

THE HIGH COUNTRY THE OSOPHIST



Vol. 14 No. 10

Boulder, Colorado

October, 1999

Contents

The Ascent of Yudisthira to Heaven.

The Ascent of Yudisthira to Heaven.....1

Discipleship in Modern Russia.....3

High Country Newsletter Reprints available.....14

Secret Doctrine Question And Answer Section.....19

Making Mistakes21

This story is taken from the closing section of the MAHABHARATA. It relates to the ascension of Yudhisthira (Dharma-raj) the eldest of the Pandava brothers into “Heaven” at the end of his life. This final story relates to a period many years after the war of Kurukshetra, where the Bhagavad Gita was “sung” by Krishna to Arjuna:

After the war the five Pandava brothers ruled together at Hasthinapura until a time when Arjuna perceived that a change of cycle, to be caused by their departure was immanent. He spoke of this to Yudhisthira, who had also noticed the omens.

In consultation with their brothers and their wife Draupadi, they decided to place the Kingdom in the hands of worthy successors, and become sanyasis again as death approached -- (they had earlier spent 14 years in exile disguised as sanyasis - hermits) .

As a final duty they planned to journey in pilgrimage to sacred places around India and eventually circle back and so reach the Himalayas and end their journey at Mount Meru. They would set out to the East to the shores of the ocean, and then turn South, and when the tip of the land



was before them, they then would turn North and proceed up the West coast, to visit Krishna in Dwaraka (but when they got there, Dwaraka was already drowned in the waves), and finally, they would approach and enter among the great mountains climbing ever upward to Meru.

They left the City and the kingdom humbly robed as mendicants and proceeded on their journey; but as time passed and as they approached the Himalayas towards the final lap of the pilgrimage, the younger brothers and Draupadi died one after the other.

Yudhishtira the elder of the brother Kings proceeded on alone. A faithful dog followed, or went just ahead of him at times, and stayed with him wherever he went.

When the appointed time for him to die arrived, the Gods headed by Indra, descended to take him bodily (as he was entirely sinless) into heaven. He was invited to enter the aerial chariot and so ascend.

He stepped aside to let the dog precede him, as was their settled custom.

Indra objected saying it was not seemly for a dog to enter Heaven. Yudhishtira stepped away saying that if the faithfulness of the dog did not merit Heaven for him, the offer was unjust and he refused it.

Whereupon the dog changed into the God Dharma — Righteousness. He declared that was the last test made of Yudhishtira's legendary sense of justice on Earth.

Yudhishtira then mounted the chariot in the company of the Gods and presently was at the Gates of Heaven. He noted that his brothers, who had earlier preceded him in death, were not present, and on inquiry found that they were elsewhere.

Thereupon he declared that Heaven without them (who were also sinless) was impossible for him.

His eyes sweeping the crowds around him perceived Duryodhana and the Kuru chiefs who had been destroyed at Kuruskhetra.

He declared Heaven unjust, and demanded again to be placed in the presence of his family. He insisted on seeing them, and was conducted away from Heaven, down a path that got darker.

And in the mists of Hell that now surrounded him and the messenger of the Gods who conducted him there, he could hear the voices of his brothers calling down a blessing on him as his presence alleviated their sufferings.

Again he turned to the messenger and bade him return to those Gods, stating that

if this was the condition of the just, and if the unjust were rewarded by Heaven, then he would remain eternally with his kith and kin in the horrors of Hell.

He renounced Heaven and desired in all justice to be remain forevermore with his brothers and wife.

A cool breeze blew and he found himself surrounded again by all the Gods. They declared that the illusions of suffering and hell had to be endured by all great souls — even if it were like a mirage to them, so that the experience would be one of those they all had to pass through and would always remember.

All then rose and Yudhisthira and all his family, passed into that true Heaven where they now dwell.

This the last story in Sister Nivedita's book CRADLE TALES OF HINDUISM. The book is now reprinted in paperback by the Vedanta Society Press., I believe.

Best wishes, Dallas Tenbroeck
dalval@nwc.net=A0

Editor's note: The above story from the Indian epic *Mahabharata* was contributed to the Blavatsky Network (bn) on Internet by Dallas Tenbroeck. For those unfamiliar with the epic, a Video version by British Director Peter Brook is available and is highly recommended.

Discipleship in Modern Russia **by Yuri Gorbunov** **Translated by David Keane**

My presentation will consist of two parts: first about Russia, second about Discipleship in Russia.

When I studied Agni Yoga and read Alice Bailey's books for the first time I was surprised by how many thoughts are dedicated by the Masters Morya and Djwhal Khul to this country and its people.

The Tibetan wrote that it will be Russia where a new world culture and new world religion for a new, sixth subrace will emerge. He said:

“Behind the closed borders of that mysterious and magnificent country, a great and spiritual conflict is proceeding and the rare mystical spirit and the truly religious orientation of the people is the eternal guarantee that a true and living religion and culture will finally emerge”.
(Destiny of Nations, P.61)

Of course, they will just appear in this country but will be created in the mind of the Hierarchy, Shambala and Humanity.

New Religion

Russia is a peculiar geographic, biospheric and spiritual zone of the planet at the present epoch.

Let me remind you of the Tibetan's

words:

“Out of Russia - a symbol of the world Arjuna in a very special sense - will emerge that new and magical religion about which I have so often told you. It will be the product of the great and eminent Approach which will take place between humanity and the Hierarchy. From these two centres of spiritual force, in which the light which ever shineth in and from the East will irradiate the West, the whole world will be flooded with the radiance of the Sun of Righteousness. I am not here referring (in connection with Russia) to the imposition of any political ideology, but to the appearance of a great and spiritual religion which will justify the crucifixion of a great nation and which will demonstrate itself and be focused in a great and spiritual Light which will be held aloft by a vital Russian exponent of true religion - that man for whom many Russians have been looking and who will be the justification of a most ancient prophecy.” (Destiny of Nations, P.60-61)

Religions are not merged at a moment. Their components are preached a long time before the moment it is recognized by a part of the population.

