

THE HIGH COUNTRY THEOSOPHIST



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DESIRE AND WILL

by Marty Lyman

Jerome Wheeler contributed the following article upon which John Greschner elaborates. The discussion centers around desires and will and applying for a new teaching position.

Here's an interesting note from the BLAVATSKY LODGE MINUTES BOOK FOR JUNE 16, 1887:

The aura is an individualization of a Universal Life Principle (Jiva) and endures with a man in spite of his periodical changes of state and planes.

The aura is the origin of the feeling of sympathy and antipathy; it is a magnetic emanation of prana but in combination with manas and buddhi. In this connection it may be noted that memory is the effect of buddhi upon manas.

The process of "psychologizing" is performed by will-power and is effected by and affects the aura. A discussion arose as to the distinction between will and desire.

Desire has to do with a man's success but less than will or karma. Outside the animal kingdom desire ought only to have concern with one of the higher principles. Desire is a Kamic principle, it is Typhonic, a disturbing power and is opposed to will, which latter is an emanation from the seventh and sixth principles.

Desire is an energy which ought to be repressed; when repressed the energy is scattered and goes to the universal

energy but is not lost. It is got rid of by the man himself when repressed, but if given effect hangs round his neck like a mill-stone in the form of Karma.

After death a man exists in Kama-loka encased in the Kama-rupa or bundle of desires which restrains the higher principles from passing entirely into Devachan. On his return thence man finds the Karma of unrepressed Desire waiting for him at the threshold.

Hence the real punishment of Karma arises from the presence of desires which have to be repressed. This is done by the effort of will; which is not infinite and has a beginning and an end.

But will is the manifestation of an eternal law which is appreciable only in its effects and in this place it was said that absolute will is not the same as Kosmic Will.

Thus Man as the microcosmos is gifted with freewill; but is limited by the action of other free wills under the law of universal harmony which is Karma.

The real function of willpower is to produce harmony between the law and man.

Thus the Mahatma being without desire is outside of the sphere of action of Karma; His real condition is in harmony with nature and is Karma and its agent, and hence is outside its action.

His physical body is however still within its limits of action. Thus the direction of will should be towards realizing one's aspirations which are Buddhic, when the intellectual fifth principle is nearly merged in buddhi the sixth.

These aspirations may be called "glimpses into the eternal." The lower consciousness mirrors aspirations unconsciously to itself and then itself aspires and is elevated if things are in accord. Such an

aspiration would be a tendency towards Theosophy; this instinct if developed becomes a conscious aspiration.

A distinction was drawn between obstinancy, firmness and will.

Obstinancy results from an obscuration of the reason and may be compared to the two halves of the brain acting in opposition when the work is obstructed.

Firmness may be said to result from equilibration of these two. Upon this firmness will is based and starts from this equilibration to work.

[*Blavatsky Collected Writings*, XIII, 364-5]

Letter by John Greschner

Dear Marty, December 8, 1996

My best greetings and love to you, Dick and your loved ones, I hope this finds you all well in health and spirits and centered in the Inner Light.

Regarding my letter to you, if Dick wants to put it in the HC.T., he can, but thanks for asking.

Marty, regarding your work, you must just continue doing what you're doing, to the best of your ability and understand that what is to come shall come to be at its proper time.

As to this class or position as opposed to another, it shall be based on both your skills and the quality of your work.

Your desire, one to embrace\achieve and the other to avoid\push away have really nothing to do with it, unless your desire\hunger for that, motivates you to apply yourself that much harder, or in the case of desire based fear, you seek that as a means of confronting

and conquering your fears.

In truth, you should always confront and defeat your fears and once you find your path\direction in life and that which is right for you to do, you should apply yourself fully to master that path, which in your case is working with the children.

Continue to grow, expand in your knowledge and acquire all the skills and tools you can, in all aspects that you can, as comprehensive as possible, so that what you bring to your path (the children) is not only unconditional love and compassion but the knowledge and tools by which you can apply that love in the most beneficial manner possible for the children.

In truth, although this process is also very good for you, ultimately it is for the children and you are simply the vessel, the instrument, that the healing forces flow through.

You must also learn to Love and Trust Yourself. This is your path, you have the qualifications required, and you continually better yourself and acquire more, so have confidence in yourself; TRUST YOURSELF.

That trust, includes expressing yourself at the appropriate times, in interviews etc., without burdening yourself or others, with strong desires or fears. Simply be honest and open, be truthful, by BEING and LIVING the TRUTH. Try to stay centered and relaxed. Be at peace by simply being you as you are.

To do that, you must rest in Your Center - *Your True Self*. You must free yourself of all the clutches and entanglements of the strong desire based stuff.

Desires are not necessarily bad, providing that you apply them and they don't apply you. The reason you always hear desires spoken of in the negative, by those on the

deeper path is because generally people are bound by their desires.

They are slaves of their desires. Each desire is a bar of the limiting prison which is composed of desire.

When you transcend your desires in the sense that you understand them; their source and cause needn't control you. You are to control and apply them where it is appropriate.

Your desires are simply your samskaric imprints or karma that your ego sense relates to.

It is like a many faceted gem, with each facet a desire based imprint that the light of your consciousness shines through, activating and sending it forth like a ray onto the world.

Control your desires, free yourself from them and then they belong to you instead of you belonging to them and then you are able to utilize and apply them in the most appropriate fashion.

To know your desires and their causes requires that you go within. Even psychoanalysis requires that you go within but it is much better if you are your own captain, your own analyzer and that you take this most intimate journey alone, which ultimately, you must.

You can only talk about it with another. The journey and its experiences are yours alone. We, ultimately, all end up in the same place.

It is the same Self, which is the same pure consciousness that is in all things equally. But our journey through the blinding darkness of our own unique karmic imprints is uniquely our own.

