

# THE HIGH COUNTRY

## THE OSOPHIST



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ANGER

THE FAVORITE EMOTION

by David Spurlin

Of all the emotions, I see anger as one of the most popular and the most accepted by the public, at times even expected. If, when a man is offended, he “turns the other cheek” instead of getting angry, he’s considered soft — no nerve.

The other negative emotions, such as envy, fear, jealousy, or self-pity, do not build our self-image the way anger does. When we get angry, outraged at some injustice, we can feel ourselves growing big and ferocious — ready single-handed to take on enemies twice our size. I’m sure most of us remember that last good fit of anger. The feeling is almost luxurious — a whole spectrum of physical and mental sensations.

Is there a price for giving in to this indulgent emotion? You bet there is. Why do we get angry, then? Because momentarily it makes us feel equal to any one; we can tangle with the toughest; we have come to think it’s natural, justified, and territorial — even inevitable. Secretly it feels good!

I gained insight into how anger builds one morning when driving on the freeway. A slow-moving car without warning crowded into my lane, forcing me to slam on the brakes to keep from hitting it. Almost instantly there was the involuntary surge of adrenaline; the disbelief; and the swear words. Then I really got furious, enough to want to shove his

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**John Cooper Writes from Bega  
Australia:**

Many thanks for the recent issues of the HCT, which I have enjoyed reading. One point.

You wrote of publishing Franz Hartmann's THE TALKING IMAGE OF URUR. Please don't as it is readily available as a good reprint by Kessinger Publishing, Box 160, Kila, Mt 59920 for US\$24.95, which seems a fair price for a book of 307 pages. Kessinger have reprinted eleven Hartmann books and I suggest that your readers ask for their catalogue.

The reason I am not in favour of your reprinting this volume is that it will take up much of your valuable space which, I feel, can be better used in reporting on the current Theosophical Movement.

By coincidence, on the day that your HCT arrived with the comment re the above republishing, I located a rare and unknown clue to a Hartmann manuscript dealing with events at Adyar in 1884.

I am now chasing this ms and if I don't use it in the HPB LETTERS, vol. 2, will arrange for it to be published.

When I have more information, I will check with Robert Hutwohl, as you write that he is working on an English translation of the German of Hartmann for publication.

Warmest regards to you and keep up the good work.

As ever, John Cooper

**Abhinyano writes from Lakeside,  
California:**

This will please you, I own now an IBM -wheelwriter 1000. Actually, I have to thank you, that you pointed that out to me, but I could not handle a word-processor. I think this new machine will take care of the problem! It cost me over \$ 500.—!

I read 'The Power of Theosophy' by R. Archer. No comment, because this fellow has a right to his opinion!

Radha Burnier as President of Adyar, Madras is very much loved and respected, and I am sure, she knows that the present situation of the Theosophical Society is far from good!

She knows about the new impulse, originated by the Arhat-brotherhood, and she met the Dalai Lama. Sometimes it is necessary to tell the truth; the Theosophists cannot always live under the cloud of an 'astral fog of success' and a 'professional pseudopositivism'. It is not so that 'everything is going to be alright.' This is not Hollywood!

Radha Burnier laments and criticizes the fact that Wheaton has totally abandoned the original teachings of the Masters via HPB and has become the headquarter of the Liberal Catholic Church, a cancer driven into the body of the Theosophical Society by agents of the Jesuit Secret Service such as the 'Bishops' Wedgewood and Leadbeater, one a homosexual of the worst kind, indulging in unprotected anal penetration, with the karmic result of dying of Syphilis; the other was a very well known childmolester. See Gregory Tillit's biography of Leadbeater!—

I read with interest the biography of Dr. Franz Hartmann, a friend of the Mahatmas-Arhats and an official Buddhist. He took Pansil together with HPB, Olcott, and

Damodar, when in Sri Lanka.

Hartmann had a double nature, one a GREAT THEOSOPHIST, one an 'elementary' or "Dweller." And when he was under the influence of the latter he could not be trusted. Medically spoken: he suffered from 'multiple personalities'.

But his influence among Theosophists in Germany is still very strong.

Sincerely, Abhinyano

### **David Keane writes from Gosnells, Australia:**

Dear Richard and friends at HCT,

I enclose a letter from Yuri Gorbunov of Crimea, Ukraine. I am sending it together with a few reference details, as he has asked me to share news of his visit to USA from January to April 1997, to my American friends.

Yuri Gorbanov has many years as a professor of history and is an experienced interpreter.

The enclosed letter is my translation of his original letter which was sent to me in Russian (on my request, because it is easier to express oneself on esoteric subjects in one's native language).

He is nevertheless, highly skilled in the English language, and he speaks English fluently.

He has for the past three years headed a School for the Mysteries. He reads lectures in the history of esoteric studies, comparative religion, occult philosophy, Hermetism and the Kabbala.

Those attending read and know the works of Blavatsky, Roerich and Alice Bailey.

During his visit to America, he is seeking employment in universities, providing lectures in esoteric medicine and healing, and esoteric subjects in general and other subjects. In this

way, he hopes to finance some of his projects in the Ukraine, where the meager wages do not provide very much.

It would be greatly appreciated if you are able to help -- in any way, either by distributing news from his letter to anyone in U.S.A. who is interested, by making contacts in university or esoteric circles to help arrange opportunities for him to give lectures, or by providing advice how he may select and economically purchase the most appropriate computer set, office equipment and printing house machinery for his School in Ukraine.