Only then a Teacher, Christ appears to speak out the truth, a long time awaited by the people not on the whole planet at once, but on a small territory.

I presume that some elements of the concept of a new religion have already appeared. These elements are being given to

humanity by the Hierarchy for more than a thousand years after the birth of Islamic religion. Cosmic legends and myths, synthesis of western and eastern thought and mystic experience, modern theosophy in works by H. Blavatsky, H. Roerich and Alice Bailey and philosophical discoveries of last centuries are illustrations and evidence of a long process of emergence of a new religion.

It will appear in a distant future, not now. The Tibetan says exactly when it will not be able to emerge:

“In the meantime, humanity starves, remains uneducated, is brought up on false values and the wrong use of money; until these things are being righted, the return of the Christ is not possible.” (Externalisation of the Hierarchy, P. 627).

It is possible to find some facts in order to discover some concepts that may become a core of future world culture and religion. Among them we can mention that Russia has already given birth to two great theosophists of our epoch - H. P. Blavatsky and H. Roerich.

They manifested the teaching of the Masters that can be considered as the basis of a new world religion. Its elements are new concepts of cosmogenesis and anthropogenesis as well as a new sociological and spiritual approach to human relationships.

Theosophical and Radical Atheism

It may seem that there is a contradiction between the Master's prediction about emergence of a new religion and existence of an atheistic communist state on the Russian land.

But in reality there is no contradiction at all. On the contrary, the atheistic regime was needed for a perfectly new culture to appear.

We guess that this culture and religion will not resemble any of the existing ones. Every new subrace has an absolutely new ideological system. So, factors of its evolution should be unusual and unexpected. Russia is unusual and events happening there are unusual and unexpected.

When a Russian reads H.P. Blavatsky's books he calls them atheistic. But it is a peculiar type of atheism. We can call it theosophical. We know that theosophy sometimes is called "a religion" or "a sect". H. P. Blavatsky called such an opinion foolish.

In her article "Philosophers and Philosophicules" [BCW XI - 431 (ed. HCT)] she wrote that theosophy is "a quintessence of the highest philosophy in all and every one of its aspects... It lies at the root of every moral philosophy and religion,... the universal code of science and the most tran-

scendental ethics that as ever known". She called theosophy "a WISDOM-Religion".

And yet "Isis Unveiled" can be called an atheistic work. It contains a very critical approach to Christian religion. Then, according to rules of the Theosophical Society a man of every creed on Earth and an atheist can be equally accepted to the Society. But even this theosophical atheism met a strong and hostile opposition by church, especially after publication of "Isis Unveiled" in 1878.

The roots of theosophical atheism can be found in the ideology of the French Revolution. In its own turn it has contributed much to the development of a radical atheism in Russia. After the revolution of 1917 this radical atheism was proclaimed a state ideology in the USSR. And yet it could not destroy the religious ideal in the Russian people.

In the Tibetan's works we can find an interesting statement on this subject:

"The completely atheistic approach of Russia to the problem of religion at the time of, and during the period of the revolution is much more sound than the German approach. The spirit of man in its essential divinity can be trusted to arise unhurt from the experience in answer to the call of the undying spirit.... In mystical Russia, the seeds of the spiritual life are emerging to fresh beauty and a triumphant religious ideal is on its way to manifest;" (Esoteric Astrology, P. 546).

We can understand this statement in the following way. Of course, there is a difference between the two forms of atheism mentioned above.

The theosophical one is a product of freedom of consciousness. It negates existence of God as a supreme being but proclaims existence of the cosmic supreme consciousness and energies instead and explains the processes of cosmogenesis and anthropogenesis from an absolutely new point of view, given to humanity by the Masters.

The theosophical atheism and occult sciences as a source of spirituality and knowledge help scholars a lot to make a jump in explanation of events happening in visible and inner worlds; they teach them to see harmonic combinations of ray-energies and planes but not myths about gods' deeds.

The main task of every esoteric teaching, given to humanity is to unfold and expand its consciousness and use cosmic energies for the good of human beings. The main goal of every human genius and a disciple is to try to understand and use in a group work the ideas and recommendations given in "Mahatma Letters to Sinnett", "The Secret Doctrine", "A Treatise of Cosmic Fire" and "Agni Yoga".

A synonym of a radical atheism is spiritual ignorance and aggressiveness,

hostile attitude to all the religions and esoteric communities and groups as well as suppression of religions, closure of churches, synagogues, mosques, temples and monasteries, physical destruction of the best representatives of spiritual and secular intelligentsia, prohibition of theosophical, and occult associations.

The Tibetan gives two characteristics of Russia, dealing with the situation described:

"Russia is making great mistakes, but they are the mistakes of a fanatical ideologist or of a gangster who sins because of ignorance, through immaturity or in fury at the evil things with which he is surrounded. This is something totally different to the evil with which I have been dealing, and it will not last, because Russia will learn; these others do not learn". (Esoteric Healing, P. 669).

Because of this situation Russia attracted a careful attention of the Masters. The Tibetan says:

"A careful analysis of the idealism of Russia and of the United States may reveal no resemblances in the goal of their idealism; the Russian is driven by his seventh ray soul towards the imposition of an enforced ceremonial of ordered rhythms, leading to an idealized order and a community of interests.

