

THE HIGH COUNTRY NEWSLETTER



Vol. 5C No. 6-8

Boulder, Colorado

June- August, 1990

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Vol. 5C No. 6 Boulder, Colorado June, 1990

JUNE MEETINGS

WHEN: Friday June 1st at 7:00 P.M.

WHERE: Barbara Ginsberg's home. Call 696-0794 (eve.) for directions.

TOPIC: Al Skrobisch will present a slide show on basic theosophical concepts. Discussion will follow.

WHEN: Sunday June 3rd at 9:30 A.M.

WHERE: Barbara Ginsberg's home. Call 696-0794 (eve.) for directions.

TOPIC: Brunch Meeting. Bring food to share. Randall Bush, formerly of the Atlanta Lodge, will present a talk on "Visions of the 28th Century."

WHEN: Monday June 18th. Dinner at 5:00 P.M. in the private dining room. Meeting begins at 6:00.

WHERE: Wyatt's Cafeteria in the Lakeside Mall. Take I-70 to Harlan Street exit, turn south on Harlan and watch for Wyatt's sign. 494-5482 for details.

TOPIC: We continue with our study of the first seven stanzas of Dzyan in Volume I of THE SECRET DOCTRINE using Beverley Noia's AN INTUITIVE APPROACH TO THE SEVEN STANZAS ...", Les

son IV -- Stanza 2. Please take the time to read and reflect deeply on the five exercises on pages 11-13 and be prepared to share your work.

In the May meeting, we had a discussion on the current controversy over the killing of Prairie Dogs for “sport” in western Colorado. Issues raised included:

- (1) Aren't the ranchers justified in promoting the killing of these animals since
 - (a) they compete with commercial livestock for scarce grass and grain and,
 - (b) Horses and cattle step into their holes and break their legs?

- (2) How is the killing of Prairie Dogs ethically different than the hunting of birds and big game?

- (3) Is the apparent increase in Prairie Dog population possibly the result of killing off their natural predators (i.e., coyotes) ?

- (4) Is man ethically justified in exterminating a life-form merely because he finds it threatens the profitability of his enterprise?

- (5) What are the theosophical issues involved?

Members are encouraged to bring current ethical issues to future meetings for discussion. This is an important way in which we can make theosophy a living force in our lives.

NEWS AND COMMENTARY

An esoteric look at the 1980s -- Part 2

We continue with David Spangler's insightful and prophetic material, published in 1980, on the occult significance of world affairs, from the booklet entitled “Conversations With John,” with some commentary from this editor's theosophical perspective. Reader comments are welcome.

What is the relationship between the U.S. and the U.S.S.R.?

The United States and the Soviet Union as soul entities are very similar, in

that they both have similar destinies for the well being of humankind. From our perspective, putting it in a personalized way, these two countries are like brothers, emerging from a similar spiritual source. The difference, though, is that the United States has incarnated into a virgin land with which it has a minimal karmic relationship, although there is karma there from the unwise treatment of the native custodians of the land and the lack of attunement to the land itself. The U.S. was born out of a condition in which a new physical world was made available, one on which it could create its own history relatively freshly. One of the components of its development has been freedom from the constraints of the past.

The Soviet Union, on the other hand has had to develop within an older body. Unlike the United States, which is like a soul born into a new body, the Soviet Union is like a soul that has taken possession of someone else's body and must now contend with the habits and inherent identity already established. Not having gone through this experience, it was easier for the U.S. to misunderstand and misjudge what is happening within the Soviet Union, and within older countries whose folksouls go back much further than your own. Soon, the U.S. too must confront the folksoul of its land and resolve its relationship with its folksoul through establishing a wiser pattern with the native custodians of this continent and with the land itself. The people of the United States do not have to contend with a national entity at war within itself. This gives the people of the U.S. an advantage in their development which should translate into thankfulness, understanding, and a wise tolerance of others. In dealing with the Soviet Union, Americans must act with strength and with a wisdom that uses power in ways that help to illumine, not hurt. There is a delicacy involved. Prayers and love sent to strengthen the higher spiritual forces working in Russia are helpful. The actions taken by the U.S. should seek to call forth from the Soviet Union recognition of its need to act responsibly toward the world community. To make that country feel insecure resulting from the U.S.'s own fears and attempts to dominate will only aggravate the problem, but to allow the Soviet Union to have its way in the world when it acts from its own immature and divisive motives will also reap difficulties. It is a balance between strength and wisdom, love and a realistic understanding and alertness, that the people of the United States will need.

China is very different from both Russia and the United States. The persona of China remains more or less integrated with its folksoul which is one of the most ancient upon the earth. Though a new ideology and governmental structure have emerged upon that land which, on the surface, appears to be inimical to the patterns of the past, this is not so on a deeper level where a unity prevails and continues within

the essence of its tradition. It is one of the most well integrated of the national entities functioning in the world at this time, though it too is facing important challenges. These give it its own insecurities, but they are not as deep or as internal as those of Russia. China's challenge is to move into the future, encumbered by patterns of the past that paradoxically give it a deep security and stability. It faces the challenge of a vast national transformation. On the whole, China will be a force for stability in the world in the future, yet its differentness, its very integration, and its attempts to alter the character of that integration while still preserving it can also make it a potential source of conflict. It will at times be uneasy and even bellicose as it struggles to succeed in its role as a leader of planetary transformation, but it is fundamentally a more stable energy than Russia.

China is a much older entity, with roots in a previous evolutionary cycle.

[Comment: The "previous evolutionary cycle" referred to here is evidently the Atlantean or fourth Root Race. In Mahatma Letter 23B, Master K.H. makes the following statement concerning the racial roots of the Chinese: "What would you say then to our affirmation that the Chinese -- I now speak of the inland, the true Chinaman, not of the hybrid mixture between the fourth and fifth Races now occupying the throne -- the aborigines, who belong in their unalloyed nationality wholly to the highest and last branch of the of the fourth Race, reached their highest civilization when the fifth had hardly appeared in Asia." (3rd ed., p. 150.). See also: Secret Doctrine II, p. 280 footnote]

If Russia and the United States are like brothers, China would be like a grandparent seeking to enter and become part of the world of its grandchildren. Its age will provide elements both of conflict with change and stability within change. There is an affinity between the United States and China, as there often is between grandparents and grandchildren, but there are differences that can cause misunderstandings and conflicts. With Russia, however, China has a karmic history that resonates to an energy of conflict and that will at some time need to be transmuted or worked out if the world is to find peace. All three of these countries are bound together in the relationship of being focal points for transformative planetary energies.

