

THE MASTERS LETTERS RECEIVED BY FRANZ HARTMANN



Franz Hartmann was a famous esoteric writer who was closely related to the Theosophical Movement.

During the 14 months he stayed at the headquarters of the Theosophical Society in Adyar (India), he received at least ten letters from Masters Kuthumi and Morya, and although unfortunately not all of them were preserved, the content of some of those letters have been recovered.

THE FIRST LETTER KNOWN FROM MASTER MORYA

Franz Hartmann reported that a week after his arrival in Adyar (December 4, 1883), seeing that people were sending letters to the Masters; he decided to do the same and gave to Colonel Olcott a brief note so that he put in the "Shrine."

The note said the following:

- "Revered Master! The undersigned offers you his services. He desires that you would kindly examine his mental capacity and if desirable give him further instructions. Respectfully yours."

And two weeks later, on December 25, 1883, Hartmann received an answer from Master Morya.

And Master Morya's reply was the following:

« *My blessings!* If we had to employ a man without intelligence in our service, we would have to point out to him as you say in the West: "the chapter and the verse," i.e. we would have to give him very detailed commissions and orders well defined. But a mind like yours, with a history of so many experiences, can easily find its way when it receives a suggestion regarding the direction that leads to the goal.

Therefore, make a clear image of what a human being is. In what relationship he is in this particular life with respect to the sum total of his previous existences, and considers that his future is entirely in his own hands, and you will no longer have doubts about what you should do.

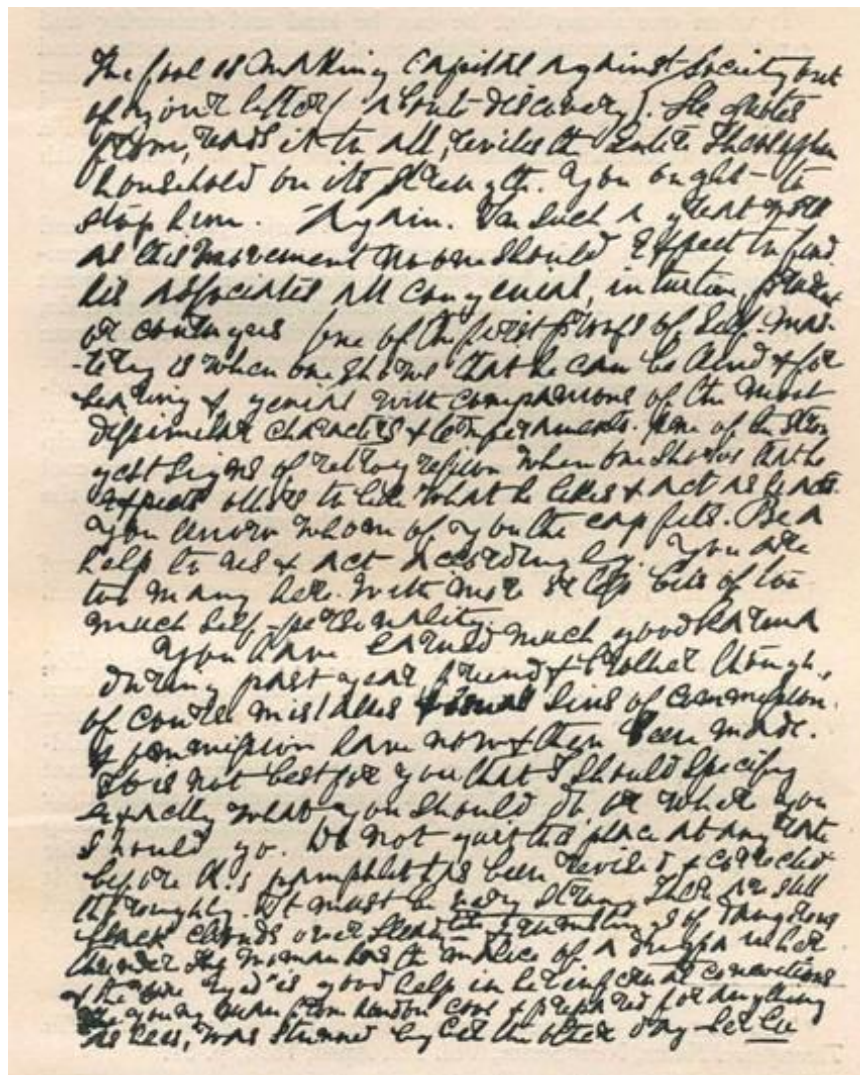
...

You committed an act of great imprudence while you were in San Francisco. (Here Master Morya gave details about a private and delicate matter that Franz Hartmann did not want to reveal to the public).