Because of this and because of the enforced work, some forces are present and active in Russia which need most careful handling by the spiritual Hierar-

chy of our planet.

These forces working in Russia are concerned with the magic of form whereas pure white magic is concerned only with the soul or with the subjective aspect, as it conditions the objective.

The “black forces”, so called, are nowhere rampant in Russia any more than in other parts of the world, but the Russian reaction and attitude to enforced rule and order has in it more of the magical seventh ray influence than is the case in other countries”. (Destiny of Nations, P.54).

Atheism in Russia is an obligatory and natural stage on the Path. It turned out that a disbelief gives a rise to a belief but not to God but to the Masters and Hierarchy. Atheism at the present time facilitates the process of attaining such a belief.

This belief is required for Russia in her transition to a New Age. This atheistic being is developed by the seventh ray. Its effect will grow in Russia continuously, uplifting the level of the populace’s spirituality.

Its thirst to occult philosophy is satisfied by a great variety of published theological and occult classics. Many groups, associations, societies, and groupings of world servers are being established throughout Russia. This is an objective stage on the Path of a man, of evolution of humanity according to the Divine Plan.

Thus, a stage of atheism and communism was natural for Russia. They both are needed for its evolution.

The Tibetan speaks much of the evils of the communist Russia but comes to a sudden conclusion:

“Nations and people are still ignorant of the true nature of each other; the world is full of distrust and suspicion. Humanity as a whole knows little about Russia, for instance.

The true significance of Its ideology is misunderstood because of the initial mistakes of those who engineered the revolution; the reckless acts of unruly men in the early days gave onlooking humanity a wrong impression of what was really happening.

But those days are over. In the fires of suffering and through deepened understanding, this great and composite nation will advance towards a demonstration of brotherhood which may yet set an example for the entire world”. (Externalisation of the Hierarchy, P. 450-451).

Russia Links Two Ways

As for communism in Russia, the Tibetan is realistic in its estimation:

“...The true communistic platform is sound; it is brotherhood in action and it does not - in its original platform - run counter to the spirit of Christ.

The imposition of intellectual and

formal communism by a group of ambitious and sometimes evil men is not sound; it does not adhere to the true communistic platform, but is based on personal ambitions, love of power and on interpretations of the writings of Lenin and Marx which are also personal and run counter to the meaning of these men, just as the theologians of the church interpret the words of Christ in a fashion which has no relation to His original intention.

The rulers of Russia are not truly working for the good of the people,... But the people hold the ultimate triumph in their hands, for the heart of the people in all nations is basically sound, fundamentally good and God-inclined. This the rulers of the communistic regime forget.” (Rays and Initiations, P. 680-681).

So, we can see that both forms of atheism are not such terrible phenomena as they may seem. For the first time in history a large section of European populace has become atheistic.

It is possible to say that this section enmasse is more prepared for perception of esoterism than any other sections of humanity. The communist rulers accomplished a great experiment. Much information is available now for a thorough study.

Thus, for the first time in history, we can analyze and study how an atheistic consciousness will be objectively open to all the worlds or reality models of the universe.

The totalitarian experiment showed

that the atheistic mode of thinking can not develop and endure for a long time, that spirituality, esotericism, and occult knowledge are a obligatory component of human mentality. It naturally pushes out atheistic ignorance and aggressiveness.

All the factors mentioned explain why theosophical and esoteric literature is so popular in Modern Russia. Theosophical atheism by H. P. Blavatsky is easily learned by my compatriots.

These people are ready for the unfolding of their consciousness, for synthesis of Occidental and Oriental mental cultures. They are well prepared for such a synthesis.

I would like to underline this statement and support it with two ideas given by the Tibetan. The first is about the geographic peculiarity of Russia: “Russia is as yet embryonic and her role lies more in the East than in the West, provided she follows the indicated lines.

Her two ruling signs are Aquarius and Leo and her real function in the comity of nations lies far in the future when the Aquarian age is flourishing and the Leo control aspect of the Russian personality has been offset.

The planets which primarily influence Russia are the Sun (2nd ray), Uranus (7th ray), Jupiter (2nd ray) and the Moon (4th ray).

This makes the most interesting, and most humanitarian and - in the long run - a non-destructive combination.

At present, the intensely individualistic Leo force in its worst aspects are dominating, but this will not last as history will eventually prove.

The noisy, cruel child can turn into a controlled humanitarian in adult life and the influences potent in the Russian horoscope indicate this. (Destiny of Nations, p. 85-86).

The second idea is: "Russia is peculiarly interesting at this time from the angle of humanity because she comes under the influence of both rays.

Her egoic ray is the seventh and her personality ray is the sixth... Hence also the correctness of the spiritual motto which is as yet unrealized by them but which is working itself out noticeably to those of us who can see upon the inner side of life. That motto is: "I link two ways".

Their task, which will develop as they come to truer understanding, is the linking of the East and of the West, and also of the worlds of desire and of spiritual aspiration, of the fanaticism which produces cruelty and the understanding which produces love, of a developed materialism and a perfected holiness, of the selfishness of a materialistic regime and unselfishness of a

mystically and spiritually minded people, and all this in a most pronounced and peculiar manner.(Destiny of Nations, P.60-61)

The process of synthesis is developing not only in Russia but through the world, especially in the USA and Japan.

As we know the Tibetan underlined the importance of such a synthesis for development of new culture and religion:

"All has been in due course of evolution, and later when the Orient and the Occident have reached a point of better understanding and interplay their interaction will be of mutual benefit; the East will profit from the mental stimulation afforded by the strong mental vibration of its Western brother, whilst the Occidental will gain much from the abstract reasoning of the Oriental, and, through the effort to grasp that which the first subrace of the Aryan root race so easily apprehended, he will contact his higher mind, and thus build with greater facility the bridge between the higher and lower mind. The two types need each other, and their effect upon each other tends to eventual synthesis." (Treatise of White Magic, P.79)

But in Russia it will be more natural and deeper than anywhere else because of its geographic and historical approach.