What are folksouls? How do they relate to human destiny?

A folksoul is an emergence from several contributing elements: nature and nature forces, human thought, feeling and relationships, the collective unconscious, and spiritual impulses, all brought together and molded by what we call the spirit of

the land. By this we mean topography, geographical arrangements and relationships, the flows of energy within the planetary lines of force (ley lines as the British call them), the relationships between earth and water, mountains and valleys, and the dynamic relationships of instinct and thought that are formed between living creatures and the land through hunting, through agriculture, through cycles of incarnation within a particular area, and through diets that draw regularly upon the foodstuffs of a particular locality. Since there are so many different geographies upon your planet, there are many different kinds of folksouls that can develop. These can be a powerful force of local integration, but can also be separative.

As humanity moves toward its greater destinies, there is a need to experience and understand itself as a single species and then to experience itself as a planetary entity for whom the earth as a whole, and not any one spot upon the earth, is home. This will be a necessary prelude to the transplanetary work that will come to you. This need translates itself into a need to be detached from your world, or rather from the specific thoughtforms about the world -- folksouls that have become crystallized. You must expose yourselves to the molding influence of the planet as a whole and not just to the topography and ecology of a particular region within it, however important that may be as well.

The mind of nature, if I may call it that, has both logic and a-logic, both symmetry and asymmetry. It expresses gradual unfoldment and sudden leaps and transitions which are passed on to you as a species. Some parts of the world accept and pass on certain elements more powerfully than others; thus in a generalized way you have parts of humanity that are oriented more to intuitive modes and others that are more rational. You usually call these parts East and West. In the modern meeting between Eastern and Western cultures, you are experiencing as a species a process of integration. This process is similar to an individual seeking integration between the dual aspects of his own mind, thereby achieving a synthesis of the whole mind that is capable of entering and comprehending the higher domains of spirit.

In the West, the rational tendency of human and planetary mind has been elaborated and projected outward as what you call industrial society, which is the externalization of the rational and logical mind into form and process. This industrial culture has created a highly abstract human reality in which those things to which you attach value are largely images and symbols with little connection to what we would perceive as real substance. Economics, for example, though ultimately rooted in physical reality, can be elaborated and manipulated until it becomes an abstraction rooted

in astral or emotional and lower mental images and needs, which often fails to meet real human needs for survival and growth. In one sense this learning on a species level to work with higher levels of symbolic reality is important as a training to enter and work with higher states of consciousness, or with what you call alternative realities, yet it too can become inflated and glamorized.

Villages emerged as projections of the mind of the land into human form. A village is an incarnation not only of human will, intent, and social structure, but of the character and quality of the land. Such villages could invoke and express the power of the land, but this power included elements that were not truly human. To become more aligned with and understanding of your human nature, you have had to move beyond the land, beyond the village. This is the gift of your industrial, technological culture. It can break some of the patterns of attachment to the village and the land in specific ways and provide room for a larger planetary context and attunement to emerge and develop. For example, you can now process and distribute information, images, experiences, foodstuffs, clothing, and styles of life and culture around the world, creating a planetary mosaic and exposing people in physical, mental and emotional, as well as spiritual ways, to planetary influences. This is very important in developing and incarnating within humanity a sense of planetary beingness, a sense of being part of a single, unified species and ecology. It attunes you to a planetary context rather than just to a local, geographical one. The globe, the sphere, the image of wholeness, becomes your topographical influence and symbol, not just the physical boundaries of mountain and river, ocean and valley.

You pay a price for this. The industrial culture has rendered the world into an abstraction, allowing you to deal with it in ways that would have been unthinkable for earlier cultures, such as that of the North American Indian. Some of you have lost touch with the personhood of the earth, so real to the village consciousness, which is a consciousness co-created with the spirit of the surrounding land and ecology. You can thus act toward the world in ways that ultimately are damaging.

[Comment: We see widespread evidence of this loss of awareness of our relationship to “the personhood of the earth.” In the industrialized countries, the real costs of products that support affluent lifestyles have heretofore been hidden from the awareness of consumers. With the coming of movements focussed on environmental and ecological awareness, the real costs of our profligate usage of planetary resources, renewable and non-renewable as well, is being forced upon our attention. Now that our landfills are overflowing with wastes that have been discarded because it was

“cheaper” to produce new materials, we are being forced to realize that the cost to dispose of these products is real and must be included in their cost. At the production end, we are learning that the costs of replacing renewable resources such as timber must be figured in. Industries whose activities pollute the environment must be held responsible and forced to adopt new processes which are environmentally benign. These changes will in many cases, of course, result in passing the real costs of production on to the consumer.]

You must return to the mind and spirit of the land from the strength of a deeper human consciousness. This means that the movement back toward villages and communities will increase, but now these will be planetary villages that deal with the land in new ways and that draw not only on local environmental influences for self-definition, but on the planetary perspective as a whole. This would be true even if local conditions necessitated reliance on purely local resources. The present challenge to industrial culture is how to adapt itself and its technology to the village and to networks of villages (even to creating “villages” within your present cities). The form of these villages will vary, of course, but they will be embodiments of a common consciousness -- one of integration with land, with self, with others, and with the planet. Such villages will then become true centers of training for the next step in human evolution which will be beyond the planet, both physically and in a consciousness that can explore higher dimensions of being and creativity.

Those who assist the creation of such villages and the holistic consciousness behind them, in whatever form, are those who will be least affected by forthcoming changes, particularly of a political and economic nature. They will in fact, help to contribute positively and with a stabilizing, hopeful and visionary effect, to making those changes graceful transformations into a new form of society.

