

# THE HIGH COUNTRY THEOSOPHIST



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### WHY STUDY THEOSOPHY?

by  
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“Theosophy ... has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with EVERLASTING TRUTH.” (*The Key*, p 304, or.ed.)

Theosophy is here taken to mean all the information and the massive system of thought given us through the writings of H.P.B. in her major books and articles and in the letters written to A.P. Sinnett by the Masters concerned with the founding of the Theosophical Society. While most of H.P.B.'s writings were not actually written by the Masters, they were admittedly inspired by them.

The question why study this kind of Theosophy is often asked by members of the Society, and it is as often answered in a number of ways. Whereas some members feel that they can whole-heartedly support the first object to form a nucleus of the universal brotherhood of humanity - and they may even subscribe to the sentiments of the second and third objects, they do not see why they should study Theosophy as such when there is so much other material available which seems wholly relevant?

Some other members have their own religious teachings



or have been brought up or instructed by a teacher to whom they owe a continuing loyalty. They have perhaps easily adapted their religious ideas to include those of reincarnation and Karma in a general way, and feel thereby they have adapted them to the teachings of Theosophy. Regarding these religious views, however, the following passage from the Preface to *The Secret Doctrine* should be borne in mind:

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised.

Further, would-be students of Theosophy should be aware of the statement in *The Key to Theosophy* (p 20, Or.Ed.):

[The Society] cannot make a Theosophist of one who has no sense for the *divine* fitness of things, or of him who understands Theosophy in his own - if the expression may be used -sectarian and egotistic way.

They should also have regard to what the

Master K.H. wrote to Sinnett which answers directly those who express the view that the original teachings are restricted or limited:

... we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical [i.e., spiritualistic] phenomena but these universal ideas that we study, as to comprehend the former, we have first to understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognising the universal reign of Immutable Law, unchanging and unchangeable in regard to which there is only an ETERNAL NOW, while to uninitiated mortals time is past or future as related to their finite existence on this material speck of dirt. This is what we study and what many have solved.

[M.L.VI, 24, 2nd, 3rd ed.; M.L.12, 39, chr.ed.]

Some would-be student members may also be members of the E.S., imbued with ideas of service to the Masters and of eventually qualifying themselves to become chelas or pupils of those Masters. As members

of the E.S. they will receive periodical letters and have recommended literature. These two, the literature and their commitment to the Masters, may justify a view that there is no need for further study. However, a proper regard for the Masters would necessarily involve a knowledge of, and respect for, their teachings as they gave them out, directly or indirectly, and it must be remembered that they said repeatedly that in the matter of communicating the message H.P.B. was their sole agent. Under the “freedom of thought” code, of course, literature by others may be read, but it does not have the same authenticity theosophically as that of the Masters and H.P.B.

H.P.B.’s instructions to her Inner Group (S.D.III, p 433 et seq.) are a magnificent supplement to the teachings given elsewhere in her writings, particularly in the S.D. A knowledge of these previous teachings is necessary before the full value of the Instructions can be appreciated. The proper title of these Instructions is significant: “Some Papers on the bearing of Occult Philosophy on Life”. The word ‘occult’ should be noted particularly. It is this glimpse behind the scenes of our ordinary existence that is the principal distinguishing feature of the theosophical message.

Some members may feel that almost any kind of formal study, and particularly that of the writings of H.P.B., is beyond them. They are content to attend lectures and lodge meetings, and generally enjoy the amenities and the atmosphere of lodge life, maybe doing odd jobs, but without feeling any necessity to apply themselves to any serious reading. They

see no reason to do so. They will never know, however, what they might get from the great works if they never try.

Further, it must be acceded that the Masters of the Wisdom knew what they were doing when they cast their message at the level they did. In Mahatma Letter XLIV (45 chr.ed.) to Sinnett (February 1882) they said:

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 must be noticed here that the giving out of the occult doctrine was a trial. It might receive ‘intellectual acceptance’ but it was not expected to be ‘popular’. Here the distinction must be made between Theosophy (the occult doctrine) and the Society which was to promote its three objects. The Masters did say, however, that Theosophy was the soul of the Society, its inmost enlivening centre without which, they said, it was a “corpse”.

Further, among some members, and for this there may be personal reasons, there is a genuine antipathy towards the H.P.B. literature. Almost any excuse will be made for not reading it. It is amongst this section of members that the Society’s emphasis on ‘freedom of thought’ is made much of. The teachings contained in the great literature are regarded as dogmatic and authoritarian, and

this is felt to be totally against the idea of freedom of thought. Freedom of thought in this connection is often taken to mean that Theosophy is undefined and undefinable, and anybody's opinion or view of it can be regarded as Theosophy. Moreover, anyone's opinion is as good as anyone else's, regardless of whether they are students or not. This is quite untenable because such people usually know nothing of the content of the great works of H.P.B. and they therefore hold their views out of real ignorance. A further point here is that opinions are personal, i.e., of the lower mind (the unreal), and can be seriously divisive, whereas Theosophy concerns the higher mind, the Eternal Verities (the real). It is impersonal and unifying. Ultimately there is only Truth itself which is certainly not a matter of opinion.

No member is under any obligation or constraint to believe anything; the Society promotes no dogma. In a letter from one of the Masters are the words, "We make no unwilling slaves".

However, those who have studied the literature, even in moderate depth, will know that Theosophy is a comprehensive, quite specific, system of thought and practice in its own right. They will also know that throughout the H.P.B. literature: i.e., *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy* and many of the *Collected Writings*, there are many illustrative and definitive statements as to what Theosophy is. These not only give the reader information but relate Theosophy to the whole field of religious, philosophical, psychological and scientific knowledge as it was up to the end of the 19th century. Most of this has changed

little since then. In any case, Theosophy deals with the "eternal verities" which do not change.

#### Quoting *The Secret Doctrine*:

The Secret Doctrine [Theosophy] is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system ... the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there ... it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another... How did they do so?... by checking, testing and verifying in every department of nature the traditions of old by the independent visions of great adepts. [S.D.I, 2721

There are many passages in similar vein to this. These are often read but their full implications are not always realized. Considerable attention and thought has to be brought to bear on what is actually said for it to become meaningful.