Cyclic Astrological Influence on Russia

There is a tradition that appeared long

ago - in the time of Peter the Great - to discuss a problem of the messianic role of Russia in Russia.

Many authors wrote and write about this issue. I will give only one fresh example - a lecture, published in Russian by Lydia Peretrutova, the Director of "Tetrada" Institute of Universal Knowledge in Moscow.

In her lecture, delivered at the Moscow Institute of Microeconomics (1995) she explains a messianic role of Russia by the Law of Cycles and Evolution of Consciousness.

In her opinion, astrologically and esoterically Russia holds the core axis of evolution of our planet through Uranus on the seventh Ray of Universalism and Synthesis.

The main mission is laid on Russia. It is evident from the coincidence of several cosmic cycles.

All of them end and start anew in the end of our century: 25,000-year long cycle, 2125-year long cycle are changing the consciousness of a root race and that of a subrace correspondingly. The constellation Aquarius determines the consciousness of Russia.

L. Peretrutova explains that the transformation of the old consciousness and

emergence of a new one within 2125-year long cycle will take place through the modern territory of Russia. Here a new Universal Doctrine or a new religion will emerge.

Here, I add some of my own comments. It will be more scientific to speak not of a new religion but about a new universal philosophy and spiritual culture.

We should understand that the Masters wrote by the pens of three great women in the language easily understood by religious masses. That is why they call the new Universal Doctrine by a term "a new world religion".

L. Peretrutova mentions a discovery made by a group of scientists who study cosmic and biological rhythms. They have revealed that our solar system will cross a plane surface of the Galaxy.

This event may mean that our planet will enter an absolutely new consciousness. While summing up, she says that the coincidence and superposition of all the cosmic and planetary cycles will prepare a gigantic jump in man's consciousness and naturally will lead mankind to conscious cooperation of man with cosmic forces not only within the Brotherhood of the Solar System but with the Galaxy Brotherhood as well.

L. Peretrutova describes a planetary spiritual revolution that started in Russia

in 1905.

The cycle of 84 years long after it's beginning was the time of atheism and liberation of nations and countries of so called Socialist Community from a prison of fanatical religious and ideological reactionary structure.

During the next 84-year cycle, started in 1989, atheistic and esoteric ignorance will be eliminated in Russia; many groups of world servers will be organized on the Russian land; Russia will run after spiritually advanced West because a new universal doctrine will be developing on the solid theosophical and esoteric occult and scientific foundation.

L. Peretrutova is sure that a school-ashram of the seventh ray will emerge in Russia and that her Institute is a basis for such an Ashram. She believes that her Institute is planting seeds of consciousness of a future sixth root race in a form of students with "unified consciousness of their souls".

The Tibetan predicted that a wide range of esoteric schools will emerge in the 20th century in the West - in America and Europe, including Russia. It is clear that a Russian esoteric school could not emerge in a country isolated from the rest of the world. It can appear only in the country very closely connected to the world in first turn by strong links between esotericists on

a new technological basis - on computers and Internet.

Two Great Russian Women

It may seem strange to somebody that the Masters have chosen a Russian woman to manifest a Modern theosophy to the Western populace in the English language. It would have been easier to assign this mission to somebody, whose native language was English, for example, to Colonel Olcott.

We can conclude that knowing the Plan, the Masters had chosen H. P. Blavatsky because of a great future mission of Russia. The Plan of Logos is to prepare Russia for adopting and developing theosophy after collapse of the Communist empire.

The practical fulfillment of this mission was entrusted to another brilliant Russian woman - to H. Roerich. She fulfilled the mission perfectly while translating the "Secret Doctrine" and manifesting "Agni Yoga" to humanity in Russian.

I would like to emphasize that "Agni Yoga" and the Tibetan's teaching were manifested simultaneously. The missions of A. Bailey and H. Roerich were alike: to prepare the western esotericists for enlightenment of the East, first of all - Russia.

The World Goodwill, Arcane School

and Lucis Trust as well as Roerich associations have to train and prepare a Group of World Servers throughout the world. The motto of the world servers for the 21st century is to Russia with Love and Wisdom.

Each group, lodge, association and society has to tailor their tasks towards Russia by themselves. Many of them have already started their work in Russia.

The World Goodwill has translated all 24 volumes of the Tibetan's and A. Bailey's works into Russian. Some books by H. Blavatsky and all volumes of Agni Yoga have already been reprinted several times. Almost all world esoteric and occult, religious organizations are working in Russia nowadays, opening their schools and correspondence courses.

At the present time Russia is quickly joining the world esoteric movements. It lags behind in the development of its own esoteric schools and in introduction and development of its own system of discipleship. The Western esoterists give much assistance to Russia. Those from America have purchased computers and printing equipment for the Russian theosophical society and are publishing Russian versions of the theosophical classics.

The World Goodwill and Lucis Trust rendered practical and financial assistance in translating works by the Tibetan and A.A. Bailey. A group of esotericists in

Sochi is translating "The Beacon" and World Goodwill's leaflets.

Another group is translating booklets of the Arcane School. Nobody renders them a financial help. They do everything by themselves.

They need help of our friends in the West. In Moscow and some other cities I met representatives of our national theosophical school called the "Tetrada" Institute of Universal Knowledge.

Roerich associations are the most active ones in Russia and all the neighboring Slavic countries. The Roerich Museum in New York renders a constant assistance to Russian theosophical and Roerich associations.

