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A new Lemuria is forming right under our own eyes. It will be the home of the Sixth Root-Race. Geologists now verify the predictions of The Secret Doctrine:

Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already commenced. Pure Anglo Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race sui generis, not only mentally, but also physically. ... They are, in short, the germs of the Sixth sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics.

After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in the presence of cataclysms - the first series of those which must one day destroy Europe, and still later, the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles -- the Sixth Root-Race will have appeared on the stage of our Round.



When shall this be? Who knows, save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them.

All we know is, that it will silently come into existence; so silently, indeed, that for millenniums shall its pioneers -- the peculiar children who will grow into peculiar men and women -- be regarded as anomalous *lusus naturae*, abnormal oddities, mentally and physically. Then, as they increase and their numbers become with every age greater, they will awake to find themselves in a majority.

It is the present men, who will then begin to be regarded as exceptional mongrels, until these die out, in their turn, in civilized lands; surviving only in small groups on islands -- the mountain peaks of today -- where they will vegetate, degenerate -- and finally die out as the Aztecs have, ...

This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races. But the last remnants of the Fifth Continent will not disappear until sometime after the birth of the new Race; when another and new dwelling, the sixth continent, will have appeared above the new waters on the face of the globe, so as to receive the new stranger.

To it also will emigrate and there will settle all those who shall be fortunate enough to escape the general disaster. ... the final cataclysm will be preceded by many smaller subversions and destructions both by wave and volcanic fires. The exultant pulse will beat high in the heart of the race now in the American zone; but there will be no more Americans when the Sixth Race

commences; no more, in fact, than Europeans; for they will have now become a new race, and many new nations.

Yet, the fifth will not die but survive for a while; overlapping the new Race for many hundred thousands of years to come; it will become transformed with it -- slower than its successor -- still getting entirely altered in mentality, physique and stature. ...

Thus, it is the Mankind of the new world - one by far, the senior of our old one, a fact men had also forgotten -- of Patala (the Antipodes, or the Nether World, as America is called in India.), whose mission and Karma it is, to sow seeds for a forthcoming, grander, and far more glorious race than any we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races,, the majority of future mankind will be composed of glorious Adepts.

[The Secret Doctrine II, pp. 444-46]

Similar Prophecy was written in 1883 by T. Subba Row as part of replies to questions raised by the members of the London Lodge, having read A.P. Sinnett's *Esoteric Buddhism*. Subba Row, was a Brahman Hindu and a Chela of Master Morya. It can be assumed that the prophecy came from the Master:

“We are at the end of a cycle -- geological and other -- and the beginning of another, cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands; `new' land appear and `old' subside, volcanic eruptions and tidal waves appal; but the

secrets of an unsuspected Past will be uncovered to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched, may be seen to ground upon the up heaved vestiges of ancient civilizations, and fall to pieces. We are not emulous of the prophet's honours; but still, let this stand as prophecy." [B.C.W. vol. V, p. 259; Five Years of Theosophy, p. 388]

The 6th sub race will separate from the 5th subrace and this tendency exists already today as we have seen with the hippies, 'flower children,; theosophical communities, etc.

All the great people with a spiritualized intelligence and wisdom-intuition and ability to discriminate between good and evil will separate from the present 5th sub race.

It is natural that such a separation demands self-discipline and thought control, because it means the discarding of all the bad life style, meat eating, sexual degeneration and the materialism of the 5th sub race with its technical militarism, imperialism and its concept of the 'balance of power' and paranoia; drugs, sex dances, alcohol etc. Otherwise the new 6th sub race would be still a part of the 5th sub race and would be finally again reabsorbed by the old race.

Marriage with this old race must be avoided! Since the new continent is still forming in the Pacific it will seek to establish communities either in Baha California Sur, or in Australia, waiting for the time when the new Lemuria is ready to accept colonisation.

Since the new race must take care of

itself, the climate must be subtropical-tropical in order to produce vegetables and fruits the year around. There should not be any frost.

The lifestyle would be spiritual! Here man and woman would be taught how to obtain a mastery over the body, the control of the senses, the control of thinking and the new race will learn again the practice of Raja Yoga.

The divine eye, the Eye of Shiva would be reawakened. [Abhinyano]

EDITORIAL COMMENT AND REBUTTAL:

What could Blatvatsky have seen in the Americas that make a nation "set apart."

What are these new characteristics? The belief in Brotherhood? Freedoms of speech and religion? The Preamble to the U.S. Constitution states: "... that all men are endowed by their creator with certain inalienable rights to ... life, liberty and pursuit of happiness." This was the "New Order of the Ages."

Thomas Paine (An American Patriot during Revolutionary times) wrote in his *Rights of Man* that he had seen in his minds eye "A New Order of the Ages and a pyramid whose capstone was removed and in its place a blazing eye and above it, the words, 'The heavens approve.' "

"No beginning," he said, "can be made in Asia, Africa, or Europe to reform the political condition of man ... she (America) made a stand, not for herself alone, but for the world,

and looked beyond the advantage she could receive. ... There is a morning of reason rising upon men in the subject of Governments. of men that has not appeared before.”

[W.Q. Judge, *Echoes of the Orient*. Vol II, pp72-3]

Paine’s writings were the direct inspiration for the U.S. Constitution and Bill of Rights.

It has taken over 200 years of painful struggle to begin to realize the ideals embodied in the Constitution i.e., The *Emancipation Proclamation* of Abraham Lincoln in freeing the slaves and a century later the civil rights struggle establishing equality of all American citizens, inspired by the martyrdom of Martin Luther King Jr.