What is the economic forecast for the '80s?

... We do not see a depression as such, but rather a chronic instability as symbol and reality conflict. Your economies will rise and fall not so much in response to real physical conditions, related to the land and to the power of labor, but in response to images, fears, thoughtforms, and feelings, which are often out of control.

[Comment: We have already seen a dramatic demonstration of this kind of economic instability in the “black Friday” stock market crash of October 1988 in which the Dow-Jones index, having risen to inflated levels in a “Bullish market,” lost some-

thing like 25% of its “paper value” in a single day of panic selling. Much blame for this so-called economic “disaster” has been levelled at the now widespread practice known as “computerized trading,” in which large volume traders in the market base buy-and-sell decisions on computer analysis of market parameters. It necessarily follows, and from a theosophic standpoint is an inevitable consequence of karmic law, that when the computer programs are based upon maximizing individual and short-run profits without regard to the overall well-being of the economy, the cumulative effect will be de-stabilizing and ultimately result in disaster. In plainer language -- selfishness will bring karmic retribution to the perpetrator.]

In time, a depression may occur, but we could rather call it a realignment, a compression of an inflated thoughtform back to where it touches a more basic reality.

What constitutes an individual’s or a country’s worth and productivity? In the final analysis they have to do with the power of an individual to create and to establish harmony with his environment and with his co-workers such that creativity can be enhanced. If you create many goods and services which ultimately cannot be integrated into or used by your environment or by each other, you may appear to be producing wealth, but in reality you are producing and accumulating a toxic material that will eventually hinder your creativity and take away energy from true productivity. True abundance is not measured in quantity but in quality of relationships and the active presence of values that enhance and further evolution.

[Comment: The production of armaments of war in general, and of nuclear weapons in particular, are prime examples of the creation of goods and services which not only offer no benefit to humanity at large, but constitute a direct threat to its well-being, and indeed, its very existence. The crushing economic burden of the nuclear arms race over the past forty years has finally driven the Soviet Union to the edge of social and economic chaos, and here in the U.S. we too are beginning to count the costs of forty years of production of Plutonium, the most toxic material known to man. The costs to clean up the toxic contamination of weapons plants such as Rocky Flats, Colorado; Hanford, Washington; Savannah River, Georgia and other similar sites is estimated to run in the hundreds of billions of dollars. And worst of all, technology has yet to solve the problem of weapons and radioactive waste disposal. A great conflict and national debate is building up over the ecological and environmental hazards of the Waste Isolation Pilot Project (WIPP) in New Mexico.]

The present economic condition of the world is an attempt on the part of the

planetary soul to redress a balance: to bring together intuitive and holistic values with the abstracting power of the logical mind. This will cause reformation to take place within what you call your economic world; whether this causes a depression or not remains to be seen, but it will cause a revisioning of values and a direction of economic energies in more substantial directions. It is an attempt to shatter the thought-forms of value which glamorize so much of the world, particularly the West, where, at the moment, they have the power to give substance to those thought-forms.

Many of your values relate to symbolic aspects of being which have no true reality, such as status and the production of goods that give individuals surrogate identities through certain possessions or lifestyles. It is this aspect of your economy that will be hardest hit, and to the extent that people have come to depend on such images and illusions of identity to define themselves and give a sense of well-being, they will feel threatened, damaged, and within an economic depression. For example, when starvation is an imminent question for half the population of the world, the issue of which model of car or home or fashion one should possess in order to express a certain kind of outer persona becomes irrelevant. Through the outpouring of need and possible conflict from starving humanity will come that which will sweep away those economic activities based on false and irrelevant images of the self.

If you would survive such economic re-alignment, you must put your energy into activities that contribute to demonstrating what is truly of value in the world; that which contributes to human wellbeing and evolution, and demonstrates right use of relationships with each other and with the land. Individuals who explore such attuned ways of life will suffer very little, for their values will be in the ascendent and will not be challenged. Those who create and serve the principle of community will be those for whom no depression will take place; their needs will be met for both survival and growth by the very act of enhancing that which furthers human evolution.

What about the traditional peoples of the world? What is their role?

We cannot speak of the traditional peoples of the world, as you call them, as a single category. They represent many patterns, some of which are passing away and are intended to pass away, while others are custodians of elements of awareness and attunement which your future culture will need.

[The warnings of the Hopi elders before the the United Nations are an example of the latter. See HCT9905-- June 1999]

A proper alignment with the spirit of the land, appropriate to different levels of evolution, is a good and necessary thing. It can be carried to an extreme of denying certain areas of growth to human consciousness, or it can be abandoned in ways that deny the rootedness that your growth requires. Most of the traditional peoples reflect this alignment; while the exact manner in which that alignment is practiced may not be appropriate in all cases to the future, the principle is. In this, these people offer you a service, a remembrance of where you have come from and a touchstone to help guide you to where you are going.

The industrial culture and the culture that follows it create the foundations for a planetary culture in a particular way, but the traditional cultures of antiquity also experienced a planetary culture. Yours is through technology, while theirs was through direct attunement to the land and to the spirit of the earth. Both are important, and the synthesis of both shall give you the foundation for your future.

Over the next few years, how your cultures deal with these people and how you are able to blend with what they represent, while being true to what you represent as well, will be an important factor in the ease or trauma you will experience in the transformations that are upon you. I once mentioned that ills visited upon traditional peoples, such as the Indians of North America, may result in karmic reactions from the forces within the earth to whom these peoples are deeply related. American culture's present relationship to these people and to the land is part of the initiation that the United States is passing through to test its worth as a leader of the world's peoples into a new age. The traditional people throughout the world are the remnants of a much older civilization (in some ways the precursor of your own) which has left a profound spiritual legacy for your use, not as a teaching, but as a force within the earth. The remnants of these civilizations are like the children of that force. That force comes to you again as a part of what you would call new age energies, but in a renewed and transformed nature. How you deal with its children will influence how it can deal with you. The Indians, for example do not necessarily represent this force while they are related to it. To deal poorly with the relations of this while expecting it to pour blessings upon you and your land is contradictory and will not fulfill your expectations.