Publishers are translating and printing so many titles on psychology, parapsychology, theosophy, Agni Yoga, alternative medicine, that it is impossible to buy even a part of them for home personal libraries. The list is endless.

The majority of working esotericists in Russia are women as were H. P. Blavatsky and H. Roerich. It can be explained by the feminine nature of Russia. As the Tibetan says:

"India, France, the United States of America, Russia and Brazil are all feminine and constitute the nurturing mother aspect.

They are feminine in their psychology - intuitive, mystical, alluring, beautiful, fond of display and color, and with the faults also of the feminine aspect, such as over emphasis upon the material aspects of life, upon pageantry, upon possession and upon money or its equivalent as a symbol of the form side of existence. They mother and nurture civilization and ideas. (Destiny of Nations, P. 55-56).

Discipleship in Russia

A complicated spiritual process of perception and understanding of new ideas and concepts - Laws and Principles, given by the Masters through the pen of H. P. Blavatsky, H. Roerich and Alice A. Bailey - is actively developing.

There is a great demand in good books and courses on theosophy and esotericism, especially on discipleship in Russia. This problem is actively being discussed in many centers. Different schools are being established but most of them are so weak financially that they can hardly survive.

In spite of great difficulties and obstacles met by esotericists in Russia, we should proceed with our esoteric work in Russia to realize the goal proclaimed by The Tibetan:

“A preparatory occult school will be found, too, in Sweden, for those of the northern and German races who seek the Path, and when it has been extant for some time Russia may then be in position

to house the headquarters for the more advanced school affiliated to the preparatory one in Sweden. (Letters on Occult Meditation, P. 308).

Russia is arriving to better time and better situation! She does not separate herself from the whole world. On the contrary she has opened her heart to the world. It seems Russia had heard the Master's words:

“The existence of a closed mind on a national scale is dangerous in the extreme, just as the individual is in a dangerous “state of mind” when he closes it to world contact, world news and world understanding, and when he refuses to admit new ideas and new modes of behaviour. Fortunately, the influence of this fifth ray energy - which is always present, whether the ray is in incarnation or not - is steadily leading humanity towards illumination.” (Rays and Initiations, P. 595)

As for rules of discipleship, they are the same throughout the world. Proceeding from the above we can see that Russia is passing through a transition period. I have spoken about its peculiarities.

The following few tasks for the transition period in Russia can be forwarded right now: - creation of a Russian theosophical and esoteric program on the Internet; - creation of an esoteric magazine for Russian students on the Internet and in printed copies; - creation of theosophical and esoteric study program by correspon-

dence on the Internet and in printed copies.

Conclusion

Discipleship is developing on its own foundation of the Russian traditional culture which includes:

- a) Russian religious philosophy. I can mention now many names of thinkers, well known to every educated Russian but obviously unknown in the West;
- b) Russian theosophical atheism;
- c) traditional religions and esotericism of various minorities dwelling on the vast and endless lands of Russia.

The Masters Morya and D.K. were aware of these peculiarities of the Russian mentality and that is why their teaching is being poured harmoniously into the Russian traditional esotericism. In spite of these circumstances strong and coordinated activities of both Russian and Western theosophists and esotericists will be required.

High Country Newsletter Reprints available.

The High Country Newsletter comprising some 53 issues, running from April 1986 to August 1990 has been re re-formatted into the same 7 x 8 1/2 booklet format used by the HCT and is now available to readers who wish to have a complete collection. Individual issues have been combined into volumes for economy. Cost of the complete set of thirteen volumes is \$10 plus \$3.20 U.S. postage (Priority mail)

Back Issues are available online in PDF format. PDF viewers and plug-ins are available from [Adobe](#).

Not all back issues have been uploaded to the ftp site yet. To see the currently available issues, look in the [ftp directory](#).

Abstracts of The High Country Newsletter

, Volume 1 - 1986

Beginning with April 2, 1986 are several newsletters issued before the group decided on the name "High Country." In the summer of 1986, an application for status as a study center was filed with the *Theosophical Society in America*. The requested charter was issued on August 11, 1986. Dick Slusser served as secretary from then until October 21, 1992 when the charter was returned to T.S.A. headquarters in Wheaton, Illinois.

April

Thought Forms, Education for the whole person.

May

Slide show and discussion on [Man Visible and Invisible](#).

July

We are going ahead and applying for Study center status.

August

Outreach efforts set in motion

November

An introduction to the writings of the real founders of the theosophical movement the Masters.

An invitation to study The Secret Doctrine, using an intuitive approach.

Dick's proposal teach a beginners' course in Theosophy through Learning Unlimited is accepted.

December

We discuss the Masters and their work and practice inspirational/intuitive problem solving using a card deck made up of quotations from the Masters.

Volume 2a - January - July 1987

January

The Unity of Life. Introduces the concept of The One Life and One Consciousness which pervades all manifested being and has its Source in Be-ness "an omnipresent, eternal, boundless and immutable substance principle."

February

Members' insights on The Unity of Life.

March

Video showing, The Lost Years of Jesus. "The Search for Truth." Course content description.

April

Review of Videotape The Lost Years of Jesus, produced by Richard Bock. The program concerns the mystery of the life of Jesus between the age of 12 and 30; also discusses Shroud of Turin and Sword of Longines.

May

Plans for Video taping our members on Cable TV.

June

Dick: Trip Report — Krotona School.

July

Study of Adam Warcup's The Origin and Evolution of Man. begins

Volume 2b August - December 1987

August

A Farewell from the Other Side - A Personal Experience. Dick Slusser's brother-in-law says "farewell" in a lucid dream.