Satchitananda

John Greschner

December 18, 1996

School year 1996\7

Marty:

Enclosed is a photo taken on this prison's recreation yard this summer. I do not take many photos.

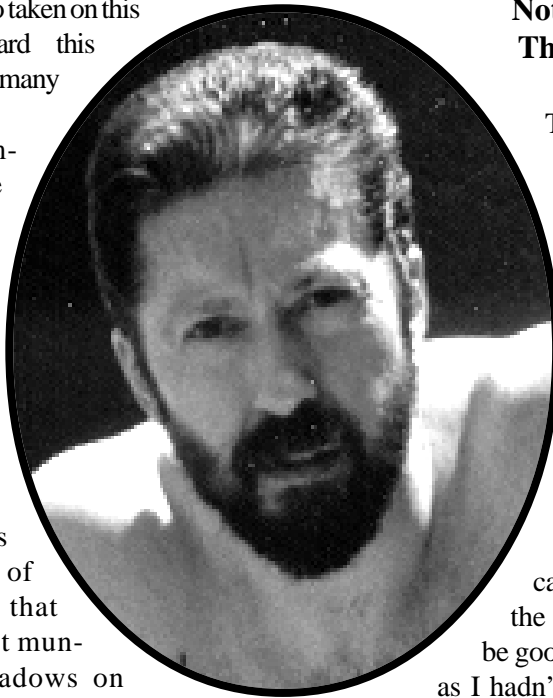
Your desire imprints and seeds are caused from the first contraction and movement of pure consciousness itself, in its process of becoming and whatever its purpose of moving and becoming is. The movement\shakti is simply the vehicle of consciousness for that purpose. Your lowest mundane desires are shadows on the deeper planes which you will ultimately trace up and into the causal plane.

As you purify from the surface\mundane level, you will go into ever deeper planes until that imprint and seed is gone. That is why you shouldn't trip on the kriyas. Release the imprint energies and at a certain point it goes beyond even psychologically recognizable symbolism and into prior incarnations.

Let it go, it is over.

Keep steppin and if you consciously react and grab at it, then you will re-engerize and re-imprint it.

Let it go!



Notes from Marty's Theosophical Journal

There was a half time position in mild moderate (resource) offered at Baker Middle School. Annette, the teacher of Emotionally Disturbed students wanted me back at Baker and talked me into picking up some "books and stuff" when she knew the principal Sue would be there. I came in and we discussed the position. I felt it would be good for me to do a half time as I hadn't had experience in mild moderate before and this would give me some idea as to how I would feel about being a contract teacher.

I would be at one school everyday, having to deal with parents, staff and all other normal responsibilities. DPS would have the advantage of the work of a full time teacher but for 1/2 long term pay. At first I was reluctant to commit to the pay cut but we agreed I could come in early and leave early so that I could substitute in other districts in the afternoon. My afternoons would be open to all subjects including general classrooms, K-6th.

I found the year to be very difficult with three major depressions. As a substitute teacher I have always been well received, especially by the profound students. Students

look forward to a change and although it may seem that they like to give substitute teachers a hard time, they really mean well. To the profound student, a substitute is simply another teacher that they can hug or smile at.

As a beginning resource teacher, I found my students hated my small room, hated being pulled away from their friends and put into the “dummy room” and they hated me. No, they really didn’t hate me. I was just the person to blame - another teacher. Dukkha is what the Buddhists like to call it. It had its effect on me though as I had to face this everyday and for the whole year.

Every afternoon that I worked I noticed the contrast from my morning job. My afternoons were joy and my mornings a struggle. Something I still must seriously ponder! Half way into the year the ED teacher decided to leave and thus, a full time contract position became available.

I applied for this job, not so much because I wanted it but I felt I needed to conquer a fear. I had run from interviews, thinking of them as “Spanish Inquisitions”. I promised I wouldn’t run. I was not offered the job and was ever so thankful later.

To work through my depressions, I had to turn within. I started to meditate regularly. This was probably the most powerful teaching from this year’s experience. There is a common thread that runs through my journal. Even in my deepest and darkest moments, I want to serve. I **will** am a BODHISATTVA. I do not know in what capacity and perhaps it really doesn’t matter.

I will learn how to go within

I yearn to really know my *True Self*

A Puzzle in Synchronicity

DEAR ANN LANDERS: I am a longtime reader of your column (over 25 years) and have learned a lot about life from you. My best friend who lives in Chattanooga sent me an essay that really made me take notice. I believe the coincidences are amazing and checked them out in the World Book Encyclopedia to make sure they were factual. They are.

Please print it, Ann, and let me know: what you think. - Mary Lou, Florence, Ala.

Unanswered Questions

How much of it was coincidence? I refer to the assassinations of Abraham Lincoln and John F. Kennedy.

Both Lincoln and Kennedy were concerned with civil rights.

Lincoln was elected president in 1860; Kennedy in 1960. Both were slain on a Friday and in the presence of their wives.

Both were shot from behind and in the head.

Their successors, both named Johnson, were Southern Democrats and both were in the Senate.

Andrew Johnson was born in 1808 and Lyndon Johnson was born in 1908.

John Wilkes Booth was born in 1839 and Lee Harvey Oswald was born in 1939. Booth and Oswald were Southerners who favored unpopular ideas.

Both presidents’ wives lost children through death while in the White House.

Lincoln’s secretary, whose name was Kennedy, advised him not to go to the theater.

Kennedy’s secretary, whose name was Lincoln, advised him not to go to Dallas.

John Wilkes Booth shot Lincoln in a theater and ran to a warehouse. Lee Harvey Oswald shot Kennedy from a warehouse and ran to a theater.

