

# THE HIGH COUNTRY THEOSOPHIST



Vol. 11 No. 5

Boulder, Colorado

May, 1996

## Contents

*“The Self the Friend of Self  
and also Its Enemy.”*

by William Q. Judge,

“The Self the Friend of Self  
and also Its Enemy.”.....1

HCT Upgraded.....7

Letters Received  
John Greschner writes.....7

THE ARCANES  
SCHOOL.....9

Richard Robb writes:.....11

D.TenBroeck writes to  
D.Reigle.....14

David Reigle’s reply.....19

This sentence in the *Bhagavad Gita* [VI, 5] has been often passed over as being either meaningless or mysterious; on one hand worthless to consider, and on the other hand impossible.

Some students have, however, made good use of the teaching contained in it. It is a verse that bears directly upon Theosophy as applied to our daily life. It indicates two selves, one the enemy and also the friend of the other.

Evidently, without the suggestions found in Theosophy, two selves in one person cannot seem otherwise than meaningless, except in those cases, admitted by Science, where there is an aberration of the intellect, where one lobe of the brain refuses to work with the other, or where there is some cerebral derangement.

But after a little study of the constitution of man—material and spiritual—as we find it outlined in the Wisdom religion, we easily see that the higher and the lower self are meant.

The next injunction, to “raise the self by the self,” clearly points to this; for, as a thing cannot raise itself without a fulcrum, the self which will raise us must be the higher one, and that which is to be raised is the lower.

In order to accomplish this task we must gain an acquaintance with the self which is to be raised.



**The greater and more accurate that acquaintance is, the quicker will proceed the work of elevating the being who attempts it.**

Let us for a moment look at the obstacles in the way, the reasons why, with so many, their understanding of themselves is so plainly deficient.

Everyone knows that he can see the defects in the actions and character of other men better than his own. Some, of course, there are who do not allow that they have defects.

St. James says that a man looketh in a glass and straightway forgetteth what manner of man he is.

While I have often doubted this, yet it is true in respect to that looking-glass which is often by others held up to us to see ourselves in. We see for a moment our appearance, and then forget it.

There are some things, however, as to which it is often impossible for us to know ourselves.

Such of our tones as are harsh or disagreeable we often cannot hear as others do. For there is hardly anything so difficult as to really hear our own voice in its entirety of tone and accent.

We are so accustomed to it that we cannot tell whether it be pleasing or repellent, musical or discordant. We have to rely upon the statements of those who hear it.

Indeed, I doubt seriously if anyone can ever fully hear, in the way those to whom we speak do, the tones of his voice, because it is conveyed to us not only through the medium of the outer ear which receives the vibrations made without us, but we receive it in addition through the vibrations made within all through the skull, and hence it must ever be a different voice for ourselves.

So it would not be profitable to pay too much attention to the sound of our voice if we do so to the exclusion of that inner attitude which nearly always determines the tone in which we speak; for if our feelings be kind and charitable, it is more than likely that the vocal expression of them will correspond. The cultivation of the voice, so far as it is possible, can safely be left to those teachers who aim to soften and polish it.

By taking a few examples from among the many about us and assuming that they represent possible defects and peculiarities of our own, we may arrive at something useful in our Theosophic life.

Here is one who will constantly tell you that several others are always very fond of talking of themselves and their affairs, and appear to take no interest in the conversation unless it has themselves for center.

And after thus depicting the failing of the others, this person—man or woman—immediately proceeds to show that that is his own particular fault, for from that moment the burden of the conversation is “I” or “my” affairs.

Our next subject is one who talks a great deal about altruism and brotherhood, but would not give a dollar to any good cause. Not perhaps from intentional niggardliness, but from sheer habit of not giving and not helping.

Here is another who exemplifies the prominent defect of the century, inattention.

He listens to you, but only hears a part, and then, when repeating what he says he heard you say, he gives a version entirely at variance with yours.

Or, listening to an argument or discussion, he only attends to that part which being familiar to him strikes him favorably.

Next we have the bigot who, while exalting

freedom of thought and the unity of all men, displays most frightful bigotry.

Then there is another who illustrates a variety of the first to which I referred;—the man who wishes apparently only to impose his own views upon you, and is careless about knowing what your opinions may be.

Here is the partisan who favors such a school or set. Nothing can be said against them, no defect may be pointed out. Partisanship clouds it all.

Now all of these are only samples; but in some degree every one of us has them all, perhaps slightly, but still there.

They are all the result of the predominance of the lower self, for they all show a disposition to put the personal I to the front. They are the present triumph of the lower self over the efforts of the higher.

They may be abated in some degree by attention to their outer expression, but no real progress will be gained unless work upon the hidden plane is begun.

Such a defect as that one of not listening long to another man's views, but hurrying to tell him what you think yourself, is one that affects the acquiring of new ideas.

If you constantly tell others what you think, you are gaining nothing. For your experience and views are your own, well known to you. The repeated expression of them only serves to imprint them more strongly on your mind. You do not receive any of the new lights that other minds might cast upon your philosophy if you gave them the opportunity.

There are other factors in our constitution which are powerful for the production of faults.

Every man has two lines of descent. One is that which comes through his parents and has to do with his mental and physical make-up.

This line may run back into the most strange and peculiar places, and be found winding in and out among manners and minds not suspected by us.

Suppose your physical line of descent comes through Danes or Norwegians and mine through the French. There will be to some extent a want of sympathy and appreciation on the mental plane between us.

Of course this effect will not be apparent if the period of time is long since our blood ran in those bodies, but still there will be left some trace of it.

There will be a tendency always for the physical, including the brain, to show the characteristics which result from the preponderance of inherited faculties and dispositions.

These characteristics belong wholly to the physical plane, and are carried down from the centuries past by inheritance, affecting the particular body you may inhabit in any one incarnation.

It is your Karma to have that sort of physical environment about your inner self.