September

Summary: The Origin & Evolution of Man, by Adam Warcup. Part 1 of 3: Glossary of Sanskrit terms and commentary on Lunar Pitris.

October

Summary: The Origin & Evolution of Man, by Adam Warcup. Part 2 of 3: The Awakening of mind - the Kumara's sacrifice. Two letters on violence in Nicaragua

October #2

Summary: The Origin & Evolution of Man, by Adam Warcup. Part 3 of 3: Religion of the Lemurians and Atlanteans and the role of the

Initiator.

November

On Channeling. Guidelines for Authenticity from *The American Theosophist*.

December

Mahatma Letter #10, on God and Evil. Excerpts from Letter #10 and from the Bhagavadgita.

Volume 3a January - May 1988

January

What is Spirit and Matter and Who was Jesus? Master K.H. in an 1882 *Theosophist* article (excerpt) and H.P.B. in an 1887 interview with Charles P. Johnson.

February

The Masters:- Who are They? Quotes from *The Mahatma Letters* and Annie Besant.

March

On Channeling. A quote from H.P.B. and an article in **Theosophical Network** suggest that some channeled material may be authentic.

April

Music - it's effect on plants Inhabitants of the Astral World. Excerpts from *The Mahatma Letters*.

May

The Elixir of Life - Is the Desire to "Live" Selfish? Steps on the path of purification.

Volume 3b - June- September 1988

June

The Mars-Mercury Controversy. Why were *The*

Mahatma Letters published?

July

Death and After (excerpts) by Annie Besant Kama Loka and Devachan

August

Trip Report - 1988 Conference - Lake Geneva. Devachan and Avitchi; about the various Lokas, Lost Souls, and Satan.

The full unexpurgated text of the 1900 letter of advice from Master K.H. to Annie Besant.

September

Therapeutic Touch in The New Age; Colonel Olcott: Healer of the 1880s; Excerpts from *Old Diary Leaves* and Alice Bailey's *Esoteric Healing*; Review of a Theosophical Video.

Volume 3c October - December 1988

October

Ethics: For Wimps Only? Bill Moyers and Michael Josephson consider various ethical problems in contemporary life.

November

What of Phenomena? Some contemporary Ram Dass tales from *Miracle of Love*; A.P. Sinnett's "Cup and saucer incident"; Rationale for the production of "phenomena" in the 1880s and why WORD came to stop it.

December

On Capital Punishment. An 1895 essay by W.Q. Judge and passages from *The Mahatma Letters* give the theosophical case against capital punishment

Volume 4a January - April 1989

January

Native American Religion and The Ancient Wisdom. Correspondences between Theosophy and Amerindian Cherokee tribal traditions as described in the book *Voices of Our Ancestors* by Dhyani Ywahoo.

February

The Swastika: Why does Theosophy use it? For many people it is a symbol of Nazi oppression and genocide. How Hitler came to adopt it and it's historical significance in Theosophy.

March

The Ancient Wisdom in Fairy Tales. Can there be an occult level of meaning in the Hans Christian Anderson Fairy Tale "The Snow Queen?" The tale is compared with H.P. Blavatsky's "*Voice of the Silence*."

April 1

Old and New Testaments which may allude to reincarnation and explicit references in the Hindu tradition compared.

Volume 4b May - July 1989

May

P.G. Bowen and his Berber Teacher. The son of Cmdr. Robert Bowen and one of H.P.B.'s students, P.G.B. was introduced to the Ancient Wisdom by an occultist in Africa, a member of the Berber tribe. Bowen describes how he encountered his Teacher. Part 1 of 2.

June

Insights from studies in *At the Feet of the Master*. Highlights from Stephan Hoeller's talks on C.G. Jung and the Eastern Religions and The Magic of the Animal Powers, Shamanism, Divination and Synchronicity. Part 2 of teachings from P.G.

Bowen's Berber Teacher "The Sayings of the Ancient One."

July

Monads and Group Souls. The idea of a 'Group Soul' as a distinct entity in the animal kingdom found in a number of 'second generation' Theosophical texts: C.W. Leadbeater, Annie Besant and others the Adyar lineage is compared with teachings of G. de Purucker in the Judge lineage.

Volume 4c August - October 1989

August

A Modern Look at the Theosophical Masters. Are the Mahatmas, H.P.B.'s Teachers, now long deceased physical men, or are They lofty spiritual Beings still guiding the Theosophical movement? Excerpts from writings of H.P.B., W.Q.J., G. de P. and Master K.H.

September

Is Chelaship possible in the West? Gerald Schueler says that "all one needs for Chelaship is the burning desire in one's heart" and that the kind of qualifications set forth by Damodar in the 1880s are "nonsense in today's world." What did Damodar and the Masters say about this?

October

The Mystery of H.P. Blavatsky and her writings. The paranormal methods H.P.B. used in writing *Isis Unveiled* and *The Secret Doctrine* are described by H.S. Olcott and Countess Wachtmeister. The mystery of H.P.B. as "the psychological cripple" is discussed in letters from Master K.H. and A.O. Hume; Bibliography of literature by or about H.P. Blavatsky.

Volume 4d November - December 1989

November

Without distinction of Race, Creed, Sex ... Is the T.S. Sexist? Transcript of a workshop by Beverley Noia; Secular Humanism and the crash of Flight 232. Questions of life and death in a dialogue from a local newspaper. (Part 1 of 2)

December

A second Pilgrimage to India. Editor Dick Slusser returns to India with Marty Lyman. Part 2 of Secular Humanism and Flight 232.

Volume 5a January - February 1990

January

A second Pilgrimage to India Part 2: The Sri Aurobindo Ashram and Auroville; Indian Section T.S. Headquarters at Varanasi and travel experiences in India.