Many of the ancient spiritual treasures of the traditional peoples will not be appropriate for the future. One reason is that you do not have the consciousness to fully absorb and enter into the beingness and attitudes that would make those trea-

tures come fully alive. You cannot become an Indian in the deep way that a person who is born into that cultural pattern can; however, you can find correspondences within your own culture to the wisdom of the traditional peoples, since your own culture was once a “traditional” one as well. You can see the direction to which the traditional cultures point in their alignment with the world soul. You can become pioneers together to explore an emerging tradition. The traditional peoples who are part of your land and other lands are important. Proper communication and community with them will form an important element of the spiritual and physical work in the future, but here you will need discernment. Glamor must be avoided. In traditional cultures, as in your own, there is much that is non-essential and does not reflect the highest; there are people there, as in your world, who would manipulate, misuse power and serve divisive forces.

In the efforts to ensure transformation in your world, you will often find yourselves confronted with conflict. The issue is not to avoid conflict but to choose it wisely and to confront it with skill and wisdom. Many traditional peoples have an image of the warrior which is different from your own. The warrior is not just a person who fights battles with others. He is one who does battle with his own unintegrated nature to achieve wholeness within. He is one who can use force with poise and serenity, with balance and harmony, and with love and honor for his opponent. He is one not dominated by the conflict because he is not in conflict within himself. The person who is not such a warrior will always be fighting himself in the guise of fighting others, for he will project onto them his own unresolved element. Within each human being, before integration has taken place, there is that shadow of powerlessness born of fragmentation. When we project that shadow onto others, they become a threatening image of what we feel will take our power and beingness from us. Until we battle that shadow within ourselves, learn to integrate it, and find our power in inner wholeness, the battle with others will never be truly won.

In many things, the traditional peoples can offer insights, important strategies, and needed lessons. At the same time, the ancient cultures are passing away so that they may be reborn. Do not mourn their passing, but seek to be an instrument of their rebirth. This passing away is organic and the wrong is to kill them through unwisdom and greed and leave no provision for the rebirth. Your culture, too, is passing away. In the womb of each new culture, modern and traditional, is the seed of the new. It will take both of you to bring these seeds to conception and birth. Do not be manipulated into serving only the old, which fears its death and disappearance, whether within your culture or another’s, but serve that which is the evolving spirit within each. There is much which is inappropriate in the cultures that now live upon the earth, with

more in some than in others. Understand this, learn from it, and move on to co-create to the best of your skill a culture of human unity in which a greater appropriateness may be born.

* * * * * FINAL SUBSCRIPTION REMINDER * * * * *

Unless you have already sent in your subscription for the coming year, this will be your last issue.

We try to print material of uncommon and lasting interest in the fields of theosophy -- religion, philosophy and science -- and intend to continue in this vein. Your comments on the newsletter content and suggestions for future topics are most welcome. Which newsletters did you like the most; which the least, and why? What topics would you like to see covered in future issues?

If you wish to continue to receive the High Country Newsletter, please re-subscribe by sending a check for \$7.50 payable to Richard Slusser to 140 S. 33rd St., Boulder, Colorado 80303.

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ADDRESS CORRECTION REQUESTED

THE HIGH COUNTRY NEWSLETTER



Vol. 5C No. 7 Boulder, Colorado July, 1990

JULY MEETINGS

WHEN: Friday July 6th at 7:00 P.M.

WHERE: Barbara Ginsberg's home. Call 696-0794 (eve.) for directions.

TOPIC: Al Skrobisch will lead a continuing open forum on basic theosophical concepts based on First Principles of Theosophy by C. Jinarajadasa.

WHEN: Tuesday July 24th. Dinner at 5:00 P.M. in the private dining room. Meeting begins at 6:00.

WHERE: Wyatt's Cafeteria in the Lakeside Mall. Take I-70 to Harlan Street exit, south on Harlan; watch for Wyatt's sign. 494-5482 for details.

TOPIC: Study of the first seven stanzas of Dzyan in Volume I of THE SECRET DOCTRINE continues using Beverley Noia's AN INTUITIVE APPROACH TO THE SEVEN STANZAS ...", Lesson V -- Stanza 3. Please read through all eleven exercises and do as many as you are able and have time for. As we share our insights, the experience is enriched for all of us.

NEWS AND COMMENTARY

THE KALI YUGA -- THE PRESENT AGE

The following material is taken from VERNAL BLOOMS, a collection of the writings of W.Q. Judge, published by The Theosophy Company, Bombay, India in 1946. The Theosophy Company is the publishing house for the United Lodge of Theosophists (U.L.T.). (It also appears in BLAVATSKY COLLECTED WRITINGS IX, p. 99. This fact suggests that the material may have originally come from the pen of H.P. Blavatsky).

Historically, the U.L.T. was established in 1909 by Robert Crosbie who headed a breakaway group of theosophists dissenting over the administration of Katherine Tingeley -- successor in leadership of the original American Section under W.Q. Judge which seceded from the Adyar (India) headquartered Society in 1895. The events which form the setting in which various groups of adherents to theosophical philosophy went their various ways are too complex to outline here.

Readers interested in theosophical history can acquaint themselves with the various viewpoints by reading CALIFORNIA UTOPIA by Emmett Greenwalt (Point Loma Publications), A SHORT HISTORY OF THE THEOSOPHICAL SOCIETY by Josephine Ransom, (Theosophical Publishing House - Adyar), H.P. BLAVATSKY AND THE THEOSOPHICAL MOVEMENT (Point Loma Publications), THE THEOSOPHICAL MOVEMENT (The Theosophy Company) and others.

The U.L.T. characteristically publishes most of their material anonymously or under a nom de plume and it is therefore difficult to trace authorship of their material. In one respect, the U.L.T. practice of anonymous authorship makes sense because it forces the reader to judge the value of the material on its own merit and not be swayed by the repute, good or ill, of its author. On the other hand, it can be viewed as relieving the author of responsibility for what he or she writes.