Now the obstacles to the perception of truth and to the acquirement of knowledge of self which are in consequence of the physical inheritance, are difficult to perceive, involving much study and self-examination for bringing them to light. But they are there, and the serious Theosophist will search for them.

These differences in the physical body, which we will call for the time differences in inheritance, are of the highest importance.

They resemble the differences between telescopes or microscopes made by different opticians, and tend to cause us to see truth clearly or blurred, or surrounded by many-colored mists. What we most desire to have is a mental telescope that is not only powerful, but also devoid of the colors which achromatic quality only will dispel.

The second line of descent is that one which belongs purely to the inner man; that is, the psychical line. It is obscure, and, indeed, can only be discovered and defined by an adept or a trained seer whose clairvoyance permits him to see that intangible yet powerful thread which has so much to do with our character.

It is just as important as the physical descent, in fact more so, because it has to do with the everliving man, whereas the physical tenement is selected by or follows upon the actions which the inner man compelled the former body to perform.

So it may be altered at any time with ease if we live in obedience to the higher law.

Passing from the broad line of descent in a nation, we find each individual governed also by the family peculiarities and faults, and they are not as easy to define as those that are national, since few men are in possession of any facts sufficient to ascertain the general family tendencies.

Coming down now to ourselves, it is almost axiomatic that each one's mind acts in a *way peculiar to itself*.

There is a tendency that daily grows stronger after our earlier years for the mind to get into a rut, its own rut or mode of looking at things and ideas. This is of great importance.

For the man who has freed his mind so that it is capable of easily entering into the methods of other minds is more likely to see truth quicker than he who is fixed in his own ways.

We must then at once constitute ourselves our own critics and adversaries, for it is not often that anyone else is either willing or capable to take that part for us.

Our first step and the most difficult—for some, indeed, impossible—is to shock ourselves in such a manner that we may quickly be able to get out of, or rather understand, our own mental methods.

I do not mean that we must abandon all our previous training and education, but that we shall so analyze all our mental operations as to know with certainty, to easily perceive, the actual difference in method between ourselves and any other person. This is a thing seldom undertaken or accomplished by men nowadays.

Each one is enamored of his own mental habits, and disinclined to admit that any other one can be better. When we have become acquainted with this mental path of ours, we are then in position to see whether in any particular case our view is false.

This is the psychological and metaphysical equivalent of that scientific process which classifies and compares so as to arrive at distinguishing differences in things in order that physical laws may be discovered.

For while we remain in ignorance of the method and path of our mind's action, there is no way in which we can compare with other minds.

We can compare views and opinions, but not the actual mechanics of the thought. We can hear doctrines, but are unable to say whether we accept or reject from right reasoning or because our peculiar slant on the mental plane compels us to ratiocinate wholly in accordance with a mental obliquity acquired by many years of hurried life.

The value of thus understanding our own mental bias, so that we can give it up at will and enter into the bias of another's mind, is seen when we consider that each of us is able to perceive but one of the many sides which truth presents.

If we remain in the rut which is natural, we pass through an entire life viewing nature and the field of thought through but one sort of instrument. But by the other practice we may obtain as many different views of truth as the number of the minds we meet.

When another human being brings his thoughts before us, we may not only examine them in our way, but also take his method and, adopting his bias for the time as our own, see just that much more.

It is very easy to illustrate this from ordinary life. The novelist sees in the drawing-rooms of society and the hovels of the poor only the material that may serve as the basis for a new book, while the social schemer drives thought of hovels away and sees in society only the means of gratifying pride and ambition, yet the artist can only think of the play of color and arrangement of figures, the harmony that delights his artistic sense.

The plain man of affairs is not attracted by the complex events of every day which have no relation to his business, whereas the student of Occultism knows that very obscure events point to other things yet in the future.

In every stratum of society and every art or profession we constantly have it brought home to us that each man looks at any subject from but one or two standpoints, and when a well-balanced mind is found looking at events and men and thoughts freely from all sides, everyone sees at once a superiority in the person, albeit they may not be able to explain it.

But it is in Theosophic study especially that it

is wise for us to constitute ourselves our own critics and to adopt as far as possible the practice of leaving our own mental road and taking up some other.

The truth is simple and not so difficult to arrive at if we will follow the advice of the Hindu *Upanishad* and cut away error. Error grows largely out of notions and preconceptions educated into us by our teachers and our lives.

The influence of these preconceptions is seen every day among those Theosophists who are seeking for more books to read upon Theosophy.

Their minds are so full of old notions which are not violently expelled, that truth cannot be easily perceived. But if they read fewer new books and spent more time in re-reading those first attempted, meanwhile studiously endeavoring to enter into all of the author's thought, much more progress would be gained.

Take, for instance, the *Key to Theosophy*. It is full of all the main doctrines of the Wisdom-Religion, and of hints towards others.

Many persons have read the book and then sought another. They say that they have mastered it. Yet if you put to them some questions or listen to their own, it is apparent that only that part of the work which in some way coincides with their own previous training and line of thought has been grasped.

Now this is just the part they need not have dwelt upon, because, being like to themselves, it may at any time be understood. But if one will ever stand as one's own critic, then those parts which seem obscure will be attacked, and, being viewed from all sides, may be soon turned into a possession.

And just because such has not been the practice, it has come to be the fact that some extremely valuable presentations of doctrine and

philosophy remain buried in earlier Theosophical books and magazines, while those who once read them have gone feverishly on to other works and forgotten that which might have enlightened them.

The Theosophist who delights to call himself practical and logical, an abhorrer of mysticism, should try to see what the mystical Theosophist means, and the mystic one should read carefully the words of the practical member to the end that he may counterbalance himself.

A wholly practical or entirely mystical mind is not well balanced. And as long as the logical and practical man in our ranks scouts mysticism and never reads it, so long will he remain deformed and unbalanced in the eyes of those who see both sides, because he is wrapped up in ideas and methods that are only right in their own domain.