February

On hypnotism. A discussion with two U.L.T. Theosophists in Bangalore India; What Master K.H., W.Q. Judge and H.P. Blavatsky say about mesmerism and hypnotism.

Volume 5b March - May 1990

March

From the Secret Doctrine: H.P.B.'s recapitulation of Vol. I; The six fundamental propositions.

April

Cycles, Manvantaras and Rounds and a time paradox. Figures for the duration of the Rounds, Manvantaras, Root-Races and sub-Races and an insight into the difference between 'time' and 'duration.'

May

The 1980s seen esoterically. Channeled material by David Spangler of Scotland's Findhorn Community has proven to be prophetic. National dharmas of the Soviet Union, Islam, China and the U.S. 'Folksouls' and 'national identities.'

Volume 5c June - August 1990

June

The 1980s seen esoterically - part 2. More on the world dharmas of the U.S., U.S.S.R., and China. Emergence of the 'global village', economic forecast for the 80s, and the role of 'traditional peoples.'

July

The Kali Yuga. Concerning the 'Kali-Yuga' an age of spiritual darkness and what is good about it.

August

Global Transformation and our Responsibilities. Reflection on challenges facing the T.S. in the coming 21st century. A review of the mandate given the T.S. by the Maha-chohan in the 1880s, also some views expressed by W.Q. Judge. A 'Sister-Lodge' proposal.

Ordering Instructions

Cost of *The High Country Newsletter* reprints Vols. 1 to 5c - April 1986 to August 1990 is \$10.00 (U.S.) + \$3.20 Priority mail.

Payment by check, money order or draft, payable to Richard Slusser, 140 S. 33rd St., Boulder, CO 80303-3426.

Checks payable to "High Country ..." are unacceptable and will be returned.

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A.
BARBORKA

Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka.

Question. In regard to the concept which is presented in *The Secret Doctrine* regarding the emergence of the Monad following the Great Day of Be-with-us: is there a difference between this emergence and the emergence which takes place when reincarnation occurs on earth?

Answer. Although a similarity may be indicated there is also a difference. The similarity has reference to the fact that upadhis, or “vestures” must be assumed when the Monad emerges, whether it be following the Great Day or following the after-death interval, even though the upadhis would differ.

The great difference is especially to be noted in connection with the states into which the Monad has entered: these are not comparable.

In the case of the Monad which has entered the state which is expressed by the term the “Great Day of Be-with-us,” this is equivalent to Paranirvana.

On the other hand in the afterdeath states a distinction must be made between the status of the *components* of the Monad, which are usually referred to as the “three-in-one” -Atma-Buddhi-Higher Manas - instead of the usual definition given to the Monad during an embodiment on earth, which is represented as a duad, Atma--Buddhi.

Thus while the Monad (Atma-Buddhi) is undergoing its Outer Rounds, Higher Manas is experiencing the Devachan.

When reincarnation occurs the “three-in-one” or the upper triad, becomes linked with the quaternary-which may be equated to the personality-when physical birth takes place. The state of Devachan has been sufficiently described and need not be considered here.

The Great Day of Be-with-us is described in this manner: “The ‘Great Day of Be-with-us,’ then, is an expression the only merit of which lies in its literal translation ... the Egyptians called the same the ‘Day of Come- which is identical with the former, though the verb ‘be’ in this sense, might be still better replaced with either of the two words ‘Remain’ or ‘Rest-with-us’, as it refers to that long period of *Rest* which is called Paranirvana. As in the exoteric interpretation of the Egyptian rites the soul of every defunct person . . . became an

Osiris, was Osirified, though the Secret Doctrine had always taught that the real Osirification was the lot of every **Monad only** after 3000 cycles of Existences; so in the present case.

The ‘Monad,’ born of the nature and the very Essence of the ‘Seven’ (its highest principle becoming immediately enshrined in the Seventh Cosmic Element), has to perform its septenary gyration throughout the Cycle of Being . . .” (S.D. 1, 134-5; 1, 159-60 3rd ed.; 1, 192 6 vol. ed.)

Question. What, then, is the difference between the status of the Monad on entering Paranirvana and the Monad in the afterdeath state?

Answer. At the time that the Monad enters Paranirvana-which occurs at the end of the solar manvantara-it is actually a triad: Atma-Buddhi-Higher Manas.

However, as Manas is unable to function on the planes which are superior to that plane which is designated as the Mental Plane the Monad does not have cognizance of individual existence: it is at-one with universal consciousness.

Here we may apply the simile of the Ocean. The individual drops of water do not have the knowledge of separateness, because they partake of the totality of the Ocean. Hence the significance of the phrase: the dewdrop slips into the shining

Sea. Thus the status of the Monad in Paranirvana may be equated to entering a state of universal consciousness; whereas in the after-death condition the Monad may be described as being in an individualized state of consciousness.

Question. One of the difficulties in understanding the idea of entering into Paranirvana is this: is there a loss of the Monad’s individuality? for it is stated: “At the threshold of Paranirvana it (the Monad) reassumes its primeval Essence and becomes the Absolute once more.” (S.D. 1, 135; 1, 160 3rd ed.; 1, 192 6 vol. ed.)

Answer. The phrase “reassumes its primeval Essence” signifies that the Monad no longer functions by means of its upadhis (vestures) because, as already mentioned, it is no longer in the planes of manifestation. But it should be borne in mind that even the planes of manifestation are still linked with Parabrahman, for the Sanskrit mantra affirms: “Aham asmi Parabrahma” (I am Parabrahman).