The struggle continues today.

This ideal was carried further during the presidency of Franklin D. Roosevelt, when he established the concept that the U.S. Government had a guardianship role in ensuring the welfare of its citizens.

Under the administration of Harry S. Truman, the U.S., as a Nation, began to realize its Dharma as the necessity of acting in accord with its ideals of Equality and Brotherhood in our international relations.

This led to establishment of the United Nations.

The turmoil of the 1969s, in the context of The Vietnam War, was an expression of outrage on the part of the idealistic youth of the country at the clash of an unfortunate

National involvement with our Dharma.

The thrust of the youth movement was to place “*Universal Brotherhood*” above Nationalism, as expressed in the phrase “My country right or wrong.” But we must not let ourselves become too complacent.

There are energies within our National Psyche at war with our ideals, just as the selfish personality rebels against the spiritual self. This is characterized by the violence in our streets and right wing extremists e.g., neo-Nazi White Supremacists. These energies are necessary. They challenge us to act in accordance with our ideals.

The 6th sub-race **must not** separate itself from the 5th sub race, anymore than the spiritual self should separate itself from the personal self; to do so is to condemn our brothers of the 5th to the status of Lost Souls.

What, then, is our National Dharma? Is it not to achieve *Universal Brotherhood* and *Be Our Brother’s Keeper*? Is this not the commitment embodied in the Bodhisattva ideal?

If, indeed it is, then how can we abandon our brothers and sisters of the 5th and yet remain true to the Bodhisattva vow?

[Marty Lyman and Dick Slusser, editors HCT]

Premature And Phenomenal Growths
by H.P. BLAVATSKY

The true Occultists have a doctrine to this effect

It is a theory, based on the correct knowledge of the Past and the never failing analogy in Nature to guide the Initiate in his prevision of future events - were even his psychic gifts to be denied and refused to be taken into account.

Now, what the Occultists say, is this: Humanity is on the descending pathway of its cycle. The rear-guard of the 5th race is crossing slowly the apex of its evolution and will soon find itself having passed the turning point. And, as the descent is always more rapid than the ascent, men of the new coming (the 6th) race are beginning to drop in occasionally. Such children, regarded in our days by official science as exceptional monstrosities, are simply the pioneers of that race.

There is a prophecy in certain Asiatic old books, couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets:

“And as the fourth [race] was composed of Red-yellow which faded into Brown-white [bodies], so the fifth will fade out into white-brown [the white races becoming gradually darker].

The sixth and seventh Manushya [men?] Will be born adults; and will know of no old age, though their years will be many. As the Krita, Treta, Dvapara and Kali (ages) have been each decreasing in excellence (physical as well as moral) so the ascending - Dvapara, Treta and Krita will be increasing in every excellence.

As the life of man lasted 400 (years in the first, or Krita Yuga), 300 (years in Dvapara)

and 100 (in the present Kali age); so in the next (the 6th Race) (the natural age of man) will be (gradually increased) 200, then 300 and 400 (in the two last yugas). “

Thus we find the seven Rounds decrease and increase in their respective durations, as well as the seven races in each. Thus the 4th Round as well as every 4th race are the shortest, while the 1st and 7th Round as the 1st and 7th root races are the longest.

Therefore, to us, Occultists, believers in the knowledge of old, such isolated instances of premature development, are but so many more proofs of the end of one cycle and - the beginning of another.

B.C.W. vol. VI, pp. 116-17]

[Contributed by Jerome Wheeler, Los Ojos, Calif.]

Featured in the San Diego Union-Tribune, April 12, 1995:

CHURNING MAGMA UNDERSEA EXPECTED TO
PRODUCE SPECTACULAR ERUPTIONS

by David Graham

Peering deep beneath the Pacific Ocean, researchers from the Scripps Institution of Oceanography have made images of a seething caldron of magma under the sea floor that they believe is poised to erupt in one of the most spectacular episodes of vulcanism on the planet.

The expected eruption will create a new swath of crust on the earth , in this case, under the water, along a portion of a submerged

volcano range called the East Pacific Rise that extends north to south for thousands of miles.

The new images, made in the South Pacific, show a region about four miles long, in which molten rock has pressed to about one-half mile of the surface, said John Orcutt, marine seismologist at Scripps. The research is reported in today's issue of *Science*.

Orcutt said researchers are now planning to install hydrophones in the newly identified region to alert them to the impending eruption. The listening devices would hear the creaking of the earth as magma rises and earthquakes shake the floor.

The volcano chain is a region where new sea floor is created. The floor of either side of the chain is moving west and east, respectively and being forced under South America and Asia. The Earth's crust is being pulled apart along the rise, and the lava flows in to fill in the gaps.

Eruptions along the rise may occur only once every few dozen to 100 years, scientists estimate. Compared with terrestrial volcanos, however, this rate is quite frequent, Orcutt said. And the undersea volcanos produce much greater volumes of lava.

The eruptions may last for days or for weeks, but the scientists are not certain, because too little is known about the under sea system, Orcutt said. But the rise of magma within chambers so near to the surface, indicates that the eruption could happen "within 10 to 50 years" -- soon, on a geologic time scale.

The area of this expected eruption is a portion of the rise more than 1000 miles west of Peru. But all along the chain, magma seems to be rising toward the surface, even though in other areas, it is still about a mile or deeper below the surface. Different segments of the ridge erupt at different times, researchers believe.