Such is the extent and grandeur of the ancient, ageless Wisdom we now call

Theosophy to which, in part and in principle, we are heirs, if we will avail ourselves of it. Its horizons are limitless and its depths unfathomable, at least by ordinary minds. The passage quoted above was an attempt to give an idea of the content of *The Secret Doctrine*.

The differences between Theosophy and the extant exoteric literature are based on a working knowledge of the inner realms of existence. This knowledge is referred to as Occultism (Esotericism), a synonym for Theosophy. It is the knowledge of the hidden nature and processes (powers and forces) of Nature herself, possessed only by Initiates (Adepts) in the Arcane Sciences. Such were our Masters and, to a large extent, H.P.B. herself. The original theosophical literature is written with this knowledge as a background. It is redolent with the wisdom and benign spirit of its authors, and is unique. There is not, and never has been, such a literature made public before in the world's history. All writings, lectures, etc., the content of which could have been written or delivered had Theosophy never been propounded, are not in the special sense of the word Theosophical.

This knowledge augments, i.e., supplements and complements, what is contained in the existing exoteric literature; for example, the following paragraphs indicate, in outline only, some of these additions.

a) Theosophy tells us specifically and in some detail of the origins of things whereas the normal religious literature deals with the subject very figuratively and by allegory.

b) Theosophy goes into the structure of the Cosmos and the corresponding principles in man in some detail. The universe is sevenfold, as indeed is man's nature, and each plane or principle has seven sub-principles, and each of those, seven sub-sub-principles and so on. The significance of this is that, for example, it accounts for the infinite variety of colour and sound experienced by our senses and of the whole gamut of emotional feeling, together with an almost infinite variety of content of thought with its virtually infinite variety of functions. Over and above the mental processes are those of the upper principles of man; when operating they result in true spiritual knowledge and insight, in consciousness. The persevering student gradually develops 'eyes to see and ears to hear', as it is put in the Christian scriptures; in other words, intuition grows.

c) It divides the principles of man into groups, the body, soul and spirit. It allocates the principles to each of these, enriching our concepts. The difference between the Personality and the Individuality is stressed more than perhaps in any other literature and the idea of the connecting link between the lower and upper man is introduced (Antahkarana). We can then understand the physical, psychic and spiritual physiology of man, the development of which is the object of our long evolutionary journey.

d) Life 'Ever-becoming' - another main tenet of Theosophy - the whole evolutionary process. It includes the formation of globes, the development of human races correspondingly, and the emerging spiritual powers of

man, is dealt with in detail. The relevance of this is the programme that each human being has to pass through up to the very last stage before he can reach his intended state of development at the end of the last Round at the end of the life of our planet.

e) The paramount significance of UNITY, “Existence is One Thing” reiterating the Indian “Thou are THAT”, but explicitly, and with its implications to be realized only by much thought and prolonged meditation. The study of Theosophy does, however, introduce us to the idea of the possibility of our having such a realization for ourselves.

f) The plain language detailed account of after-death states - very much at variance with previous ‘spiritualist’ versions, but related intimately and necessarily to the whole evolutionary process and the Law.

g) The existence of entities on the evolutionary scale lower and higher than man at any time. The post-human entities are those from whom we have derived much that now comprises our present human nature, particularly mind.

h) The Law: that which never ceases to operate in the infinite ‘duration’ of total cosmic time. It is the law by which everything comes and goes in due season. It is also the law by which things, including human beings, come to be as they are: flower to seed to fruit eternally, until they have fulfilled their destiny.

i) A comprehensive authentic explanation by those who know, in terms of the human

principles, the cosmic planes and the Law, of spiritualistic phenomena in all their variety, and explanations of many kinds of psychic/physical happenings, e.g., precipitation of letters, apports, automatic writing, etc., etc., not to be found anywhere else.

No such attempt to make known these secrets of the nature and workings of Nature had ever been made public before, at least to the extent that they were then. The serious enquirer into the nature of life cannot afford to ignore what is available to him in these great works. It is quite unrealistic to try in an article to give even a brief idea of all the subjects covered in the theosophical literature but some idea can be gained from a perusal of the ‘Contents’ page of the books themselves.

The world has obviously had its great teachers and its great writings, particularly the religious scriptures of the East, prior to the advent of Theosophy. These, however, were exoteric, i.e., they contained only as much information (and much of that in figurative or parable form) about the nature of Cosmos as was felt could be safely given out to the world at large without endangering the knowledge or those who studied it and practised the teachings prescribed. Behind all this literature, however, there is a tradition of a secret knowledge available only to those who were initiated into its arcana, members of occult brotherhoods and so on; such were our Masters. Such also were the initiated Brahmins, heirs to the secrets behind the Upanishads, etc.

*The Secret Doctrine, The Mahatma Letters to A.P. Sinnett, and to an extent Isis Unveiled* made available to mankind at large

some of this hitherto secret information. The prime significance of this outpouring was that it related man specifically and intimately to the whole of Cosmos, by way of his internal principles, i.e., his subjective faculties. The teaching is that by knowing about these principles and then activating them, enlivening them, a man can, in his own consciousness, become aware, by identification, of some of the otherwise hidden workings of Nature.

Because of the possibility of this realization, of one's identity in consciousness with the heart of Nature (Cosmos), Theosophy is referred to as divine Wisdom and as religion - religion itself, not a religion. It is not a system of belief and it subscribes to no God, anthropomorphic or otherwise, outside of ourselves.

It must be accepted by all would-be students that the study is long and arduous. In its essential nature it is not so much the acquisition of a mass of information concerning the nature of Cosmos and man, dealt with from many aspects, but the efforts made to apply one's self and understand the teachings. These efforts, persevered with, develop faculties in ourselves that would otherwise lie dormant. H.P.B. said this in so many words. In answer to a question by Commander Bowen, a recipient of much teaching from her in the last days of her life, who suggested that the study of the basic ideas H.P.B. was then propounding must be exceedingly fatiguing,

“H.P.B. smiled and nodded. One must not be a fool (she said) and drive one's self

into the madhouse by attempting too much at first. The brain is the instrument of waking consciousness and every conscious mental picture formed means change and destruction of the atoms of the brain. Ordinary intellectual activity moves on well beaten paths in the brain and does not compel sudden adjustments and destructions in its substance, but this new kind of mental effort calls for something very different - the carving out of 'new brain paths', the ranking in different order of the little brain lives. If forced injudiciously it may do physical harm to the brain.”

