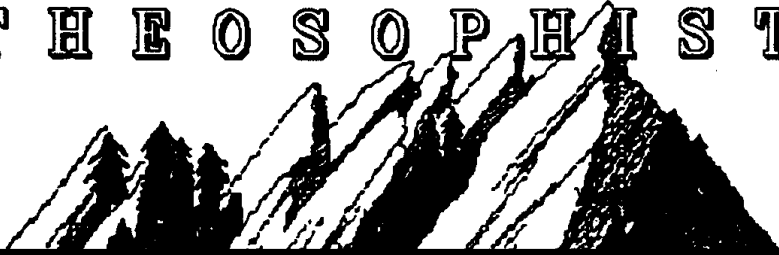


THE HIGH COUNTRY THEOSOPHIST



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Student: ... Has there been any time since Madame Blavatsky began her work, when the Masters have withdrawn?

G. de P.: No. And furthermore, I will add as a rider to the simple negative answer to your question, that instead of two, I now know of five who are interested and working in this present esoteric work: the two who originally by karmic law were the ones to begin and commonly known under the initials M. and K.H.; and of the other three, one is a man who was a chela of K.H. when H.P. Blavatsky was alive and was known by the initials J.K., signifying Jual Khul [also given as Djul Khul in the *Mahatma Letters*. ed. HCT].

The other two it is not needful to mention at all as regards names. One is a young man and the other is a very, very old man and a mysterious character. I know very little about him, but I have a feeling, however, that he stands the highest of them all. He is a very small man and very old. I think that I have spoken of him before as a man whose eyes impress one more than anything else. They are little black eyes that seem to be focuses of light



when he looks directly at one. As I have said, he is very old, his skin is shriveled like the cover of an old book.

Are there any more questions, please?

Student: If I am not mistaken, Mr. Judge has said somewhere that most important work is going on outside the Theosophical Society.

Now, if it would be permissible, it would certainly be interesting to know if that work is of an esoteric character as well as of a character which consists more in impressing men's minds without their knowledge -- a kind of unconscious guidance -- with what they have to do for the betterment of mankind and the advancement of some great cause.

G. de P.: Yes, such work is going on - has been going on for ages, and will continue for ages, in season and out of season; but it is merely the general and regular work of the Great Ones.

Please mark you, there is but one line of authentic specific esoteric teaching, and that one line is in the Oriental School to which we belong. It is the only direct agency in the world for transmitting direct, specific instruction in the teachings of the esoteric part of the Ancient Wisdom-Religion of Humanity.

The other general work, however, has been going on for ages and will so continue; but it also is a secret, esoteric work, done

behind the veil of invisibility, and is work in a general way touching mankind as a whole. Do you understand what I mean?

Many voices: Yes.

G. de P.: In other words, there are not two esoteric schools such as this of ours. This one alone exists, so far as the world is concerned.

Each Teacher, each Mahatman, has his own school, has his own pupils, but that is something apart again, since his pupils are his own particular family circle of chosen ones.

They all work together in the general work for mankind; and this general work may be done anywhere -- in the churches, impressing individuals, in the councils of state, wherever there is a possible chance to infiltrate light and wisdom and the doctrines of love and forgiveness into men's minds and hearts.

But as a school of esoteric training among men, there is but one in the world today, and this our own Holy Order is it.

Student: I have a question which it may not be possible to have answered; but at a recent E.S. meeting in the Temple, you spoke of the fact that a Stranger had been present that night; and I am wondering if that Stranger could have been one of the five you mentioned.

G. de P.: No, he was not.

Student: May I ask, also: Are these five working directly as Master M. and Master K.H. do, for and through this body?

G. de P.: Yes, but of course they do other work in the world; yet these five are especially interested in the work which H.P.B. started as an extension of the Oriental School in the Occident, for the Theosophical movement is in the world as part of the general plan or effort in swaying men's minds and hearts.

Now who this stranger was, I do not know. He was a Stranger to me -- an entire Stranger; a tall individual (I did not see his face well at all). That is all I can say. I know nothing about him. I do not know whether is an Oriental, or one of the few who have come in from the West. I simply saw the Oriental garb, but that does not mean anything at all; and I also noticed the fact of his great size. Have you anything else to ask?

Student: No, thank you very much.

Student: Can you tell us anything about the Master in Mexico of whom K.T. has spoken?

G. de P.: Yes. You mean the one who is known under the title of the Master of Vibrations?

Student: I cannot answer that.

G. de P.: Well, the one called the Teacher in Mexico has been also called the Master of Vibrations. Now, K.T. also has spoken of another one working in Mexico, and I don't know which one you mean. There are two, as a matter of fact. Every country, really, has its own especially designated workers or Teachers, each working in the silence and behind the veil, and it is so in every country in the world, in the Occident or in the Orient.