The East Pacific Rise is the most active of all ocean volcano ranges, because the sea floor spreading is greatest along it. The rise extends from Antarctica, running parallel to South America, and continues all the way through the Gulf of California, which separates Baja from the Mexican mainland. The rate of sea floor spreading is slower there than the South American segment.

By monitoring the chain and actually witnessing an eruption, researchers hope to gain new clues about formation of the earth's crust and, establish better estimates of how often the undersea eruptions occur.

Scientists make images of the ocean floor by sending sound waves from a ship and listening for the echo as the sounds bounce off the bottom. The sounds travel at different speeds through different materials, allowing researchers to recreate images of magma pools and surrounding rock.

Orcutt and Alistair Harding, also of Scripps, conducted the research reported today with teams from Columbia University and Woods Hole Oceanographic Institution in Massachusetts.

Contributed by Abhinyano as part of *The Coming Future Race* article [vide page 85.]

THE LIGHT OF DARING IN THE HEART

Some thoughts on Karma, culled from
Questions and Answers by Robert Crosbie.

Individually each one is Karma, for he is both the actor and the one who receives the results that proceed from his action. Karma is never an outside force, nor any being nor beings; it is the collective actions of beings with which we have placed ourselves in some relation, but that relation is wholly individual on our part.

We set certain causes in motion and are bound to experience the results that flow from those causes, for every motion in the universe affects other beings in every direction, and there is always the reaction upon the point of disturbance...

We make a mistake in thinking that 'Karma' is the force that moves the individual's action, for forces do nothing of themselves. They are operative all the time; but no number of forces will set us right when we are acting wrongly. *Intelligence*, moved in proper or improper directions, is the real *actor*, and we ourselves are that intelligent.

If our intelligence is not operated rightly, then no other intelligence can help us. If there are beneficent and powerful forces, the only way we can work with them and benefit from them is by raising ourselves up to their plane of operation. So

with malignant and destructive forces: the only way we can get into the line of their power is by ourselves being malignant and destructive."

[Answers to Questions pp. 147-8]

If felt at all, Karma starts and ends on the Manasic plane, and therein lies the reason for maintaining the right attitude; for seeing that Karma brings us what we need to remedy defects in our nature and strengthen our efforts.

And it is the efforts that count. Success or failure is of no consequence, but the effort stays with us, a part of ourselves; the energy put into the effort never leaves us.

Distribution of Karma is dependent upon *attitude*. We may distribute Karma over a long period of time, or we may hurry it, because we are self-conscious beings, and that fact always means we have the power of choice.

Our very different attitude towards life because of our study of Theosophy has the tendency to hasten Karma; or we may say, as *we* hasten, we meet Karma. In doing this we do not shift Karma, but we shift our personal thought; that is, we get Karma in the place where we stand.

It cannot hit us in the place where we are not. We ourselves are the variants, not the things that occur.

At death, unexpended Karma is ,

impressed or burned into our own imperishable nature. That is why we say a man brings his own conditions with him, whatever they may be.

How could we come forth from our rest in Devachan, or after a manvantara, and go on with evolution again, if there was nothing to go forth with? Karma, it must be remembered, is *cause*, as well as effect.”

[Ibid Pp.157-9]

When we use the phrase, ‘that’s my karma,’ it often sounds a little like ‘it’s god’s will’ being spouted out by a Religionist.

We are karma, we don’t have it, *we are it*, for we are Mind-Beings constantly initiating causes. The itch to put karma somewhere besides the PRESENT in time and outside our inner life in *space* is hard to resist.”

Question: What does it mean to be Karma-less?

Answer: All that is Karma-less is that in us which lives and thinks, the Perceiver, the Real Man. He is the institutor and the experiencer of all Karma.

There is no Karma, neither made greater nor less; but while *attached to action* (Karma) or in a body and circumstances created by him, he experiences *all* that flows from the actions to which he is attached, until he ceases from the attachment to that kind of action.

He gets whatever experiences his actions in that body bring him.

[Ibid.. pp 146-7]

The best and easiest way to get to the still center of every wheel is to “live for others” rather than oneself.

While this is easy to put into words it is quite difficult to even understand, much less practice! Yet people who have done it in their lives are easy to spot on the landscape of history.

We “plain vanilla” humans who spend most of our time wringing our hands and exchanging condolences about “how awful things are!” should remember the advice of William the Silent:

It is not necessary to hope in order to undertake, nor is it necessary to succeed in order to persevere.

Something is getting done, even in obvious failure, when there has been heroic or strenuous effort, not because we can measure what gets done, but because we feel it.

We honor and remember Socrates, who failed to improve the morals of the city of Athens. Our mind hungers for a rational foundation for striving, but the most admirable human beings strive anyway, no matter what. And we honor them for it

Thought does not exist of itself - it is always the product of some Thinker; every thought is in regard to some thing and produces an image of that thing; the concentration of the Thinker upon the matrix he has created draws into it the lives that swarm in the terrestrial atmosphere, energizes them and gives them direction, according to the motive and desire of the Thinker; this

matrix, made a living force, can insidiously impel to action other Thinkers whose natures and desires are similar, or who have the seeds of such desires within them, and all this whether the creator of the matrix is conscious of the results or not.

“Thought” or more correctly, *the ability to think*, is the most powerful creative, destructive, preservative or regenerative agent that any beings possess; it acts weakly and strongly, according to the knowledge and power of concentration of the Thinker ...

Thought is the real plane of action; what we see or perceive physically are merely the effects of thought. [Ibid, pp. 62-3]

Karma is ultimately bound up with ethics, for it simply postulates in a world of activity and diversity, the awesome background of UNITY.

