

THE HIGH COUNTRY THEOSOPHIST



Vol. 15 No. 7

Boulder, Colorado

July, 2000

Contents

How Account for the Obvious Imperfections
in the Universe.

By G. de Purucker

Little Bessie Would Assist
Providence.....1

Secret Doctrine Question
And Answer Section.....5

The Origin And Evolution
Of Man.....8

Geoffery Farthing Writes..10

Brotherhood In The Theo-
sophical Movement....13

Richard Robb Writes.....14

The T.S. And The E.S.....15

A Correspondent Writes:..23

When the thunder rattles the window-panes and the lightning flashes o'er land and sea, remember, my Brothers, that lightning and thunder are manifestations of the same life that is in you yourself. Understand it and love it and fear it not, for that love is you and you are it. Cast fear from your hearts, for fear is a delusion and a deceit and will unman you. Be great in the simplicity of your soul. Expand with the expanding love within you, and then fear will vanish. He who truly loves never fears.

I have here something ... from Mark Twain, from his biography as published by Albert Bigelow Paine; and I desire to read this biographical extract to you, because it will neatly illustrate how people's religion sometimes makes them feel that they "dasn't stay in the same room with it during a thunder storm." I think that Mark Twain himself wrote all of this. The extract as I have it is entitled:

Little Bessie Would Assist Providence

Little Bessie was nearly three years old. She was a good child, and not shallow, not frivolous, but meditative and thoughtful, and much given to thinking out the reasons of things and trying to make them harmonize with results.



One day she said:

“Mama, why is there so much pain and sorrow and suffering? What is it all for?”

It was an easy question, and mama had no difficulty in answering it:

“It is for our good, my child. In His wisdom and mercy the Lord sends us these afflictions to discipline us and make us better.”

“Is it He that sends them?”

“Yes.”

“Does He send all of them, mama?”

“Yes, dear, all of them. None of them comes by accident; He alone sends them, and always out of love for us, and to make us better.”

“Isn’t it strange?”

“Strange? Why no, I have never thought of it in that way. I have never heard any one call it strange before. It has always seemed natural and right to me, and wise and most kindly and merciful.”

“Who first thought of it like that, Mama? Was it you?”

“ Oh no, child, I was taught it.”

“Who taught you so, mama?”

“Why, really, I don’t know - I can’t remember. My mother, I suppose; or the preacher. But it’s a thing that everybody knows.”

“Well, anyway, it does seem strange. Did He give Bill Norris the typhus?”

“Yes.”

“What for?”

“Why, to discipline him and make him good.”

“But he died, mama, and so it couldn’t make him good.”

“Well, then, I suppose it was for some other reason. We know it was a good reason, whatever it was.”

“What do you think it was, mama?”

“Oh, you ask too many questions! I think it was to discipline his parents.”

“Well, then, it wasn’t fair, mama. Why should his life be taken away for their sake, when he wasn’t doing anything?”

“Oh, I don’t know! I only know it was for a good and wise and merciful reason.”

“What reason, mama?”

“I think - I think - well, it was a judgment; it was to punish them for some sin they had committed.”

“But *he* was the one that was punished, mama. Was that right?”

“Certainly, certainly. He does nothing that isn’t right and wise and merciful. You can’t understand these things now, dear, but when you are grown up you will understand them, and then you will see that they are just and wise.”

After a pause: “Did He make the roof fall in on the stranger that was trying to save the crippled old woman from the fire, mama?”

“Yes, my child, *Wait!* Don’t ask me why, because I don’t know. I only know it was to discipline some one, or be a judgment upon somebody, or to show His power.”

That drunken man that stuck a pitchfork into Mrs. Welch’s baby when-

“Never mind about it, you needn’t go into particulars; it was to discipline the child - that much is certain, anyway.”

“Mama, Mr. Burgess said in his sermon that billions of little creatures are sent into us to give us cholera, and typhoid, and lockjaw, and more than a thousand other sicknesses and - mama, does He send them?”

“Oh, certainly, child, certainly. Of course.”

“What for?”

“Oh, to discipline us! Haven’t I told you so, over and over again?”

“It’s awful cruel, mama! And silly! and if I-”

“Hush, oh, *hush!* Do you want to bring the lightning?”

“You know the lightning *did* come last week, mama, and struck the new church, and burnt it down. Was it to discipline the church?”

(Wearily) “Oh, I suppose so.”

“But it killed a hog that wasn’t doing anything. Was it to discipline the hog, mama?”

“Dear child, don’t you want to run out and play a while? If you would like to-”

“Mama, only think! Mr. Hollister says there isn’t a bird, or fish, or reptile, or any other animal that hasn’t got an enemy that Providence has sent to bite it and chase it and pester it and kill it and suck its blood and discipline it and make it good and religious. Is that true, mother-because if it is true why did Mr. Hollister laugh at it?”

“That Hollister is a scandalous person, and I don’t want you to listen to anything he says.”

“Why, mama, he is very interesting, and I think he tries to be good. He says the wasps catch spiders and cram them down into their nests in the ground alive, mama! -and there they live and suffer days and days and days, and the hungry little wasps chewing their legs and gnawing into their bellies all the time, to make them good and religious and praise God

for His infinite mercies. I think .Mr. Hollister is just lovely, and ever so kind; for when I asked him if *he* would treat a spider like that he said he hoped to be damned if he would; and then he - *Dear* mama, have you fainted! I will run and bring help! Now *this cones* of staying in town this hot weather.”

Now, that is the kind of religion that I do not believe in. Can you blame me? The bewildering variety that we see in the Universe everywhere around us: the imperfections that we see everywhere, such as exist in its humans, or in the beasts, or in the plants, yea, even in the demigods and gods - for although they are divine they are imperfect as compared with Boundless Infinitude.

These very imperfections yes, this infinite variety, that we see, prove the existence in the Universe of hosts, multitudes, endless legions, of growing, therefore imperfect, and evolving entities, which in their incomprehensible aggregate fill the Universe full, and indeed are that Universe. Don't you see what I mean?

Nature's imperfections, so called, are a proof of the existence, activities, and operations in Nature of multitudes of imperfect creatures, however high or however low they may be, just as man's imperfect handiworks are proofs of the imperfect thoughts that he thinks, and all the imperfect emotions he allows to sway his heart, as expressed in the acts.for ill and for weal which he does.

The 'good' and the 'evil' in the world are a proof of imperfection, and therefore are

a proof of the actual existence of imperfect but nevertheless evolving and growing hosts of beings like us humans.

There, too, to the logical mind, when you think it over, is a perfect proof that the Universe is filled full with thinking, sentient, conscious, living, willing, entities, in all grades, at all stages, and in all degrees, of growth. Nature is the standing proof of this.