[Mme Blavatsky on How to Study Theosophy, p 10]

It seems there is a price to be paid for everything. Any serious student seeking genuine enlightenment will know the effort necessary for success, and that fatigue must be endured to train our little brain cells to traverse new paths. Any aspiring student, however, who has achieved anything will gratefully admit that the effort was worth it.

This matter of linking one's self in consciousness to the greater inner depths of nature can be regarded as religious. For the would-be enquirer who has not yet made the acquaintance of it there is an article by H.P.B. entitled “Is Theosophy a Religion” [C.W.X, 159, originally published in Lucifer for Nov. 1888] The whole question of Theosophy, the Theosophical Society and religion in general is discussed wonderfully in that article. In it there are many illuminating passages describing Theosophy and the nature and function of the Theosophical Society. For example, on p. 165:

Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may in short, be justly regarded as the universal “coach”, a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides its pupils towards a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come, if those pupils will only study the universe and its mysteries *within themselves*, instead of studying them through the spectacles of orthodox science and religions.... one [Theosophy] is, as an ideal, *divine* Wisdom, perfection itself; the other [the Society] a poor, imperfect thing, trying to run *under*, if not *within*, its shadow on Earth.... Theosophy is the soul of its Society; the latter the gross and imperfect body of the former.

This whole article ought to be compulsory reading for all members or aspiring students of Theosophy.

And so there is a vast amount of information, instruction and encouragement to the would-be theosophist if only he would willingly and enthusiastically put himself in the way of it. This is the justification for the study of Theosophy. For those who are not so moved to make the effort, perhaps they would get some joy and enlightenment from reading the lesser, but still great work, *The Key to Theosophy*. This would be a good starting

place anyway and at least serve as an introduction which might create an appetite for a later but possibly more rewarding immersion into the almost limitless depths of the other writings of H.P.B. The Masters were so anxious that she should complete this huge task before she died that they kept her alive on two separate occasions of dire illness in order that she might do so. Even if the Society should not survive into the future generations, mankind to come will always have this literature.

In the light of all that has been said above, the following words in *The Key to Theosophy* become particularly significant. “It [the Society] was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.” This is a charge laid upon all members who can and will study the great teachings of Theosophy, assimilate them and to the best of their ability disseminate them. In this connection it should be remembered that the Maha Chohan, the Masters’ Master, said that “the Theosophical Society was chosen as the corner-stone, the foundation, of the future religions of humanity.” As such a corner-stone it would have to have an enduring message based on truth and nothing but the truth, which would command the respect and devotion of all mankind. Such a message is contained in the Theosophy as given us by the Masters.



# **An Esotericist's Journey in America**

by

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translated to English by David Keane

## **Part 3 Among Esotericists of California and Arizona**

### **Chapter 3 Meditation Mount**

All roads in California led me towards Meditation Mount. This educational centre in the Ojai Valley, wallows amidst orange gardens. The valley is narrow, as with the neck of a bottle, the passage beginning at the ocean and being surrounded by mountains. Meditation Mount itself is a farmstead of several buildings upon the summit of a small flat hill.

The emergence of such an educational centre had been foretold in the book, *Discipleship in the New Age II*, p. 236, by the Tibetan and A. Bailey, in which it is stated how there must be formed groups meditating upon the universal planetary Laws and Principles. In 1956, a special International Committee was formed. It discussed this very question several times, and so the work for the formation of such groups had begun. In USA, work upon their formation was undertaken by a collective of sympathisers, who settled down at Meditation Mount. This work has continued there right up to the present time.

At this farmstead live and work a small group of elderly people, most of them women. Frances Moore gave up the best years of her life to Meditation Mount. Glenda Christian Young leads a three year group meditating upon the Laws and Principles for the New Age. Under the leadership of Alverna Taylor, the

group moved on, meditating and working through a 10 year program. Richard Fahey does the book-keeping. Monty Smith is in charge of the computer network. Bruce and Barbara Allen are the gardeners and handymen. Thanks to their efforts, the farmstead on the hill wallows amidst flowers, greenery and orange gardens. These people live at the farmstead throughout the year. The group sends out, for the most part free, booklets throughout the world, presenting the teachings of the Tibetan and Alice Bailey. This correspondence course helps people to learn to meditate individually or in groups, to study the books of the Tibetan and Alice Bailey, and to serve humanity. Meditation Mount is closely connected spiritually with many associations in various countries of the world — theosophical, Agni Yoga, New Age, esoteric and others.

The collective is divided into two sections — the permanent section and the council of directors. Into the permanent group come the workers who live permanently at the farmstead. They carry out all the administrative work; they lead three groups of participants — a group meditating upon the Laws and Principles for the New Age, a more advanced group in creative meditation, and a special group working upon ten different fields of service to humanity.

The council of directors manages all the affairs at Meditation Mount. At its head is a president. At the time of my visit to Meditation Mount, that was Carol Robinson, a beautiful woman in the prime of her life. The president is elected for three years. Members of the council come to Meditation Mount to meet only for the discussion of urgent problems and for the making of the most important decisions. Jack Hart is one of these council

members. Each council member is responsible for a definite portion of the work.

Were you to talk with any one of the council of directors, each one would tell you that the principle motivation for activity is service to humanity. And they would further emphasise, that it isn't personal self-perfection that is important, but the further development of all of humanity, thus leading to one's own development. The work at Meditation Mount is based upon that which is called the Laws and Principles of the Kingdom of Heaven, the Rule of the Soul or Higher Self, and the spiritual administration of the manifested world. These Laws and Principles are the present day expression of those fundamental conditions, criteria and commandments, which were given to man at the very beginning of the evolutionary process, or in other words, at the beginning of that great experiment in manifestation by the Creator, the Divine Mind, the Source of all things that surround us, that we can see, including the planets, the stars and the sun.

