be entered. To take the first step raises the possibility of success...

...the first step is giving up bad associations, and securing a love of wisdom...

the second is joining good company, listening, practicing...

the third is strengthening the first two, developing confidence and faith and continuing in it.

Whosoever dies thus, lays the foundation for ascent to adeptship, or true wisdom.”

I think that our, or any era in time, has little to do with the desire to know. Where there is a will, there is a way. But I have found no easy path to esoteric or occult, or even to self-knowledge.

I would add that most of what can be learned (in my estimation) about the doctrines and metaphysics of THEOSOPHY lie in HPB’s writings, her books and articles.

As I have studied them over the years it is more and more, impressed on my consciousness that we are dealing with a coherent whole, and that we are in fact dealing with a synopsis, of the great record kept by the ancient Lodge.

I have found this referred to in *SD I* 272-3, and elsewhere, as for instance in *ISIS II* 95-105. Both references make for very interesting reading and reflection.

I find it somewhat comforting to see that I/we are not swimming alone in a shoreless sea at midnight, and are running out of energy and hope. It is comforting to me to find that I am able to access the work of earlier seekers for wisdom and students of the perennial

philosophy. I am glad to try to review their work, and see if their findings are still valid.

The little experience that I have in this body has added to some aspects of that research, and being quite sure of Egoic immortality, I am content with the idea that when this body ceases, in the future the actual work done will be resumed. It would be quite pointless to work so hard and get so little for it.

If reincarnation is a fact, then, as EGOS, we have all been “back” in many previous ages and times, (and look forward to continued usefulness and a continuity of our search), and have adapted to ancient and different languages, cultures and situations.

By this I mean that those are the outward clothing only of the TRUE AND IMMORTAL EGO within each of us. That does not change, but serves as the RECORDER of all our experiences in so many personalities past, also, of many more to come.

That this HIGHER EGO (some use the designation: HIGHER SELF-- ATMA-BUDDHI) is innate, is easily checked by quietly seeking for IT and appealing to IT.

There can be no reservations for -- as an example, if you are familiar with Edward Bellamy’s essay TO WHOM THIS MAY COME, the reflections made there by one who is NOT a mind-reader, when placed in an environment of compassionate mind-readers (but voiceless people) are most appropriate [The current issue of THEOSOPHY magazine is in the process of reprinting this marvelous essay of Bellamy.]

But enough -- we need not make a party of two or more, only that we can share what we have learned with others who might profit from that.

Allow me one more comment: “Theosophical Organizations” as HPB put it

succinctly, are:

“forms or bodies where individual students can come together to enlarge their views of what Theosophical principles are, and how they may be applied. No T.Organizations, according to her had any right to try to mold the thinking, or direct the study of any of its “members.”

Therefore the “Leaders” of such T. Organizations had only one duty: to serve as colorless sustainers and maintainers of a free forum-at which all could be invited to come and share in a common feast: the search for knowledge and wisdom.

The submission to a “leader” has implied the danger of NOT employing one’s own free-will, and developing one’s independent discrimination.

If we are IMMORTALS, then, resident in each one of us is an IMMORTAL who retains a memory of all experience [see HPB KEY TO THEOSOPHY p. 107] that is the essence of each personality. Of course we owe reverence and gratitude to all who have served us by opening our eyes to perennial truth, but not to the extent of allowing ourselves to be led or channeled in areas where we have to exert our own independent will and decision making faculty.

[If you are interested in HPB’s views concerning the difference between Theosophy, and the “Theosophical Societies” then read again her articles: WHAT IS THEOSOPHY ? *Theosophist*, Vol 1 # 1 WHAT ARE THE THEOSOPHISTS? -- idem. -WHY I DO NOT RETURN TO INDIA, *Theosophist* July 1929 A PUZZLE FROM ADYAR, *Lucifer* Vol. 4, p. 506 These have been reprinted in pamphlets and are available from THEOSPHY COMPANY, Los Angeles.]

Best wishes to you and all,
Dallas

INITIATES OF THEOSOPHICAL MASTERS,

**K. Paul Johnson,
State University of New York Press,
1995, xv, 255 pages.**

Paul Johnson describes this book as a sequel to his *THE MASTERS REVEALED*, in which he attempted to answer the fascinating question of just who were the Masters described by Blavatsky and just what was her relation to them.