The attitude of mind proposed is not to be observed only toward our literature and the philosophy studied; it is to be that of every hour and applicable to our dealings with our fellow-men.

It will lead us to discern the common failing of refusing to consider the thoughts expressed by another because his or her personality is disagreeable to us. Often in our ranks we can find those who never pay any attention to certain other members who they have decided cannot reason properly or talk clearly.

Now aside from all considerations of charity and politeness, there is an occult law much lost sight of, and that is that everyone is led insensibly by Karmic law to address others on these topics and to afford an opportunity to the person addressed of taking a leap, so to say, out of his own favorite way, and considering life as seen through the eyes of another.

This is often brought about, if we permit it, through the endeavor to control the irritation or dullness caused by the way in which the other

person presents the thought in his mind.

But if we refuse to use the opportunity, either by absolutely running away or by covering our minds with a hard coat of indifference, the new and bright idea just trembling into the field of our consciousness is thrown back and lost in the dark recesses of the mental plane.

Or, taking another view, we may under Karmic law be the one and only person just then fitted to elucidate our brother's idea, and we remain still the debtor to him if we do not accept the opportunity.

On either hand the result is demerit. Let us, then, conquer self in the field indicated, and thus turn the inward insidious enemy and deceiver into the friend and constant guide.

[*Echoes of the Orient*, Vol. III, pp. 80-86]

---

#### OUTREACH -- CURRENT ACTIVITY

HCT Outreach co-ordinator Liesel Deutsch is a member of *Theosophy -International* on Internet. Responding to the recent rejection by Adyar of the Russian Theosophists request for national section status [HCT 11-4-14 (Apr. 96. p. 14)], Liesel has obtained the e-mail and Fax addresses of the Russian T.S. in Moscow and is working to bring them online in T-I.

Text of her announcement, received via InterNet follows below:

A group of theosophists of all factions, & from a number of countries, has been corresponding & discussing theosophy for several years now on theos-

l@vnet.net Several months ago, some of us formed a very loosely structured network called Theosophy International, with members in 8 countries.

TI members are not in agreement with the policy Adyar has instituted in Russia, which, we think, makes it extremely difficult for any Russian Theosophists to become officially part of Adyar. Theosophy International is using a branch of theos-l, theos-buds@vnet.net to correspond & exchange ideas.

We're a very relaxed group, almost like family, & like family, we sometimes argue our various ideas, but we're still all good friends. We can all write in English, more or less, & we would like to have an interchange with Russian, Ukrainian & etc. Theosophists.

One of our members is of Russian descent & has a son who could translate our messages into Russian, but if we could write directly via-e-mail (or else FAX) in English, it would be much less cumbersome, because then each one of us could write, rather than all go through one translator.

We are contemplating several projects. The one which has already come to fruition is to begin putting the theosophical classics on the Internet.

We would like to contact the Theosophical Society in Moscow to see whether any Russian Theosophists would be able to join us on theos-buds, or theos-l but all I have is a street address which is 3 years old. I've just recently gotten the Moscow TS's FAX number, & I myself am probably going to use that shortly to contact my correspondent Sergei Belkovsky in Kaluga. But the others would prefer e-mail, if that's possible.

We would like to start an ideas interchange with some Russian Theosophists ... that much at least to start with. If as time goes on, there are other needs, perhaps some of our members would be able to supply them. We'd have to see what develops.

## **HCT UPGRADED**

In our most ambitious and costly upgrade to date, we have purchased a Gateway 2000 computer with 166 Mhz clock, 1.6 Gb hard drive, 32 Mb Ram, 17 inch monitor, and 28,800 Fax/modem with Windows 95.

We began this project by acquiring an HP IIc Scanner and Omnipage pro O.C.R. software and soon realized that the old computer was unsuited to the new tasks, i.e., too slow (40 Mhz) and not enough memory (8 Mb Ram and 420 Mb Hard drive). This also makes our joining internet practical so that the HCT can now serve as a network link between its readers and theosophists on Internet. We hope that our readers will be patient with us as we learn the new technology.

## **Letters Received**

### **John Greschner writes from Florence Colorado:**

... Who is Alice Bailey? What's the squabble all about? Apparently Bailey's views somehow diverted from H.P.B.'s, this has caused a rift -- what's up with that?

This was a good issue [April, '96]. I enjoyed "Circles Helping Circles." I agree that Unselfishness and Clean Matter are 1st cousins, and can be synonyms if based on "equality consciousness" --- Some are unselfish, yet still bound by imprints, and their "matter" is still tainted, so to speak -- Unselfishness based on equality consciousness, witnessing the one Universal Self in All That Is, irregardless of the cloaking karmic shells, and the creative dynamic energies of that karmic shell's expressions.

The apparent differences, (knowing that the differences are karma); the flowering of inner imprinted seeds\skandhas\samskaras, and yet All is One, A Harmonious unfolding Cosmic Dance --

even the differences spring from, and are composed of the same essence -- no matter how seemingly different -- High or low -- the light and dark, are the same one, each fulfilling its perfectly balanced karmic duty;

its particular manifestation necessary, as aspects, attributes in the unfolding evolution of the one presence -- its many faceted body -- clean matter, is witnessing the one consciousness in All That Is

-- equality consciousness -- everything is equally that -- separation & difference is maya -- required for the dance to be-come.

The Dangma eye is absolutely pure -- it is the karmic imprints and their flowering into mind states & their influencing tendencies, which distort the perception ---



If you see only one, you will see only one.

That is why the disciplining of will is so important, taming the mind's dance -- for left to its own devices it flits this way and that, chasing those things embraced by its crystallized set state, which are the petals of karma's flowering -- in the deeper realms\lokas, it is very important to control the mind's dance, for a single thought can manifest into an entire "reality field," or create distortions where you are at, due to the nature of the thought.