The names Lincoln and Kennedy each contain seven letters. The names Andrew Johnson and Lyndon Johnson each contain 13 letters.

The names John Wilkes Booth and Lee Harvey Oswald each contain 15 letters.

Both assassins were killed before being brought to trial. Both Johnsons were opposed for re-election by men whose names started with "G."

Creators Syndicate Inc.

Our Questions

*If the whole world were asleep at once
who would be fighting the wars?*

*If we were all to dream of peace who
would be planning the battles?*

*If we all woke up and blessed the day
who would be thinking of evil?*

*If we all began to speak the truth who
would be spreading the lies?*

*If we all began to love each other who
would be left to hate?*

*If we all have these options to choose
who will make the choices?*

Rachel LaMell

A Lesson on Violence From Nicaragua

On August 25, 1987, *THE COLORADO DAILY* printed a letter in their Advice/Dissent column which expressed views common to many regarding the problem of violence and hatred in the context of contemporary Nicaragua, and how Americans brought up an environment of Christian precepts, seldom see these ideals practiced.

Reprinted here, with permission, is that letter and the response of your Secretary from the viewpoint of his own personal understanding of the Theosophical world view.

THAT MAN

I just can't buy what that man says in that book.

In Matthew 5:44 he says:

"Love your enemies and pray for those who persecute you."

Can he be serious? Evidently, because in Luke 6:27 he repeats this foolishness:

"Love your enemies, do good to those who hate you."

Surely, this man deserved to be crucified for stupidity if nothing else. What makes him dangerous is that a few people actually believe him and try to put his heresies into practice.

As an example, 18 of us were visiting in Jalapa, an isolated Nicaraguan town up near the Honduran border in 1985. We heard a talk by Rosa, a local middle aged peasant woman. She described what had happened to her son.

He was a farmer, working up near a large wooden cross on a hill overlooking Jalapa, when

he was attacked by a group of Contra raiders. First they cut off his tongue and gouged out his eyes. Then they killed him and a fellow worker.

She had gone up to recover the body and remove the blood-stained clothes. She had washed the clothing and showed us his red shirt with bullet holes in it. Then she made the most astounding statement.

She said that while she grieved for her son, she also grieved for the Contra soldiers who were being killed. She even said that she hoped that American mothers would not have to send their boys to Nicaragua to die in a strange land.

What could have inspired Rosa to make such outrageous statements? Was she trying to fool us? The fact that there was hardly a dry eye in the audience showed that she had great sincerity.

I was raised in a religion that claims to take the instructions of Matthew and Luke seriously. Yet I have seldom seen them put into practice, and I doubt if I can do so routinely.

If someone hates me, I want to hate him back — if someone harms me, I want to hurt him as much, or more.

Perhaps if I met more people like Rosa, I would change. But experience tells me that Rosa is just as naive and impractical as the man I mentioned earlier.

One nagging thought bothers me though. Suppose Rosa turns out to be right, and the world joins her in her philosophy? What kind of a world would that produce? I wish I knew. — Roger Olson.

OLSON

I cannot believe that Roger Olson is serious in his letter, when he says: “surely that man (Jesus) deserved to be crucified for stupidity if nothing else” Further on he adds: “if someone hurts me, I want to hurt him back. If someone harms me, I want to hurt him as much or more.”

Clearly there is a great ethical and practical problem underlying all cruelty and violence. And the problem is the great heresy of separateness — an illusion. Years ago, in the Pogo comic strip, Pogo said: “We have met the enemy, and he is us!”

The ethical part of the problem is that in the illusion, we believe we are separate from others and we can advance our own selfish interests at their expense, because from our limited viewpoint, we are not able to trace causes to their effects and effects to their causes.

And so, we observe acts of cruelty and violence that seemingly go unpunished and quite logically conclude that we live in a universe devoid of moral law. But the law of action and reaction discovered by Isaac Newton to be predictable on the physical plane has its counterpart in the world of events, called the law of Karma.

There are several veiled statements in the Bible which allude to the law of Karma: “Whatsoever a man shall sow, so also shall he reap”; and “There needs must come offenses, but woe unto him from whom the offenses come.”

Translated into the vernacular: “What goes around, comes around,” and “He who inflicts your Karma on you, makes another

round for himself.”

All of this is based on, and inseparable from, the principle of Reincarnation. The events that come our way in this life, pleasant and unpleasant, often-times (though not necessarily) have their causes in previous lives, and serve to educate us. Because the teaching of reincarnation has been lost to the Christian world since about 700 A.D., thinking people have not taken the law of Karma seriously.

The most basic and fundamental teaching of major world religions is that man is a spiritual being, a spark of the divine fire, who is on an eons-long pilgrimage through the races of humanity; therefore ALL MEN ARE BROTHERS just as Gandhi said.

The practical problem is in trying to realize that brotherhood as a fact of nature: How do we live the reality in our everyday lives?

The Buddha said: “Hatred at no time ceases by hatred: Hatred ceases only by love.”

Kabir, the Sufi mystic poet of India said: “Do what you must do with a person, but never put them out of your heart.”

The only way we can bring about change in the world is by the example of our own lives — in loving service to others, including those who are called our enemies. It is up to us to translate these precepts into our daily choices of action according to the guidance of our conscience. — Dick Slusser.

[Reprinted from *The High Country Newsletter*, Vol. 2, No. 9 - October 1987]

Letters Received May 2, 1997

DR. D . GARDNER President & General Secretary of The T.S. in Canada writes;

Editor, The High Country Theosophist,
Dear Sir:

The article appearing in your September 1996 issue on Rosicrucian was drawn to my attention. While I am happy to note your interest in this key component of the Western esoteric tradition, I am sure that your readers must have found the mixture of speculation and misrepresentation more confusing than enlightening.