Madame Blavatsky put the idea like this:

“While practical charity is not one of the *declared* objects of Theosophy, it goes without saying, and needs no “declaration,” that every member of the Society must be practically philanthropic if he be a theosophist at all; and our declared work is, in reality, more important and more efficacious than work in the every-day plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before.

“Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

“Theosophy teaches the spirit of “non-separateness,” the evanescence and illusion of human creeds and dogma, hence, inculcates *universal love and charity for all mankind “without distinction of race, color, caste, or creed;”* is it not therefore the fittest to alleviate the sufferings of mankind?

“No true theosophist would refuse admission into a hospital, or any charitable establishment, to any man, woman or child, under the pretext that he is *not* a theosophist ...

“No true theosophist of the original rules would fail to put into practice the parable of the “Good Samaritan,” or proffer help only to entice the unwary who, he hopes, will become a pervert from his god and the gods of his forefathers.

None would slander his brother, none let a needy man go unhelped, none offer fine talk instead of practical love and charity. ...

But, in recognising this, he also makes another discovery. He sees that it takes a very wise man to do good works without danger of doing incalculable harm. ...

“None of us know the darkness which lurks in the depths of our own natures until some strange and unfamiliar experience rouses the whole being into action.

“As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may ... long to do good works, equally dreads to do them wrongly until he has himself

acquired greater power and knowledge.

“For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the “Buddha-Christ” spirit.

“Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works.

“They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it.

“But as it is an inexorable law, that the ground must be tilled if the harvest is to be reaped, so Theosophists are obliged to work in the world unceasingly and very often in doing this to make serious mistakes

“Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be.

“Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly*, with knowledge.”

Let Every Man Prove His Own Work
[*H. P. Blavatsky*]

[Excerpted from *Answers to Questions* by Robert Crosbie. Contributed by Jerome Wheeler, Los Ojos, Ca.]

Discretion, Correspondences, Altruism

by Richard Robb

These three terms are a method of defining the essence of Theosophic endeavor.

Students are usually made aware of the three objects of the Society; the stress upon universal brotherhood, and the lack of dogma associated with the literature. But there is something seldom mentioned that has become obvious to those who have been involved for some years.

This is the PROCESS.

The change, the polarization, the attitude, direction... is the result of a multi-faceted complex of factors, which if reduced to their ultimate western synopsis, can be described as; Discretion, Correspondences, and Altruism.

These three form a unified interdependent triangle of effort that constitutes one’s personal dharma. Not everyone knows how they might fit into the work at first but, for those who are serious, exposure will usually, in fact must, result in an individual finding their niche.

Everyone has some ability, no matter how obscured, which can blossom through exposure to the right circumstances. Finding those conditions is the challenge, applying right knowledge is the key, and expending the effort opens the door.

Like the Salt, Sulphur, and Mercury of the alchemists, the basic triumvirate leads to, and is the basis of dharma, or the path of duty.

First; Discretion.

Discretion, discrimination, and discernment are three related words. What are the subtle differences between these three?

W.Q. Judge used the word ‘discrimination’

most often, but this word now has social overtones. Modern Buddhist translations use 'discernment' primarily.

Our concept of words changes with the generations, as the word 'occult' was used by Newton to convey 'hidden' or obscured nature studies. Today the media has made it synonymous with witchcraft, a black practice. It is safe to say the media lacks which? Discretion, discrimination, or discernment? Perhaps all of the above.

But we seek the subtle differences between these words. The English language has, for the student of theosophy, several drawbacks hindering clear mental concepts.

"No man is conscious of more than that portion of his knowledge that happens to have been recalled to his mind at any particular time, yet such is the poverty of language, that we have no term to distinguish the knowledge not actively thought of, from knowledge we are unable to recall to memory. To forget is synonymous with ... "to not remember."

The English language, the language of commerce and things, is sadly lacking in words descriptive of philosophical ideas. Moreover, due to the emphasis on technology, its grammar has suffered. The British, who may mispronounce some words, use a superior sentence structure, which is conducive to greater clarity of mental imaging. It is, even more.

Why do Sanskritists dwell on seemingly microscopic differences in grammar? Because it develops discretion. And discretion is the pathway to intuition.

Be aware of minute shades of difference, and intuition follows naturally. There is more on this subject in *the Secret Doctrine Centennial* book let, p.39 onward. (T.U.P, 1992)
How can we develop discretion? Through

experience, exposure, by living. It is the elusive and much sought after good judgement, which is the result of experience, which is the result of bad judgement. Look at the life of HPB. Constant travel and exposure while seeking the root causes of circumstances. For over twenty years she traveled the globe in sailing ships and later on steamers, on foot, by carriage, trains, on horseback; one is not isolated from real life in these circumstances.

Deceiving HPB was nearly impossible, for she had seen it all. What now, are we to do with good judgement and discretion, if attained? How shall we apply it? Some use it to make shrewd business decisions ... for wealth. After all isn't that the major thrust of our times? To be a success, to be 'happy?'

Recently a Buenos Aires newspaper quoted the Dalai Lama as saying... "the purpose of life is happiness." Can this be correct? Where is it written that the sole measure of a man's worth shall be his ability to gain money and property? Does this lead to true happiness? Happiness in and of itself, if pursued as such, is selfish...and useless.

The purpose of life is to gain wisdom, to learn. Ignorance is the cause of all misery, wrong doing, and difficulty. The right direction for discretion and good judgement is provided by the concept of Altruism.