In his earlier book Johnson comes to a middle position between those who believe that the Masters were fabrications and those who saw them as Unknown Superiors.

Johnson's thesis is that the Masters were composites based upon historical personages that Blavatsky had met during her extensive travels.

Reactions to this book were mixed; Academics tended to accept his general thesis while Theosophists tended to reject his conclusions.

I felt that the general research for the earlier book was more than impressive and that Johnson had opened up a number of areas where further research was indicated. However I did feel that he had not proved his case.

The volume under review attempts to focus on the disciples around Blavatsky and on how they were influenced by their own beliefs in the existence of the Masters.

Johnson quickly points out one of the problems facing the Theosophical Movement; that of the contradiction between faith in the Masters and their message of Theosophy and the claimed lack of any authority in the Theosophical Society.

The tension between these two positions can be valuable as it can lead to a lack of dogmatism on the one hand and to a broad base for study. On the other hand this tension can result in disharmony- a factor that has all too often led to dissension.

Part one of the volume under review deals with the Indian chelas of the masters; Mohini, Babajee, Damodar, Subba Row and the eccentric Godolphin Mitford who went mad. This section is full of fascinating, and largely forgotten, information of_ the troubled times of the early Theosophical Society.

Part two is titled, "The Secret World of Jamal ad- Din," who, according to Johnson, was often in the same locale as Blavatsky. In his earlier work Johnson devotes five pages to Jamad al-Din. In this volume he is allocated over 40 pages, allowing Johnson to more adequately place him within the context of Sufism and the Islamic revival.

The third section is one of the most interesting in this volume and deals with Blavatsky's dharma heirs- Dharmapala, Ukhtomskii, Dorzhiev and Gurdjieff.

The Sri Lankan Buddhist Anagarika Dharmapala is well known as the disciple who Blavatsky instructed to study Pali and Theravada Buddhism.

Shortly after her death he founded the famous Maha Bodhi Society, which was mainly instrumental in bringing the sacred Indian sites of Buddhism back into Buddhist hands.

Ukhtomskii is less well known to current students. He was a Russian Buddhist who was appointed Chief of the Department of Foreign Creeds and who accompanied the Russian Czarevitch on his Asian journey, which included a visit to Adyar.

Dorzhiev was a Mongol who established close links with the Dalai Lama. This association led to the British believing that Tibet would become a satellite of the Russian empire., leading to the ill-fated Younghusband expedition of 1904. Gurdjieff is too well known to need an introduction in a short review.

The fourth section deals with the Great White Sisterhood- those women who made the journey to the East.

After writing of English women who were converted to Islam, Johnson deals with Alexandra David-Neel and Alice Cleather (rhymes with leather).

David-Neel is also a well known figure with at least two biographies in English and a number in French. She made contact with Theosophy in Paris and was in London in the 1880's. Whether she met Blavatsky is not known. Later, inspired by Buddhist and Theosophical beliefs, she journeyed to Lhasa in disguise.

Alice Cleather deserves a full length biography. A member of Blavatsky's Inner Group within the Esoteric Section she followed Judge and then became an independent Theosophist, spending the last decades of her life in the East and becoming a student of the Panchen Lama.

Here I regret to note that Johnson does not mention her visit to Sydney, which captured the daily press and was instrumental in the parting of the ways between old Sydney Lodge and the Theosophical Society. He also fails to mention her links with the infamous Trebitsch Lincoln in Beijing. The last of the sisterhood is Annie Besant.

Apart from a few minor errors (the death date for Ramakrishna on p. 67 and the date for

the Leadbeater troubles in Sydney on p.196, which should be 1886 and the early 1920's respectively) this volume is a compilation resulting from intense research. It deserves to be read by all students of Blavatsky and of the history of religious ideas.

John Cooper

Intuition

How can you know the real from the unreal, the true from the false?

Only by self-development. How get that?

By first carefully guarding yourself against the causes of self-deception.

And this you can do by spending a certain fixed hour or hours each day all alone in self contemplation, writing, reading, the purification of your motives, the study and correction of your faults, the planning of your work in the external life..

Little by little your sight will clear, and you will find the mists pass away, your interior faculties strengthen, your attraction toward us gain force, and certainty replace doubts.

K.H.

L.M.W. I - 149

Submission Guidelines

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

By hard copy

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

Unacceptable

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EDITORIAL

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

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

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

OBJECTIVES

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

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

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