I would like to offer a few facts that would clarify the situation rather than present a full list of corrections.

However I must note that the name of the subject of the Fama Fraternalis (not Fraternalis as you have it) was Christian Rosencreuz and not Rosencranz.

That work is allegorical and can only be correctly interpreted by those who have the key to its symbolism. The actual family name of the head of the German branch of the Order during the period of the Fama was Gemelshausen.

The chief symbol of the Order since the adoption of the name Rosicrucian has always been a partially unfolded red rose placed in the center of a gold cross. It is not the symbol described by John Greschner, interesting though that is.

It is not true that the Theosophical Society is a replacement for the Rosicrucians and that the Order no longer exists.

Rosicrucianism has never been merely an intellectual and speculative system of esoteric philosophy. Its most noteworthy

characteristic has always been the combination of high spirituality and intense practicality. That is, it has always possessed a technique and has been initiatic. The Theosophical Society has been over-polarized on the side of intellectualism: this, I submit, has been the principal cause of its difficulties.

As to the actual existence of the Order in the present day, I have direct personal knowledge.

Confusion has arisen on this point because of the failure to recognize the distinction between the inner and outer Orders.

The inner Order is what is technically known as an egrege; hence, it is not a purely physical entity.

It does have a physical component in what are known as the twelve Secret Houses of the Rose-Croix. I am not betraying any initiatic secret in revealing this fact as they were first publicly described some years ago in a book authored by Raymond Bernard(1).

In each of those Houses there are twelve members, the chief of whom takes the symbolical title “Father Rosencreuz”; the members take turns in serving in this office for terms of three years. Affiliated with each House there are members who visit once every three years but who otherwise live in the outer world.

These affiliates are all deemed to have evolved to a level of initiation that we may call a Rose-Croix (also, in French, called a realize) and, unless they chance to meet, may be unknown to one another. Further, each of the Houses is especially concerned with a different facet of human activity.

Obviously, there must be some means of preparing people for admission into the

inner Order. That is one of the functions of the outer Order. Another is to prepare those who are to become the chelas of the Mahatmas or the Cosmic Masters as explained long ago by Dr. H. Spencer Lewis (2).

Regrettably, since the name Rosicrucian possesses much allure but cannot be patented, there exist several pseudo-Rosicrucian societies, as you pointed out.

When Christian Bernard staged his 1990 coup against the Emperor of AMORC and substituted his own teachings in place of the existing ones, AMORC lost all credibility as an authentic Rosicrucian body, especially as it then also denied that it was a fraternity, which the true Order always is.

There are Rosicrucians in the Theosophical Society and this is to the mutual benefit of both groups. Each organization has its specific objects and recognizes the independence of the other. However, I believe that much could be gained by mutual cooperation in areas of: common interest.

Sincerely and fraternally,
Dr. David Gardner
President and General Secretary
The Theosophical Society in Canada
Initiate Rosae Crucis

(1) Bernard, Raymond: *Les Maisons Secretes de la Rose Croix*. Editions Rosicruciennes, 1976

(2) Lewis, Dr. H. Spencer: *Rosicrucian Questions and Answers with Complete History of the Rosicrucian Order*. The Rosicrucian Press, 1929.

Richard Robb writes from San Diego:

May 3, 1997

Ref: HCT Vol 12, #4, April 1997

R. Hutwohl/Kalacakra article,
p. 14 fn #21.

An interesting parallel to the ‘Manual of Khshnoom’ regarding sacred alphabets can be found among the translations of the Sufi Ibn Wahshiyah, a Chaldean who gave us Nabathaeen Agriculture (see *SD II*, p. 452).

It is Paris MS# 6805 in Arabic, with the phoenetic title, *Shawk al-mustafam fi ma’rifat ramuz al-aklam*, a collection of 93 cryptic alphabets, and alphabets appropriate to each planet and sign of the zodiac.

Though not expressly stated, this work may be a translation from ancient Chaldean as well.

Nabathaeen Agriculture, a compilation of earlier works by the ‘farmer’ Qu-Tamy in circa 1,350 BC, includes the work of sage Dahgrit, whose writings dated by Saturn cycles are 18,000 years prior to the time Qu-Tamy made his compilation’ or 21,000 years ago; when HPB says ‘emense antiquity’ it means *Nabathaeen Agriculture* is the oldest writing available to the exoteric world.

The work has recently been republished. ISBN 2-901315-1-0. Arabic with French introduction by Tariq Fahd, Damascus, 1993.

“Agriculture” is the cultivation of the human constitution, and a ‘farmer’ is an adept.

Regards, Richard Robb
(*Wizard’s Bookshelf*)

David Keene writes from Australia:

Dear Richard,

You express astonishment at my “support and commitment” shown towards Russian theosophists Sergei Belkovsky and Yuri Gorbunov.

I am on a retirement pension and have only a little to put aside each week, but I have decided to set certain designated amounts aside each fortnightly paycheque.

It is surprising how quickly such small contributions add up, and its value is multiplied 15 times when we compare the Western wage with the Russian wage, and even more when comparing to wages in Africa.

Until about 5 years ago, my service contribution on the practical level, outside of family support, was nil. But about that time my whole life changed in a rather disastrous fashion, with family breakup, my loss of employment, breakdown in health and complete loss of self-esteem.

I was left with no material possessions apart from a small typewriter, but at least I was receiving a small retirement pension. I noticed that after paying for rent, food and a few extras, I had about \$100. Aust left over each fortnight, so I decided to gift this to goodwill work in Russia (where I had heard the need was so great).

So I offered this amount to God as a regular commitment. This small amount has in fact reached quite extensively, and has become the basis of quite a number of goodwill projects.