When I read the above titled article, under the heading "Conversations on Occultism," in VERNAL BLOOMS I was impressed with its quality of content and self-evident (at least for me) authority. An inquiry to the research library of The Theosophical Society (Pasadena) yielded the information that the articles in question appeared originally in W.Q. Judge's magazine THE PATH, beginning in 1888. As to the quality of the material and its ultimate source, informants when pressed further may sometimes suggest confidentially that Judge was overshadowed by a Nirmanakaya (i.e., one of the Masters).

Here then, in question-and-answer format between Student and Sage, is dialogue I:

The Kali Yuga -- The Present Age

Student: I am very much puzzled about the present age. Some theosophists seem to abhor it as if wishing to be taken away from it altogether, inveighing against modern inventions such as the telegraph, railways, machinery and the like, and bemoaning the disappearance of former civilizations. Others take a different view, insisting that this is a better time than any other, and hailing modern methods as the best. Tell me, please, which of these is right, or, if both are wrong, what ought we to know about the age we live in.

Sage: The teachers of Truth know all about this age. But they do not mistake the present century for the whole cycle. The older times of European history, for example, when might was right and when darkness prevailed over Western nations, was as much a part of this age, from the standpoint of the Masters, as is the present hour, for the Yuga -- to use a Sanskrit word -- in which we are now had begun many thousands of years before. And during that period of European darkness, although this Yuga had already begun, there was much light, learning, and civilization in India and China. The meaning of the words "present age" must therefore be extended over a far greater period than is at present assigned. In fact, modern science has reached no definite conclusion yet as to what should properly be called "an age," and the truth of the Eastern doctrine is denied. Hence, we find writers speaking of the "Golden Age," the "Iron Age," and so on, whereas they are only parts of the real age that began so far back that modern archaeologists deny it altogether.

Student: What is the Sanskrit name for this age, and what is its meaning?

Sage: The Sanskrit is "Kali," which when added to Yuga gives us "Kali Yuga." The meaning of it is "Dark Age." Its approach was known to the ancients, its characteristics are described in the Indian poem "The Mahabharata." As I said that it takes in an immense period of the glorious part of Indian history, there is no chance for anyone to be jealous and to say that we are comparing the present hour with that wonderful division of Indian development.

Student: What are the characteristics to which you refer, by which the Kali-Yuga may be known?

Sage: As its name implies, darkness is the chief. This, of course, is not deducible by comparing to-day with 800 A.D., for this would be no comparison at all. The present century is certainly ahead of the middle ages, but as compared with the preceding Yuga it is dark. To the Occultist, material advancement is not of the quality of light, and he finds no progress in merely mechanical contrivances that give comfort to a few of the human family while the many are in misery. For the darkness, he would have to point but to one nation, even the great American Republic. Here he sees a mere extension of the habits and life of the Europe from which it sprang; here a great experiment with entirely new conditions and material was tried; here for many years very little poverty was known; but here to-day there is as much grinding poverty as anywhere, and as large a criminal class with corresponding prisons as in Europe, and more than in India. Again, the great thirst for riches and material betterment, while spiritual life is to a great extent ignored, is regarded by us as darkness. The great conflict already begun between the wealthy classes and the poorer is a sign of darkness. Were spiritual light prevalent, the rich and the poor would still be with us, for Karma cannot be blotted out, but the poor would know how to accept their lot and the rich how to improve the poor; now, on the contrary, the rich wonder why the poor do not go to the poorhouse, meanwhile seeking in the laws for cures for strikes and socialism, and the poor continually growl at fate and their supposed oppressors. All this is of the quality of darkness.

Student: Is it wise to inquire as to the periods when the cycle changes, and to speculate on the great astronomical or other changes that herald a turn?

Sage: It is not. There is an old saying that the gods are jealous about these things, not wishing mortals to know them. We may analyze the age, but it is better not to attempt to fix the hour of a change of cycle. Besides that, you will be unable to settle it, because a cycle does not begin on a day or year clear of any other cycle; they interblend, so that, although the wheel of one cycle is still turning, the initial point of another has already arrived.

Student: Are these some of the reasons why Mr. Sinnett was not given certain definite periods of years about which he asked?

[Comment: Reference is made here to the material transmitted to A.P. Sinnett for his book ESOTERIC BUDHISM, published in 1883. The transmitted material is largely contained in THE MAHATMA LETTERS, Section II, under the heading Philosophical and Theoretical Teachings.]

Sage: Yes.

Student: Has the age in which one lives any effect on the student; and what is it?

Sage: It has effect on every one, but the student after passing along in his development feels the effect more than the ordinary man. Were it otherwise, the sincere and aspiring students all over the world would advance at once to those heights towards which they strive. It takes a very strong soul to hold back the age's heavy hand, and it is the more difficult because that influence, being a part of the student's larger life, is not so well understood by him. It operates in the same way as a structural defect in a vessel. All the inner as well as the outer fibre of the man is the result of the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend. All those tendencies affect him. Many powers once possessed are hidden so deep as to be unseen, and he struggles against obstacles constructed ages ago. Further yet are the peculiar alterations brought about in the astral world. It, being at once a photographic plate, so to say, and also a reflector, has become the keeper of the mistakes of ages past which it continually reflects upon us from a plane to which most of us are strangers. In that sense therefore, free as we suppose ourselves, we are walking about completely hypnotized by the past - acting blindly under the suggestions they cast upon us.

[Comment: As examples of the "mistakes of ages past" we could cite the culturally ingrained racial injustices embodied in "Jim Crow" laws in the U.S. South prior to the Civil Rights movement of the 1960s, and the system of "Apartheid" currently practiced in South Africa which is now entering a time of challenge and change.]

Student: Was that why Jesus said, "Father, forgive them, for they know not what they do"?

Sage: That was one meaning. In one aspect they acted blindly, impelled by the age, thinking they were right.

Regarding these astral alterations, you will remember how in the time of Julian the seers reported that they could see the gods, but they were decaying, some headless, others flaccid, others minus limbs, and all appearing weak. The reverence for these ideals was departing, and their astral pictures had already begun to fade.