On the other hand, the beauty that surrounds us, the marvelous harmony and symmetry of which we are conscious, the love which fills our breasts, the compassion and the pity which sway our souls, are proofs also of the striving of the divine flame within universal Nature and therefore within its humans who are some of Nature's children; and by these noble faculties of our being we recognise again our fundamental oneness with all that is.

Yes, my Brothers, we too are gods, imbodyed gods; and in time to come we shall take our seats self-consciously -those azure seats in the council chambers of infinitude; and there we shall sit and confabulate with the gods, our peers; and our vitality, our psycho-electric vitality and magnetism, will fill a certain portion of the spaces of Space, and in that vital essence of ours, will live and move and have their being other hosts and armies of entities, inferior to us, even as and just exactly as we humans live and move and have our being in the vital magnetism of divine beings, who have preceded us on the evolutionary path.

Questions We All Ask Second Series, pp. 250-53

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.

Our class has some questions on the Imperishable Sacred Land. Let us first quote the passage from Volume II:

“This `Sacred Land’ -of which more later on-is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Sishta* for the future seed of humanity.” (S.D. II, 6; III, 19-20 6 vol. ed.; II, 6 3rd ed.)

Question. (a) What is the significance of the italicized words in this portion of the quoted passage: “it is to last from the beginning to the end of the Manvantara *throughout each Round.*” (b) Does not the Manvantara signify Seven Rounds? (c) What is meant by the “fate of the other continents”?

Answer. (b) Yes indeed; it is customary to regard a Manvantara as equivalent to Seven Rounds, when no qualifying adjective specifies a particular kind of Manvantara -such as an Earth Manvantara, a Lunar Manvantara, a Solar Manvantara. However, a *Global* Manvantara would have reference to a period

of activity on a single globe of a Chain comprising a cycle of Seven Root-Races solely.

(a) The significance of the words “throughout each Round” would imply that it is the “Imperishable Sacred Land” which serves as the “home” of the *Sishtas* (a term to be explained in a later answer) on each one of the Seven Rounds.

(c) The reference here is to “Continents” II, III and IV, to which the names were given; the Hyperborean, the Lemurian, the Atlantean (in place of their true names). One should bear in mind that the word “Continents” is used to designate the global land-masses existing during those eras. Each of the Continents enumerated have disappeared below the shifting oceans, as new lands arose to take their places.

Question. Has *The Secret Doctrine* given further information about the Imperishable Sacred Land?

Answer. The first sentence of the first quotation begins: “This `Sacred Land’ -of which more later on-” but the portion between the two dashes is omitted in the revised editions. Nevertheless, the “more” that is given later is in allegorical manner rather than factual, therefore it is left to the searcher to deduce what is meant. Four quotations may be supplied upon which one may ponder and receive illumination:

1. “Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the polestar has its watchful eye upon it, from the dawn to the close of the twilight of ‘a day’ of the Great Breath.”

(S.D. II, 6; III, 20 6 vol. ed.; II, 6 3rd ed.)

A footnote is added stating that “a day” is “The Day of Brahma.” This “Day” signifies the period of a Manvantara, or 7 Rounds.

2. “Oriental tradition is ever referring to an unknown glacial, gloomy sea, and to a dark region, within which, nevertheless, are situated *the Fortunate Islands*, wherein bubbles, from the beginning of life on earth, the *fountain of life*. But the legend asserts, moreover, that a portion of the first *dry* island (continent), having detached itself from the main body, has remained, since then, beyond the mountains of Koh-kaf, ‘the stony girdle that surrounds the world.’ . . .

“Nevertheless, the wandering songsters of Persia and the Caucasus will maintain, to this day, that far beyond the snow-capped summits of Kap, or Caucasus, *there is a great continent now concealed from all.*”

It will be “. . . once more visible and within easy reach, by means of a bridge, which the Ocean Devs will build between that portion of the ‘dry island’ and its severed parts. This relates, of course, to the seventh race, Simorgh being the Manvantaric cycle.” (S.D. II, 398-9; III, 3978 6 vol. ed.; II, 416-7 3rd ed.) Fanciful and legendary? Yes, H.P.B. often brings in legends rather than give the Commentaries. Omitted portions are still more fanciful.

3. “Three submerged or otherwise destroyed, continents—the first ‘continent of the First Race prevailing to the last and existing to this day—are described in the occult Doctrine, the *Hyperborean* the *Lemurian* (adopting the

name now known in Science), and the *Atlantean*. Most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the fifth and the latest-portions of the two Americas being far older . . . Atlantis is the fourth continent that *appeared but the third that disappeared.*” (S.D. I 606 footnote; IV, 177 6 vol. ed.; II, 64 3rd ed.) The last italicized phrase signifies the “First Continent” has not disappeared.

4. From a Commentary: “In the first beginnings of (human) life, the only dry land was on the Right end of the sphere where it (the globe) is motionless. The whole earth was one vast watery desert and the waters were tepid . . . There man was born on the seven zones of the immortal, the indestructible of the Manvantara. * . .

*”It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our ‘Round’. All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.”

(Three continents are described: then the 4th.)

“Then appeared the abode of the wicked (the Atlantis). The eternal land was now hid, for the waters became solid (frozen) under the breath of her nostrils and the evil winds from the Dragon’s mouth, etc. etc.” (S.D. II, 400-1; 111, 399-400 6 vol. ed.; II, 418-9 3rd ed.)

Question. Please explain the last sentence of the quotation which preceded the first

question.

Answer. The sentence referred to is best explained by dividing it into three portions. (a) “It is the cradle of the first man.” The “cradle” has reference to the “First Continent” called “the Imperishable Sacred Land.” The “first man” signifies the Chhayas produced by the Barhishad Pitris (the Lunar Pitris) on this earth (Globe D) at the commencement of the Fourth Round-it does not refer to earlier Rounds. Actually “the first man” has reference to the first of the three propositions outlined on the first page of the volume on Anthropogenesis, in regard to human evolution on this Fourth Round on our earth, namely: “(a) the simultaneous evolution of seven human groups on seven different portions of our globe.”

(b) The second portion of the second sentence reads: “the dwelling of the last *divine* mortal”-`divine’ being italicized. The “divine mortals” signify the most advanced type of human beings who will have completed their major as well as minor evolutionary developmental stages of Racial evolution. That is to say, they will have concluded the evolution of the seventh subrace of the Seventh Root-Race during this Fourth Round on Globe D.

(c) The third portion of the second sentence reads: “chosen as a *Sishta* for the future seed of humanity.” *Sishta* is a Sanskrit term derived from the verbal root *shish*, meaning to remain, hence literally “remainders,” referring to those quasi-divine beings who remain behind on a globe of the Earth-chain, when the human Life-wave has completed seven evolutionary cycles (termed seven Root-Races) and has moved on to the next

globe of the Earth-chain.