Sergei Belkovsky, when he last wrote to me, expressed delight at his receiving so many Theosophical and esoteric books in English for his group's library in Kaluga (Russia).

(Svetlana had just visited him, bringing with her a suitcase full of books). Sergei uses these books as a source of income, as from them he provides workshops, runs lectures and courses, and in general leads a very active new age group in Kaluga.

I am continuing to save some money from each fortnightly pension payment for his work, and this April I will have saved a further \$650. Aust for to send to Liesel Deutsch to select books and then send them to Kaluga via Svetlana in Luxembourg.

There have arisen a few difficulties in Sergei doing translation work, notably in payment through the banks and difficulties in getting letters and packages into provincial Russia through the appalling postal services. But now we seem to be working something out through Yuri Gorbunov.

I have so far saved \$2450. Aust for translation and printing of the Sundial House (esoteric correspondence) course, so now I have decided to send this direct to Yuri via his daughter in USA.

15/December/1996

Greetings, my dear friend Mr Keane,

Thank you for the book and your letter of 18th September.

I apologise for my continued silence. There has been much work to do. My wife and I have finished doing the floors, and with our eldest daughter’s help, the wall-paper has been pasted. Fine peach trees have grown up in the garden and there are cabbages in the vegetable patch. We have been living in our new house for over half a year now.

For my publishing work, I traveled to Moscow and Frankfurt to the book fairs. I have been reading lectures at the university. With my daughter, we have translated two small non-esoteric books from English.

Concerning money, we at the university have not been paid since August. That’s the way things are.

I agree with your idea for a project of correspondence training. I will be able to translate a book, which you ask to be sent, on your own conditions.

Among other things, I have long had my own project for a university through esoteric correspondence, with faculties for doctors, teachers, musicians, businessmen and so on.

For two years in a row, I am reading a course of lectures on the theme: “Esoteric aspects of medicine” in a course for healers at our Institute and at our local medical university. I have received two invitations from different cities in the Ukraine, but I won’t have time for the journeys until half way through 1997.

I also have studied in the Arcane School. But it is so far away from life surrounding us here. Any education, even an esoteric one, must have its practical character. The works of

It will help a lot in his wish to purchase equipment for his mini publishing house. This money I have been saving for so many years, putting a little bit aside each fortnight, and wondered with frustration for many years why is it so difficult to find people who choose to put such donated money into true goodwill work?

But now all this waiting is worth it. It is a true joy to now send it, knowing that it will pay a good portion of the costs for his office equipment and mini printing house.

Now we will no longer have the huge printing costs for esoteric material, because the printing machinery will (hopefully) soon be owned at the esoteric school itself!

It is still going to take a little bit more negotiation before we have finalised the translation of the Sundial House course, as this requires a group decision, involving half a dozen different people.

Yet things seem to be moving happily, and it seems we are getting a little help from upstairs in getting everything as it should be.

I do hope you are able to help Yuri during his visit to USA.

Wishing all the best for the coming year,

Yours in Love & Light,

David Keane

Enclosed:

letter from Yuri Gorbunov (3pp)  
life experience details; Prof Yuri

Gorbunov

books by Prof Yuri Gorbunov  
magazines that published articles by

Prof Yuri Gorbunov.

Blavatsky and Roerich attract us with their vitality and practicality. And so we love to study these works.

At the same time as the course in medicine, I was able to distribute my course in lectures on the history of esoteric thought. I am already working on these courses, though I am lacking some books in English. I could send a list of these books, if you could find any people who would like to gift them to my library.

For doctors and healers, I could, given the time, write a course of lectures on the theme "esoteric aspects of medicine".

We have many plans and much work to do, but no computer, printer or zerox. Without our own little printing house, translations and materials are going to be very dear. And so the first bit of money we earn, I am going to put straight into a little printing house.

So for publishing a correspondence school, I already have a house, and in it I already have an office and a library-room, and I would still be able to allot one room as a small printing house. There is an old machine. There is hope.

There is a library with a fine collection in the Russian and English language; it has all the books of T. Saradarian and A. Bailey. Would it be possible for you to ask your friends if they would be able to share with me, their esoteric books? If I were richer, I could buy all the books described in the Visor catalog.

I understand very well, that money must be earned. I have worked out a series of lecture courses in the English language and I want to present them in a foreign university.

Do you have any acquaintances among professors of Australian universities? In any case, I am sending you a list of my books that are

published. I can also send copies of my certificates in bachelor of historic science and university lecturer (Ph.D, Ass.Prof). I can also send a list of 17 international scientific conferences, in which I have spoken during the 80's.

Apart from that, I am preparing to visit in mid-January, if nothing prevents it, my youngest daughter in USA and search for work in American universities. My daughter is 25 years, she finished university at Simferopol, married an American and now studies at George Washington University in international relations.

I intend to stay there until April. Letters and finances for translating you can send in her name. Do not send money to the Ukraine, I would not receive it, or I would receive only part of the money.

Her name, address and phone number:

Natalia Ramras,  
1607 Marion, Quimby Dr,  
Stevensville, MD 21666, USA  
ph 410 604 10 86

Such are my dreams, plans and concerns. And now some thoughts about esoteric education.

My Mysteries School has been functioning already for three years and I have accumulated definite experience.

Never before in the history of humanity has esoteric knowledge become so popularly and broadly distributed, as in our 20th Century, and never have books on the mysteries been published in such huge circulation.