These are the very Laws and Principles, which had been given to us in the course of thousands of years: the Law of Right Human Relations and the Principle of Goodwill, the Law of Group Endeavour and the Principle of Unanimity, the Law of Spiritual Approach and the Principle of Essential Divinity.

The teachings of the Tibetan, channeled through Alice Bailey between 1920 and 1949, were given to humanity at the same time as *Agni Yoga*, and appeared in the English language. If *Agni Yoga* was intended by the Masters primarily for Russia, or, more precisely, for the Euro-Asian peoples who speak Russian and follow the Orthodox

Church, then the teachings of the Tibetan and Alice Bailey were intended for the West, and later, during the 21st Century, for Euro-Asia and other continents. In contrast to occultists, theosophists and Roerich adherents with a sectarian focus, there are many broad thinking esotericists who perceive that *Agni Yoga* and the teachings of the Tibetan and Alice Bailey are a continuation of the *Secret Doctrine*, in part brilliantly exposed through Madame Blavatsky.

Today it is quite impossible to study Theosophy, esotericism, and occultism without a knowledge of the works of Blavatsky, Roerich, Steiner, Bailey and disciples ranked just below these. It is impossible to study esotericism without changing one's consciousness through the help of occult meditation. The principles for such meditation had been cultivated in the East and in Asia, and the European well-educated intellect has had difficulty in mastering them. This meditation that had been cultivated in the East, required the introduction of changes. The Tibetan described and gave practical educational instructions for a new form of meditation, for individuals and groups, that was especially intended for the Christian peoples. Meditation Mount was formed in the post-war years for this spiritual task — to teach the West, and now also the East, about this form of meditation upon the Laws and Principles of the new era, of the New Age.

Meditation Mount works in close cooperation with World Goodwill, and numerous other organisations, societies, and schools, including the University of Seven Rays, that have arisen upon the wave of passionate attraction towards the teachings of the Tibetan and A. Bailey. It attracts thousands

of people in various countries throughout the world. They all daily sound *The Great Invocation*, daily meditate, and serve humanity by sending thoughtforms to people, of goodness, love, beauty and peace, thus filling all the energy levels of the planet with thoughtforms of love for other people, goodness, and faith in the coming of the New Age; they study the Ancient Wisdom independently, through numerous courses, in esoteric schools and universities; they seek out possibilities for service to humanity and infuse the people around them with a wave of harmony, peace, gladness and beauty.

World Goodwill is an international movement having its own esoteric school, going by the name of the Arcane School. It helps to mobilise the energy of goodwill and builds right human relationships. It was formed in 1932 as an activity of service within the Lucis Trust, a charitable society registered in Great Britain, Switzerland and USA. World Goodwill is recognised by the United Nations Organisation as a non-governmental organisation. Lucis Trust is represented in the lists of the Economic and Social Councils of UNO. The work of World Goodwill is financed entirely through donations. In all countries the practical work is performed through the Bailey adherents and men and women of goodwill. At every hour, at every minute, somewhere in the world *The Great Invocation*, the world prayer, is being sounded, thus opening up the channel between the individual, humanity, Hierarchy and Shambhalla, and thus helping people guard humanity against division into separate blocks, which would hinder the expression of humanity's huge creative potential.

## **The Great Invocation**

From the point of Light within the Mind of God

Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the center where the Will of God is known  
Let purpose guide the little wills of men —  
The purpose which the Masters know and serve.

From the center which we call the race of men  
Let the Plan of Love and Light work out  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

*The Great Invocation* is sounded forth regularly during conferences, lectures and meditations. This invocation belongs to all humanity. The beauty and strength of this Invocation lies in the expression of certain truths; of the existence of God, of the immanent coming of the Christ upon Earth, of the Love of God and the Will of God, and that only through humanity itself is the Divine Plan able to manifest.

## **Chapter 4 Passing on Esoteric Teachings to Russia**

Meditation Mount has formed several international meditation groups. It helps

members of these groups to study esotericism, to change in their consciousness, to build their life around the Laws and Principles of the New Age, and to bring nearer the New Age's coming by serving humanity. At Meditation Mount they work through several educational programs. Through these [programs] students successfully work in more than 80 countries. One of these groups is being formed now in Russia and Ukraine. Much work has already been done to establish it.

Firstly, under the direction of Lucis Trust and World Goodwill, the works of the Tibetan and Alice Bailey have all been translated into, and many of them published in, the Russian language. However for the [present] time there is insufficient means for the publication of the full collection of these writings.

Secondly, there are now students of the Arcane School in Russia. At present their number is small. They translate into Russian, copy and distribute to groups of sympathisers, the *World Goodwill Newsletter*, the *Triangles Bulletin* and some issues of the magazine *The Beacon*. There is an urgent need today for the creation of a magazine, around which esoteric students would unite. To begin with, it would be a small informational newsletter, and later a magazine.

Thirdly, the full course for individual and group meditation upon the Laws and Principles for the New Age has been translated into Russian, and there has been formed in Crimea, Ukraine, the International Correspondence School of Esoteric Knowledge and Meditation, in which students study this course as well as Agni Yoga and the principles of Buddhism. It commenced work at the end of 1998. Russia is rapidly adopting esoteric

studies, and is catching up with the West. As many esoteric methods become known in Russia, then group meditation of world servers will also become popular. The correspondence school will help aspirants to master this approach to meditation.

Russia is extremely active in studying the experience of working in the esoteric schools of the West. However to fully transfer this experience into the Euro-Asian realm, without introducing essential adjustments to it, would mean that the necessary and useful task so begun, would be condemned to failure beforehand. In the meantime, not everybody in the West understands this and not infrequently we see them coming over to Russia like missionaries. They read 8 or 10 lectures in English through an interpreter, and return home with the feeling that the task has been fulfilled, and they ask to come back to read similar lectures the following year.