The quotation specifically refers to our earth (termed Globe D) and to what is named “the Imperishable Sacred Land”, which will serve as the home for the *Sishtas*, who are referred to in poetical words as “the last *divine* mortal” forming the “future seed of humanity.”

They are so referred to because these *Sishtas* remain on Globe D when the Human Lifewave moves on to Globe E-after completing the evolution of the seven Root Races on Globe D.

Because the *Sishtas* will have remained behind on Globe D-when the human life-wave will have moved on to Globe E-they represent the “future seed of humanity” in the far distant future. For the human life-wave continues its cyclical evolution on each one of the globes of the Earth-Chain. Its present cycle of activity on our earth represents the fourth in the cyclical series.

Reviewing the evolutionary process on the Fourth Round cycle: on the completion of the equivalent of seven cycles of evolution on Globe A, *Sishtas* were left on that sphere. Similarly, *Sishtas* were left on Globe B when seven evolutionary cycles had been completed on that sphere. So, likewise, on Globe C. Thus on these globes the *Sishtas* represent the “future seed of humanity” for the forthcoming Fifth Round cycle of activity.

Question. There is a passage in *The Secret Doctrine* reading: “They filled the Kama.” Does this indicate that Kama is the vehicle for Manas?

The Origin and Evolution of Man

(Continued from the May HCT.)

Answer. The quoted passage has reference to one of the sloka's of the Stanzas of Dzyan: Stanza VII, sloka 24, which in symbolic and dramatized manner is representing the great event which is referred to in *The Secret Doctrine* as the "coming of the Manasaputras." The clue is given in the opening words of the sloka: "The Sons of Wisdom . . . came down." Then, later on in this sloka appear the quoted words: "From their own rupa they filled the Kama." H.P.B. has given the significance of the sentence by adding the words that they "intensified the vehicle of desire." (S.D. II, 161) These words are placed as footnotes in the revised editions (III, 168, 6 vol.. ed.; II 170 3rd ed.) and are apt to be overlooked. All the same, the statement in the question is correct, because Kama becomes the upadhi for Manas-and upadhi is usually translated as "vehicle." Each principle acts as an upadhi for its proximate superior principle: thus Manas acts as the upadhi for Buddhi. In its turn Prana acts as the upadhi for Kama. Observe the significance of this quotation: "Kama depends on Prana, without which there would be no Kama. Prana wakes the Kamic germs to life; it makes all desires vital and living." (S.D. V, 523; III 550 3rd ed.)

The phrase "Kamic germs" may be rendered "desire seed-germs." These become *karmic germs* when coalescing with thought-on the mental plane; when coalescing with actions, they "sprout" on the physical plane.

From *The Canadian Theosophist* Vol. 50, No.1 March, 1969

Previously we looked at various definitions of beings used by H.P.B. in the Secret Doctrine when referring to the origin of humanity. These names may be found all throughout Ancient Wisdom texts but especially in Hinduism. We will now look at what the beings do.

First, they acted only now on the third globe. There is no indication that there were any major effects of them prior to the third globe. They did not come into the picture simply because we as humans were not ready, but each principle is evolved completely in each round and others partially. In this process we arrived in the fourth round with the development of the fourth principle.

"Up to the Fourth Round, and even to the later part of the Third Race in this Round, Man — if the ever-changing forms that clothed the Monads during the first three Rounds and the first two and a half races of the present one can be given that misleading name — is, so far, only an animal intellectually. It is only in the actual midway Round that he develops in himself entirely the fourth principle as a fit vehicle for the fifth. But Manas will be relatively fully developed only in the following Round, when it will have an opportunity of becoming entirely divine until the end of the Rounds."

(SD II 161-2)

Man in the first three Rounds is a misleading name as to us it means 'The Thinker.' These beings were not thinkers. The important point starts with: "It is only in the

actual midway Round” How are we going to develop the fourth principle to be fit for the fifth principle? Within the animal form there is a degree of ‘involution’ direction of will.

“Volition and consciousness are at the same time self determining, self determined by causes, and the volition of man, his intelligence and consciousness will awake but when his fourth principle Kama is matured and competed by its serial (serial) contact with the Kamas or energizing forces of all the forms man has passed through in his previous three rounds..”
(M.L 13 page 76)

We think of the Kama principle as that which represents the emotions, instincts, and passions, but that is a purely human connotation. In the Mahatma Letters, they refer to it as an energy or ‘will force.’ All of the lower forms have this Kama energy in them. What this passage is saying is that man evolved through these various forms. He touched all the will energies in those forms, therefore by the fourth Round had developed the same Kama energy.

Passage 19

“The sons of wisdom, the sons of night (*issued from the body of brahma when it became night*), ready for re-birth, came down. They saw the (*Intellectually*) vile forms of the first third (*still senseless race*). ‘We can choose,’ said the lords, ‘we have wisdom.’ Some entered the chhayas, Some projected a spark. Some deferred till the fourth (*race*) From their own essence they filled (*intensified*) the kama (the vehicle of desire). Those who received but a spark remained destitute of (*higher*) knowledge.”

SD II 167)

‘Filled or Intensified’ that is how it happened and what they required in order to do their work. It was not until the fourth round that the fourth principle of Kama was sufficiently mature for that to happen. Anything can be regarded as a vehicle. For example, speech is a vehicle for communication. Vehicle is just the means or mode of expression. Do not assume that vehicle has to be an objective form.

This process must have happened by analogy by the fourth round to a limited extent. The implication is that at this point ‘man’ wakes up to full self consciousness [small I or ego (editor)] and then must become responsible. With mind we have a cognitive choice and with this choice comes a responsibility for each of our actions. Now the Mahatma Letters state that man became partially responsible in the second round and fully responsible in the third round. Even in the early rounds man had endowed within him some responsibility. We can infer from this that there must have been some mind. Man definitely benefits from the action of the earlier kingdoms although much less benefit than what he will receive in the fourth round.

To understand where we are going can most difficult. It is stated that we men of the fourth round will become as adepts in the fifth round and a Buddha in the sixth round. Beyond even this man will become a Dhyan Chohan when we graduate from the seventh. As difficult as this may seem it is important to try and understand or we are just dealing with words when we use these terms.

End of Part One Volume four.

Geoffery Farthing writes regarding his proposals

Dear Colleague,

Association of Master/H. P. B.
Theosophists

In a letter dated 24th February I made the suggestion that there should be a loose Association of all people within the theosophical movement who were keen and dedicated students of the original theosophical literature, i.e. that given us by the Masters through H.P.B. and in their own writings. I have had some replies, some enthusiastic, some with reservations.

My letter made reference to a loyalty to the Adyar Society but in some quarters strong exception was taken to this. I now modify my view and feel that the Association should be for students of the original teachings quite irrespective of any theosophical organization they may belong to. I did deplore the fact that the Theosophical movement had for one reason or another been fragmented and that this had created a division of loyalties within the movement. The Association, it is hoped, will override all these differences and provide a base for a single common interest and loyalty, i.e., the theosophical message as originally given us.