As you are aware, a quarter of this money goes each year to support Sergei Belkovsky in a regular supply of English theosophical books.

But it has supported also regular donations to Lucis Trust in London for Russian

language goodwill literature, translation printing & distribution of EW Newsletter into Russia, and recently (with EW Newsletter about to close down) goodwill groups in Moscow (Karine Dilanian) and Zaire (Albert Mananga).

During the first year, I wrote around much to find goodwill groups in Russia, and it was from this correspondence that Sergei Belkovsky first mentioned of the desperate need for a goodwill newsletter connecting Russia with the West.

Not having any spare money but willing to be God's instrument in disseminating a good idea, I wrote to various networking friends suggesting a group effort to establish such a newsletter.

The response was abundant support for the idea, and looking forward to receiving my newsletter. My newsletter! —it was proposed as being a group effort!

But as fortune would have it, about that time I received an unexpected (but very welcome) increase in my pension of about \$100. Aust a fortnight. This amount has in fact been sustained for the past 3 years, and has become the principal source of revenue for EW Newsletter and Network.

I found that if I saved hard, I still could save up enough money for a few extras such as inter-state plane trips once a year.

But after a couple of years, and no-one in EW Network accepting my invitation to donate in a similar fashion, or willing even to form a committee for an Australian Association of EW Network, I decided to release the Association, and redirect money from inter-state plane trips, towards sponsoring a goodwill correspondence course in Russia, at \$100.US a month.

EW Network had not succeeded in inspiring others to contribute to such projects, and so I did it myself. Though in so doing I learned the lessons of tight budgeting every week.

Even then the invitation was for others to join me in sponsoring the Russian course and expanding EW Network.

Since then the call on resources for EW Network has actually expanded, with a translation and print now also in French. It was as much as from lack of financial support as anything, that I sadly decided a few months ago to release EW Newsletter.

From the beginning, EW Newsletter was proposed as a group venture, but though for a while many have said how it has inspired them, the basic financial support has remained from my own pension.

With an expanding network, with no subscriptions, something had to give eventually. And so you will understand how for the time I am scraping to make ends meet each week.

I certainly appreciate your sending HCT every month, and it is eagerly read. Sea mail is fine. Perhaps in a year, when I no longer have expenses for EW Newsletter, I will be able to subscribe.

Yuri Gorbunov has now returned to Ukraine with a computer and printer which he bought while in America. It will be used to produce esoteric and theosophical literature for distribution in the Russian language.

Yuri received much generous support while in America. Your own articles in HCT provided wonderful support.

He was received well at University of 7 Rays, and a lady from that group is paying his airfares to return to America early next year to

attend the Uni 7 Rays conference in San Diego.

He struck up a strong friendship also with Jack Hart and the group at Meditation Mount Ojai, California.

They supplied him with their full correspondence course, which he is now going to translate upon returning to Ukraine (instead of the Sundial House course as previously intended). The Meditation Mount course will now form the basis of an esoteric/goodwill correspondence course throughout Russian-speaking nations. The need for such is so immense.

Yours in Love and Goodwill,
David Keene



From: Yuri Gorbunov May 5, 1997
P.O.Box 15, Simferopol 53
Crimea, Ukraine, 333053
c/o my eldest daughter's
E-Mail: olga@crimea.net

To: Richard Slusser
The High Country Theosophist
E-Mail: dslusser@indra.com

Dear Dick:

I am writing to you from home. I have brought all the equipment safe and workable. I was informed by the Seven Ray University that one lady from Canada (I do not know her name yet, my daughter, living in the USA, does) has donated a good sum of money for development of esoteric education in Russia and Ukraine as well as for my air ticket to San Diego to the annual conference of the University in 1998.

I have a chance to accomplish several projects. The first is to translate and adapt the Meditation Group correspondence course to the

Russian reality.

The second is to organize an International (Theosophical), Esoteric School (Institute) by correspondence in the Russian language. The both projects were prepared by Mr. David Keene.

I am preparing one project more by myself. In 1998 I would like to start publishing a Theosophical Magazine for Students. All the articles and material will be translated and taken from different magazines published by the theosophical, New Age, esoteric associations and lodges.

The World Goodwill promised to provide me with all available issues of The Beacon and the translation rights to every article I would choose to print.

I would like to ask you to help me in the following ways:

- * to send me the issues of your magazine, printed before 1996 and donate the translation right to any article to a new magazine

- * to negotiate with other theosophical magazines? publishers to send me available old copies and donate translation rights to any article I will choose to translate and publish in the magazine for students

- * to negotiate with publishers of theosophical and esoteric textbooks, manuals for students to send and donate the translation rights to them for the magazine.

I am going to Moscow this summer to negotiate the project with Dmitrij Popov and Sergej Aratunov. Publication of such a magazine will be an significant contribution to the development of theosophical and esoteric education in Eastern countries as well as to unity of all the existing associations and lodges, including Agni Yoga and Roerich societies.

I am looking forward to hearing from you.
My best wishes to you,

Sincerely yours, Yuri Gorbunov

High Country Newsletters To be Reprinted

The High Country Theosophist traces its beginning back to August 1986 when HCT editor Dick Slusser (then Secretary of the newly chartered High Country Study Center) agreed to write a brief newsletter to announce meeting times and locations for the members.

The second newsletter was issued in December 1986, then from January 1987 until August 1990 they appeared on a monthly basis.

In September 1990 the format was changed from one or more sheets of 8 1/2 x 14 paper printed on both sides to the present booklet format consisting multiple sheets of 8 1/2 x 14 folded, nested and saddle stapled to provide four 7 x 8 1/2 pages per sheet. It was then that the newsletter became *The High Country Theosophist*.