Student: What mitigation is there about this age? Is there nothing at all to relieve the picture?

Sage: There is one thing peculiar to the present Kali-Yuga that may be used by the Student. All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under Kali-Yuga's reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of the Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.

Student: Even if this is, spiritually considered, a Dark Age, is it not in part redeemed by the increasing triumphs of mind over matter, and by the effects of science in mitigating human ills, such as the causes of disease, disease itself, cruelty, intolerance, bad laws, etc?

Sage: Yes, these are mitigations of the darkness in just the same way that a lamp gives some light at night but does not restore daylight. In this age there are great triumphs of science but they are nearly all directed to the effects and do not take away the causes of the evils. Great strides have been made in the arts and in the cures of diseases, but in the future, as the flower of our civilization unfolds, new diseases will arise and more strange disorders will be known, springing from causes that lie deep in the minds of men and which can only be eradicated by spiritual living.

[Comment: The current AIDS epidemic is an example of a "new disease" which evidently "springs from causes that lie deep in the minds of men and can only be eradicated by spiritual living."]

Student: Admitting all you say, are not we, as Theosophists, to welcome

every discovery of truth in any field, especially such truth as lessens suffering or enlarges the moral sense?

Sage: That is our duty. All truths discovered must be parts of the one Absolute Truth, and so much added to the sum of our outer knowledge. There will always be a large number of men who seek for these parts of truth, and others who try to alleviate present human misery. They each do a great and appointed work that no true Theosophist should ignore. And it is also the duty of the latter to make similar efforts when possible, for Theosophy is a dead thing if it is not turned into the life. At the same time, no one of us may be the judge of just how much or how little our brother is doing in that direction. If he does all that he can and knows how to do, he does his whole present duty.

Student: I fear that a hostile attitude by Occult teachers towards the learning and philanthropy of the time may arouse prejudice against Theosophy and Occultism, and needlessly impede the spread of Truth. May it not be so?

Sage: The real Occult Teachers have no hostile attitude towards these things. If some persons, who like Theosophy and try to spread it, take such a position, they do not thereby alter the one assumed by the real Teachers who work with all classes of men and use every possible instrument for good. But at the same time we have found that an excess of technical and special knowledge of the day very often acts to prevent men from apprehending the truth.

Student: Are there any causes, other than the spread of Theosophy, which may operate to reverse the present drift towards materialism?

Sage: The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift. The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. As each student lives a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he thus aids souls of advanced development to descend from other spheres where the cycles are so dark that they can no longer stay there.

Student: Accept my thanks for your instruction.

Sage: May you reach the terrace of enlightenment.

Occultism: The Sun, Memory and Mind

Student: Is there not some attitude of mind which one should in truth assume in order to understand the occult in Nature?

Sage: Such an attitude of mind must be attained as will enable one to look into the realities of things. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent this is realized will be the clearness of perception of truth. A realization of this leads inevitably to the conclusion that all other men and beings are united with us, and this removes the egotism which is the result of the notion of separateness. When the truth of Unity is understood, then distinctions due to comparisons made like the Pharisee's, that one is better than his neighbor, disappear from the mind, leaving it more pure and free to act.

Student: What would you point out as a principal foe to the mind's grasping of truth?

Sage: The principal foe of a secondary nature is what was once called phantasy; that is, the reappearance of thoughts and images due to recollection or memory. Memory is an important power, but mind in itself is not memory. Mind is restless and wandering in its nature, and must be controlled. Its wandering disposition is necessary or stagnation would result. But it can be controlled and fixed upon an object or idea. Now as we are constantly looking at and hearing of new things, the natural restlessness of the mind becomes prominent when we set about pinning it down. Then memory of many objects, things, subjects, duties, persons, circumstances, and affairs brings up before it the various pictures and thoughts belonging to them. After these the mind at once tries to go, and we find ourselves wandering from the point. It must hence follow that the storing of a multiplicity of useless and surely-recurring thoughts is an obstacle to the acquirement of truth. And this obstacle is the very one peculiar to our present style of life.

Student: Can you mention some of the relations in which the sun stands to

us and nature in respect to Occultism?

Sage: It has many such, and all important. But I would draw your attention first to the greater and more comprehensive. The sun is the center of our solar system. The life-energies of that system come to it through the sun, which is a focus or reflector for the spot in space where the real center is. And not only comes mere life through that focus, but also much more that is spiritual in its essence. The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions, as the Higher Self is the center for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought.

Student: Will you refer to some minor one?

Sage: Well, we sit in the sun for heat and possible chemical effects. But if at the same time that we do this we also think on it as the sun in the sky and of its possible essential nature, we thereby draw from it some of its energy not otherwise touched. This can also be done on a dark day when clouds obscure the sky, and some of the benefit thus be obtained. Natural mystics, learned and ignorant, have discovered this for themselves here and there, and have often adopted the practice. But it depends, as you see, upon the mind.

Student: Does the mind actually do anything when it takes up a thought and seeks for more light?

Sage: It actually does. A thread, or finger, or a long darting current flies out from the brain to seek for knowledge. It goes in all directions and touches all other minds it can reach so as to receive the information if possible. This is telepathically, so to say, accomplished. There are no patents on true knowledge of philosophy nor copyrights in that realm. Personal rights of personal life are fully respected, save by potential black magicians who would take anyone's property. But general truth belongs to all, and when the unseen messenger from one mind arrives and touches the real mind of another, that other gives up to it what it may have of truth about

general subjects. So the mind's finger or wire flies until it gets the thought or seed-thought from the other and makes it its own. But our modern competitive system and selfish desire for gain and fame is constantly building a wall around people's minds to everyone's detriment.

[Comment: The unrecognized ability of the human mind to seek out and gain access to other minds for "seed ideas" and knowledge is a way of explaining the mechanism underlying the current hypothesis of "Morphogenetic Fields" as proposed by Rupert Sheldrake.]

Student: Do you mean that the action you describe is natural, usual, and universal, or only done by those who know how and are conscious of it?