I put into the Henry Olcott's head the idea of suggesting you to come here. So stay in Asia for a while. Participate in the work of the Theosophical Society. Let the principles of the theosophical philosophy be known without reserves, let it speak louder in your heart. Help others, so that you can be helped yourself. ... Live according to the Highest Ideals of Humanity. Think and work. And these are the conditions of satisfaction for you and for others. ... M. »

Hartmann mentioned that he was very perplexed that Master Morya knew what he had done in San Francisco because it was something very personal that he had not told to anyone, and there was not also one who could have told to the Master, since in San Francisco, Hartmann he was even more unknown than he was at Adyar.

And below is a facsimile of a portion of that letter:



The first of our kind Capital Against Society but
of your letter (18th Dec 1890). He writes
you, and it to all, sends to the Editor. The letter
should be on its place. You ought to
stop him. My aim. The such a letter as
as this movement the one should I expect to find
let associated all concerned, in turn, please
or contagious (one of the worst forms of self-murder)
-try is when one shows that he can be alone & for
leading & general with companions of the most
difficult character & temperament. One of the most
great signs of victory is when one shows that he
appears able to live what he likes & act as he
you know whom of you the capital. Be a
help to us & act accordingly. You are
too many here. With love & the best of love
much love & the best of love
You have earned much good & love
During past year, friends & others through
of course mistakes & some kind of confusion.
of confusion have not yet been made.
It is not best for you that I should specify
any more what you should do. At which you
I should go. Do not quit the place at any rate
before it is possible to be made & to be clear
the truth. It must be very strong. There is still
black clouds over the situation. I of the long
under the moon has the index of a single letter
of the day is good help in the confusion of connections
of the day. The day is good & the day is good
the day, was shown by the letter day. Let the

The text and the facsimile were reproduced by Boris de Zirkoff in the biography he wrote about Franz Hartmann and which was published in the *Collected Writings*, vol. 8, p.449

THE SECOND LETTER KNOWN FROM MASTER MORYA

Franz Hartmann reported that on the morning of February 5, 1884, he went upstairs to Madame Blavatsky's room to have a conversation with her in regard to Theosophical Society's matters, and he wanted to ask her opinion about a certain subject of which he had been thinking.

She advised him to mentally ask this question to the Master himself, and the Master would surely answer him. A few minutes later the domestic worker came because her wish to have a pair of pincers, which she needed for some purpose, and Franz Hartmann remembered that he had such a pair of pincers in his desk drawer, so he went down to his room to get them.

Hartmann took the pincers and was about to close the drawer, when he saw in the drawer a large envelope with the well-known Master's handwriting and sealed with a stamp bearing his initials in Tibetan characters.

The letter gave him a detailed answer to the question he had formulated mentally, and what surprised him most was that this letter must have been written, sealed and put in the drawer in less than four minutes, while he took forty minutes to copy it the next day!

And below I present an extract of this letter:

« *Friend!* You seem to me the only fully rational being among the *Pelengs* [Europeans] now left at headquarters. Therefore with an eye to a variety of unexpected emergencies in future which I foresee, I must ask you to show practically your devotion to the cause of truth by accepting the rudder of the theosophical course.

If I know anything, I know you to be entirely free from those prejudices and predilections that are generally in the way of a calm and dispassionate pursuit of the chief aim of the Society, full equality among men as brothers and an entire unconcern with the childish fairy tales they call their religion, whether exoteric or esoteric.

If you kindly consent to take care of theosophical interests during the absence of Henry Olcott and Upasika (Blavatsky), I will cause him to write you an official letter, investing you with more official power than any other "assistant," so as to give you a firmer hold of the rod of authority than you would otherwise have with an informal title shared by so many others.

...

Your *pucca* authority I ask you to make the best of it in the interests of Truth, Justice and Charity. ... M. »

(This portion was published in the *Occult Review*, January 1908, p.24)

THE THIRD LETTER KNOWN FROM MASTER MORYA

Madame Blavatsky and Colonel Olcott publicly took "*Panchashila*" at Ceylon, on May 25, 1880, and with that ritual they formally become Buddhists, and they were the first known Westerners to do that.

When Dr. Franz Hartmann questioned about it, Master Morya explained him that becoming Buddhist would serve to have an easier access to the path of knowledge, and that is why Dr. Hartmann followed suit and became a Buddhist on December 26, 1883.

And two weeks later (on February 25, 1884) Master Morya sent a letter to Franz Hartmann where he wrote the following:

« Let me give you an advice. Never offer yourself as a chela, but wait until chelaship descends by itself upon you. Above all, try to find yourself, and the path of knowledge will open itself before you, and this so much the easier as you have made a contact with the Light-ray of the Blessed one, whose name you have now taken as your spiritual lode-star. Receive in advance my blessings and my thanks. M. »

(This text was published in the *Collected Writings*, vol. 8, p.446)

THE FOURTH LETTER KNOWN FROM MASTER MORYA

In his autobiography, Dr. Hartmann mentions a letter he received on April 27, 1884 in which Master Morya warned him of the conspiracy being carried out by Mrs. Coulomb and Mr. Coulomb to overthrow the Theosophical Society.