Although there is much valuable material in the Newsletters, no effort has been made to keep them "in print," owing to the inconvenient size of the pages and lack of binding.

We are, at present, about halfway finished with re-formatting the 50 HCNL issues into the present HCT booklet format using PageMaker.

When finished, the HCNL reprints will be mailed to the several readers who have paid for but not received the newsletters.

Complete sets will be available to the readers at a cost still to be determined

HCT Editors Plan California trip

High Country editors Dick Slusser and Marty Lyman will be visiting theosophical friends in California this month. Listed below is their planned itinerary and schedule. Phone numbers and e-mail addresses of ourselves and our hosts are included for those of our additional friends who may wish to meet with us.:

June 14 Lv. Boulder via I-80

Tel. 303-494-5482.

e-mail: dslusser@indra.com

June 16-18 Ar. Turlock, CA. Visit Jerry & April Ekins. Explore & research Alexandria West Library. Tel. 209-667-7486

e-mail: jhe@toto.csustan.edu

June 19-20 Coulterville, CA Explore future site of Alexandria West Library.

June 21-22 Studio City, CA. Visit Dara Eklund & Nicholas Weeks. Tel. 818-985-9473

e-mail: am455@lafn.org

June 23-26 Theos. Soc., Altadena, Ca Deodars Cottage Tel. 818-797-7817.

e-mail: amsec@greenheart.com

June 27-28 San Diego Visit Emmett & Carmen Small Tel.: 619-222-3291

June 29-30 Dulzura Visit John Drais

Tel.: 619-468-3512

e-mail: drais@mail.telis.org

July 1 Leave for Boulder via I-15/I-70

The July issue of HCT will very likely be

late.

An interesting viewpoint
and
Food For Thought

LETTER TO THE EDITOR

Dear Mr. Treloar: I apologize for my delay in getting back to you regarding my previous note to you as to what did D.K. say about the T.S. of the future. I too have not read every page of his wonderful books. Quite many years ago, I kept notes about his material in a digital file which has, due to some unforeseen circumstances become lost.

Memory serves me that in *The Externalisation of the Hierarchy*, page 571, there is the statement

“The present occult groups which came into existence prior to 1919 will eventually all disappear; the members who are true and sound, broadminded and sane, and rightly oriented and dedicated, will find their way into esoteric bodies which are free from dogmatism and doctrines and which are recipients of hierarchical life”.

Certainly this may not precisely concur with my note to you previously about information into a new body. However, I am certain this is exactly what D.K. meant, implied as it may be from my previous statement.

The large fraternal bodies such as the T. S. societies around the world will decay and disappear, all due to crystallization.

Very few have done what I think Franz Hartmann stated in his *Wahrheit und Dichtung. Die “Theosophische Gesellschaft” und der Wunderschrank von Adyar.* (Truth and Fiction. The “Theosophical Society” and the Wonder-cabinet of Adyar.), a privately printed manuscript given out by Arthur Weber, which I am translating for publication:

“The Theosophical Society was to be formed to provide persons a means for independently thinking for themselves ... Of

course the spiritual unfoldment of a member of any such association does not depend upon the private concerns of any other member ...”

Those who are in the water may not be aware it is turning into ice!

My implication from D.K.’s above statement stands correct, I believe, that there will come a time when a more accepting body of esotericists around the world will hold to the truths of H.P.B. and D.K. as well as future teachings to come from the Hierarchy.

You may know that Torkum Saraydarian and the Aquarian Fellowship Group in Arizona and the East-West Network in Australia have been supportive for many years.

Presently, as you know, there is an increasingly large number of students sympathetic to H.P.B., the Mahatma Letters and Alice Bailey books who simply are not members of any T.S. (I have met many), mainly due to the embarrassing infighting and outfighting amongst themselves, for one reason or another.

Those who think of themselves as stainless have still missed the point. But I am too busy to go out and criticize them. They will self-destruct according to Law.

However, I am not about to “throw the baby out with the bath water”. There is good material in most all of the Theosophical writings since Blavatsky’s time.

I consider Olcott, Besant, Judge, Purucker, Leadbeater, Tingley, Crosby, Sinnett and others as all having provided something good. I have tried with some success, to get along even with those who have severely criticized Alice Bailey.

Those T.S. members have helped me in some way or another and I am eternally grateful.

...

With best wishes, Robert Hutwohl

[Reprinted from *The Canadian Theosophist*, Vol. 78, No. 1, Mar. - April 1997]

**Comments on G.A. Farthing's
"Manifesto"
by Dallas Tenbroeck**

We received the following letter and an attached commentary from Dallas Tenbroeck. Editorial comments are footnoted.

February 17, 1997

Dear Friend and Brother:

A copy of your "Manifesto" has come to me and I have looked over it carefully.

Although you state that it does not "mention ... motives or morals" it seem to me they are implicit. Applied Theosophy cannot be but ethical and moral, although the applications and choices will vary because, as I have observed, they are made by free-willed individuals, and they make individual applications.

The real problem with the T.S., as I look at its history, is that many FTS have mistaken the "outer form" (organization) for the ever elusive, yet, definite philosophy: Theosophy.

To expect some kind of unanimity in formalisms, is not possible, since individuals are ever free to choose their own paths, and no "organization" has the sole "key to heaven," or the "Truth" limited to it.

[This is what so many religions claim: the sole "pathway" to...., whatever way in which they define "the goal !"]

And increasingly intelligent mankind, desires to be free as individuals, if they are also honest and bold. The only value of any association or organization is that it affords a focus for study and for the comparison of individual understandings, hypotheses, hopes and conclusions

And for this to operate well, there has to

be freedom from any kind of "authority." Any attempt to coordinate the thinking of individuals inevitably leads to apathy and dissolution.