The causes for this are many. In the material world, the standard of living is being lifted up, many people are getting free time, which they spend on selfknowledge and self-perfection, during their travels in the world.

Literacy of the masses has increased. Never before in the world have so many people received middle and higher education.

Never before have there been such huge numbers of students in the various countries of the world. 90% of their studies are from sciences which have begun only in this 20th Century.

In our century the epoch of colonial powers has finished and synthesis of the cultures and thought of East and West has begun.

At the source of this synthesis stands the Great Mother of modern Theosophy, H.P. Blavatsky. Following her "Secret Doctrine," science could not develop without the development of esotericism, and esotericism could not develop without science.

In the spiritual sphere, the abyss between the world religions continues to get deeper, proving that it is not new religion that unites humanity, but esoteric science.

Its development was activated from the moment of the beginning of the information/computer revolution.

Many secret teachings have been promulgated, thanks to the efforts of Eastern travelers and interpreters, and since many souls have matured sufficiently to receive esoteric education on Earth, and meditation allows every person who has personal education to practice it, thus gaining access to the invisible world.

In the most recent years, esoteric education through Internet has begun. And so we now have programs for esoteric education and training by correspondence.

Russia is not left aside from the worldwide esoteric flow, as it had been under Soviet power.

Firstly, the country of Russia lives half way between the esoteric traditions of Europe and Asia.

Secondly, in Russia, live many people having freed themselves from communist totalitarianism, crippled by atheism and yet not able to adopt religious belief.

Emigrant works of Roerich, Blavatsky and Russian religious philosophers have now returned to their Mother-Country. In Russia, probably, will arise the most effective system of esoteric education.

Many students make the mistake, of when receiving esoteric study in the works of A. Bailey or H.P. Blavatsky, of not adopting the way of Eastern philosophy and the mysteries.

And so the basis for the esoteric education of the masses is perhaps placed within a science-based system.

It seems to me, that a middle program of esoteric education should include study of the following disciplines;

- meditation,
- history and foundations of world religion,
- history and foundations of secret knowledge,
- esoteric sociology,
- foundations for world understanding of esotericism / the works of Roerich.

Higher esoteric education must include study of the following disciplines;

- History and foundations of Eastern religion/  
Vedas, Tao, Yoga religious disciplines, secret disciplines, Theosophy / works of Blavatsky, A Bailey, Steiner, D Andreev, esoteric philosophy / Hermetism, Kabbala, Alchemy, Parapsychology, Astrology, Predictive Tarot, I Ching, esoteric healing, history of esoteric literature, poetry, music.

The most urgent problem today, is the

creation of new discipleship textbooks, written by students of all these disciplines and taking into account the very latest discoveries.

It is no longer possible to study through the old books. They do not include the levels of knowledge at the end of the 20th Century.

On the other hand, they must certainly include study of the classics; the works of Blavatsky, A Bailey, Boeme, Gurdjiev, Steiner, Andreev and others.

There is a further mistake: esoteric education is universally and unitedly for all. An invented thesis does not correspond with reality.

The Masters teach various cultural traditions to Their students. There can be no doubt that in India, China, Egypt, Russia and USA, cultural traditions differ and an esoteric system of education must teach these distinctions.

An inflexible, but universal system of esoteric education,, thought out by a lazy mind, doesn't lead to the sensitivity of Eastern thought and those historical conditions through which this thought develops.

God does not permit esoteric teachers to begin to level and smooth out their students, as the communists did. An inflexible esoteric curriculum undermines a modern esoteric school from within, and an alien cultural tradition is always received with caution and suspicion.

And so, I hope to receive your reply sent to my daughter in USA. You can give my address to my American friends. Possibly, they could help me set up the given documents on computer, which I am hoping to acquire there, so as to avoid paying a considerable sum on customs tax.

Farewell! May there be peace.

Yuri Gorbunov.

Just having arrived at the home of his daughter in Stevensville, Md., Yuri Gorbunov writes:

Dear Sir,

I am a theosophist from the Ukraine coming to stay at my daughter family's house till mid-April in the USA.

As Mr David Keane from EAST-WEST NETWORK wrote to me, you have published his translation of a part of my letter to him in your magazine. Now I have a chance to read a sample of your magazine and I may probably write an article for you. There is not any theosophical magazine in the Ukraine and I would like to know your secrets about making your publications so successful.

I established an Esoteric school for adults in Simferopol (Ukraine, Crimea) three years ago and opened a library of esoteric, theosophical books in English and Russian for the students. TSG Publication Foundation and World Goodwill sent us a lot of books and asked to present in their names a part of them to other Crimean libraries, first of all to the University I work in.

I think that young people and scholars must read esoteric literature more than others because theosophy is a continuous process of synthesis of science, religion and esotericism. I would like to know if courses of lectures on theosophy are read at the American universities.

I am looking forward to hearing from you soon.

Sincerely yours

Gorbunov Yuri

**Received from Point Loma  
Publications, San Diego, CA:**

Dec. 1, 1996

Dear Friends of Point Loma Publications:

We are happy to greet you this early December time and share with you some of our news and plans for the future.

During the May 1995 Board Meeting, after an enthusiastic and dynamic discussion, we reached unanimous agreement that in addition to our long carried on publication work we should expand our program by establishing a Point Loma Study Center bookstore, in this way extending our focus of activity as we move on into the next century.