And the reason is that just as every country in the world is under the particular influence or guidance of the spiritual beings controlling one or another of the planets, so those designated to work in such countries are beings -- men -- who are also under the same planetary rays, if you understand me.

Student: In reference to the work in the world, do the Teachers not deal consciously sometimes with outstanding characters?

For instance, we hear about Jakob Boehme who spoke about some mysterious individual coming to him and teaching him.

And in referring to history, we find usually the positive influence of some one behind the scenes; but is not that consciously rendered at times to great characters?

G. de P.: Consciously or personally?

Student: At times of great crises, so that the character himself knows that he is being assisted by a greater power than himself.

G. de P.: Rarely, very rarely indeed; and there are strong psychological reasons for its being so rare.

Remember that here we are dealing with very recondite questions of human psychology, and with matters pertaining to the human spirit, and to the human heart; and the Occidental has great difficulty in understanding that fact.

His mind works after its own manner. He looks to the page of the open book, and the number of the page, and just how many lines are on the page, and how many words there are to a line, and he notes the particular spelling of the words; but such pragmatism and matter-of-fact views are altogether contrary to the spirit of esoteric instructions.

There is no harm in having brain-mind knowledge of that kind; but it is the brain-mind view. The Teachers work along more mystical ways.

They inspire general principles into human hearts; they sway human hearts by general ideals, such as rule men.

And I can readily see that one of the

worst things in the world (with rare exceptions, of course) would be to let these men of destiny (for these are they who are particularly influenced by the Masters) know that they are singled out and to know whence their inspiration comes. It is not good as a rule. Just think the matter over and try to understand it. I think your own minds, your own intuition, will make you realize why the Teachers work behind the veil of invisibility and silence.

Student: Can you tell us something more about the Master of Vibrations and why he has been given that name?

G. de P.: Yes, I think I have spoken of it before. He is one who has 'gone.' That is all I can say.

I do not say that he has died. I prefer to say that he has 'gone.' There are many ways, as a matter of fact, by which a Teacher can absent himself from work for a time and for very good reasons.

One reason may be that he is called to an initiation which in some cases in its results occupies years; and there are many kinds of initiations, high intermediate, and low.

He may absent himself also because he changes his physical body. He may absent himself because he is on duty in some other part of the world, possibly on some other planet. At any rate, the one called the Master of Vibrations is not here.

He was so called because one of his especial duties was, and his especial personal interest was, the instilling of scientific ideas into men's minds, which to these men were intuitions -- a very important work in this phase of Occidental civilization.

My own feeling is that the work of this great man, of this so-called 'Master of Vibrations' -- which words were a mere title given to him (and a very good title too, in view of the present status of modern scientific thought) -- my own view is that when he returns to work it will not be in our time. He has done his work for the present. He was a very mysterious character in the sense that very little has been allowed to be said about him. [Dialogues of G. de Purucker, I pp. 106-11]

winds of change in the High Country

For some time now, all of us affiliated with the High Country Study Center in the Denver/Boulder metro area have been aware of growing divergence between the study emphasis in the bi-monthly meetings led by Al Skrobisch and in the once monthly meetings under the chairmanship of HCSC Secretary and HCT Editor, Dick Slusser.

The emphasis in Al's meetings has been on the Besant/Leadbeater teaching lineage, while that of the monthly meetings

has been increasingly focussed on the Judge lineage as represented by Pasadena/Point Loma and Purucker source material.

Attendance at Al's meetings has been consistently running at 8 to 12, while the latter has dwindled to the point where the May meeting had to be cancelled.

Clearly, the time has come to take official recognition of this fact. While it is too soon to determine all of the appropriate (or dharmic) changes which will ensue, we have made a decision which marks the first step along our collective paths.

Judy Modig, one of the most active members of the HCSC and currently our librarian, has agreed to assume the office of Secretary, a post I have held since the study center's chartering on August 11, 1986. The question of the change of HCSC Secretary was placed before the membership in the meeting of May 22nd and approved by acclamation.

Both myself and Marty Lyman, at once founding members of the HCSC and Life Members of the Theosophical Society in America with headquarters in Wheaton, Illinois, have steadfast friendships with Theosophists in both bodies and intend to maintain these relationships.

As mentioned in *Trip Plans* in the May HCT, I will be attending the Theosophical History Conference in San Diego (June 12-

14) and am also allowing a day each to confer with Point Loma as well as with Pasadena Theosophists.

QWAA Reprint Project

First Series: Vols. 1 and 2 pilot run was received from the book binder on May 12 and was checked to find a single collation error. The remainder of the 11 First Series subscription copies were 100% checked for collation and released for binding on May 14. QWAA First Series should be shipped to subscribers by mid June.