I also enjoyed "The Lake and its Waters," its all just different levels\ "Tattvas," of the same thing -- the Living Conscious fire --- for specific

functions\ purposes ..."

John Greschner

[In reply to John's questions about Alice Bailey, we offer the following historical background, then a Letter from a 1926 issue of *The Canadian Theosophist* and finally response to the letter from Stan Treloar [HCT 11-4-12] by Richard Robb. (ed.)]

Who is Alice Bailey? What is the squabble all about -- and do her teachings diverge from those of H.P. Blavatsky?

A few hours research in the HCT library yielded the following information:

The year was 1919, The American Section of the Adyar T.S. had as president, A.P. Warrington. Section headquarters was at Krotona in Hollywood California, shared with the Esoteric School, headed by Annie Besant, International president.

Warrington's board of trustees appointed Foster Bailey as General Secretary and Mrs. Alice Evans to the post of editor of *The Messenger*, the Section's official magazine.

The American Section was torn by strife and controversy, chiefly over the issue of the influence of The Liberal Catholic Church on Section affairs. In April 1920, Warrington resigned and was replaced by vice-president L.W. Rogers to fulfil the remainder of Warrington's presidency.

Described as a Socialist with a background in the struggle for labor rights in the early union movement, Rogers, in a general purge of the staff of the previous administration, moved quickly to fire Foster Bailey and Alice Evans from their posts.

[*100 Years of Theosophy*, Joy Mills, pp. 61-68]

Turning now to a letter in *The Canadian Theosophist*, Vol 7, No. 10 - December 15, 1926,



we find Alice Evans, now Alice Bailey, having married Foster Bailey following their dismissal from American Section headquarters at Krotona, Hollywood:

## THE ARCANES SCHOOL

Readers of *The Canadian Theosophist* may be interested to learn of an organization that is carrying on the primitive tradition of the Ancient Wisdom in a practical and unpretentious way.

Some time ago the writer was attracted by an interesting little monthly magazine '*The Beacon*' published in New York under the management of Mr. Foster Bailey.

It referred to a number of books of a rather extraordinary nature and also to a certain Arcane School conducted by Mrs. Alice Bailey.

Investigation led to the purchase of the books and information concerning the School and finally to an application for membership therein.

Being admitted, the course of instruction proved of so high and valuable a nature that a visit to New York followed with a view to getting into closer touch. The result of that closer touch has been to endeavour to pass on the good news to others who may be interested.

*The Beacon*:—To give some idea of this, let us examine the first number that comes to hand; it is for May 1926.

First, there is an article called "Occultism, True and False."

This proves to be a reply to a correspondent who had got into psychic trouble and takes the form of a masterly analysis of this difficult subject, as a whole! so that it might be suitable to other types of this nature. This, coupled with a refreshing

frankness and couched in forceful English makes it perhaps the most useful effort for this purpose that has appeared.

Next, a reprint of an excellent article on "The Symbolism of the Zodiac" by Edward Carpenter.

This is followed by a short article on some of the Cosmic Laws, and appears to be a summary of a subject dealt with at some length in "*Cosmic Fire*," of which more later.

A communication from "The Tibetan Teacher" received by Mrs. Bailey on "Obeying Orders" follows, from which the following sentence is taken. "A disciple always unquestioningly obeys but only because he is in a position to comprehend the necessity for the fulfilling of the order."

Then we have an article on "Gossip" emanating from the Arcane School which includes, amongst much illuminating matter, put in a very orderly way, eight aphorisms to enable the student to check this tendency in himself — not in others — they are number 1-8, numbers 1, 4 and 8 being "mind your own business."

Then after a very beautiful paraphrase of a Navajo benediction we conclude with Lesson No. 9 on the Yoga Sutras of Patanjali based on Johnston, Judge, Dvivedi, Woods, Tatva, and Vivikananda.

The books issued in connection with the School are:

"*Initiation, Human and Solar*", which contains some amazing statements. Mrs Bailey expressly disavows personal responsibility for them but urges that they be considered on their merits. in precisely the same way that H. P. B. advised the study of *The Secret Doctrine*.

"*The Consciousness of The Atom*," consisting of seven lectures given by Mrs. Bailey.

“*Letters on Meditation*,” from the Tibetan Teacher. These appear to be safe and sane in their advice and are very instructive both for those who do and for those who do not practice meditation.

*A Treatise on Cosmic Fire*, in two volumes totaling over 1300 pages. This material also has been received by Mrs. Bailey from the Tibetan Teacher — not by any automatic process but apparently in much the same way as *The Secret Doctrine* was written.

The subject matter is bewildering for any but the earnest student, but so far as the writer of this is competent to form an opinion, it proves to be sequential and coherent when closely examined.

It is not a fanciful or arbitrary revelation but rather a turning of what H. P. B. called the analogical key in the Secret Doctrine lock. The result is startling, almost as startling as *The Secret Doctrine* itself.

Incidentally it may be noted that the index gives over 130 quotations from it.

The Arcane School. First, what it is not.

It is not a new Theosophical Society.

It is not a competitor with any existing society, cult or church.

Its declared object is to increase effectiveness of the work that its members may be engaged in, no matter what it may be, religious, philosophical or scientific; *provided only* that the purpose of the study is for service and not for curiosity or selfish ends.

The membership, after little more than three years of existence is about 400, most of whom are making good. This is remarkable in view of the really strenuous course prescribed.

The objectives of the Arcane School are very definite and have been summed up as follows in the School papers:

1. To live the life of the spiritual man in the world of every day.

2. To prepare themselves to pass on to the Path of Discipleship.

3. To train students in group work.

4. To unfold the powers of the soul with safety.

5. To bring about contact with the Inner God, the Master within.

6. To study, so that the world may have people in it who are Knowers.

For anyone with a bent for service and who is willing to study and live the life, assurance may be given that they will not be disappointed or harmed. Details concerning the School cannot be given here but application may be made to

“The Arcane School, Room 5013, 452 Lexington Avenue, New York.” But don t write unless in earnest, they are very busy people.