The T.S. was originally designed for this purpose and it functioned well so long as it was sustained by an impartial adherence to truth, impartiality in all things and impersonality.

To me, a "Theosophical Society," consisting of a constantly changing group of people who subscribe to its "Objects," is one thing. Theosophy, as a statement of facts in Nature, is another. Some sympathy must exist between those who make of themselves members of a T S, and the principles of Theosophy, however garbled, that originally attracted their attention and raised their hopes. Loyalty to Theosophy (because its practical nature is more or less grasped) does not imply political "loyalty" to a TS.

It seems to me that the degree of assiduity and sincerity of individuals in their study of Theosophy makes for most, if not all of individual convergencies, which may then express itself as a "T.S." But this convergence is voluntary and cannot be coerced, or identified by some external appearance or vocal agreement to forms, rules or names. The "heart" counts, not the "lips. "

As I see it Theosophy lies at the root. The Theosophical Society was started [as a formal body wherein freedom of study and ease of association to compare the results of study were encouraged] in New York in 1875. Some 17 persons agreed to be the founders, and of these only three remained to sustain it till their death: HPB, HSO and WQJ. It was formed to promote the study of that historico-philosophical system we call Theosophy.

When trouble arose in the original T.S., it always centered on personal differences. It appears to me that personal views, through gossip, led away from Theosophy to personal opinions, which being grasped and sustained by “followers,” made for all subsequent disunities and eventual divisions, as the uniting force of Theosophy was abandoned.

At present several bodies deriving from the original Society are in existence, exhibiting objects more or less similar to the originals, but now following some tradition which depends on an historical and personalized basis and yet respect for and adherence to Theosophy is acclaimed.

Theosophy, as I perceive it, is not the property of any one of the “Societies,” nor is the “path” to “perfection,” or to the Masters through any one of those “societies.” Rather, it is an inner connection that each student makes for himself and by his own determined efforts. The basic premise is that each is an immortal, and that the Higher Self is the inner resident attuned to the Universal All—the ever impersonal and incognizable ABSOLUTE. Therefore, not only are all men brothers, but brotherhood extends without exclusions or interruptions to all other “beings.” HPB makes it amply clear that only moral excellence gives the key, and for each student (or member) the “path” is entirely individual, and free of organizational overburden. True students of Theosophy cannot be considered a “flock of mindless sheep,” or, the “blind following the one-eyed !”

The politics of the T.S., down the years, have distracted individuals from the study, and application of Theosophy in, as you observe, a saddening way. And yet, it must be admitted that the launching of the T.S., as an organism that would enable individuals to

group together and assist each other in study and in the personal embodiment of Theosophy has left an indelible stamp on the era. If it can be returned to that, then success will be yours. I sincerely hope you secure that success.

But it is Theosophy that has done this and not the T.S. as an organization. Without Theosophy, the T.S. would be just another society, similar to Masonry perhaps, dedicated to its three “Objects,” and subject to the internal politics of office (as we have seen in T.S. history). Adherence to Theosophical principles by individuals ought to have precluded the present history of unbrotherliness and incapacity.¹ [Compare the contents of most contemporary “Theosophical magazines and journals” with the vigor and depth of the original magazines: *Theosophist*, Vols. 1 to 10, *Lucifer*, Vols. 1 to 5, and *Path*, Vols. 1 to 10. I am sure you will conclude, as I have, and I see them all, that much of the thrust of living, seeking, independent thought and research is now quite absent.]

We have all been fortunate in terms of time, to participating at close range in the beginning of the modern effort to reinstall Theosophy, as a means to philosophical freedom, in the minds of people. Individually we share in the sustaining, by whatever way we have contributed, to its diffusion and perpetuation. In terms of this proximity, I sense a great responsibility rested and rests on our combined shoulders. Our own destiny, made by our present choices, will inevitably shape our future incarnations.

But the problem that I believe I sense in your “Manifesto,” relates largely to a failure you outline in the “physical”) or “organizational” basis for the work that the T.S. was framed to pursue and promote. In my

observation, the several T.S. organizations, as such, have narrowed their focus to some selected aspect of Theosophical philosophy, and rate loyalty by the formal behavior of individuals within the parameters they have adopted. This consists of judgments made by others within such a group on the actions and presumed motives of individuals, either singly or taken en masse. The continuity of affiliation is based on politics and formal adherence, rather than on the broad base of a universal brotherhood that tolerates and includes all who are sincere in promoting the purposes for its existence.² The only ones that have been excluded in the lifetime of HPB were those who were destructive and sought to disrupt the Unity of the T.S.

I would say, however, that among those who join, or work in and through any of those organizations, there are very few who seem to understand the difference between Theosophy and its vehicle: the T.S. And, there are fewer still who know, at least intellectually, what are the principles Theosophy offers to them for study, investigation, practice in their daily lives, and promulgation. And finally, there are fewer still who apply Theosophy in their daily lives—in that secret “closet” into which they can retire—and there, answer only to their own conscience, to their Higher Self, and to the Masters.³

Promulgation of Theosophy, is especially important and ought to be limited to the presentation and consideration of the “original writings” for which we owe HPB a debt that is unrepayable except through the careful preservation of that basis, and the offering, in our turn, of a forum entirely free from coercion or authority.⁴

To my understanding, the distinction between Theosophy and the organizations is

the difference between the “Eye” (or “Head”) doctrine and the “Heart” doctrine. This characterization may well lay me open to criticism. The resolution is not through arguments, but by each individual considering what he or she has done, and what their future living will be. In the forum of our own conscience stand the motives that have carried us this far. In no way could I presume to lay down for anyone any principles. Each of us does this for themselves. Theosophy, being ideal, it offers each of us a “touch-stone” to rate our own character.