After much thought, and seizing the opportunity at hand, we have rented a place in the neighborhood of Kensington, in San Diego (4153 Adams Ave., San Diego, Ca. 92116), and we are calling it "Wisdom Traditions Bookstore".

It is in a neighborhood area a couple of miles from San Diego State University, and includes within its shopping area a theater, restaurants and other shops.

In this Bookstore we will have all of our books displayed, which include the works of Helena Blavatsky, W.Q. Judge and G. de Purucker, as well as those from other publishers exemplifying the essential unity of all religions' the oneness of humanity, and the Divine nature of all people. (See Blavatsky — 'What is Theosophy' and 'Who are the Theosophists').

Among other books we have a new printing of "Introduction to Sanskrit" by Prof. Thomas Egenes, which is now undoubtedly the number one introductory Sanskrit text in use in the world today.

New editions of both Geoffrey Barborka's "Glossary of Sanskrit Terms" as well as Judith Tyberg's "Sanskrit Keys to the Wisdom Religion", examples of the seed-work done at Point Loma under the direction of G. de Purucker — thus yielding continuous fruit over the years. There is indeed literally a global renaissance of the Sanskrit language happening today!

Our newest book "The Veda Commentaries of H.P. Blavatsky" by Henk Spierenburg is just off the press. The other books by Henk Spierenburg in this series are: "The Buddhism of H.P. Blavatsky", a new edition of "The Inner Group Teachings of H.P. Blavatsky", "The New Testament Commentaries of H.P. Blavatsky", "H.P. Blavatsky on the Gnostics", and "The Vedanta Commentaries of H.P. Blavatsky."

Coming next year in early 1997 is the "Astrology of a Living Universe: Helena Blavatsky's Visionary Philosophy of the Seven Sacred Planets". Geoffrey Farthing's collection from Blavatsky and source Theosophical material on after death states is available in December 1996 entitled "After Death Consciousness and Processes".

We also initiated the 'Wisdom Tradition Foundation Series' in July with the publication of "The Buddhist Path to Enlightenment: Tibetan Buddhist Philosophy and Practice" by Lama Daboom Tulku, who is the director of Tibet House in New Delhi, India.

PLP started with a vision 25 years ago. It is time now for renewal, for new and vigorous activities. With this thought in mind we would like to thank all of you who have supported Point Loma Publications and "The Eclectic Theosophist".

That bimonthly has made its mark in the theosophical world, and through its

efforts individual theosophists, as well as many groups of students, are working together. When funds permit, in 1997, we plan to get out a new bi-monthly publication.

So, as we face the new century, there is a great deal of work to be done, and much of this on a daily basis.

For some of this we have limited volunteer help, but other work calls for financial assistance (we understand people must be paid even if it is just a minimum wage).

To speak frankly, this financial help is greatly needed: (a) regular monthly amounts of \$20 or \$50, (b) larger single amounts to aid in the current hurdles, (c) gifts and bequests.

As far back as our May 1995 Board Meeting there was unanimous agreement to go public, giving lectures, courses, and offer a permanent display of Theosophical literature by establishing a Point Loma Study Center.

It has taken time to get as far as we have now, but with our Wisdom Traditions Bookstore added to our regular publishing activities, we feel we have made a sound start toward the new century.

With this strong thought in our minds we write you and thank you for all you've done in the past, and we also ask for your generous help to make our vision come true

Thanking you in advance for your kind consideration, and—as we approach this year's 'magic moment' of the Winter Solstice, sending each and all of you our strong thoughts and best wishes

Sincerely, as ever.

(Signed) Emmett, Carmen and Ken Small

## Continued from page 1

car off the road — but I didn't (civilized, you know).

Later at work, still shaking, it dawned on me that there had been two stages to the anger.

In the first stage my body reflexed automatically to danger. But in the second stage my mind took control, saying my rights were violated. Surprise grew to anger, then to rage. My mind, not my body, had voluntarily allowed and fed the angry thoughts, almost losing control. It was a revelation.

Stage two was not inevitable; the reaction was a conscious choice to plunge into the luxury of deep anger.

Giving in to anger takes an obvious toll: the cruel words that can never be taken back; the acts of physical violence that destroy property and injure others; the burning hatreds that erupt in deadly gang deeds and fanatic terrorism.

On the other hand, anger can be locked deep inside — pushed so deep that the person is emotionally dead, unaware of the roots of this coldness, and unable to relate to others or function as a whole person. Fortunately, psychologists know how to bring such hidden anger to the surface — harmless ways that open the person once again to feel real emotion and relate to other people.

But beyond these well-known results of anger, the experienced student of theosophy is aware of a hidden toll that leaves no visible mark; it is what anger does to our inner self. Students who want to be of more service to humanity and set their feet on the path to greater compassion and self-control undergo subtle changes.

With diligent and sustained effort, there takes place a maturing and coherence of the inner

man; there can be moments of insight, intuition, of love for humanity, and of great calm.

But whenever a person gives way to intense anger, there occurs a disruption of this inner man, the more violent the anger, the more devastating the disruption.

W. Q. Judge describes it thus:

“When the student allows anger to arise, the influence of it is at once felt by the [inner] ethereal body, and manifests itself in an uncontrollable trembling which begins at the center and violently pulls apart the hitherto coherent particles. If allowed to go on it will disintegrate the whole mass, which will then reassume its natural place in the body.

The effect following this is, that a long time has to elapse before the ethereal body can be again created.