Last but by no means least. the subject of Personalities calls for comment.

It was the writer’s privilege to meet both Mr. and Mrs. Bailey and several members of the School and while all personality is strictly tabu in the School, it must necessarily have someone in charge of it.

But this may be said, that the writer has satisfied himself as to their bona fides; that no pledge to any personality is required, wanted or permitted, in fact, any marked tendency in this direction would result perhaps in a warning and if

persisted in, a request to withdraw.

The only pledge that must be taken and in all seriousness is to one's own higher Self. It was evident that the members of the School are thoroughly imbued with this attitude, for while respect was manifest it was so linked with a spirit of comradeship rather than any "pedestal stuff" that energy is not wasted in emotional gush however well meant, but is conserved real work.

A few characteristics that dominate the School will conclude this sketch. A noticeable absence of criticism of anyone individually but a frank and fearless discussion and analysis of principles. An illuminating article on "Spiritual Leadership" in a number of *The Beacon* is a fine example of this.

An absence of monetary claims. fees or dues.

Supported entirely by voluntary Contributions: in some cases nothing is or can be given, but that makes no difference to the attention they receive if it is seen that they are in earnest. In this School as in others of a genuinely altruistic nature it is true that. given enthusiasm, money is never a real difficulty.

Nothing must be taken on authority: no matter how true it may be it is not a truth for one who has not been able to grasp it.

If members of the School feel themselves called upon to express gratitude for services received, and many do, it is expected that they will let it take the form of supporting the School in such ways as they are able rather than adulation and flattery of the teacher.

Lastly, it is not too good to be true. Some of us have found it to be the ideal that we have been seeking and waiting, for: but it is a

strenuous affair. Much is given, but much is expected.

Felix A. Belcher.

*The Canadian Theosophist*, Vol 7, No. 10 -  
December 15, 1926,

**Richard Robb (Wizard's Bookshelf), writes:**

Hello, Dick

To comment on the Stan Treloar letter in which he writes: "I have yet to see a valid, let alone intelligent reason why Bailey should be deemed so foul by our ultra conservative, fundamentalist theosophists."

Its unlikely that Treloar will ever concede *any* reason at variance with his bias, but let us show why the writings of the trance medium Alice Bailey, are not theosophy.

In labeling adherents of original teachings as "ultra conservative, and fundamentalist", we see the familiar pattern of the revisionist, who alters facts for current agendas.

The real problem is the claim by Bailey followers, that their's [teachings, (ed. HCT)] are somehow theosophical.

Infatuated by Bishop Leadbeater, Bailey writings are so biased towards Churchianity, that its hardly possible to find a page without Church overtones, the word 'God' used *in extensio*.

And in concert with Leadbeater, principles in nature are anthropomorphized as in - "the Third Logos issued a ray from His throat chakra...etc".

The spook pretending to be Djual Khool is no different than the one who hoodwinked Sennett [HCT, 11-2-2] after he hypnotized Laura Holloway. But what is the position of Theosophy?

“Christianity may be the official religion of the dominant races, its profession the easy road to respectability and fortune; but it has no \_ rewards that we court, and the Theosophical Society is meant to be a platform of true brotherhood, a bond of amicable tolerance, a fulcrum by which the lever of Progress may move the mass of Ignorance.

“It has no religion to propagate, no one creed to endorse: it stands for truth alone, and nothing can make us deviate from this which we consider the path of our Duty and for which we have sacrificed everything.

“Our motto will stand forever: `there is no Religion higher than TRUTH.”

(Theosophist Vol. IV, Supplement to #11, Aug, 1883, p. 2)

The success of Bailey - a hapless medium, and her mentor Leadbeater - an untrained psychic is due to the gullibility of mystically inclined church people, a barrage of glamorous assertions and grandiose pronouncements, and the availability of a vast theosophical literature to play with.

Thus, their spurious writings have misguided the public for 75 years as to what theosophy really is.

They are the inventors of Christian or rather “churchian Theosophy” which is, in itself, a contradiction of terms and has nothing to do with either the true teachings of Jehoshua of Pantera,

nor of the Ancient Wisdom of the East.

Advocates of Leadbeater or Bailey are free to believe what they will; when *they claim it is Theosophy*, they exercise a consummate deceit and a ludicrous falsehood, which a simple comparison will prove. The following excerpts will help to indicate the position of basic theosophy:

“I dread the appearance in print of our philosophy as expounded by Mr. Hume. He makes of *us agnostics!!* We do not believe in God because, so far, *we have no proof* etc.

“This is preposterously ridiculous; if he published what I read, I will have HPB or Djual Kool deny the whole thing; as I cannot permit our sacred philosophy to be so disfigured.

“He says that people will not accept the whole truth; that unless we humor them with a hope that there may be a `loving Father and Creator of ALL in heaven’ our philosophy will be rejected *a priori*.

“In such a case the less such idiots hear our doctrine the better for both. If they do not want the whole truth, they are welcome. But never will they find us - (at any rate) - compromising with and pandering to public prejudices”

[*Mahatma Letters to A.P. Sennett*, p304 Rider ed., p300 Adyar ed.]

Indeed, the whole purpose of Theosophy is to lift men’s minds out of the superstition of **revealed** religion, with its debased concepts of universal deity made into an interfering anthropomorphic personal god; of dead letter ritualism, blind faith, the “second coming:” remission of sins (**and thus implied lack of**

**personal responsibility**), and all the rest that tend to externalize the light that is to be found within man's own conscience.

“And now, after making due allowance for evils that are natural and cannot be avoided—and so few are they that I challenge the whole host of Western metaphysicians to call them evils or to trace them to an independent cause—I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power.