I regard the outpouring of Theosophy at the end of the last century as a world event. It was obvious that it could have affected many thinking people in the fields of science,

philosophy and religion, had what was given out been fully appreciated. As a result of H.P.B.'s stupendous literary efforts we have those teachings, as far as they were given out, intact now.

There is also little doubt that at the outset a theosophical society was envisaged. Most of us know the story from the Society's founding in New York and that that Society was never officially wound up. Whereas, however, Judge remained in America, Olcott and Blavatsky went to India where they set up in Bombay the Theosophical Society which later transferred its headquarters to Adyar. Olcott remained there as President up to 1907. H.P.B. left India in 1886 never to return.

From that moment it is on record that the influence of the Masters at Adyar declined until we have it in their own words, "and we have let it go". Later, soon after H.P.B.'s death, Judge left the Society and continued to disseminate Theosophy in America to very good effect.

Nevertheless, in *The Key to Theosophy* written in 1888 there are sundry references to the Theosophical Society. An important one reads as follows:

... Theosophy is the shoreless ocean of universal truth, love and wisdom, reflecting its radiance on the earth, while the Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent.

Theosophy, finally, is the fixed eternal sun and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth. It 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. [Key, Or. Ed., p 57]

In a place in the Countess Wachtmeister's memoirs, H.P.B. is reported as having said that she had given her heart's blood to the Society. In another place in the Maha Chohan's letter (1881) it is said that "The Theosophical Society was chosen as the corner stone, the foundation of the future religions of humanity. In other places H.P.B. referred to it as persisting only if its members remained true "to its original programme". Some of this original programme is encapsulated in its objects which went through some changes even before H.P.B. died, but essentially remain the same.

Significantly we have H.P.B. 's three letters to the American Convention and her very important supplement to the S.D. in the form of the Instructions to her Inner Group which operated until her death. Interestingly all the members of that group had to be members of the Theosophical Society.

It is to that Society which now remains only as a dream, a memory, an ideal, that I owe a loyalty. I was asking would-be members of the Association also to give it their loyalty. As this idea was so nebulous and impractical and

raises the question of what happened to it in numbers of ways so soon after H.P.B.'s death, I completely withdraw this suggestion. Let us have an Association of earnest students and let that be the sole consideration.

Such an association of students could in time become a kind of substitute Society and with their common interest in original Theosophy they might survive as a unified body and fulfil the tasks intended for the original Society.

Two dangers immediately become apparent: one is that of the teachings becoming dogma, and the other opinionated interpretations of those teachings. As far as dogmatism is concerned there is the saying that "the letter killeth". In the case of opinions these cannot be countered by other opinions. This merely leads to argument *and* dissension. To combat dogmatism all aspirants would need to hold their views very lightly, realizing their limitations and honestly admitting some fundamental ignorance. The adage, "Thus have I heard" should be the attitude of those who put themselves forth as conveyers of information. Few I imagine would presume to assume the position of Teacher.

The kind of 'loose' Association I envisage would be one whereby a central register of members with their particulars would be kept and sent out to all members. Communication between them would then be on the basis of knowing what the others did and had done. This would make the 'organization' world-wide. There would in

fact be no other organization than this central clearing-house of particulars which function I would be pleased to perform while I can. There would be no officers, no fees, no expenses, no establishment but there could well be projects put forward for the dissemination of Theosophy in which all members could participate if they were felt to be worthy and practical. Some enterprises might need money. If this was found necessary it likely that the Association, by way of its members, could find the finance. The responsibility for the execution of projects would lie with the person who proposed them.

It is suggested that there should not be any publications. There is a wealth of literature and articles already available which could be classified and catalogued and that information made available to members.

The principal language has to be English but amongst the members there will be students able and willing to supply translations of all significant material. This will be particularly valuable for Internet purposes.

Members of the Association could hopefully subscribe to the view that their sole guide in theosophical matters should be the classical literature. Since that was written, however, much other material has been produced, some with considerable claims to be authentic. The one sure guide amongst this later writing must be that of H. P. B., the Masters and Judge, who was known to be a direct accepted chela of one of the Masters for many years. This does not apply to the other

authors.

Nothing of what is said here is meant to imply that later writings by way of commentary, supplementary information, etc., are valueless. The problem is to establish their proper value, however authentic they may seem. The question of the difficulty of understanding the original literature is often raised. The contention here is that the envisaged members of the Association are not beginners; they must have the mental capacity and have spent the time necessary to appreciate the value and meaning of the teachings. That literature was given out just the way it was in full knowledge of its likely readership. Those who cannot immediately understand it can at least grow in comprehension and faculty until they can. The Masters *knew* what they were doing.

If you are in favour of the suggestions made above, and have not already done so, please complete the enclosed form with your personal details, addresses, accomplishments, publications and present activities, and perhaps you could let me have the names and addresses of anyone not on the enclosed list of addresses who you feel might qualify as, or be interested to become, a member.

My very kind regards to you,

Yours sincerely,

G A Farthing

Brotherhood in the Theosophical Movement

G. DEPURUCKER

The following is condensed from Purucker's closing address to this first inter-organizational theosophical conference.

In listening to what already has been said today, I noticed the same thoughts, the same ideas, the same ideals. And my heart was heavy that people who believe so much alike, who think so much alike, who perhaps work so much alike, and act so much alike, and speak so much alike, should be separated by barriers which are as intangible and indeed as unreal as was ever any unreality in this material world.

When we remember that the core of every one of us is a spark of the Cosmic Life, we realize two things: first, that what separates us as human beings, and more particularly as Theosophists, is in fact our different respective opinions; and secondly, the lack of a realization that we all are one in essence; and just there seems to me to lie the crime of this present striving of Theosophist against Theosophist, of mind against mind, of the attempt to make one opinion prevail over other opinions at the cost to mankind of the sublime realities or truths which we are sworn to carry into the world.

Therefore, the most practical thing is for us Theosophists to concentrate on disseminating Theosophy as it was brought to us by HPB from the Masters. If we do that, we can all meet together in good fellowship, in right feeling, in a common sympathy; for all Theosophical Societies accept the fundamental precepts of the ancient wisdom religion of mankind which H. P. Blavatsky brought first in our age to the Occidental world. Forget opinions, and remember that membership in HPB's own Theosophical Society was open to the professors of any belief: any religious or

philosophical thinker could join the Theosophical Society, and remain a member in good standing; and so in actual fact it is today. ...