And each time this happens the result is the same. Nor does it make any difference what the cause for the anger may be. There is no such thing as having what is called ‘righteous anger’ . . . Therefore anger must be strictly avoided, and it cannot be avoided unless charity and love — absolute toleration — are cultivated.”<sup>1</sup>

In this present phase of our evolution, where kama (the “desire” principle of man’s constitution) is developing to its fullest, the emotions are a major battle ground.

As I see it, our special challenge now is to use our growing mental strength to monitor and cope with the emotions — to understand and channel them constructively without crushing them — they are the source of our creative energy and human tenderness. In the inevitably coming “moment of choice” for the race, we will need all the strength, calm, and compassion we can build into our habits of life.

-D.S.

## EARLY MORNING THOUGHTS II

A battle has begun for some. It lies not on some distant shore, but within.

The weapons are not of metal, but of emotions, desires and greed.

The foe is not of man, but his ego supported by illusion. It rages day and night, day after day.

The warrior travels not out, but within -- constantly bombarded by imprints planted throughout his lifetime in the form of samskaras, blinding the warrior from his TRUE SELF and from that which we ALL ARE.

But fear not noble warrior, for your plight is not a lonely one. Your allies lie just beyond the Veil of Deception. There you will find your strength, your love and your light.

Every moment, like a seductive woman, maya tempts you with her fruits. Have caution as her fruits are chains that bind you from the TRUE SELF. Taste not this fruit noble warrior, lest thou fall victim to her illusions.

She bares beauty, passion, and she feeds the ego. She builds a fortress around the mind holding you back from your TRUE SELF.

But take caution noble warrior; take not pride in your quest, for this too is your foe.

Humility is your sword, kindness your shield and discipline your strength. These are all the weapons you will need.

Rick Archer

## **THE QUICK AND THE DEAD**

**BY B. P. WADIA**

*There are only two worlds:*

*that of the Dead*

*and that of the Living.*

*There are only two Kingdoms:*

*that of the Dead*

*and that of the Living.*

*The Kingdom of the Dead*

*is full of life.*

*Death ever attends*

*the Kingdom of the Living.*

*The life of the Dead*

*is borrowed light*

*it vanishes even as it grows;*

*its shadows consume it.*

*The Living who are dead*

*they crystallise and shine;*

*they flower and are fragrant;*

*they sing and are*

*as the angels of the air;*

*they speak and are*

*as those who know.*

*But the gleam dulls;*

*the flower decays;*

*the singing throat grows dumb;*

*the Voice of Knowledge grows mute.*

*The dead bury the dead.*

*From death to death*

*the Dead go always.*

*Be thou not the cold crystal of death,*

*the flower that decays,*

*the bird that dies,*

*the voice that grows mute.*

*The Burial-place of the Dead*

*leave behind.*

*Awake in the Kingdom of the Living.*

It is a well-known fact that the spiritual saviours of the race have ever attempted to help humanity; but that help always has been given and rendered in a special manner.

In the founding of the Theosophical Society, H.P.B., as the Messenger of the World of Light to our world of Darkness, tried to impress the fact of spiritual regeneration as a basic way of helping humanity.

Nowadays, when a member of the Society is asked why he joined it, his usual answer is: "I want to help humanity." Now this reply, though true, is, or should be, only partial; for unless we recognize that our Society's aim is not only world-service, but world-service of a particular kind, we reduce the T.S. to the level where stand a hundred other societies and associations whose general aim is the betterment of the race.

The service of humanity is our aim, but ours are special methods, a unique type of service; otherwise we imply that the Masters, in founding Their Society, were only creating one more group among the many philanthropic bodies which abound in these days of the awakened social conscience.

No; this T.S. of ours is not a mere reduplication; it was founded with a specific object in view, in order that its members might gain a particular power to help humanity and develop a particular faculty, by the exercise of which the help they rendered might be different from that given by other persons. This aspect of things is sometimes forgotten.

What then was the special objective the Founders had in view when They brought the T.S. into being?

Going back to fundamentals, we find that Their aim was to provide links between Their world and the ordinary world of human beings.

The Masters wanted a channel through which They could influence the world: the kind of channel which is a real one, the channel of human life.

The Masters always build Their temples with living bricks of men and women who belong to the living kingdom, and unless we recognize this fact and make ourselves living bricks whom the Masters can use for the building of Their temple in the world, we shall not be able to function in the way They want us to.

Therefore let each ask himself the question: "What shall I do with myself so that I may become the proper kind of instrument in the hands of the Masters, one which They can use?"

We should purposely emphasize the fact that it is *living* channels the Masters want; this is important. For, all of us are not living people, though we do not realize it.

From the point of view of the spiritual life we are very much dead, and it is necessary for us to make a clear distinction between a living man and a dead one, in the occult sense—that is, if we want to be of real use.

We all consider ourselves living entities, speaking of the dead only in the ordinary, accepted meaning of that word; occultists make a division between the living and the Dead which is different from the usual one.

Some people are living realities to the Masters and have become so as the result of definite effort on their part to raise themselves from Death into Life; all others, though they may walk and talk and use their senses and sense organs, are from the Master's point of view dead.

Looking out from Their world of life and reality, the Masters saw a world full of dead people and They planned how a few of these people might be made living, might be resurrected.

Hence the founding of the T.S. in all ages

and in many countries. Read in this connection *The Voice of the Silence*:

"No warrior volunteering fight in the fierce strife between the living and the dead, not one recruit can ever be refused the right to enter on the path that leads toward the field of battle."