“It is religion under whatever form and in whatsoever nation.

“It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out that multitude of evils which is the great curse of humanity and that almost overwhelms mankind.

“Ignorance created Gods and cunning took advantage of the opportunity . . . remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods.”

Mahatma Letter No. 10/MLC-88

The Secret Doctrine offers an explanation of how these base religions began:

“Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshiped the one unseen

Spirit of Nature, the ray of which man feels within himself - or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic. anthropomorphic Powers, with whom they made alliance.”

*SD II*, p. 273

HPB makes an unequivocal statement regarding “improvising” to accommodate the masses, and revisions designed to be “popular,” which Theosophy can never be, in this era:

“Ready to lay down our life any day for THEOSOPHY—that great cause of the Universal Brotherhood for which we live and breathe - and willing *to shield*, if need be, every true theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual loosening and undermining of the original system by the sophistry of many of its highest officers. . . . The wise horticulturist uproots the parasitic herbs, and will hardly lose time in using his garden shears to cut off the heads of poisonous weeds.”

[Is Denunciation a Duty? *Lucifer*, Vol. III, Dec 1888; *B.C.W.*, Vol. X, pp. 198-99.]

In other words, ferret out wrong ideas, not individuals. The “new dispensation” which claims to be “in tune with the times” is precisely that.

It says it has superseded the “out of date fundamentalist theosophy,” with a modern enlightened system.

Indeed this new wave of pseudo-theosophy accepts hatha and kundalini yoga (radically imbalanced toward the physical) with its emphasis on chakras of the *body*, hypnotism, survival of the *personality* after death (rendering reincarnation absurd), channeling (mediumship), prayer, past life recalls, and terminology borrowed heavily from the church pulpit.

In short, everything that stands in direct opposition to the Ancient Wisdom. No restraints or ethical considerations here to obstruct a headlong plunge into . . . *black magic*.

No emphasis on altruism, brotherhood, or Buddhist philosophy.

Only the hollow glamour of psychic tots, permissiveness, and external observances. They are definitely in tune with these times as physical technology runs rampant, bereft of philosophy.

The psychic and intellectual ego is satiated *ad infinitum*, while the spirit is left to starve.

No. Theosophy changes not one iota with the cycles of time, or the fads that boil to the surface in the cauldron of society.

The first Law of Nature is equilibrium . . . balance . . . equity. We call it Karma.

The Middle Way is no sophistry, but a mirror of Nature, requisite for attunement.

Discretion, altruism, and learning through correspondences and deductive reasoning (from universals to particulars) are the measures of real Theosophy. Revelations and assertions lead . . . *nowhere*.

*for further reading:*

*The Elder Brother*, by Gregory Tillett, RKP, London, 1983, 349 pages. (biog of CWL)

*Theosophy Versus Neo-Theosophy*, by Margaret Thomas, 1990. Isis Books, M-793, Road 7, Napoleon, Ohio. 140 pages.

*The Pseudo-Occultism of Mrs. A. Bailey*, by Cleather & Crump, Manila, 1929; 1980. 34 pages.

*Misleading Mayavic Ideations: The Neo-Theosophy of C.W. Leadbeater and Annie Besant*, by Ray Morgan, Tucson, AZ 1976. 34 pages. 8 1/2x11.

*A Study of the Arcane School of Alice E. Bailey*, by Victor Endersby. Theosophical Notes, 1963. 45 pages. 8 1/2x11. (Theosophical Notes was issued monthly from 1950-1978, Napa, California.)

Dallas TenBroeck writes to David Reigle:

Dear David Reigle, February 5, 1996

Thank you for sending me the Pamphlet *Book of Dzyan Technical Terms in Stanza I*

Your pamphlet which describes some of the sources of meaning for terms used in the Stanzas of Dzyan made me think of a number of questions, and I ask my self about the following.

I will also give you the list that was evoked to see if it is of any value to us both.

Allow me to muse on these:

1. Outside of HPB, who has since had access to any Senzar documents? [I am not aware of any being received or published exoterically Or am I wrong?]

2. If any have come to light, how are they to be authenticated ?

[ I recall that Mrs. Coulomb stole such a sheet that was HPB's and made it available to the Padres.]

[*Letters of H.P.B. to A.P. Sinnett*, p. 76.]

3. Are the "learned Tibetans" mentioned of the same "school" of learning as that of HPB and the Masters ? If so, how do they receive permission to issue exoterically any esoteric material? I am confused about this aspect.

4. How are we enabled to verify any claims to knowledge or accuracy that can be made by anyone?

5. Tibetan, Sanskrit, Chinese and a growing number of other ancient MSS have been collected and translated. Who among us are sure as to the exact meaning of those translations ?

You and I, for instance, have had the Secret Doctrine and plenty of other articles and books written by HPB. Have we **mastered** what they teach ?

Can we assume that Theosophy is a definite science and that the information it gives is accurate and provable by its inherent reasonableness ?

6. Can these "scholars" be checked with the line of occult learning that HPB reveals in *Isis Unveiled* and *The Secret Doctrine* ?

In other words, apart from the "shell" of word definitions, who has so far explored the  *motive*, the  *morality* the ethical implications of

doctrines offered?

I believe that this is crucial since it is **the worth to the masses**" that HPB has pointed in all her writings.

The T.S. was **not** to become a "School of Occultism as I understand it. I have no idea how such a School would be constructed or whether its material and systems would be made easily available to anyone inquiring.

According to the information she and the Masters give, access to such is restricted. ( See *Mahatma Letters*)

7. If so, who is presently competent to assure themselves, first, and us, secondly, that any or all of such translations represent more than the "blinds" which *all written materials contain* because they are **exoteric** [printed, or blocked, or reproduced in some way? ]

How can the *esoteric* be found?

I am sure you have considered these, and probably many more questions, and have erected necessary safeguards so as to provide accuracy for the kind of *occult* scholarship such as will provide readers with those leads that are self proving because they are **universal**.