I will tell you frankly that I am working for a reunification of all genuine theosophical hearts into one spiritual brotherhood, with the teachings of the Masters, as originally coming through HPB, as the foundation stones of that Temple of Wisdom which I hope to see builded. I do not care what opinions, religious or scientific or philosophical, other people hold. What we all want is truth. Let us therefore find that truth and follow it, which we can do in the grand original theosophical teachings of HPB.

Does anyone mean to tell me that our Brother-Theosophists of Adyar are consciously disloyal to HPB merely because they have certain teachings that other Theosophists call neo-Theosophy? I believe that they mean to be and think they are as true to HPB in their hearts as we know we are, and there are Adyar Theosophists here in this room who I know will support this statement. I desire to work with all true Theosophists everywhere. It is a matter of utter indifference to me what mere opinions a man holds. Cannot you see that if people could ignore opinions and study the essentials of things - not the non-essentials like creeds and dogmas - we would then be one Brotherhood even as we were in HPB's time? ...

My logic, my instinct, my spiritual feeling tell me that in the future the Theosophical Movement will be once more a unified organism, somewhat changed it may be from what it was in the days of HPB, but with her teachings as the foundation of its life and its activity, and with the same policy guiding its destiny. I yearn to see this spiritual brotherhood that I speak of composed of all the Theosophical Societies in the world, and all working together for a common end, confessing by their action of unification and by the doctrines which they teach that they believe in the brotherhood which they preach.

This is not an unattainable ideal. It is easily to be brought about, and by the only way which is practical and practicable: Change men's hearts and minds to forget the opinions which they cherish so dearly, and to consent to work on the basis of the essential spiritual realities of life which we all acknowledge as fundamental, essential Theosophy.

That is what I want, and I believe that the members of the Adyar Society and that the members of the United Lodge of Theosophists and that the members of all the various different theosophical bodies, all have pretty much the same hope and ideal latent in their souls. I know that they all feel that they are working for genuine theosophical principles, and I hope that I am large-hearted enough and broadminded enough to realize that they have as much right to their opinions and feelings as I have to mine; and I hope that they are broadminded enough to know that we all are brothers, fellow-Theosophists, every Society having its own difficulties, its own problems, and its own line of work in the world.

Do you not know that the path to the heart of the universe is different for every living entity, and yet that all those paths merge into One? Each man must tread his own evolutionary path, which in the world's foolish view means that in his ordinary brain-mind way each man must hold fast to his own opinions. But verily this is a mistaken view. It is opinions that separate men. I know indeed that all these various Theosophical Societies have their respective and differing opinions; but I also know that each one is pursuing its own line of work and is, I believe, trying to do good in the world; and I also know that each one of them, as well as every individual composing their respective fellowships, is following its or his own pathway to the heart of the universe. Let us then remember this great truth. It will bring generosity into our hearts and a kindlier feeling for those who differ from us.

...

... I know that if these thoughts which I have attempted so poorly this afternoon to lay

before you, are understood, and accepted in your hearts, we shall have taken a great step forwards towards the accomplishments of that universal brotherhood of humanity which the Masters have set before us at the main work of the Theosophical Society.

This short article was taken from *Sunrise, Arpi\May 2000* the Theosophical magazine of The Theosophical Society, Pasadena, Ca. Once a year sometime around April and May, *Sunrise* will devote an entire issue to one of the Theosophical Founders. We highly recommend that you read the entire issue.

We appologize for having to further condense his talk due to space constraints. However, we wanted to keep the discussions relevant to the organizations within the movement. In a larger sense we feel the need to recognize organizations with similar objectives outside the 'Theosophical Movement,' examples being the work of the Alice Bailey and Agni Yoga organizations in Russia.

Richard Robb writes:

Ref: HCT, Vol. 15, #5, May, 2000: Geoffrey Farthings' Letter.

In 1961 I joined the American Branch of the TS Adyar, and heard a lecture by Henry Smith in New Orleans. I perceived a basic honesty in his demeanor, and a few years later was surprised to find he was forced from office. Allegations against him date from his desire to abolish the Ad .S. I knew then that he was an honest man. The Adyar "E.S." had become a political entity, whose interference in the outward affairs of the Society had a Jesuitical character. A succinct chronology is shown in the Dudley Bar article in the Canadian

Theosophist, Vol. 47, #3, of July-August, 1966. After being disbanded, it was reestablished with a completely new format, and was the "E.S." in name only. Therein lies one of the causes of the deviation of the Adyar Society from Theosophy. The other being the lack of good W.Q. Judge-ment.

I can understand Mr Farthings desire to reform Adyar. But it will take a strong entity with the linguistic abilities of John Coates to do it. Coates spoke French, German, and Spanish, and while international president, spoke directly to all the branches. But he was also a Liberal Catholic, and disinclined to change the status quo. Today's president is, unfortunately, not a theosophist, but an administrator.

The *idea*, is more important than the organization. We now have a Theosophical Movement, and countless individuals unaffiliated with *any* organizations. It is not very likely that T.U.P. and U.L.T. would join with Adyar given the disparity in thinking. If Adyar ever shapes up, perhaps... in a few generations... if we started now.

An excellent example of what Mr Farthing suggests by way of co-operation, occurred when Point Loma was split by James Long's administration. The "excommunicated" simply banded together without any formal status, and maintained a lively theosophical interaction, which continued to spread theosophy. Elsie Benjamin's *Corresponding Fellows Lodge Bulletin*, issued from 1946 to 1981 was one result. *The Eclectic Theosophist* was another. If the motive and discretion is present, the organization is superfluous. There are many who have started discussion groups on their own, based on the literature. One can not wonder if, all these splits result in a wider exposition of theosophy.

Richard Robb

Reprint of the following article from *The Canadian Theosophist* was suggested by Richard Robb

THE T.S. AND THE E.S.
by
DUDLEY W. BARR

[Recent articles and letters in this magazine respecting the Esoteric (Eastern) School of Theosophy have aroused questions concerning this organization, its origin, history, functions, relationship to the T.S., etc. This article is an attempt to answer some of these queries.]

In 1888, H. P. Blavatsky in an endeavour to gather some of her most earnest and devoted students into a group which would dedicate itself to "genuine spiritual development and the acquirement of soul-wisdom", formed what was originally known as the Esoteric Section of the Theosophical Society. It was hoped that this group would become the inner core of the Society and that through the example and influence of the noble lives of the men and women in this Section, the whole Society would be benefitted and uplifted. The many causes which made this step necessary and desirable are part of the past history of the Society and need not be recited here--. Suffice it to say that despite the splendid outer accomplishments of the Society, many members had failed to live up to the high ideals of altruism which form the keystone of the Society's structure; the experiment of trying to establish a nucleus of Universal Brotherhood in this cycle of evolution was threatened with failure.