Altruism without discretion is what the world in general, and Christianity in particular, suffers from most. Emerson wrote:

"... if I knew for a certainty that someone was enroute to my house with the express intent of doing good for me, I would vacate the place with all haste."

We are here talking about that vast class of people in the world, who take it upon themselves to foist their myopic and biased predilections upon those they assume are "unenlightened", all in the name of

“doing good.”

There are two words that are invariably connected with these types, which words are at once the most insidious, ambiguous, misused, and disastrous in their effects ... of any other words in the English language.

One is a four letter word which is the primary cause of the majority of broken homes, orphaned children, vicious reprisals, lifelong enmity, thousands of murders yearly, countless lawsuits, and the hidden nature of which is revealed when pronounced backwards. That word is of course ... LOVE.

The second word is responsible for an even greater smog around the light of truth, and that word is the ominous ... GOD. We in the West, are the hapless recipients of this degraded concept of deity, inherited from a small tribe in the middle east who formerly worshipped the golden calf.

The true essence, of the word, GOD, can also be found in its reverse ... DOG. For what does a dog do? It runs ahead of its master pretending to lead, but always looking backwards ... to see which direction to take.

So is our 20th century ‘god’ made to appear to lead, but always fitting in conveniently with the desires of men. As The Mahatma Letters say; religions, priesthoods and the like, are responsible for 2/3rds of the miseries of the world. Currently, Ireland, Bosnia, Chechnia, Israel, Sri Lanka and India are a few examples.

Altruism, most noble, but most fraught with pitfalls is saved by discretion. This discretion is born of experience, which is engendered by correspondences, the third Point in our triangle of fundamentals. What is meant by correspondences? In its simplest definition, a set of dissociated ideas, that, when finally interrelated, give an understanding greater than their parts.

Generally, it is rational intellection, or facts observed and assimilated with theosophical occultism, helped by intuition, to see beneath the surface.

In the Eastern system, if one pertinent fact is known about something, the law of correspondences will enable us to know everything else about it, through deductive reasoning. -

A flower blooms in June only —thus its Gemini nature, the twins, duality:

it may have dual stamens, or twin stems, it likes airy places, transplants easily, is most prolific in groups, its herbs may help respiratory ailments, etc, etc.

Seven factors are applied to everything there is, to gain knowledge in this manner. A large part of this scheme is set down in BCW Vol XII.

Since everything in the Cosmos is related, in the process of sorting out these facts, one gains experience, which aids in developing discretion. Correspondences (intellection) without discretion leads to error; as the Bhagavad Gita says:

“knowledge without discretion, is worse than ignorance.”

But with discretion and altruism its is Jyana yoga.

In *The Secret Doctrine*, one gradually becomes aware of ideas which are difficult to convey. This arises from the special psychology of bringing two lines of thought forward simultaneously, until they are at last reconciled or integrated with catalytic impact. The result is a spontaneous awareness, not possible with a mere iteration of facts. We find a similar system in Zen, and with the Sufi’s.

HPB was asked to rewrite some pages of the S.D., ten times, before she got it right. Note well, she had to learn to write it properly herself, although the Masters could easily have dictated it. Such care in certain passages is designed to impart special understanding, which is of course a part of gyana yoga.

Altruism, which includes self sacrifice, selflessness, is needed because the polarity of ones ego is made receptive by negation. I have nothing, I want nothing, I am nothing. The ego destroyed, the consciousness is poised. Starting from this point is to start from unity. Pure, simple, clean, unfettered, the thinker becomes the thought. All else is cast away. The light of life is centered.

Where does one go from this point? To seek truth. Real truth. Absolute pure reality. By dedicating ones self to this simple goal, the stage is set.

Laying aside all preconceptions, taking all authority with jaundiced eye, and re-examining all things with intuition... mineral, plant, animal, and human nature, with the inner eye of dangma. The result of such an approach will be a tearing down of established and accepted form. One discovers that nearly everything commonly accepted is either a half truth, or is false.

That the system of Western inductive reasoning is flawed; that limiting ourselves to physical sciences is a priori, unscientific, and that the existence of an unseen world of causes precedes everything in our world of five senses.

No man does anything, takes the slightest action without consciously or unconsciously thinking of it first. Moreover, that our materialistic concepts of gravity, force, magnetism, kinetic energy, time...are all tailor made to obscure the true nature of things. We are taught that light traveling at 186,000 miles per second is the ultimate velocity, and nothing can exceed this maximum.

Why? Because human psychology demands order to feel secure, so man fixes limits to his thoughts to give some sense of reality. Gradually these are supplanted, and knowledge inches ahead.

It is heresy to speculate about life on other worlds, yet, the very fact that we exist on this remote planet at the end of an arm of a minor galaxy among billions of such, intimates that our perceived uniqueness is the ultimate conceit. Not only should the universe be teeming with life, it would of necessity be of the widest variety, both primitive and advanced.

Not so long ago, the world was flat, and the pole of the earth was situated squarely beneath the Chair of St Peter in Rome. It was stated that if a human exceeded the incredible velocity of 60 miles per hour, the very speed of it, in and of itself would kill him.

Joshua Coppersmith was imprisoned in Philadelphia in 1869, for perpetrating the obvious hoax of pretending the human voice could be transmitted through copper wires with the aid of magnets and diaphragms. Yet, evidence recently unearthed suggests that Cleopatra had bimetals immersed in 'a jar of electrolyte, a primitive magnet, and wires leading to the Serapion (Alexandria) a mile away, with just this form of telephone.