This gives us a clue to the reason why the admission to the T.S. is made so simple: those who are dead but who aspire to be made alive, however vague their aspiration, should be given a chance.

Our object being thus defined, let us ask ourselves: "Have I continued my life as a dead person, or have I become alive because of my membership in the T.S.?"

And this brings us to the question: "What is the meaning of the dead becoming alive?"

Every one who knows anything at all about the teachings of Theosophy knows the simple teaching of the higher and the lower self in man. Many books have been written in which are given advice and instruction as to the necessity of controlling the lower nature by the higher and as to the methods by which this may be accomplished.

We read of meditation, study, and the living of the life. Many of our members have tried to put into practice the methods suggested, but in most cases they have not checked, by means of the methods employed, whether in their instance the result expected has been produced. This is because they do not really know the meaning of the question: "Am I alive or am I dead?"

What is the measure by which we may gauge whether a man is living or dead?

To put it briefly, the man who is alive is the one in and through whom the powers of the Higher Self manifest not mysteriously but in a simple and palpable way. The mark of life is energy, vitality, as far as the physical plane is concerned; the mark

of the spiritual man is the manifestation of spiritual vitality, of spiritual energy.

Just as physical life manifests itself in certain forms of physical energy, so does spiritual life manifest itself in certain forms of spiritual vitality.

Just as the source of all physical vitality and energy is the sun, through which and from which many forms of this vitality emerge, so also is there a source of spiritual vitality from which various forms of spiritual energy come forth.

As the existence of the sun is known to us by the manifestation of vitality, heat, light, and so forth, so the existence of the spiritual Sun can be known by the expression of certain higher kinds of energy manifesting in us.

The man of knowledge, with the help of scientific apparatus, is able to harness the energies of the sun for the comfort and advancement of the human race; in the same way, we T.S. members are expected to create instruments within ourselves by which we may harness the energy of the spiritual Sun and give warmth and comfort and light of a spiritual kind to others, and thus make them also alive.

A few references will help to make this question clear.

You will remember how *The Voice of the Silence* says: "Before that path is entered, thou must destroy thy lunar body."

Further, it is said in *The Secret Doctrine* that we descend from the lunar pitrs or forefathers, and that our energies in the personal body are the energies which we have inherited from these lunar progenitors of ours.

Note also the fact that *The Secret Doctrine* states that the moon is a corpse in the process of disintegration; it is the planet or globe on which all evolution has already stopped.

Therefore, what we inherit from it is the

vitality of death and not of life, and all of us who are living in our lunar bodies are using an instrument of dead matter and breathing an atmosphere of disintegration.

In order to become alive we must manifest another kind of vitality than this which we get from the lunar race-that which comes to us from our solar ancestors.

You will recall the ancient Indian tradition of the war which took place between the descendants of the lunar and solar races.

That was not an ordinary physical war only; it was symbolic also, when interpreted as the great struggle for existence which always takes place in the human kingdom, in which the lunar race inheritance fights against the inheritance from the solar race the solar race striving for supremacy, while the lunar race struggles to prevent this conquest.

Now we have inherited this tendency from the lunar race-we resist the influence of our spiritual parents who belong to the solar race.

Most of us at present are like the moon; we shine by borrowed light and are unaware that our natures are in process of disintegration.

For us the problem is: How can we become like the sun, self-luminous, energizing and not devitalizing all we touch and contact? We want the power to shine by our own light, to vitalize into health, comfort and radiance all the forms we touch, spreading the sunshine of joy and wisdom everywhere.

To this end each of us must kill his lunar body, leave his race, the lunar race, and pass from that to which at present he belongs, into the solar race, to which we ought to belong.

By the majority of our members this has not yet been accomplished.

Most of them have not yet realized that there is a part of their being in which the germ of the solar race abides; that just as the lunar

pitrs gives us our physical life and constitution, so there are other kinds of forefathers who give us the vitality of Fire in another and higher aspect of our constitution.

In the second volume of *The Secret Doctrine* we find H.P.B. speaking of two kinds of pitrs—those who have Fire and those who have not. Mrs. Besant has explained this fully in her *Pedigree of Man*.

Both of these ancestors give us something. The “fireless” ones are those who give us our lunar, our dead natures;

those with fire, who are called the Agnishvatta Pitrs, give us the power of mind. They are our spiritual forefathers, and the fire which they give us contains the germ which, if properly developed, will enable us to make contact with the Masters, who belong to the solar race.

But we work continually with our personal natures, and therefore are not able to see, feel and contact the Masters in any way; for we cannot contact the Masters through our physical natures. If you want to see an object, you must have in your own organ of sight matter of the same kind as that of which the object is composed.

You are able to see the stars because, though they are millions of miles away in the heavens, they have in them matter of the same vibratory capacity as your eye.

But you are not able to see the astral matter which surrounds you within an inch of your eye. Why? Because your eye is not composed of astral matter.

The same law of consubstantiation applies in spiritual matters. We cannot see the Masters because They are embodiments of substance which we have not yet begun to use deliberately; therefore the Masters remain, as it were, invisible.

It is a question of our unfolding in ourselves this substance of which we possess the germ and

which came to us from our solar forefathers. All this has a very intimate relation to the life of the ego on his own plane, and on our capacity to develop this germ depends our service; our whole service to the race lines in this unfoldment.