Colonel Olcott had opposed the formation of this group, apparently feeling that the

existence of a separate group under the direction of H.P.B. would be contrary to his own ideas of the administrative organization of the Society. However, while at sea on his way to London, the Colonel received a letter from one of the Masters telling him bluntly that while the external and administrative work of the Society should be in the control of the Colonel and his associates, his work was limited to practical exoteric affairs; “*with occult matters she (H.P.B.) has everything to do.*” The letter chided Colonel Olcott for his attitude towards H.P.B., and went on to say that Their chief agent “*for the past thirty years has been the personality known as H.P.B. to the world (but otherwise to us) . . . there is no likelihood of our finding a better one for years to come . . . neither I nor either of my brother associates will desert or supplant her . . . ingratitude is not among our vices . . . She is our direct agent.*” In his *Old Diary Leaves* Colonel Olcott does not mention the receipt of this letter, but he evidently took the message to heart. He consented to the formation of an Esoteric Section of the Theosophical Society, thereby preserving a measure of administrative control over it, but vested the direction of this Section in H.P.B. The official statement concerning the organization of this Section read as follows:

“THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY”

“Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the *real* founders of the T.S., the following order has been issued by the President-Founder:

I. To promote the esoteric interests of the

Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body, to be known as the Esoteric Section of the Theosophical Society.

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the Members for results; and the Section has no official or corporate connection with the Exoteric Society save in the person of the President-Founder.

III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with: Mme. H. P. Blavatsky, 17 Lansdowne Road, Holland Park, London W.

(Signed) H. S. Olcott

President in Council Attest: H. P. Blavatsky.”

In a preliminary memorandum to would be candidates, H.P.B. wrote: “This degree is probationary and its general purpose is to prepare and fit the student for the study of Occultism or Raja Yoga . . . the real Head of the Esoteric Section is a Master of whom H. P. Blavatsky is the mouth-piece for the Section . . . Each person will receive in the way of enlightenment and assistance just as much as he or she deserves, and no more; and it is to be distinctly understood that in this Section and their relations no such thing is known as favour-all depends upon the person’s merit-and no member has the power or knowledge to decide what he or she is entitled to . . . Forgetfulness of the *personal* self and sincere altruism are the first and indispensable requirements in the training of those who are to

become “White Adepts” either in this or a future incarnation.”

Each candidate for admission to the Esoteric Section was required to sign a pledge. The terms of the pledge were intended to be kept secret, but nothing printed can remain secret for long, and the contents of the pledge were known to many. In fact, before Colonel Olcott officially established this Section, the September 1888 issue of H.P.B.’s magazine, *Lucifer*, carried an article, “The Meaning of a Pledge” in which parts of six of the seven conditions were recited. These read:

1. I pledge myself to endeavour to make Theosophy a living factor in my life.

2. I pledge myself to support, before the world, the Theosophical Movement, its leaders and its members.

3. I pledge myself never to listen without protest to any evil thing spoken of a Brother Theosophist and to abstain from condemning others.

4. I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others.

5. I pledge myself to do all in my power, by study or otherwise, to fit myself to help and teach others.

6. I pledge myself to give what support I can to the Movement, in time, money and work.

So Help Me, My Higher Self.”

The seventh pledge was an undertaking to preserve secrecy regarding the signs and passwords of the Section, and all confidential documents.

Any student of Theosophy who is really in earnest about his Theosophic life, and who has dedicated himself to treading the Theosophic path should have no difficulty in accepting this

published version of the pledge, although his subsequent efforts to live up to its ideals might bring unexpected trials and tests. The above mentioned article, “The Meaning of a Pledge” should be read to understand the profound significance of pledging oneself to the “Higher Self” to fulfill the conditions of such a pledge.

The published version was not complete; for example, condition 2 read in full- “I pledge myself to support before the world, the Theosophical movement, its leaders and its members; *and in particular to obey, without cavil or delay, the orders of the Head of the Esoteric Section in all that concerns my relation with the Theosophical movement.*”

The italicized portion of this pledge was questioned by several E.S. members, and for several reasons, including deference to their views, H.P.B. amended this condition to read: “I pledge myself to support before the world, the Theosophical movement, and *those* of its leaders and members, *in whom I place full confidence*; and in particular to obey, without cavil or delay, the orders *given through* the Head of the Section in all that concerns my *theosophical duties and esoteric work, so far as my pledge to my Higher Self and my conscience sanction.*”

H.P.B. further provided that should any difference of opinion arise concerning this qualification, a decision would be given by seven members of the E.S., four appointed by the probationer, three by the Head of the Section. It should be remembered that in what has been called “a last desperate effort” to re-establish in the E.S. the original esotericism of Theosophy, H.P.B. attempted to form a “guru-chela” relationship with her E.S. members, many of whom were Westerners,

unfamiliar with and inclined to resent the strict disciplinary requirements of such a relationship. H.P.B., facing the possible failure of the inner aspect of her mission, relaxed the obedience requirement as far as possible for this selected group of students in the hope that this concession would satisfy them.

William Q. Judge, who was the Vice President of the Society and the General Secretary of the American Section, and between whom and H.P.B. there was a deep bond of understanding of the inner significance of Theosophy, played an important role in the establishment of the Esoteric Section. He first broached the idea to H.P.B. early in 1887; later, in London, at her request he drew up the rules for the proposed Section. In her message to the American Convention in April 1888, H.P.B. addressed Mr. Judge as "Co-Founder of the Society" and placed on record her esteem for him and his work-"It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888". When the E.S. was established, H.P.B. appointed Mr. Judge, "a chela of thirteen years standing", as her only representative in America, and the sole channel through whom all communications between members of the Section and herself were made.

Between 1888 and 1891 the work of the Section went steadily forward; the membership expanded, the greatest increase being in America, which, under the inspiring leadership of Mr. Judge had become the largest of the Sections.

Mrs. Besant joined the T.S. in 1889 and her unusual talents quickly earned her a prominent place in the organization. She was admitted to the E.S. and became the Recording Secretary of its Inner Council which had been

appointed by H.P.B. to assist in the administrative work. H.P.B. recognized her rare capabilities, but wrote Judge saying that she was not "psychic or spiritual in the least-all intellect". In 1889 all official relationship between the T.S. and the E.S. was severed and the E.S. became known as "The Eastern School of Theosophy".

H.P.B. died on May 8, 1891-and the E.S., as an Occult School, died with her.

The members of the E.S. decided to carry on the work on the basis of instructions given by H.P.B. Mrs. Besant and Mr. Judge became the Joint Heads, Mrs. Besant having charge of the interests of the School in Britain, Europe and Asia; Mr. Judge having the large membership in America. The death of H.P.B. brought together in London many of the best known members from Asia, Europe and America, and in the solemn atmosphere of the occasion, faced with new responsibilities, no longer having the living presence of the Teacher, but from thenceforth having to rely upon themselves, the members re-dedicated themselves to the Cause, and a spirit of mutual dependence, helpfulness and good will prevailed.