And below I put an extract of that letter:

« For some time, Mrs. Coulomb has opened a communication with the enemies of the cause. Hence hints as to trapdoors and tricks. Moreover when needed trapdoors will be found, as they have been forthcoming for some time. They (the Coulombs) have full entrance to and control of the premises. Mr. Coulomb is clever and cunning at every handicraft, a good mechanic and carpenter and good at walls likewise. ... M. »

(This extract was published in the *Occult Review*, January 1908, p.27)

THE FIRST LETTER KNOWN FROM THE MASTER KUTHUMI

And although the situation deteriorated, at the beginning Master Kuthumi tried to be very compassionate to Mrs. Coulomb as was indicated by the letter he wrote to Franz Hartmann.

And on this letter, Hartmann mentioned that:

« I received a letter from Master Kuthumi on March 22, 1884. The letter was inside an envelope with Tibetan characters, and the letter handed to me by Damodar, who received it in my presence from the hands of the astral form of a Chela. »

(Note published in the *Theosophist* magazine, Supplement, July 1884, p.99)

And later, in the report that Franz Hartmann wrote, he gave more details about that event:

« Affidavits sent in by several members went to show, that the Coulombs were guilty of gross misconduct, of lying about the Society, slandering its officers, wasting the funds of the Society, etc.

We therefore concluded to impeach them in a formal manner, and were engaged in drawing up the charges in my room when the astral body of a Chela appeared, and handed the following letter to Damodar.

..
This was rather like throwing cold water on the fire we had kindled to purify the Society. ...
The letter was in the well-known hand writing of K.H. It was enclosed in a Chinese envelope, addressed to me, and the Chela who handed it to Damodar was recognized by him.

There could be no longer any doubt as to its being genuine, and there was nothing to be done, but to obey. I therefore rather reluctantly obeyed, and an armistice was concluded with the Coulombs by treating them with greater consideration.

Madame Coulomb had some of her glory and power restored to her, and we all attempted to get rid of her by persuasion and kindness. »

(Extracts from the report of observations made by Franz Hartmann during his nine month stay at the Headquarters of the Theosophical Society at Adyar, Madras, India. Printed at the Scottish Press by Graves, Cookson, and Co., 1884, p.33)

And below I transcribe the content of that letter:

« So long as one has not developed a perfect sense of justice he should prefer to err rather on the side of mercy than commit the slightest act of injustice.

Mad. Coulomb is a medium and as such irresponsible for many things she may say or do. At the same time she is kind and charitable. One must know how to act towards her to make of her a very good friend.

She has her own weaknesses but their bad effects can be minimized by exercising on her mind a moral influence by a friendly and kindly feeling. Her mediumistic nature is a help in this direction, if proper advantage be taken of the same.

It is my wish therefore that she shall continue in charge of the household business, the Board of Control of course exercising a proper supervisory control & seeing in consultation with her, that no unnecessary expenditure is incurred.

A good deal of reform is necessary and can be made rather with the help than the antagonism of Mme. Coulomb. Damodar would have told you this but his mind was purposely obscured, without his knowledge, to test your intuitions.

Show this to Mad. Coulomb so that she may co-operate with you. K.H. »

And below I show you a facsimile of that letter:

So long as one has not developed a perfect sense of justice, he should prefer to err rather on the side of mercy than commit the slightest act of injustice. Mad. C. is a medium & as such irresponsible for many things she may say or do. At the same time she is kind and charitable. One must know how to act towards her to make of her a very good friend. She has her own weaknesses but their bad effects can be minimised by exercising on her mind a moral influence by a friendly & kindly feeling. Her mediumistic nature is a help in this direction, if proper advantage be taken of the same. It is my wish therefore that she shall continue in charge of the household business, the Board of Control of course exercising a proper supervisory control & seeing, in consultation with her, that no unnecessary expenditure is incurred. A good deal of reform is necessary and can be made rather with the help than the antagonism of Mad. C. Dattadhar would have told you this but his mind was purposely obscured, without his knowledge, to test your intuitions. Show this to Mad. C. so that she may co-operate with you.

R. H.

The text was first published in the book "*The Letters of the Masters of Wisdom*," second series, (letter No. 73), published in 1926 by The Theosophical Press, Chicago.

And the facsimile was first published in the book "*Who wrote the Mahatma Letters?*" by William Loftus Hare and Harold Edward Hare, published in 1936 by Williams & Norgate, London.