The missionary approach into Russia is fundamentally in error, and it has not brought, nor will it bring in future, the expected results. Its purpose is to make Russia dependent upon esoteric and theosophical organisations in the West. It is not going to happen that way. Through this situation we see a great esoteric truth expressing itself. Russia is not going to imitate anyone else's experience, just as the West has refused to imitate the esoteric experience of the East, and has adapted it in its own way. And Russia is doing likewise.

A Russian esoteric school, like one of those whose appearance was foretold by the Tibetan, has now been formed in the Euro-Asian regions from diverse cultural traditions. The traditions of the Orthodox Church, of Russian religious philosophy, of Slavic vedas (Russian and pre-Christian), and of the native

peoples inhabiting Europe and Asia, all play a significant role in this work. And it is from out of Asia, that only relatively recently Asian teachings arrived in the West together with theosophy. It is precisely theosophy which opened the pathways to esoteric Buddhism and other Eastern philosophical-religious traditions, which have flourished upon the foundations of Catholicism and Protestantism, thus forming a harmonious and balanced system which its founders considered the most suitable for all humanity.

The Masters gave several teachings just for the Asian nations, including those nations who for hundreds if not thousands of years, have been inhabiting the vast reaches of that country that now goes by the name of Russia. The Siberian people of Russia have practiced Buddhism for more than one and a half thousand years. The Masters gave several teachings during a short interval of time in European languages to the West and several times advised that they must adopt these teachings, and later pass them over to Russia as the synthesis of a universal philosophic-scientific-religious system. For it is precisely in the Russian expanses, where already for several hundreds of years, those conditions have been created that are favorable for the development of the new religion, or to put it in scientific terms, of the new, far more spiritual global civilization, than we have at present.

This civilization will arise with the birth of the new sixth subrace of the fifth root race of humanity, and not a year earlier. The expanse of Russia is that place where the new civilization will be born. The Roerichs and Alice Bailey write of how the Tibetan and Master Morya firmly and repeatedly allude to this. For this purpose, to establish the

Teachings for Russia in the English language, Blavatsky traveled throughout the East and throughout the West. From the beginning, the West has adopted it for about a hundred years. Now has begun the time for its passing on to Russia. This period of transference of the Teachings, will probably continue for another hundred years. And throughout all of this time, various esoteric schools and centres of theosophy will be formed, and the esoteric teachings will be transferred into Russia. Regrettably, some esotericists in the West today still do not understand about this, or to be more correct, do not want to understand.

The Russian group of world servers will have a number of peculiarities. Firstly, its popular foundation will draw together lovers of theosophy and members of various Roerich societies.

Secondly, Bailey adherents are for the time still weakly organised and few in number. As yet they do not make up a thousandth part of the numbers in Roerich associations.

Thirdly, meditation is not yet established as a habit and as a requirement for the young Russian group of world servers.

Fourthly, many from this group are atheists. Many up until now had been infected by communist propaganda, and so few are ready for authentic spiritual work.

Fifthly, in 1994, the Siberian paper *The Banner of Peace*, headed by chief-editor Genadi Gorchakov, instead of peace declared war upon many teachings, and among them the teachings of the Tibetan. Attacks were launched against A. Bailey by those who had no fluency in reading English, and also, who had not seen with their own eyes one of her books in the original. For many they sounded very convincing, because in the personal letters

of H I Roerich it is actually possible to find several very unflattering references within them. Sectarian attitudes by one group of esotericists in their relationship with others, have been observed throughout all historical ages. Our own is no exception.

This particular matter requires consideration in more detail. Suspicions have arisen that the *compilers* [emphasis added. ed. HCT] may have added the above-mentioned unflattering references in the third volume of letters.

Who was there to check the manuscripts? Who would be searching? And now the matter has happened. Doubts emerge. This may be called a negative reaction.

But consideration must be given to the psychology of the narrow-minded Russian, who believes in the printed word. As is said in the Russian proverb, “What is written with the quill, do not cut down with an axe”.

Who would find advantage in introducing doubt into the minds of the many beginner esotericists who are now in significant numbers throughout the Russian expanses?

Clearly, those who would make a lot of profit through cheap authority, fame, money and finally through publication of books of the Roerichs, and of writers from the Roerich associations.

Those who have never been occultists and do not know anything of classical esotericism. Those who do not understand that all esoteric teachings, if they are authentic, correlate one with another, because they all originate from a

single source — from Hierarchy. Furthermore, many know that Alice Bailey and the Tibetan knew of the transference of Agni Yoga to humanity. They wrote in *A Treatise on White Magic* (pp 428-9) in this way:

“World unity, brotherhood in its true sense, the growth of telepathic interplay, the elimination of the non-essentials which serve to separate the thoughts of men and bring about separateness on the physical plane, and the laying of a true emphasis upon the fundamentals of the Ageless Wisdom, the manifestation of a true understanding, the bringing about of at-one-ment with the soul, the recognition of those who belong to the group of world Saviours — this is the immediate work to be done and this must engross your attention.

This and this alone warrants the expenditure of all that any of you have to give — love and life, time and money.

This and this alone justifies your existence and calls forth from all of you who respond to the vision that utter self-sacrifice which is so rare and so far-reaching in its effects.

The casting of all that one has at the feet of the Lord of Life in order that the work of world salvage may go forward, the elimination from one’s life of all that can possibly hinder, the giving of all that one has until it hurts to give, the ruling of one’s life on the basis of surrender, asking oneself all the time: What can I relinquish in order that I may help more adequately? — that and more lies ahead of all of you who hear the call and respond to the need and opportunity.

Let me tell you this — this group now in process of forming, will in time develop its own “yoga” and school of training which will gradually supersede the raja and bhakti schools of yoga.

The method of training will only be given to those who have trained the mind and learnt to control the emotions. Hence the key to what is now going on. The mode of training will be no easy short cut to the goal. Only the intelligent can attain it and only coordinated personalities will be eligible to the teaching.

The keynote of the new yoga will be synthesis; its objective will be conscious development of the intuitive faculty. This development will fall into two categories: first, the development of the intuition and of true spiritual perception, and secondly, the trained utilisation of the mind as an interpreting agent.

In the book *Agni Yoga*, some of the teaching to be given has filtered through but only from the angle of the will aspect. No book has as yet made its appearance which gives in any form whatsoever the “yoga of synthesis”.