But that harmonious period did not last for long. In a short article it is impossible to write of the many causes which led up to the next important change in E.S. affairs, when, on November 3, 1894, Mr. Judge deposed Mrs. Besant as Co-Head of the E.S. because of her failure to observe two fundamental rules of the E.S. Mrs. Besant rejected his ruling, proclaimed herself as the sole Outer Head of the E.S. and won the support of the members of her group. The American members were loyal to Mr. Judge and so for a time there were two Esoteric (Eastern) Schools of Theosophy.

Mr. Judge died on March 21, 1896, one year after the American Section had declared itself to be a separate and independent organization. After a period of confusion, Mrs. Katherine A. Tingley emerged as the new President of the Theosophical Society in America, and as the Outer Head of its Esoteric School. Some of the most active and best known members in America did not accept Mrs. Tingley's "succession" and under the leadership of E. T. Hargrove, a separate T.S. and a separate E.S. were established. Both E.S.'s had similar pledges, and both drew on the original E.S. instructions of H.P.B.

To return to the Adyar T.S. and Mrs. Besant's E.S., and the problems arising out of their relationships-in 1898 Mrs. Besant closed the E.S. as originally constituted and all papers were called in. A new School was opened, many former E.S. members joining it. On the death of the President-Founder, Colonel Olcott, in February 1907, Mrs. Besant became President of the T.S., and thus for the first time the Presidency and the position of Outer Head of the E.S. were held by the one person. Colonel Olcott had foreseen the possibility of this happening, and had spoken of the undesirability of it.

All E.S. members were pledged to obey Mrs. Besant "without cavil or delay" and this pledge put in her hands far-reaching power in all T.S. matters. During Mrs. Besant's long term of office in the two positions she came to regard the E.S. as "my school" and she expelled any member who would not accept her views on such matters as "our new church"-the Liberal Catholic Church, The Star of the East, Co-Masonry, Indian politics, and any other subject which she embraced. The pledge of

obedience was enlarged by adding the following sentence:

"I pledge myself to co-operate with unswerving loyalty with the Outer Head (Mrs. Besant) for any object which she declares to be the work of the Masters, and to resign from the E.S. if I feel that such cooperation is impossible for me."

The personal control over the thoughts and actions of the members was strengthened when a number of them were formed into a "Brotherhood of Service" and took this pledge:

"I pledge myself to serve the world in such ways as the Brother Server of the Order (Mrs. Besant) shall direct me. I pledge myself to carry out the commands, and to subscribe to the rules and regulations of the Brother Server and of his delegates, without equivocation and to the best of my ability and I pledge myself to resign at once my membership in the Order should I ever find myself unwilling to carry out such commands . . . I pledge myself to live a life of renunciation, obedience and service."

Many instances could be given of Mrs. Besant's exercise of this absolute power and "absolute power corrupts absolutely". The internal affairs of the E.S. were seldom without a crisis from one cause or another. The E.S. in Switzerland was closed for four years; the E.S. in America was suspended because of its political activities; those members of the E.S. in Australia who supported an organization called "The T.S. Loyalty League" were expelled; and there were difficulties in the E.S. in England. Over the years, very many members who, animated by the highest ideals, had joined the E.S., resigned from it, and from the T.S. when they could no longer accept the dictates of the

Outer Head, or the control of the national Corresponding Secretaries whom Mrs. Besant had appointed over them. It was a closed corporation, freedom of thought was not only discouraged-it was banned.

Nevertheless, the E.S. continued to attract to its ranks new members of the T.S., who were led to believe that the E.S. was part of the Society, and who were impressed by the high promises held out before them of the effect of E.S. membership. It was long the custom for new members of the T.S. to receive a printed address of welcome-I received one in 1917 which I do not have now, but I quote from one issued in 1916, which implies that the E.S. is part of the Society and that membership in it gave one a higher standing than that which mere membership in the Society conferred: Lastly, there is a possibility which opens before you. The T.S. is not only the Society which you see in the world . . . It consists of three Sections; the first is the Masters Themselves; the second is composed of graded esoteric students, the highest grade being of disciples who know the Masters face to face; the third is the outer Society. The two first of these Sections constitute within the Society an inner organization known as the E.S.”

From a 1920 address of welcome: “There is one advantage which we do not talk about outside, of which I will tell you now. The Society does not consist only of its outer membership. There is inside the Society an inner body consisting of circles, one above the other, reaching from the youngest member newly admitted to the Rishis Themselves . . . People cannot come into the inner body until they have proved that they are of some value, until they can show a couple of years of useful work, of human service, in their Lodge.”

New members of the Society would naturally assume that the E.S. was an integral part of the **Society-it was said to be** “within the Society”, it was “inside the Society”, it offered “advantages” which were not available to ordinary members-perhaps the “advantage” of knowing the Master “face to face”. The address of welcome did not explain that in order to join this inner body, they would have to sign a pledge of absolute obedience, that they must accept, and not question, teachings given by the Outer Head, even though these teachings differed from what Madame Blavatsky had declared was “the Secret Doctrine”,-and they did not know that the School they would join was a divisive element within the Society. The more advanced and positive ones among those who joined were able to maintain their integrity-others fell under the pressure of the common acceptance of the conditions by their fellow E.S.ers, and surrendered what should have been their inviolable birthright, the right to independence of thought.

Mrs. Besant remained the Outer Head of the E.S. until her death on September 20, 1933. During her term of office many strange teachings, often directly contrary to those brought by H.P.B., were put forward as Theosophy, for the most part on the authority of the “revelations” of that self-styled “clairvoyant investigator”, C. W. Leadbeater. During the turbulent twenties, many members were caught up in the whirlwinds of the psychic storms which ravaged the Society. The secret, but powerful influence of the E.S. was used to render the acceptance of these psychic teachings obligatory upon members of the E.S.-one might question the validity of any of H.P.B.’s writings, but those of Mr. Leadbeater were sacrosanct.

When Mr. Jinarajadasa was elected President of the Society after the death of Mr. George S. Arundale who followed Mrs. Besant, the two offices of President of the Society and of Outer Head of the E.S. were again held by one person, and are now held by our present President, Mr. N. Sri Ram. [as of the date of this article; 1966]

The present day E.S. cannot be considered to be a continuation of the original Esoteric Section founded by H.P.B. and which ceased to exist upon her death. This was recognized by Mrs. Besant and Mr. Judge in their joint statement to H.P.B.'s former pupils following her demise: "Consider the position of the School; we are no longer a band of students taught by a visible Teacher; we are a band of students mutually interdependent, forced to rely upon each other for our usefulness and our progress, until our very brotherliness in mutual help shall draw a visible Teacher back among us . . ."