Theosophy., as a universal system, embraces us all, whether we know it or not, whether we are “members” of the T.S. or not, and whether we acknowledge Theosophy or not. I believe that those who assume the burden of “membership” in any association called “Theosophical” assume a great responsibility. I have found this aspect discussed in the older magazines, (*Theosophist, Lucifer, Path*) published during or closely following HPB’s lifetime.

I also believe that an understanding of the seriousness of choosing one’s individual growth in understanding and applying Theosophy is a primary factor in such changes as we might impose on ourselves. That leads one to eventually perceive that Universal Brotherhood is a fact in life. It is a study that changes the orientation of the way we live and work. ...

Sincerely and most fraternally,
Dallas TenBroeck

[Note: Dallas enclosed 15 additional pages of comments which are not included here due to space limitations. Those interested can obtain these upon request to Ed. HCT or Dallas

End Notes

1. What *are* “theosophical principles?” Is it “brotherliness” itself? If so, then we may have to wait even longer before humanity is ready. Perhaps K.H. and Morya’s master should have waited longer before allowing the trial:

One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the Occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research.

Others-wiser as it would now seem-held differently, but consent was given for the trial.

It was stipulated, however, that the experiment should be made independently of our personal management; that there should be no abnormal interference by ourselves.

So casting about we found in America the man to stand as leader-a man of great moral courage, unselfish, and having other good qualities. He was far from being the best, but (as Mr. Hume speaks in H.P.B.’s case)-he was the best one available.

With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work. ... In a few more months the term of probation will end. If by that time the status of the Society as regards ourselves-the question of the “Brothers”-be not definitely settled (either dropped out of the Society’s programme or accepted on our own terms) that will be the last of the “-Brothers” of all shapes and colours, sizes or degrees. We will subside out of public view like a vapour into the ocean. Only those who have

proved faithful to themselves and to Truth through everything, will be allowed further intercourse with us. ... *ML 44/45C*

2. Yes, some organizations may appear to be unbrotherly but isn’t criticizing them unconstructively also unbrotherly?

3. . There are very few who understand the difference between Theosophy and its vehicle: the T.S. and fewer still who know the principles of Theosophy intellectually.

Says who? Until we have the ability to “go within,” how can we be sure of that statement? Isn’t that a judgement and a waste of time on pettiness?

4. How is it possible to “limit promulgation ... to presentation & consideration of original writings,” and yet “offer a forum entirely free from coercion or authority?”

Marty Lyman, ed.

Tolerance

You have done well to see the ‘large purpose’ in the small beginnings of the T. S. Of course, if we had undertaken to found and direct it in propria persona very likely it would have accomplished more and made fewer mistakes but we could not do this, nor was it the plan: our two agents are given the task and left-as you now are-to do the best they could under the circumstances. K.H.

[*ML8/15C*]

Every western Theosophist should learn and remember, especially those of them who would be our followers, that in our Brotherhood, all personalities sink into one idea, abstract right and absolute practical justice for all. K.H.

[ML85/120C]

If you would learn and acquire Occult Knowledge, you have, my friend, to remember that such tuition opens in the stream of chelaship many an unforeseen channel, to whose current even a lay chela must perforce yield, or else strand upon the shoals; and knowing this to abstain forever judging on mere appearance. K.H.

[ML64/134C]

As it was our wish then, to signify to you that one could be both an active and useful member of the Society without inscribing himself our follower or coreligionist, so it is now. K.H.

[ML86/119C]

Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother, in the field of Theosophy, as none is held to weed out a larger plot of ground than his strength and capacity will permit him.

[LMVII-82]

From *Daily Meditations* by
Katherine A. Beechey
Theosophical Publishing house 1984
References: *Mahatma Ltrs 3rd/
Chronological edition. Ltrs from Masters
of Wisdom, Series II*

BROOKINGS THEOSOPHY
STUDY GROUP

16209 W. Hoeffeldt #C
Brookings, OR 97415

May 22, 1997

Dear Friends,

We are looking forward to another "gathering" of students of Theosophy on August 8th, 9th and 10th in Brookings, Oregon and in Smith River, California (side-by-side coastal communities.)

This year our Theosophical focus will be on the Wisdom of Karma and Reincarnation. Special attention will be given to this subject at the public meeting on Friday, August 8th, at 7:30pm - 9:30pm. at the Brookings Beachfront Inn. We have arranged for the conference room and hope to have a lively panel discussion with public participation.

Some lodging can be provided in students' homes. Food will be available for all. Prior to the Friday evening meeting there will be a pot-luck buffet at 4:00 pm at 14390 Ocean View Drive, Smith River, California. Brunch will be served Saturday morning at the same address, followed by informal discussion and exchange of ideas on present Theosophical Work and suggestions for further promulgation in the interest of Humanity.

There are numerous motels in the area, as well as camping and R.V. accommodations at Harris Beach State Park. It is wise to make reservations early. The State Park reservation number is 1-800-452-5687.

You are warmly invited to attend the "gathering." All students of Theosophy are welcome. For more information please call (541) 469-1825 or (707) 487-3063. If we are not at the Theosophy Library or at home, please leave your telephone number and we will return your call. We look forward to participating with you.

Sincerely and Fraternaly,
Brookings Theosophy Study Group

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

Address all communications to:
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140 S. 33rd St, Boulder, CO U.S.A.
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Subscriptions

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

EDITORIAL

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

(1) To serve the greater Theosophical Movement as a forum for the free interchange of ideas and commentary in the pursuit of Truth and to facilitate various projects in furtherance of Theosophical principles.

(2) To present articles and essays consistent with source theosophy, otherwise known as the Ancient Wisdom as given by The Masters and H.P. Blavatsky, and other theosophical writers consistent with this tradition.

OBJECTIVES

(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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