If I sound unhelpful or skeptical, even to myself, it is because I sense a tremendous importance in those points.

I am considering the ripples of effects that will be derived from any effort to further "enlighten the world." That is: the general Karmic effect --- if that could be further described.

Providing a library and an area for study and research is an important endeavor. Providing interpretations is another.

I call to mind HPB's statement that the "Message" from the Masters that she conveyed would occupy the finest minds for several centuries. (And it would be a long time before more was given out.)

But she did not come to vindicate any scholar's interpretation of special meanings. She came to deal with the *developing of thoughtful meanings with regard to living*.

For those who might challenge her various statements on behalf of the Masters, she provided *the evidence still available* in older literature of those ideas and concepts.

As I see it, she was not trying to exact an uniformity of pronunciation, or a scholar's attention to the roots of words or languages.

She was seeking, as I understand it, to draw attention to the evidence of *great ideas* that could be traced in the several ancient systems. Ideas, which move the world and change civilizations, evoke a gleam of recognition and of hope in the eyes of serious scholars who love mankind. .

She also stated that further information could and would only be provided if the ethical, and moral content, as well as the metaphysical meaning was well assimilated by a useful plurality of self sacrificing individuals who would spend their efforts and perhaps their lives in "changing the Buddhi and the Manas of the Race."

I am not able to understand the full implications of this statement, but ask: What does that statement suggest to you?

If what I write is judged to be impractical, idealistic, visionary, or entirely "off-the-wall," then, so be it.

Are these ideas any less valid for being unpopular, or expressed loosely, and in non-scholarly terms? Which will survive the test of time?

What are the **ideas** simple and basic that will continue to stir the minds of men long after paper, plastic, metal and stone have disintegrated into their component atoms?

Does this mean that the *astral*, and the akasic records are also effaced ?

But those *secret, invisible* records are generally inaccessible for the scholarship in our times which depends on tangible and physical materials and "evidence."

The record of those great and universal ideas, in whatever language recorded, denote for man evidence of a kind that is perhaps the antithesis of things that modern scholars consider valuable.

I assume that Theosophy is our common starting point, and I would hold that it has been of little use to us so far, if its *fundamentals* are *still* to be *grasped* and *applied*.

I realize that in many ways it may seem to run contrary in value, to the generally accepted mind-sets of our present age. But I do not consider that that "mind-set" is very permanent or has a continuing value, such as the propositions and fundamental ideas of Theosophy have.

A review of the last 100 years would tend to show the difference.

While I may not be able to give any suggestions, I sense that the power of living a life that is of assistance to others is far more valuable than any amount of dead-letter scholarship.



Although I do admit that it has value, when acquired, by enabling suggestions to be made to those who have queries.

I believe that it indicates the possibility of further shores and deeper levels of study and research. Which is what I sense you may be also seeking, but may find yourself confined at present to the austere limits of dead-letter scholarship and the sea of opinions and academic claims.

Please, I do not intend my questions to be destructive or to impede your chosen work.

I *am* interested in securing some response from you as to the validity of my line of thinking; it may need changing because of your views and objectives. Are they to demonstrate that HPB was in fact accurate as to intent?

From time to time she indicates in her writings that many manuscripts and documents may have been destroyed, so that continuity and uniformity, as to the recorded sense, may be difficult to establish.

I think that she goes more by the trace and intention of the philosophico-metaphysical base.

May I enclose a recent paper I was composing, it is still incomplete, concerning some terms used in the *Voice of the Silence*, as an example of my thinking about some proposed changes in the spelling of terms that HPB used there ?

Your pamphlet mentions “plagiarism” as considered by the Mahatma -- please, if the akasa exists, not to mention the lower store-houses of the astral light, what is there to “original thought”?

Are we attempting to copyright or patent ideas ?

Who benefits? Only those who lay a claim to

being “first.” To being a “discoverer.”

And who of us can say when any idea was **first generated** ?

The contention that HPB or the Masters may have plagiarized the writing of some person has been amply explained in the available literature, and as far as I am concerned is of little worth, considering the scope of the entire philosophy.

I find in *The Mahatma Letters* that this is considered:

on p. 153, where the writer states that their records are thousands of years old and include all that is presently being rediscovered;

on pp. 364, 420-425, where he states the rules and methods he employs in writing;

and on pp. 324, 357, 426-9 on the “Kiddle incident,”

All attempts at translation are filtered through a mind-set which, depending on its honesty and humility, gives a fair value to the reader who is unable to read the original.

**What is important is not the words**, but the ideas. And ideas are not butterflies to be captured and pinned dead to the board of a collector. They are forever free and will be used to enfranchise minds, regardless of all else .

With every good wish for your endeavors and in the hope that these queries will bring some help and answers from you, Yours, sincerely and fraternally,

W. Dallas TenBroeck

p.s..Here are some notes I made on your words --

“**Ah-Hi**” -- HPB gives greater definition to the “Ah-Hi” in the *Transactions to the Blavatsky Lodge*, in its early pages: 19 - 28, [Also: *S.D. I* 38, *II* 159; *Theos. Glossary* 1, 109, 296.]

“**Serpents**” -- Divine and Devilish - many references in *The Secret Doctrine* and *Isis Unveiled*. This may also include “Wise Serpents” and “Dragons of Wisdom,” “Naga,” etc...

All these are terms used in exoteric works to designate the qualities that the Sages, Arhats, Rishis, Gnyanis, Dhyanis, etc... exhibit or were designated by, in various systems. Many degrees are not explained to us. [Also *Glos.* 104, 237; *S.D. I* 206-7 fn. 379, 407, 327, 472, 485, 657; *S.D. II* 204, 210, 280, 351, 501; *Isis I* 550-4; *Ashmog*, *Glos.* 34; *Apap*, *Glos.* 25-6.