To repeat: We have in us two sets of forces, one solar and another lunar. The former relates to our egoic pedigree, the latter to the pedigree of our personality. The one we inherit from our ego ancestors, the Agnishvattas, the other from the Barhishad Pitrs, our physical progenitors.

Both sets of forces work in us—and it is the struggle between these that is spoken of as the great battle between the living and the dead. The tendency of each is to absorb the other; the fiery gift of the Agnishvattas in us endeavours to consume the moisture of passion resulting from the watery gift of the Barhishads.

The ebb and flow of pleasures and pains, governed by the lunar orb of the human constitution, threatens and often succeeds in quenching the flame of soul-wisdom which we inherit from the Lords of the Flame.

As these two energies work in us, an alchemical process goes on. In the furnace of the Solar Gods human souls transform the base metal of their vices into golden virtues.

In the process the flame grows less sometimes, and even is extinguished; what remain then are the dying embers which are again fanned into flame by the higher energies.

This higher energy, being of the nature of life, has immortality as its basis; the lunar energy, in accordance with the nature inherent in it, tends to disintegration.

Now it is necessary to realize all this in a practical way and to apply to our lives the teachings connected with this great idea of our progenitors and our inheritance.

The source of the energy with which we

work should be determined. If the source of your life energy which activates you is from your spiritual ancestors, then you will not feel the resistance of matter but will be conscious of an ever-continuing sense of the immortality of life.

For the question of spiritual life has to do with the energizing of matter spiritually, but this process has to take place from within outwards.

Matter must be energized from within. This is the principle which should guide us in our life, in our actions, in our service of the world.

Most of our members try to work with matter from without; their efforts should be directed however, to the other course.

A few suggestions may be helpful for those who wish really to make a definite effort to become members of the solar race, to recognize themselves as descendants of those pitrs who gave us the spiritual power of immortality.

Do not think of your present personality or of what happened to your personality last life, or what will happen to it next life, but think of the energizing power of the ego which produces personalities life after life.

Do not think of the progress you make as personalities, but as individualities; do not try to get new characteristics or virtues for the personality, but for the individuality.

Endeavour to obtain not only knowledge but wisdom; not only love that manifests itself through likes and dislikes, attachments and repulsions, but love which is impersonal, radiating and imparting strength to all who come within the sphere of its influence; and, finally, not only the power of sacrifice which is accompanied by a sense of lesseeing and sorrow, but the sacrifice which is joy and whose one characteristic is to pour itself out into others, expanding them and itself.

For the mark of the spiritual man is the

perception of wisdom, the equipoise of love, the bliss of sacrifice expressed as natural powers, which are not the result of forced growth.

This natural manifestation of wisdom, love and sacrifice produces an effect of universality and completeness. The more regularly, completely and uniformly these powers show themselves in the daily round, the common task, the greater the measure of ego-growth. The gift of the Solar Gods is this triple gift of Wisdom, Love and Sacrifice in their spiritual counterparts.

In their watery aspects these qualities are developed in the ordinary good men and women of the world; what we desire to do, what the Masters desire us to do, is to attain to the possession of their fiery aspect.

That then is the work that lies before us. Let us transform ourselves from a band of the dead into a company in the Kingdom of the Living. Let us make ourselves ready for the blessing of Fire bestowed by the Lords of the Fire.

Let us pray the prayer of old:

“Hail unto Thee, O Fiery Lord, Son of God, Thou art worthy of invocation. May Thou receive invocation in the Houses of men. May Thou receive in this House the right fuel. May Thou burn in this House for ever and ever; may Thy splendour blaze forth for ever and ever. May Thou increase in this House; may Thou continue to grow, for ever and ever-till the Day of the Renovation of the World. “Bestow on me, O Son of God, fullness of life; bestow on me knowledge and sagacity, a good memory and an eloquent tongue; bestow on me the understanding that goes on growing, the understanding which is not acquired through learning.”

-From *The Theosophist*, June, 1922

HCT reprint from *The Canadian Theosophist*, Vol. XXI, No. 12, Feb. 15, 1941

## Pilgrimage to India

Journal

Fri. Jan. 25th

The long lapse in this journal owes to the fact that all writing efforts have gone into writing to Marty.

Now that only 7 days are left, the journal is a better communication medium than the mail. This follows letter #22 mailed at Aurangabad.

Left Aurangabad on the bus at 1:30 p.m. Monday the 28th and retraced the route to Ajanta and Jalgaon that I had covered by bicycle, arriving at 4:45 p.m.

Went to the RR station to make reservation on the Punjab mail and had to see the station ticket superintendent because all the quotas had been used.

Checked the bike in at the parcel office and left the panniers there and went to the snack bar restaurant next to the retiring rooms and had a good dinner.

The superintendent said I should come back at 11:30 p.m. and he would try to get me a first class reservation. I hung out in the snack bar until it closed at 10 p.m.

They had some fresh milk refrigerated in a plastic bag which I took a chance and drank with no ill effects.

Spent the rest of the time in the first class waiting room meditating, then went to the

parcel office and got the panniers and a porter for Rs 5 to carry them over the bridge to the superintendent's office.

He promptly sent me back to the first class waiting room saying he'd go with me when the train arrived and get me a first class 2 tier A/C sleeper.

At 12:05 a.m., train time, the super and porter arrived and we went to the train. The first class 2 tier A/C sleeper was full, so he found me space on a first class A/C private compartment coach where I had an upper berth in luxurious style. This made up for the times I had travelled second class on my first class Indrailpass.