We have had “bhakti yoga” or union through devotion. Raja Yoga is now receiving emphasis, which is union through the mind. It sounds like a redundancy to speak of union through synthesis, but it is not so.

It is union through identification with the whole — not union through realisation or through vision. Mark well this distinction, for it holds the secret of the next step for the personalities of the race. *The Bhagavad Gita* gives us primarily the key to the yoga of devotion.

Patanjali teaches us the yoga of the mind. In the Gospel story we have the portrayal of realisation, but the key or the secret of identification is still withheld. It lies in the custody of a few in this integrating group of mystics and knowers and will be wrought out into manifestation in the furnace of their individual experience and thus given to the world. But the time is not yet. The group must grow in strength and knowledge and in intuitive perception.”

It is impossible to believe that Helena Roerich, who had written the 15 volumes on Brotherhood and the rules for the Living Ethics, might have written impolite words against any esoteric teaching. Besides that, she was simply human, and as such may well have had mistaken opinions which she has stated, not in the books of the Masters, but in personal letters which, more often than not, are not written for publication. It is important to bear in mind all those today who would make the Roerichs out as saints, whereas they themselves, as members of this great and exceedingly modest family, would always unwearily speak out against such notions, knowing the weakness in the human condition.

Sixthly, in the Soviet mode of thinking, there was a predominant tendency to divide all ideological streams of thought into procommunist and other, such as bourgeois.

This type of thinking prevails even today. For the correction and harmonisation of this way of thinking, the teachings of Morya and the Tibetan are recommended. The work in changing this way of thinking has already begun, but there is still much work to be done.

Seventhly, the communist regime brought in essential corrections in the understanding of collective and group work. Collective creative activity of the masses, has been the foundations for the communist, proletariat ideology. Such creative activity has been completely deficient in any kind of inner spiritual work. It perverted that community way of thinking that had been characteristic of Russian society at the beginning of the 20th Century. The Roerichs wrote many books and articles upon the theme of Brotherhood and Community. The *Agni Yoga* books were intended for the Slavic community consciousness. However, the communists undermined people's belief in the effectiveness of group, collective work, and in community inner spiritual activity. Today in all the young independent states, there is a two-fold flourishing of individualism. To convince people of the usefulness and effectiveness of group meditation is going to be extraordinarily difficult.

Such are the thoughts which flooded my mind, as I was writing these lines, and recalled those wonderful moments I had experienced, and the meditations which had begun regularly at 9 o'clock in a special hall at Meditation Mount.

The difficulty in the organisational, educational and spiritual work does not frighten me. For I greatly desire that in Russia there should emerge people with such a quality, as I have seen in so many people brought to my acquaintance through fate, during my declining years while traveling in America.

## Chapter 5 World Goodwill

I have been corresponding with World

Goodwill for more than 5 years. I must candidly admit to the immense effectiveness of the methods for the educational-spiritual work of this international esoteric organisation. It has rendered, and continues to render such an immensely positive influence upon humanity. It provides an example to all open or secret esoteric organisations, of how it is important not to become closed off from the whole world for the sake of decisions that are local rather than global in nature, and so are matters of small significance touching a very limited circle of people. World Goodwill's example is rather to apply themselves to global problems that impact upon all of humanity.

In their promotional material, the representatives of the organization write:

**“ We, the people of goodwill, convinced:**

- that there is potential for good in every human being;
- that the human family can live together in right relations and at peace;
- that right relationship between peoples and nations and between humanity and the earth is the key to world peace and progress;
- that practical goodwill is the key to right relationships.

**Affirm out intention:**

- to practice goodwill in all our relationships, in all daily affairs and in our attitudes and actions towards those of other nations, ethnic groups,



religions and social backgrounds, and towards those of other nations, ethnic groups, religions and social backgrounds, and towards the earth;

- to support and co-operate with those in positions of influence and responsibility who use goodwill and reason, instead of force and coercion;
- to encourage, publicise and work for an attitude of practical goodwill in local, national and international groups and institutions".

In San Diego I met with the president of World Goodwill, Sarah McKechnie. She expressed the hope that in Russia there would emerge a study in the works of the Tibetan and A. Bailey, and that there would be established an esoteric school working in the Russian language. She supported the projects that I had been working on. Later I received from her a gift of the full collection of the works of A. Bailey and the Tibetan, also a rich library of books on *Tarot*, *the Book of Changes*, and occultism in the English language. My gratitude cannot be expressed.

By passing on new parts of the *Secret Doctrine* through the Roerichs and A. Bailey, the Masters presented the Living Ethics to humanity — practical recommendations for the expansion and development of planetary consciousness and the unification of all peoples, shunning no endeavour no matter how

imperfect, that is for the approach of the New Age. They explained, how to teach people in the ways of self perfection, while simultaneously reflecting on solutions for global problems of all humanity. If the task for the Roerichs was to elucidate the principles for the Cosmic Ethics, then the mission entrusted to A. Bailey was to create a new modern system of esoteric training and to inculcate an esoteric consciousness through an international, organisation.

For any person, and even more so for the esotericist, there constantly arises the question of the truth of the teaching, and the authenticity and reliability of its source. The occultist must never accept in blind faith, for if that were to happen, he would not be an occultist or true investigator. Fanaticism towards esotericism is not permitted. The esotericist must be a hundred percent convinced as to the authenticity of the source of information received by anybody from above. Otherwise he either stops believing in the teaching, or he turns towards fanaticism, fighting to defend a truth, which he simply does not understand and is not able to master.

Regarding the aging of information for various particular reasons, it is natural that it will become obsolete with time and will require renewal. It is not by chance, that the teaching as a rule is regularly renewed. It is possible that forecasts will prove incorrect, for the Masters do not hold sway over the course of events upon Earth. Such knowledge of the Divine Plan belongs to a far higher level of Hierarchy, than is known by the Masters. The Masters are not able to change the course of events by compelling people to accept solutions as directed by Them. That is not Their work, not Their problem. If humanity decides

incorrectly, then the Masters are not to blame. They do not carry the responsibilities for forecasts which may not be confirmed. Thus can be explained a few inaccuracies which can be encountered in the works of the Tibetan and Master Morya.