With regard to the Monad’s loss of individuality, H. P. Blavatsky’s words on the subject are available:

“I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahman, man’s spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or *skandhas* that

have survived after each death, from the highest faculties of the *Manas*. . . . but the individuality of the spirit-soul is preserved to the end of the great cycle (*Maha-Manvantara*) when each Ego enters Paranirvana, or is merged in Parabrahman.

To our talpatic, or Mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered.

But *de facto* it is not so in the world of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable microscope would to the sight of a half-blind man: and yet even this is a most insufficient simile—the difference is ‘inexpressible in terms of footpounds.’

That such Parabrahmic and Paranirvanic ‘spirits,’ or units, have and must preserve their divine (not human) individualities, is shown the fact that, however long the ‘night of Brahma’ or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds) yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths.¹¹ (*H. P. Blavatsky Collected Writings, Vol. VII, pp. 51-2*).

**From *The Canadian Theosophist*
Vol. 48 No. 6 Jan., 1968**

Making Mistakes,

I Do not believe it is ever wrong to make an honest mistake.

Infinitely better for a man to have his motive right, to wish to do right, to render justice, to do grandly and to make a mistake because he cannot see fully’, just the right way to take, than it is for a man who is all atremble lest make a mistake; and because of his lack of inner strength, immediately proceeds blindly to make mistakes. That man will never easily rise.

Better; to make a mistake and learn by it and to bear the consequences manfully~ and be more of a man afterwards. Improve your faculties by exercising them.

Do not be afraid of making honest mistakes. Only let your motive be right, and then your mistakes won’t injure others and you will soon correct them. You will be stronger, grow more keenly.

Let your heart be filled with compassion for the mistakes of others, and the wish to do right, and you will never go far wrong. And each repetitive instance of exercising your inner power judgment will be more sure, more certain, clearer. The light will be brighter. Then you are a man, a real man.

G. de Purucker
Wind of the Spirit p. 106

Statement of Ownership, Management, and Circulation

1. Publication Title: THE HIGH COUNTRY THEOSOPHIST 2. Publication Number: 106047

4. Issue Frequency: MONTHLY 5. Number of Issues Published Annually: 12

7. Complete Mailing Address of Known Office of Publication (Not printer) (Street, city, county, state, and ZIP+4):
140 S. 33RD ST BOULDER, CO BOULDER 80303-31

8. Complete Mailing Address of Headquarters or General Business Office of Publisher (Not printer):
SAME AS (7) ABOVE

11. Full Names and Complete Mailing Addresses of Publisher, Editor, and Managing Editor (Do not leave blank):
Publisher (Name and complete mailing address):
RICHARD SLUSSER 140 S. 33RD ST. BOULDER, CO 80303

Editor (Name and complete mailing address):
SAME AS ABOVE

Managing Editor (Name and complete mailing address):
NOT APPLICABLE

12. Owner (Do not leave blank. If the publication is owned by a corporation, give the name and address of the corporation and addresses of all stockholders owning or holding 1 percent or more of the total amount of stock. If owned by a partnership or other unincorporated firm, give its name and address. If the publication is published by a nonprofit organization, give its name and address.)

| Full Name | Complete Mailing Address |
|----------------------------------|--------------------------|
| <u>SAME AS PUBLISHER (ABOVE)</u> | |
| | |
| | |
| | |

13. Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages, or Other Securities. If none, check box None

13. Publication Title

14. Issue Date for Circulation Data

| Extent and Nature of Circulation | | Average No. Copies Each Issue During Preceding 12 Months |
|--|---|--|
| a. Total Number of Copies (Net press run) | | 95 |
| b. Paid and/or Requested Circulation | (1) Paid-Requested Outside-County Mail Subscriptions Stated on Form 3541 (Include advertiser's proof and exchange copies) | 46 |
| | (2) Paid In-County Subscriptions (Include advertiser's proof and exchange copies) | |
| | (3) Sales Through Dealers and Carriers, Street Vendors, Counter Sales, and Other Non-USPS Paid Distribution | - 0 - |
| | (4) Other Classes Mailed Through the USPS | 14 |
| c. Total Paid and/or Requested Circulation (Sum of 15b (1), (2), (3), and (4)) | | 60 |
| d. Free Distribution by Mail (Samples, complimentary, and other free) | (1) Outside-County as Stated on Form 3541 | 18 |
| | (2) In-County as Stated on Form 3541 | |
| | (3) Other Classes Mailed Through the USPS | |
| e. Free Distribution (Outside the Mail) (Carriers or other means) | | 1 |
| f. Total Free Distribution (Sum of 15d and 15e) | | 19 |
| g. Total Distribution (Sum of 15c and 15f) | | 79 |
| h. Copies not Distributed | | 11 |
| i. Total (Sum of 15g and h) | | 90 |
| j. Percent Paid and/or Requested Circulation (15c divided by 15g times 100) | | 75.9% |

16. Publication of Statement of Ownership

 Publication required. Will be printed in the OCTOBER issue of this publication.

17. Signature and Title of Editor, Publisher, Business Manager, or Owner

Richard Slusser

I certify that all information furnished on this form is true and complete. I understand that anyone who furnishes false or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil penalties.

Instructions to Publishers

1. Complete and file one copy of this form with your postmaster annually on or before October 1.

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:
Richard Slusser
140 S. 33rd St, Boulder, CO U.S.A.
80303-3426
Phone (303) 494-5482
E-Mail: dslusser@diac.com

Subscriptions

The HCT subscription year begins with the July issue and ends with the June issue of the following year.

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

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

Payment By check, money order or draft must be in U.S. currency (Dollars) payable to Richard Slusser.

Checks payable to

**High Country Theosophist
are NOT negotiable and will be returned**

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.

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