Sage: It is universal and whether the person is aware or not of what is going on. Very few are able to perceive it in themselves, but that makes no difference. It is done always. When you sit down to earnestly think on a philosophical or ethical matter, for instance, your mind flies off, touching other minds, and from them you get varieties of thought. If you are not well-balanced and psychically purified, you will often get thoughts that are not correct. Such is your Karma and the Karma of the race. But if you are sincere and try to base yourself on right philosophy, your mind will naturally reject wrong notions. You can see in this how it is that systems of thought are made and kept going, even though foolish, incorrect, or pernicious.

Student: What mental attitude and aspiration are the best safeguards in this, as likely to aid the mind in these searches to reject error and not let it fly into the brain?

Sage: Unselfishness, Altruism in theory and practice, desire to do the will of the Higher Self which is the "Father in Heaven", devotion to the human race. Subsidiary to these are discipline, correct thinking and good education.

Student: Is the uneducated man, then, in a worse condition?

Sage: Not necessarily so. The very learned are so immersed in one system that they reject nearly all thoughts not in accord with preconceived notions. The sincere ignorant one is often able to get the truth but not able to express it. The ignorant masses generally hold in their minds the general truths of Nature, but are

limited as to expression. And most of the best discoveries of scientific men have been obtained in this sub-conscious telepathic mode. Indeed, they often arrive in the learned brain from some obscure and so-called ignorant person, and then the scientific discoverer makes himself famous because of his power of expression and means for giving it out.

Student: Does this bear at all upon the work of the Adepts of all good Lodges?

Sage: It does. They have all the truth that could be desired, but at the same time are able to guard them from the seeking minds of those who are not yet ready to use them properly, and touch his cogitating mind with a picture of what he seeks. He then has a “flash” of thought in the line of his deliberations, as many of them have admitted. This is constantly done by the Adepts, but now and then they give out larger expositions of Nature’s truths, as in the case of H.P.B. This is not at first generally accepted, as personal gain and fame are not advanced by any admission of benefit from the writings of another, but as it is done with a purpose, for the use of a succeeding century, it will do its work at the proper time.

Student: How about the Adepts knowing what is going on in the world of thought, in the West, for instance?

Sage: They have only to voluntarily and consciously connect their minds with those of the dominant thinkers of the day to at once discover what has been or is being worked in thought and to review it all. This they constantly do, and as constantly incite to further elaborations or changes by throwing out the suggestion in the mental plane so that seeking and receptive minds it.

HIGH COUNTRY

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ADDRESS CORRECTION REQUESTED

THE HIGH COUNTRY NEWSLETTER



Vol. 5C No. 8 Boulder, Colorado August, 1990

AUGUST MEETINGS

WHEN: Friday Aug. 3rd at 7:00 P.M.

WHERE: Barbara Ginsberg's home. Call 696-0794 (eve.) for directions.

TOPIC: Al Skrobisch will lead a continuing open forum on basic
 theosophical concepts.

WHEN: Monday Aug. 20th. Dinner at 5:00 P.M. in the private dining
 room. Meeting begins at 6:00.

WHERE: Wyatt's Cafeteria in the Lakeside Mall. Take I-70 to Harlan
 Street exit, south on Harlan; watch for Wyatt's sign. 494-5482
 for details.

TOPIC Study of the first seven stanzas of Dzyan in Volume I of THE
 SECRET DOCTRINE continues using Beverley Noia's AN IN
 TUITIVE APPROACH TO THE SEVEN STANZAS ...", Les
 son VI — Stanzas 4-6. Please read through all seven exercises
 and do as many as you are able and have time for. As we share
 our insights, the experience is enriched for all of us.

\NEWS AND COMMENTARY

GLOBAL TRANSFORMATION AND OUR RESPONSIBILITIES

While attending the annual Theosophical conference at Lake Geneva, Wisconsin last month, I was inspired by the talk given by John Crocker on the topic “The Theosophical Society in the 21st Century.” John charges that “we are a small quiet Society of 5000 members in a nation of 250 million, and as such we certainly are not ‘a nucleus of the universal brotherhood of humanity’ and in fact barely three people in twenty have ever heard of the Theosophical Society! Those who agree with him undoubtedly also agree that there is something wrong with this situation.

The substance of his proposals for change is set forth in his article “TS 2001” in the July/August 1990 American Theosophist and is recommended reading. If you haven’t a copy available, you should be able to obtain one on request by calling T.S.A. headquarters in Wheaton, Illinois at 1-800-669-1571. Alternatively, a Xerox copy can be obtained for 50 cents from The High Country Study Center, 140 S. 33rd St., Boulder, Colo. 80303

Just what are the responsibilities of theosophists with regard to “global transformation” in today’s world? The broad outlines have been well defined for us in letters from the Masters over a century ago and probably the most valuable letter of advice we have in this regard is the one known as “The Maha Chohan’s letter.” It is contained in LETTERS FROM THE MASTERS OF WISDOM, First Series, p. 2 [T.P.H., Wheaton] and in COMBINED CHRONOLOGY to the MAHATMA LETTERS, p. 39 [Theosophical University Press].

THE MAHA CHOHAN ON THE RESPONSIBILITIES OF THEOSOPIHISTS:

“... For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularize a knowledge of theosophy. It is not the individual and determined purpose of attaining [for] oneself Nirvana (the culmination of all knowledge and absolute wisdom) which is after all only an exalted and glorious **selfishness** - but the self-sacrificing pursuit of the best means to lead on the right path our neighbor, to cause as many of our fellow-creatures as we possibly can to benefit by it, that constitutes the true theosophist.

The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition, a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of **submitting** to annihilation pure and simple in case of failure, to millenniums of degradation after

physical dissolution. Those 'intellectual classes,' reacting upon the ignorant masses which they attract and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room to rest her weary unwelcome foot.

It is time that theosophy should enter the arena; the sons of theosophists are more likely to become in their turn theosophists than anything else. No messenger of truth, no prophet has ever achieved during his lifetime a complete triumph, not even Buddha. **The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity.** To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and Omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised 'nigger' brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.