Unquestionably Mrs. Besant and Mr. Judge acted in what they felt was in the best interests of Theosophy in attempting to carry on the school as best they could-but many subsequent difficulties and heartaches might have been avoided if they had not attempted to re-galvanize the empty body from which the soul had departed. The present E.S. is a continuation of a new organization formed by Mrs. Besant in 1898 and carried on by her successors.

If Mrs. Besant's E.S. ever had a valid reason for its existence as part of the Theosophical Movement-which I question very much-the time has surely come to examine its place, if any, in our present day Society. Its presence has given rise to many problems and,

over the years, prominent members have protested against the influence exercised by this body. For sixty years and more many difficulties and troubles have been ascribed to the E.S. or its local governing centres, not because of its declared ideals, but simply because of the human failures of its leaders and members in using the power and in maintaining the position and privileges which the E.S. has assumed. Its organization has grown up within the Society and yet it is not subject to the jurisdiction of the Society. It is not a democratic organization, but exists as a sort of parasitical growth within the democratic body of the Society; one booklet called it *The Cancer of the E.S.* The Society has no control over the E.S. but through a dual membership, the E.S. has gained considerable control over the Society.

In some manner it has even acquired exclusive control over parts of the Society's properties in lodges and at Headquarters. For instance, a Canadian visitor to Adyar took part in a conducted tour of the buildings and grounds, but not being a member of the E.S., he was barred from entering a portion of one of the buildings set aside for the exclusive use of the E.S.

Upon asking the requirements for E.S. membership he was told that he must be a vegetarian, a non-smoker, a nondrinker, and must abstain from sexual intercourse. He had rather idealistically thought that membership would be open only to those who had given some evidence of inner qualifications which would entitle them to enter this exclusive inner circle, and sorely disillusioned to learn of these merely physical requirements, decided that the honour of being a Fellow of the Theosophical Society was sufficient for him, even though he was relegated to a "second class citizen" in E.S.

eyes. (Poor H.P.B. would be excluded from the present E.S. unless she gave up her meat-eating and smoking habits.)

Another example of the control exercised by the E.S. occurred while Mr. Jinarajadasa was President of the Society and Outer Head of the E.S. He was about to hand over two portraits of the Masters, the property of the Society, to the E.S. so that these paintings might be placed in the E.S.'s exclusive portion of Headquarters. It was largely through the protests of the Canadian Section that this expropriation was thwarted. I do not know if the E.S. was ever given a lease of part of our Headquarters, or what other arrangement there is which enables the E.S. to exclude T.S. members from entering portions of their own Headquarters.

The continuing presence of the E.S. as a separate organization within the larger body of the Theosophical Society is a threat to the normal functioning of the Society; ultimate power in Society affairs should be in the hands of all the members acting through their elected President and the officers-it should not be held by a small non-elected group no matter how well-intentioned the objects of that group may appear. From time to time suggestions have been made to improve the T.S. and E.S. relationships-the most sweeping was to do away with the E.S. altogether (Mrs. Besant tried this in 1928 when she closed the E.S., but subsequently re-opened it at the urging of Mr. Jinarajadasa who feared for the effect of this in keeping the members).

Another suggestion was that the office of President of the Society and Outer Head of the E.S. should never be held by the same person-it was hoped that this would reduce the potential danger of divided loyalties and of political

power of the E.S. in T.S. affairs. Another suggestion was that the E.S. give up its separate organization, but be re-formed as a sort of senatorial body in the T.S. to which representative members would be nominated and elected by the Sections; it would then be part of the T.S. openly and its privileges and powers would be designated by the Society-and the veil of secrecy regarding its proceedings would be done away with.

The problems of T.S. - E.S. relationships are inherent in the present organization of the E.S. In H.P.B.'s time her school was composed of a very small group of persons selected by her as worthy of receiving her personal teaching; today it is a world-wide organization which perpetuates the outer form of the original school but lacks the one essential which made H.P.B.'s Esoteric Section unique-the living presence of an occult Teacher. Any reforms must come through the E.S. members themselves and, difficult as it is for any group to give up powers, privileges and status which it has acquired, it is to be hoped that there is a sufficient number of its members who will recognize that the E.S. no longer has any valid place within the body of the Theosophical Society-and should be quietly dissolved.

From *The Canadian Theosophist*, Vol. 47, No. 3 July-August 1966

A correspondent writes:

“I came across an interesting and true, statements, regarding achieving the Self in Mabel Collins’s work *Light On the Path* and *Through The Gates of Gold*.

Regarding My thoughts:

In the path to the Self, use everything that you can to achieve this goal. There are many paths to this Self, some are more difficult than others depending upon ones skandhas.

There is no point in a man’s life where he is nearer the soul of things than at any other. The air with a burnished glow is there, but behind the gates it colors itself. This means that we are the Self, but behind this Self are the multi colors of our samskaras. There is no one pathway to it. This is immediately perceived from the fact that the soul must from its very nature be universal.

The *Gates of Gold* do not admit to any special place; what they do is open for the soul a special place. Man passes through them when he casts off his limitations. He will do this at any point where it is easiest for him to do so. This often happens when he least expects it. To the unattainable, many, indeed, have hoped to pass through via the way of religion, but instead they have formed a place of thought and feeling that is marred and fixed.

Some believe by pure intellect there is a way to be found; and to such men we owe them the philosophy and metaphysics which have prevented mankind from sinking into utter worldliness. One must be careful not to fall trap to one’s own perceived fantasies and insist on

giving them to others as substantial food.

Virtues, or what seems to each man as a virtue, is his own special standard of morality and purity. It is held by those who practice it to be the gates to heaven itself. Perhaps it is a heaven to the modern sybarite, the ethical voluptuary. It is as easy to become a gourmand in pure living and high thinking as in the pleasures of taste, sight or sound.

Gratification is the aim of the virtuous man as well as that of the drunkard; even if his life be a miracle of abstinence and self sacrifice, a moments thought shows that in pursuing this apparently heroic path he does but pursue pleasure with him. Pleasure takes on a lovely form because his gratifications are those of a sweet savor. It pleases him to give gladness to others rather than to enjoy himself at their pleasure, but the pure life and high thoughts are no more finalities in themselves than any other mode of enjoyment.

The millions of species of beings in this universe are countless caught up in their own mental conditioning. All are bound but to their own mental conditioning. They roam the universe sometimes uplifted, sometimes degraded; and death plays with them as with a ball. They are bound to their own desires and attachments and are limited by their own mental conditioning. They migrate from one body to another. They will continue to do so until they perceive the truth concerning their own Self which is Infinite Consciousness.

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

OBJECTIVES

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

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

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

(3) To examine contemporary ethical, religious, metaphysical, scientific and philosophical issues from the viewpoint of the source theosophical teachings.

(4) To impartially examine significant events and issues in the history of the theosophical movement which have affected and shaped its present-day realities.

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