Nearly everything we have been taught is suspect. While the Wright brothers were perfecting Langley's aerodynamic theorems, in the 1890's at St Louis, in Texas and at San Francisco an aerial craft shaped like a boat without wings was seen gliding along quietly with passengers visible in animated conversation, and repairs effected by farmers who assisted the crew after landing. This seems to have been a craft similar to the vimanas as described In the Drona Parva of The Mahabharata.

Can new water be produced in solid rock? Is the earth hollow? Does lava really form a layer

under the earth, or only in certain places? Can the human body transmute elements? Do birds levitate momentarily? Is teleportation a fact hidden by scientists? Can radioactive mercuric oxide be host to living microbes? The list is endless.

But, mankind's progress must be by slow steps, lest he destroy himself. We have in most cases only the knowledge we deserve, for to exceed it we must first be morally and philosophically capable of handling it beneficently, or suffer oppression. Among the alchemists were a few who exceeded the norm...and there were those who used their knowledge wrongly in excess, only to pay the karmic price, disaster. The most successful alchemists lived in near penury.

For alchemy is a process similar to theosophy ...a polarization of the whole constitution through discipline. Most alchemists took 20 years or more to perfect their arts because they themselves had to change, and with each step in their development, they achieved the ability to comprehend the chemistry which was the parallel to it.

Finally, when their inner nature was transmuted, they were capable of actually changing lead into gold, their leaden lower nature sublimated, and the golden higher nature expanded. Of course their refined moral and ethical understanding rendered the gold but a confirmation of the process, a metal bereft of meaning for the real man ... a true paradox.

Knowledge alone, or self sacrifice alone, or action alone, are impotent. But combined, they are the path of nature, of dharma or duty to progress. In the Mahatma Letters it says: "seek not special powers (or siddhis), but work for theosophy and these will come to you naturally." As the founders repeatedly stressed, the Society is not merely a hall of occultism. Karmic problems or attacks upon theosophists as individuals or groups, are directly proportional to their enthrallment with phenomena.

Outward appearances, feigned goody-goody posturing, pale before the need for absolute honesty, work, dedication to principles, and the rest. The tea drinking, non smoking, vegetarians, who simultaneously indulge in hatha yoga, hypnotism, kundalini, channeling, and fairies ... while favoring a single church religion, are the ultimate pretenders.

Where is the philosophy? With phenomena daily extolled, mental indolence implied, and emotions preferred as 'love everyone', we have a caricature designed to repel, rather than draw inquirers,

What about the concept of being *The Nucleus of Universal Brotherhood*? What does that mean? Should we rush about calling everyone 'brother' as the missionaries taught the Hawaiians? Today the word 'bruddah' means only ... 'mister', or 'guy', or just 'hey you.'

The purpose of the statement in theosophy pivots on the word *nucleus*. It is only natural to expect that if a nucleus is formed successfully, the example will spread. In the theosophical movement, a hoped for reverence for ideas should bind us together ... those things we hold most crucial and of fundamental importance, overshadowing all else, should generate a sympathy of purpose, transcending personalities.

It is a reverence for TRUTH and our desire to be a part of it. We should never worry about being 'popular.' Popularity lasts but a moment.

Real theosophy is absolute and unchanging in its path. Things that change with the times are doomed to extinction ... ephemera of a day. Theosophists are always asking, "how can we better spread theosophy?" And then long winded treatises on networking and such are published, The answer is ever the same, the world will be attracted to theosophy when its adherents are exemplars of quality.

We must improve ourselves before we can expect the world to pay attention. We must know more, assimilate more, and be more ... to act as a focusing lens for inquirers. Discretion, Correspondences, Altruism, These three together are the essence of the path dharma that is basic theosophy. Working with nature for the improvement of the whole.

Richard Robb

Letters Received:

John Greschner, writing from the new Federal Prison at Florence, Colorado, comments on Theosophy, Buddhism and Vegetarianism [HCT April, p. 65]: "If you listen closely, drifting upon the wind, you can hear the screams of pain and terror, of the animals at the slaughter houses ..."

Questions We All Ask
to be Reprinted

QWAA, "A series of lectures delivered in The Temple of Peace, Point Loma, California" by G. de Purucker from June 16, 1929 through April 5th, 1931 was originally published by The Theosophical University Press at Point Loma and has long been out-of-print.

This rare and valued series of lectures by Dr. Purucker was reprinted in 1993 with permission of The Theosophical Society, Pasadena, in four volumes at a total cost of approximately \$90 comprising 1480 pages. The four volume set was hardbound by a quality Denver book binder using acid free paper, Xeroxed from the original lecture pamphlets.

The High Country Center for Theosophical Studies plans a second reprint in response to a number of requests.

Although Binding costs have increased 25-30%, we anticipate a saving by combining QWAA series II into one volume. Final cost of QWAA Series I and II [3 volumes], will depend on total quantity ordered

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Request: Free subscriptions will be extended for the upcoming year upon request, by letter, to those for whom the cost is a hardship.

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80303-3426

Pilgrimage To India
Theosophical World Headquarters
Adyar Dec. 30, 1984

Dear Sister Annie,

I have now passed the halfway point of my sojourn in India, and the questions and deep yearnings which led to its materialization are beginning to find answers and satisfaction.

During all of my travels and searches here, you have ever been in my consciousness owing to the deep level of spiritual communion which we share. The oneness which I feel with you has made me ever aware that my spiritual quest is yours also and it is my fondest wish to share with you at the fountain of truth and love that I have found here. Just what I have found, what I am learning - and the direction it gives to my life is beyond the scope of description in a single letter such as this. I can only hint at it and describe it in its broad outlines and this I shall do as best I can.