The Tibetan has repeatedly emphasised:

“The books that I have written are sent out with no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise of the intuition. . . . If the teaching conveyed calls forth a response from the illumined mind of the worker in the world, and brings a flashing forth of his intuition, then let that teaching be accepted. But not otherwise.” (extract from a statement by the Tibetan, 1934).

With the study of *Agni Yoga* and the works of A. Bailey, the question unintentionally arises: if both teachings are true and channeled from the known Masters, then why do They not announce that Their sources are one and the same, and that they supplement each other. To affirm these facts, the Tibetan has said:

“I seek also to help the Master M and the Master K H whenever opportunity offers, for I have been long connected with Them and with Their work.” (ibid)

In the meantime, information being received from various sources about the Ashrams of the Masters, is at present not able to be verified. And so we can only receive in trust information from various Masters about ashrams and the structure of Hierarchy. As much as curious people would want to idly penetrate through the veils of Isis, and receive more information about the Masters, at present there is no need for publication of such information. And that is the way it has always

been. The Plan of the Masters is at a higher level than humanity’s plan. One thing is clear, and that is that the human brain and consciousness are presently insufficiently capable of understanding all the details of the subtle world. Only at a certain stage of expansion of development and complexity in human consciousness, can such information begin for the majority of humanity.

If the Theosophical Society stands aside from politics and occupies themselves with questions of a cosmic scale and of spreading theosophical knowledge, then World Goodwill actively cooperates with the United Nations Organisation and a number of other international organisations, as their leaders regard this work as their most important task — to bring harmony into our present world. Even in the Arcane School, study of global problems is regarded as of first priority along with occult meditation.

## 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.* Would you be so kind as to explain a question arising from the study of the After-Death States as dealt with in *The Secret Doctrine* and *The Divine Plan*, Chapter X, with particular reference to a passage quoted in the latter work on page 385, where H. P. Blavatsky says: "In order to live in the world to come a conscious life, one has to believe first of all in that life during the terrestrial existence." (*The Key to Theosophy*, p. 165).

[Comment 1] This seems to lead to the supposition that a rank materialist, denying any life outside the body, would not go through the experiences of Kama-loka and Devachan.

[Comment 2] These subtle worlds--or rather states of consciousness--we are taught, involve the consequences of the causes generated during earth-life, and should therefore be consciously experienced by everyone.

[Comment 3] The clue to this question lies perhaps in the word "full" in the text of *The Divine Plan*, p. 385: "... in order to have full consciousness during the after-death states one must attain that knowledge as well as that ability during the life lived on earth."

[Comment 4] Would you please explain the difference of the conditions post-mortem for a student of Theosophy and for a disbeliever?

[Comment 5] The members of our study group who have put the question will be very glad to have your answer.

*Answer.* Responses will be given by specific reference to the phrases-referred to by numbered Comments (the "Comments" are intended to apply to the preceding rather than the subsequent sentences).

Comment 1. It should be borne in mind

that the quotation from *The Key to Theosophy* has reference to a highly specialized state representing the acme of attainment--which would result in a specific Devachanic state, whereas the descriptions usually given in connection with Devachan are generalized. For instance:

Devachan is often compared to the happiest day in a series of many thousands of other "days" in the life of a person. The intensity of its happiness makes the man entirely forget all others, his past becoming obliterated. This is what we call the Devachanic state, the reward of the personality. (*The Secret Doctrine*, V, 490-1)

Comment 2. Here again a specified state is referred to: that of a "rank materialist." For that matter it should be remembered likewise that Devachan is

strictly speaking an individualized state of consciousness:

there are great varieties in the Devachan states, and ... as many varieties of bliss, as on earth there are shades of perception and of capability to appreciate such reward. It is an ideated paradise, in each case of the Ego's own making. (*The Mahatma Letters to A. P. Sinnett, p. 102*)

However, in regard to Kama-loka there is this difference: the state of consciousness of an individual experiencing the state of Kama-loka differs from that experienced by the devachani.

Therefore, from the standpoint of the teachings of Theosophy in connection with these two states of consciousness, it would not be correct to make the statement "that a rank materialist, denying any life outside the body, would not go through the experiences of Kama-loka and Devachan" without qualifying comments. -to illustrate the point: a rank materialist who may have been a drunkard during his life on earth will certainly *go through* the experiences of desiring drink in Kama-loka and not be able to satisfy his desires. This, of course, is a "specialized kama-lokic experience," but the point is this: Kama-loka is literally the desire world "the land of intense desires" (*Ibid p. 109*). On the other hand, a materialist who did not have strong attachments to drink or to other desireful tendencies or attractions would not experience intense desires in the Kama-loka, but would be in a condition similar to that of a person who is in a dull

stupor. The significant factor is this: the after-death experiences of both the states of Kama-loka and Devachan depend upon the life that has been lived on earth.

As for the experiences of Devachan: it should be remembered that one who enters the state of Devachan "brings along with him but the Karma of his good deeds, words and thoughts" (*ibid p. 101*). Surely, even a materialist has his moments of good deeds, words and thoughts. It is these that will "bear fruit" or be experienced in the state of Devachan:

Every effect must be proportionate to the cause. And, as man's terms of incarnate existence bear but a small proportion to his periods of inter-natal existence in the manvantaric cycle, so the good thoughts, words, and deeds of any one of these "lives" on a globe are causative of effects, the working out of which requires far more time than the evolution of the causes occupied. (*ibid p. 106*) However, a rank materialist who has had no kind thoughts or feelings will not have such an experience. With regard to the materialist who denies immortality in general and the survival of his own individuality, H. P. Blavatsky writes: "he is right, without knowing it. One who has no inner Perception of, and faith in, the immortality of his soul, in that man the soul can never become Buddhi-taijasi, but will remain simply Manas, and for Manas alone there is no immortality possible." (*Key, pp. 164-5*) Buddhi taijasi signifies Manas conjoined with Buddhi: it is this aspect of man's sevenfold constitution "which absorbs the

Manasic recollections of all our preceding lives.” (*Key*, 163) This is so “because both immortality and consciousness after death become, for the terrestrial personality of man, simply conditioned attributes, as they depend entirely on conditions and beliefs created by the human soul itself during the life of its body. Karma acts incessantly: we reap in *our after-life* only the fruit of that which we have ourselves sown in this.” (*Key*, 160)

Comment 3. This is very well phrased. We may indeed refer to the “subtile worlds” as the globes on the Ascending Arc-Globes E, F and G-which may well be equated to superior states of consciousness, when viewed from the standpoint of our consciousness on Globe D of the Earth-chain. However, the clue to understanding this aspect of the subject was provided by the questioner in Comment No. 4 (which follows).