**Dhyan Chohan** -- defined in *Glossary*, *SD* and in *The Mahatma Letters*.

**Paranishpana**, or **Parinishpana** -- the important thing is to grasp the significance of the term. Same for “**Yong-Grub**.”

**Dangma** ~ -- Spirit-Soul which is capable of retaining consciousness *between* Manvantaras. Therefore it remains “open.” The various correlative meanings reinforce this consideration.

**Alaya** and **Paramartha** -- if students desire to split hairs over meanings, it would be well to remember that it is only the lower-Manas which is argumentative.

Higher Manas is assimilative of meanings, not simply the spending of time on arguable specializations. Each school is the despair of the other, and resolution is of course impossible.

Question: Why are any terms used? Is it not because those philosophical and metaphysical ideas are important, and there is no good

equivalent in English or any other **modern** tongue?

**Anupapadaka** -- The *T. Glossary* gives the other renditions. The meaning: parentless, self-existing, self-created Gods, etc. ... all refer to the Spiritual Soul, to Atma-Buddhi-Manas which is “seated in the Heart of all beings” as Krishna puts it in Ch. 10 of the Gita.

This principle derived in direct line from the **Absolute**, and its progeny the **Universal Soul**, makes every being, whether atom, Man, Gnani [Dhyani, Djani Jnani] or Deva: **parentless**.

The forms we see and contact are each but the aggregations of those consubstantial atoms that are drawn by Karma around each of these centers for the purpose of experience and the development of Self--consciousness in a form of a particular kind of matter.

I am sure that these definitions are highly unsatisfactory, but they represent only my understanding of the needs for generosity in seeking philosophical exactitude, and in grasping the many degrees of our living, and the potentials of final achievement.

How can these be drawn into a useful whole ?

If you are of the opinion that *modern* scholarship in Sanskrit, Pali, Tibetan, Chinese, etc.. will help, I would suggest that equally valid are the *moral* value implied by such terms, used in various contexts.

But that demands a different dimension of study, does it not ?

--- Dallas TenBroeck

**[David Reigle's reply follows: (Ed.)]**

Dear Dallas,

Thank you for your detailed letter and draft of an article on *The Voice of the Silence*. Sorry I have been unable to reply before now.

Your major point throughout, as I understand it, is that the importance of Theosophy is as a living force in the lives of people, and how it can increase compassion in the world, while these things are of little account in dead-letter scholarship. I certainly agree with you.

Theosophy could be a tremendous force for good in the world if enough people accepted it.

At present, only a small fraction of the population of the world does. The reason for this, I believe, is that people generally follow the opinions of those they deem wise, rather than think for themselves. Today this means the scientific and academic community.

If scholars can be made to see that *The Secret doctrine* was not just made up out of H.P.B.'s imagination, they will in turn influence the public to see that. This is why I am working with the textual verification of *The Secret Doctrine* in a scholarly manner.

The experience of the past one hundred years does not offer me sufficient warrant to believe that a push aimed at the public will be effective. If the scholars can be convinced, however, the public will follow. This is my goal.

As to my corrections of H.P.B.'s words, how do we know the spellings are hers?

Neither she nor the Mahatmas were the typesetters, proofreaders, etc.

According to *The Mahatma Letters*, serious errors occurred in *Isis Unveiled* that should be corrected "for the honor of the family." Then there was the famous Shandba/Skandha correction.

If *The Occult World* had been the last book rather than one of the first, like *The Voice of the Silence*, where no-one came after to correct it, would we now have Theosophists claiming that the real occult word is Shandba and that the Orientalists' Skandha is an exoteric blind?

This is the case with Narjol and Naljor. This is a common word used in many texts in the same meaning given by H.P.B.

Where is the need for an esoteric Narjol when we have a perfectly good Naljor that anyone able to read Tibetan can see for themselves?

Unless we postulate that the body of secret texts used by the Mahatmas has no relation to the available texts, we must accept these corrections.

I have for many years been convinced that an original manuscript of the Book of Dzyan in Sanskrit and/or Tibetan translation, as stated by H.P.B. exist (S.D. I.23), will be discovered during my lifetime, and that therefore my main task in life is to prepare myself and others for this.

It is this that will convince the scholars, and it is the sanction of the scholars which will convince the public. So while it appears to be a dry and lifeless line of research, I believe that it will ultimately prove to be what spreads the life-giving message of Theosophy in the world.

With fraternal greetings,  
David Reigle

## Submission Guidelines

### By floppy disk

3.5 or 5.25 inch (DOS format),  
WordPerfect, MS Word  
or RTF 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:  
Richard Slusser  
140 S. 33rd St, Boulder, CO U.S.A.  
80305-3426  
Phone (303) 494-5482  
E-Mail: dslusser@nurealm.net

## Subscriptions

Paid New Subscriptions received during the period July I - May 31 will be sent back issues, beginning with July. If received in June, subscription will begin with July.

Rates: \$9.00/year U.S.A.  
\$11.00 Foreign (Surface)  
\$18.00 Foreign (Via Air)

Payment must be in U.S. currency (Dollars) payable to Richard Slusser.

Free yearly Subscriptions are available on written request if cost is a hardship.

High Country Theosophist is Free on Internet

Current monthly issue  
<high\_country@yahoogroups.com>

Back issues  
<<http://www.theosophy.net/hct/index.html>>

## EDITORIAL

## OBJECTIVES

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, 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.

**THE HIGH COUNTRY THEOSOPHIST,  
ISSN 1060-4766 is published monthly  
for \$9.00 per year by Richard Slusser,  
140 S. 33rd St. Boulder, Co. 80303-3426  
POSTMASTER: Send address changes to:  
THE HIGH COUNTRY THEOSOPHIST  
140 S. 33rd St., Boulder, Co. 80303-3426  
Periodicals Postage Paid at Boulder, Co.**