On the train I met a 22 year old Indian psychology student, V.M. Harish, who was very interested in east/west politics, business and commerce.

He said that his impression (via media like TV and Time magazine) was that Americans were a violent people; citing the assassinations of the Kennedys and Martin Luther King - and that meeting me considerably changed his impressions.

I showed him the Plenty brochure and told him about my lifestyle in the Co-op and other things like the Rocky Flats protests.

I took his address and promised to send him a copy of Peter Jenkins book "A Walk Across America." I said that the book would give him a view of the real grass roots America.

Arrived in Agra at 4:30 p.m. on Tuesday Jan. 29. The bike was nowhere in evidence

when the train pulled out, but by now I've learned to trust the RR people.

So I sat down at a table on the station platform with the luggage people and had a pleasant chat over tea until the bike arrived.

Loaded up the bike and made my way to the Tourist's Rest House as recommended in the Travel Survival Book.

Got a room for Rs 20, the bare minimum but basically bearable; latrine, two beds be a gathering place of westerners, which was nice.

I met an American named Dave who was travelling by ten speed.

Wed. Jan. 30

In the forenoon I went to the Agra Fort and tagged along with an American tourist 5 star hotel type group and their guide.

It was difficult to keep up with the group while trying to shoot pictures. I'm afraid that the pictures' documentation suffered as a result.

Returned to the Tourist's Rest and joined with Dave to visit the Taj Mahal via bikes in the afternoon. I shot duplicates of all the Taj pictures so I can send a set to brother Bob, as he had expressed much interest in the Taj.

After covering the Taj, we wandered out a gate and down to the Jamuna River and came upon a burning ghat where a family group were just beginning a cremation.

Since they were perfectly willing, I shot pictures of the entire proceeding, beginning with the ritual preparation of the corpse with spices and ghee (clarified butter), covering with wood and brush, lighting the pyre and finally of the blazing pyre in progress.

There seemed to be no outward evidence of grief and mourning among the family and those present; they just sat there quietly and with a respectful mein.

My impression was that it was a very clean, effective and decisive way to deal with death - especially from the viewpoint that inherent in the ceremony there is the emphasis that the body is merely the worn out, cast off vehicle and that the real spirit that animated the body had departed.

I think that we Americans make far too much of death and the morticians plying their trade are doing their best to perpetuate the illusion.

I personally would much prefer that when I cast off my body, my friends and loved ones would dispose of mine in such a ceremony.

There has been much progress in America to reclaim the ritual of birth from the medicine men of our culture, the doctors and hospitals, through such efforts as the Farm's midwife clinic.

And I think that it is time for those of us who choose to do so, to reclaim the right to private ceremonial cremations, attended by friends and family.

As I have learned in theosophical

teachings, cremation has the advantage over burial that the newly disembodied spirit is set free to go its way to higher planes, there no longer being the temptation of the spirit to try to re-enter the corpse.

In addition, the private cremation, attended by friends and family, has the additional value of serving to visibly authenticate the termination of the earthly existence of the deceased.

I think that this would greatly aid the mourners in attaining closure in their grieving process. Our own American Indians, I think, have some very meaningful cremation rituals that we could emulate.

In the evening I heard guitar music and found a West German girl playing.

I spent a pleasant hour and a half with her, listening to her singing and playing some songs for her. taught her the words and music to "South Coast".

I was sorry we didn't have time for more. I gave her one of my inner tube rubber bands for a home made capo.

Tiyoweh

Tiyoweh - you are  
the stillness that  
allows my heart  
to reconnect  
with its dreams  
when I am in your  
silence, I hear  
my soul speak  
its truth and  
re-inspire  
my imagination  
to follow  
its desire.

Tiyoweh - without you  
I am lost the  
world becomes  
too noisy at  
times and I long  
for your retreat  
here I will rest  
my mind from  
its everyday  
chatter and  
remember all  
that used  
to matter.

Tiyoweh - you are  
my truest  
friend for  
no one else  
understands  
where my heart  
has been You

alone know  
the secret of  
the breath that  
moves my soul  
and I wait for you  
to share all  
that you know.

The How and All

How funny the All  
that closes within  
and opens without  
my knowing

Where once I was  
a single rose,  
my Now is a  
Springtime garden  
How silent  
the voices that  
sing in my heart  
and speak within  
my silence.

Then loudly how  
they speak  
in my mind  
until they hear  
their echo.

How softly  
the whispers  
carry my dreams  
far beyond  
my seeing  
and return

their stories  
upon the wind  
that carries light  
to my vision

These are the poems of Rachel LaMell, contained in her book *The Poet and the Prayer* -- dedicated to the Beloved in each of us. Rachel's poetry has appeared in *Poet*, an international monthly.

Rachel has been writing poetry consistently from the age of 14. Now 30, her work has been published internationally by the World Poetry Society, and in three National Library of Poetry anthologies.

She reads her poetry publicly and performed with *Wings of Light* at the Hearts, Hands and Voices Festival at Boulder, Colorado.

*The Poet and the Prayer* is available for \$10.00 from:

Rachel A. LaMell  
630 S. 46th St.  
Boulder, CO., 80303  
303-499-6366

## Submission Guidelines

### By floppy disk

3.5 or 5.25 inch (DOS format),  
WordPerfect or MS Word  
in ASCII format preferable.

### By hard copy

Laser printer preferable,  
NLQ Dot matrix OK  
Good Quality Xerox OK

### Unacceptable

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

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## 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.

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