When I acted upon the desire drawing me to India, I could not have told you what I sought or expected to find here. It was an intuitive call from deep within me that I could not frame into words and so I could only follow the call with the intuition and heart.

At the conscious level I guess I was hoping to find a wise one, a Guru, who would accept me as a disciple and, answering all of my questions, give me explicit instructions as to what my next steps were to be. This I have not found, and I am learning here from each earnest seeker after truth, the same verity; that such is not the way, because an inseparable aspect of the preparation for the path of discipleship is the cultivation of discrimination, initiative and responsibility that can only be attained through the exercise of free will.

You, I am sure, already have learned this lesson when your own (higher) Self, your real identity, took charge of your "personality", sinking into the depths of degradation and suffering, and thereby changed the course of your life. The lesson you learned will be one you will carry with you as soul wisdom into future incarnations, and the mistake need never be repeated.

As a result of what I am learning, the resolve is forming as a sacred pledge to serve those guardians of the human race, the unseen Elder Brotherhood who are said to comprise the Inner Government of mankind, two of Whom were the real founders of the Theosophical Society.

This being the case, in which the Theosophical Society is the vehicle and instrument, through which can be promoted, the evolution of mankind towards its destined union with the spiritual source from which it issued; I am deciding to serve its cause which is so well defined:

To form the nucleus of a universal brotherhood of mankind without distinction of race, creed, caste, color, sex, or nationality.

To study, and attempt to explain the unexplained laws of nature and the powers latent in man.

To undertake the study of comparative religion.

I have been attending the T.S. 109th international conference here at Adyar and the experience has been truly inspiring. The environment is highly charged with spiritual vibrations and love. The moral, spiritual and intellectual calibre of the people here is beyond anything I have experienced anywhere else previously.

I am staying at Shanti Kunj, a large elegant house within sound of the constant music of the waves breaking on the beach. At daybreak, I have been spending 45 minutes in meditation on the flat tiled roof overlooking the sea.

During the convention, there have been lectures and workshops encompassing the broad spectrum of theosophical concerns, a most nourishing food for thought, reflection and application in one's own life and spiritual practice.

Another unparalleled opportunity has been to be able to buy Theosophical Books at a 25% discount from the Theosophical Publishing House here, and have them sent home by surface mail. I have taken maximum advantage of this and have bought some 30 books for around \$100, including shipping.

These are sure to be a priceless resource for me in my continuing studies and application of theosophical principles in my life - especially since I do not have the advantage of a local T.S. lodge in Colorado.

As yet I am not certain exactly what my choices will be when I return, and how my life will change. I am quite sure that I will not seek another job in engineering such as I had before. The outlines that I am forming in my mind are along the general lines of a part-time job, possibly in a computer store for 20 hours a week, so as to have time to devote to spiritual work I am considering buying a personal computer/word processor in order to facilitate writing and lecturing on theosophy, as a form of service - and working in a computer store would enable me to obtain the equipment at an employee discount.

In this group of evolved and dedicated people, I realize what a neophyte I am, having

only joined the T.S. last March. Wishing to advance as quickly as possible, I inquired about the Esoteric Section and was informed that a member is not eligible until he has been in the Society for 2 years. But that is ok, my task is to work hard and put my time to good account.

Humanity, at this critical point in history needs all the well directed help it can get. And I understand that it is through the development of intuition that spiritual discrimination is acquired, which makes it possible for the earnest seeker to serve mankind in harmony with the Plan of the Masters of Wisdom.

I do hope you are keeping in touch with American Theosophical Headquarters in Pasadena. There is much to learn there and much help you can get in your spiritual practice.

With fondest love,

Letter 13
Theosophical World Headquarters
Adyar
Dec. 31, 1984

Dearly beloved Marty,

Well, I'm reeling under the shock of a very needed lesson that "circumstances" have arranged for you to teach me. (your letter #13).

Maharaji said, "Never hurt another person's heart" and I have hurt yours. To beg your forgiveness seems so pitifully inadequate and trite but I really do. Please forgive me. It says in my Theosophical Correspondence Course that the only value of regret lies in the resolve never to commit the mistake again.

I guess what I was wanting to hear was just what really was in your heart, hoping you could

share with me the pain you were feeling. I was so hungry to hear you say you loved me and missed me, not that I wanted either of us to dwell on or wallow in the pain.

As you know by now, having received my letters from Varanasi, I was utterly delighted with your other letters 1-11 when they finally arrived all at once. But I think that to simply attribute the whole thing to misunderstanding is (for me) to miss the point of the lesson. And as I see it, the lesson is this; both of us (and my work is on myself) know full well the depth of our commitment and caring for each other and being separated by communications that are sporadic, and at best take a month for a dialogue (statement, re-action, re-reaction) to take place, is a new experience for both of us and serves as a test of our faith in each other, of our constancy and commitment.

I guess I've long been aware that you've never been quite comfortable with my constantly saying; "I love you" and from my work with Linda I know that I'm hoping you'll say those words to me as often. And I also know as you've told me that "actions speak louder than words", and you've said that you don't need it.

Anyway, knowing that I've hurt you, I'm overwhelmed with a sick feeling of dread! And I am truly sorry.

Please share with me what is in your heart as you've done so well in the other letters and don't ever doubt my love. I can't bear to have you angry or displeased with me. It is terribly painful to see a problem between us take two whole months to get resolved when, face to face, we could clear it up in 15 minutes.

Right now, your letter #12 is unaccounted for, but I suppose it will catch up with me eventually.