Second Series: Error checking of Vol. 1 index was completed on May 15 and the floppy disk for both indexes was mailed to David Blaschke. Xerox reproduction of Second series pamphlets is complete except for the index and collation is in progress.

Still remaining is the task of checking the page number references of the merged indexes against the pamphlets, printing out the corrected version, xeroxing the finished index and collating it in with the already completed pamphlet copies and finally, binding.

Pilgrimage to India INTRODUCTION (Continued)

During the stage of my experimentation with open marriage I met Marty, 21 years younger than I, and soon formed a relationship that threatened the marriage, which, added to the other strains, precipitated the divorce. Since the understanding with Marty had been one of a multiple relationship from the outset, I found myself involved in a so-called triadic relationship following the divorce whether I liked it or not.

Still pursuing the illusion of a communal utopia, in 1977 I met and fell in love with another woman 26 years younger than I, while in hopes of maintaining both relationships. But this short but intense relationship was destined to be a lesson for me and to mark a turning point in my life. Within two months she terminated the affair and I was devastated.

Like the selfish dog in Aesop's fable who saw, reflected in water, what he thought to be a more desirable prize than the one he already had, I feared that I had nearly lost Marty in grasping for the illusion. I did not yet understand that Marty, in her heart, had always followed Maharaji's spiritual motto; "Do what you must do with a person, but never put them out of your heart."

At this point in my sufferings I gave up in utter despair and was forced for the first time to look inward for the cause of my troubles. I began to see the utter futility of

selfishly looking outside of myself for love and security.

The quest begins not with finding the right person, but in learning to be true to one's own inner God, the higher Self. There is a saying; "To thine own Self be true and thou canst be false to no man." This is a profound spiritual truth that Marty has always known evidently. And it was not until I came to realize this and began to make the necessary personal transformation that our relationship began to take on a spiritual dimension. As Ram Dass so often said; "The only work we have to do is on ourselves."

Once embarked on the adventure of inner discovery, I was led by gradual stages to an interest in psychology through working with Linda, an insightful and wise therapist, during the second divorce and multiple relationship phases and then searching, at her suggestion, more deeply into eastern metaphysical thought for its basis.

The more I studied the more it began, much to my dismay, to lead inevitably into religion, but not the kind of religion that had previously raised more questions than it had answered. I began to see and to appreciate that eastern religions - Hinduism and Buddhism in particular - had satisfactory answers for a lot of my questions.

[To be continued.]

FINAL SUBSCRIPTION NOTICE

If you haven't already responded to last month's subscription reminder, this will be the last issue you will receive.

Subscription rates are: \$7.50 U.S., \$10.50 Canadian and \$11.00 other foreign. If you wish to continue to receive The High Country Theosophist, kindly send a check in the appropriate amount, payable to:

Richard Slusser
140 S. 33rd St.
Boulder, Colorado 80303.

Calendar

Tuesday June 9

Parkhill Public Library

Friday June 12

Charlene's
home.

Friday June 26

L.B. Hansen's
home.

Meeting cancelled. All future monthly
Tuesday meetings cancelled.

See WINDS OF CHANGE, page 5.

Al Skrobisch leads ongoing study of
Light on the Path, Volume III of *Talks on
the Path of Occultism*. Meeting begins
with meditation at 7:00 p.m. Call Charlene
757-7298 or Judy 477-4788 for location.

L.B. Hansen leads the first in an
ongoing study of the Seven Rays. Meeting
begins with meditation at 7:00 p.m. Call
761-5925 or 477-4788 for location.

The High Country Study Center holds
meetings and study classes in Denver on the
second and fourth Fridays monthly.

The HIGH COUNTRY THEOSOPHIST
carries articles of current and historical
theosophical interest and maintains a calen-
dar of current High Country Study Center
activities.

In addition to supporting local activities
of the High Country Study Center, the HCT
has the following editorial objectives:

(1) 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.

(2) To examine contemporary ethical,
religious, metaphysical, scientific and philo-
sophical issues from the viewpoint of the
source theosophical teachings.

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

(4) To provide space for readers to
comment and express opinions in assent or
dissent on relevant topics and issues.

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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

Draft mode Dot matrix
Faint printouts
Strike-overs
handwriting on printed sheet

Address all communications to:
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Paid New Subscriptions received during the period July 1 - May 31 will be sent back issues, beginning with July, as indicated above. If received June 1 - 30, subscription will begin with July.

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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.

(3) To examine contemporary ethical,

OBJECTIVES

religious, metaphysical, scientific and philosophical issues from the viewpoint of the source theosophical teachings.

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