In view of the ever increasing triumph and at the same time misuse of free-thought and **liberty** (the universal reign of Satan, Eliphas Levi would have called it), how is the combative **natural** instinct of man to be restrained from inflicting hitherto unheard of cruelty and enormities, tyranny and injustice, etc., if not through the soothing influence of a brotherhood, and of the practical application of Buddha's esoteric doctrines? ...

All of us have to get rid of our own Ego, the illusory apparent **self**, to recognize our true Self in a transcendent divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognize the reality of that transcendental Self, the Buddha, the Christ or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.

As we find the world now, whether Christian, [Moslem] or Pagan, justice is disregarded and honor and mercy are thrown to the winds. In a word, how, seeing that the main objects of the T.S. are misinterpreted by those who are most willing to serve us personally, are we to deal with the rest of mankind, with the curse called 'the struggle for life,' which is the real and most prolific parent of most woes and sorrows and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life, while each of them, always with that solitary exception, has through its hells and damnations inculcated the greatest fear of death. ...

The world in general, and Christendom especially, left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If the Theosophists say: 'We have nothing to do with all this; the lower classes and the inferior races (those of India for instance, in the conception of the British) cannot concern us and must manage as they can,' what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we not

devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formations, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and oppressed, to take care of themselves and of their hereafter as best they know how? Never. Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism.

That we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the T.S. to represent the embodiment of selfishness, the refuge of the few with no thought in them for the many, is a strange idea, my brothers. ...

And it is we, the humble disciples of these perfect Lamas, who are expected to allow the T.S. to drop its noble title, that of the Brotherhood of Humanity, to become a simple school of psychology. No, no, good brothers, you have been laboring too long under the mistake already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently, to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impressions of the outsiders, if not by actually propagating by himself this idea. ...

To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the **truth**. The right and logical explanations on the subject of the problems of the great dual principles — right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism — are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were; but there must be somewhere a consistent solution, and if our doctrines prove their competence to offer it, then the world will be quick to confess **that** must be the true philosophy, the true religion, the true light, which gives **truth** and nothing but truth.”

“The intellectual portions of mankind seem,” according to the Maha Chohan, “to be drifting toward bigotry and superstition,” on the one hand and sensuality and materialism on the other.

He warns that the former are “unconsciously preparing for long periods of temporary annihilation or unconsciousness, owing to the deliberate surrender of their intellect,” since for them, Devachan will not exist, and the latter will risk “annihilation pure and simple, to millenniums (thousands of years) of degradation following dissolution (death).” This fate would follow only after a series lives of utter selfish-

ness and sensuality as the monad would sink by degrees into the depths of Avitchi and ultimate dissolution.

The human issues confronting the world today are different than those referred to by the Maha Chohan over one hundred years ago; yet the underlying theosophical principles guiding us to right thought and right action are the same.

“How,” he asks, “is the combative **natural** instinct of man to be restrained from inflicting hitherto unheard of cruelty and enormities, tyranny and injustice, etc., if not through the soothing influence of brotherhood?” “It is time,” He says, “that theosophy should enter the arena — for the Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity.” Note carefully — **not** as the future religion, but rather as the **foundation** of the future religions of humanity. Our task, then, is to promote universal brotherhood among all peoples by living the life and setting the example.

In the wake of the recent earthquake in Iran, there was much debate in the media as to whether the U.S. should send disaster aid to the victims in that country since they consider the U.S. as their enemy. That love and brotherhood is the only way to the ending of hatred is found both in the words of Christ and the Buddha. Jesus said: “Love your enemies and pray for those that hate you” because, as the Buddha said: “Hatred at no time ceaseth by hatred, hatred ceaseth only by love.” We must open our hearts so as to see all of humanity as one family and be compelled by love to aid any human being that suffers.

Among a number of his proposals for remedial action, John Crocker suggested that theosophical lodges and study centers consider adopting a “sister” branch or lodge in another country in order to establish a Global Theosophical Network. Remembering a statement made by an African delegate to the 1988 Secret Doctrine Centenary Conference in Pasadena that their theosophical work was in great need of theosophical books, as well as communication with theosophists in the U.S., I have asked Grace Knoche (leader of the Pasadena T.S.) to suggest a foreign lodge with which we, of the High Country Study Center, might affiliate and help.

Just what is the role of the individual theosophist in global transformation and what is the value of Theosophical Societies in facilitating the work of the Move-

ment, as a whole? On the occasion of the split of the then American Section of the T.S. from the Adyar headquarters under Henry S. Olcott in 1895, William Q. Judge had this to say:

W.Q. JUDGE ON “THE THEOSOPHICAL MOVEMENT”

“There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme’s work was a part of it, and so also was the Theosophical Society of over one hundred years ago [Judge refers here to the movement in the 1700s]; Luther’s reformation must be reckoned as a portion of it; and the great struggle between Science and Religion ... was every bit as much a motion of the Theosophical Movement as is the present Society of that name — indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called “Theosophical Society,” thinking it to be all in all, and not properly perceiving its de facto and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H.P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a

continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry — a great and important part of the true Theosophical Movement — is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindu, it is essential that a change in outward form be made. This is that it become like the Freemasons — independent in government wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began to change so as to be in government free and independent, but in basis, aspiration, aim and work united with all true Theosophists.

We have not changed the work of H.P.B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be admitted everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and sacrifice Brotherhood to a shell.

The Path, Au-

gust 1895

We are pleased to announce that THE HIGH COUNTRY STUDY CENTER or, more specifically, your editor has upgraded to a new '386SX computer with a 40 Megabyte hard drive and will be publishing the Newsletter with Wordperfect version 5.0 on a new higher resolution 24 pin dot matrix printer. This change should enable an attractive new look for the newsletter, for we hope to change to magazine format with 8 1/2 by 7 inch wide pages with text in more easily readable columns.

Due to unexpected delays, the new printer failed to arrive in time for this newsletter, but at least some of our new look should be in evidence next month.

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