All of this makes me feel unworthy of you and now it's my turn to feel depressed because it dredges up all the old memories of the selfish and unkind things I've done to others who love and have loved me. It makes me feel very humble and I know I've a great deal of work to do on myself in order to put these spiritual principles I believe in into practice in my life. Please don't give up on me.

It is experiences just such as these, which produce suffering and sorrow, which are the lessons we have taken incarnation in order to learn. In no other way can the spiritual pilgrim, the Monad (Atma-Buddhi), earn the wisdom to grow into the stature of his destined divinity. The Adept, by his own efforts alone, becomes, he is not made. Somewhere, I remember the statement that; "The greatest saints are made from great sinners." Wonderfully encouraging isn't it?

I think of you constantly; like now she's getting up, going to work, coming home, etc. I do hope that your depression was dispelled with the next letter from me.

There is a lot to tell you, but right now I'm too upset to write and it's 11 p.m. and Finn wants to go to bed. I'll try tomorrow. Right now I'll go to bed and meditate on loving thoughts to my beloved Marty.

8 a.m., 1 January '85. Happy New Year, although for you it is now 7:30 p.m. New Years eve.

I am feeling much better this morning and there is much in my mind I wish to tell you. Yesterday I went on a tour bus from Adyar to Pondichery, which is about 100 miles south of Madras on the coast. Pondichery is an old French settlement and now is an Indian state, politically separate from Tamil Nadu which contains

Madras. The main attraction there is the Sri Aurobindo Ashram and, at least for me, the Auroville new age community. This was my first experience in riding on a Tourist bus and I felt stranded in Pondichery without my bike, which I left at Adyar.

We arrived at 11:30 a.m. and had a really excellent lunch at the Aurobindo Ashram in the city and afterward I walked about but soon got bored with sightseeing. I prevailed on the tour leader to take us to the Auroville community, some 10 km north of the city, and this made the whole trip worthwhile for me.

A year or so ago, I read an article about the progress of the New Age sister communities of Findhorn, Arcosanti (in Arizona) and Auroville. The portion of the article about Auroville was quite disheartening because the community was at that time locked in a battle with the Aurobindo foundation.

The community wanted to be self governing according to the principles of its founder, the “Mother” (Aurobindo’s chief disciple), and the foundation trying to control the community through the withholding of financial support. The battle was taken into the courts and the community won. Now they are self governing as well as independent of financial support.

The principle point of interest at Auroville is the Matri Mandir, which is the temple of the Mother and is located at the center of the community. It was conceived by the Mother in a vision and is a stupendous undertaking. Its magnitude and sheer grandeur can only be compared with the Egyptian Pyramids. Work on it proceeds slowly, with no fixed timetable for completion, but as you will see on roll #14, the progress is well along. I was inspired to contribute Rs 50 to the building fund and am glad to feel that I have contributed to the effort.

The aims, work and focus of community energy are quite similar to those of Findhorn. The Auroville lands cover 20 square km and it is truly enormous. They, like Findhorn, started with a virtual desert; a waste land of sand and red clay, devoid of trees and vegetation. In the years since the founding in 1967, they have been working hard on land reclamation and have actually planted about a million forest trees, hedge trees, fruit, nut and fuel wood trees.

What I saw was a beautiful scene with forests of young growing trees, tall waving grass and fields under cultivation. The spiritual energy and the loving presence of the nature spirits (Devas) was powerful and unmistakable to anyone with even the beginnings of sensitivity on the higher planes.

Over the grounds are many small communities of people of many and varied nationalities, each working on some phase contributing to community life. Some are engaged in crafts: pottery, weaving, clothing; some in community schools and education; some in theatre, music and dance; some in community food growing and processing; some in environmental work, reforestation and erosion control, etc.

For a more in depth description I am sending home some brochures and publications with my Adyar books which now have passed the 1300 rupee mark (about \$110).

On the way back to Adyar on the bus, I had some very interesting discussions with my fellow passengers; the two women Jan (and her friend from Australia), and Mr. S.G. Manjanath from the south India state of Karnataka in particular. Mr. Manjanath is 58, and a retired electrical engineer and had much advice for me on the subject of the practice of the spiritual life drawn from his own personal experience.

He agrees with the points stressed by Krishnamurti that an aspirant must do his own sadhana (spiritual practice) rather than to rely on the direction of an external Guru and that this is to be achieved through self purification and a strong practice of daily meditation, preferably the first thing in the morning, as it sets the tone for the whole day. He strongly emphasized the value of about 5 to 10 minutes of chanting OM prior to meditation.

The weather here is beginning to look like the Monsoon it has been raining increasingly for the last week and right now it is pouring “cats and dogs”. I think I’ll try to buy a good umbrella here, as the Goretex is no match for this kind of downpour.

With the 100% humidity and salt laden air, all the steel parts on the bike (cables, chain, freewheel) are rusting and the Goretex is mildewed.

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

(1) To serve the greater Theosophical Movement as a formn 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.

I’m not sure but I think the rain is concentrated along the sea coast, at least I hope so. Today I must make plans on where to go next, which I discussed in my previous letter.

It was good to get a letter from you even though it shocked and saddened me. I hope I’ll get more before I leave. Time is growing short and I have only about 5 more weeks in India.

I am not allowing my mind to dwell on missing you, it would detract my attention from the purposes for which I have come.

Before I leave, I hope to have a talk with president Radha Burnier.

I love you Marty with the best that is in me and will never intentionally cause you pain.

Namaste

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

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

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