Comment 4. Yes, indeed, in order to attain the FULL consciousness of experiencing the afterdeath states, an individual „must attain that knowledge as well as that ability during the life lived on earth.” This is truly a challenging proposition, yet it is a highly desirable one. A beginning towards its accomplishment may be made by striving to elevate one’s thought-life by consistently raising it above the plane of desires and holding it at that superior level.

Comment 5. Of course, students of Theosophy vary as to their qualifications. Naturally, the more a student attains the

ability of experiencing higher states of consciousness during life on earth and has built these states or experiences into the fabric of his being-or the “web of life” which he creates from day to day-the more will such experiences be re-lived in the state of Devachan; especially so if he *believes* that he will re-experience such higher states of consciousness in the postmortem sojourn.

Thus far the significance of the state of Devachan has been stressed; but the study group’s attention should be directed to the status and cycle of the monad in the afterdeath states. This was referred to by the Mahatma in the following passage: “no monad gets ever reincarnated before its appointed cycle.” (M.L. 176) In *The Secret Doctrine* this aspect was presented by means of the doctrines taught by the Egyptians and the Gnostics in connection with the cyclic journeys of the monad. Also reference was made to the Chaldaean account, in the chapter mentioned in the question. It was this aspect which was pointed to in the quotation from *The Key to Theosophy*. This is the knowledge which has been made available to students of Theosophy and which may be experienced in the afterdeath states-if dwelt upon during earthlife.

As for the disbeliever or materialist, H. P. Blavatsky wrote in a positive manner as to his after-death state:

according to the after life a man has believed in and expected, such is the life he will have. He who expected no life to come will have an

absolute blank, amounting to annihilation, in the interval between the two rebirths. This is just the carrying out of the programme we spoke of, a programme created by the materialists themselves. But there are various kinds of materialists (*Key*, p. 170).

As to the “programme” referred to, it should be borne in mind that each individual creates his own programme, and it is described in this manner:

*death is sleep.* After death, before the spiritual eyes of the soul, begins a performance according to a programme learnt and very often unconsciously composed by ourselves: the practical carrying out of *correct* beliefs or of illusions which have been created by ourselves. The Methodist will be Methodist, the Mussulman a Mussulman, at least for some time in a perfect fool’s paradise of each man’s creation and making. These are the *post-mortem* fruits of the tree of life. Naturally, our belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once that it exists; but the belief or unbelief in that immortality as the property of independent or separate entities, cannot fail to give colour to that fact in its application to each of these entities. (*Key*, p. 165)

## Letters received

27 June, 1999

Willies Tembo writes from Chililabombwe, Zambia:

Dear Dick:

Condolences! We received the sad news with great shock and profound sadness the sudden and untimely passing away of our Mother, Granny, sister, counsellor and Theosophist -- Madame Liesel F. Deutsch. It is equally with great grief and sorrow, with tears ever flowing that we join in mourning our beloved Madame Liesel.

On behalf of Chililabombwe Lodge and indeed on behalf of my family, I extend my and our condolences to you and her immediate family.

Tears may dry but memories still remain fresh.

In Fraternal grief, Willies Tembo, Chairman Chililabombwe Lodge, Zambia

Because of hardship, I would like to renew my free subscription to the HCT.

N.B. On 24 April 1999 we received the vegetable seeds the late Madame Liesel sent us.

John Greschner writes:  
October 28, 1999

Greetings and Sri Satchidjananda  
Marty and Dick,

I received the H.C.T., thank you very much! It is a very good issue. I must say, I have read a lot of Theosophical publications, but the H.C.T. is truly the best. It stays focused on the core issues of Theosophy, and more importantly, it directs its subscribers to go ever deeper into the Self (Esoteric teachings, meditation, etc.) instead of mere intellectualism and that is why your readers are so appreciative.

I am reviewing "Blavatsky's Secret Books" by David and Nancy Reigle, I will get back with you when I am finished.

I am also ordering the Bible and Koran from the chaplain's office for more comparative religions. Your mom is with the Bible, right? It is now time to unlock the biblical and koranic secrets and then relate them to Theosophy, Buddhism, Hinduism, Siddha, etc. ...

I shall write again. Keep up the good work with the H.C.T. The Bhagavad Gita piece is really very good. I will have much to say on that later.

Stay well in health and spirits and srisatchidjananda to you.

John Greschner

Smaller than the smallest, greater than the greatest, this Self forever dwells within the hearts of all. When a man is free from desire, his mind and senses purified, he beholds the glory of the Self and is without sorrow.

Katha Upanisad

The Self is below, above, behind, before, to the right, to the left. I am all this. One who knows, meditates upon, and realizes the Truth of the Self, revels in the Self, rejoices in the Self. He becomes master of himself, and master of all the worlds.

Chandogya Upanisad

In everyone's life there is something much higher than what is seen and heard. There is something more beautiful which exists within the body, and it is this conscious light, the auspicious lamp of the Self, which makes everything more beautiful, greater, and higher.

Gurumayi Chidvilasananda

Turn your gaze inward, not outward. This does not mean to be solely introspective and to abandon extraspection. That is not the idea. You must see in both directions. But do not seek for Truth in any place except in the faculty which cognizes truth - your inmost Self, for it alone can cognize Truth.

Golden Precepts by G. de Purucker

## Submission Guidelines

### By floppy disk

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

### By hard copy

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

### Unacceptable

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

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## EDITORIAL

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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