

THE HIGH COUNTRY THEOSOPHIST



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This December *HCT*
brings tidings of two regretted events.

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The publishing of the *High Country Theosophist* on a monthly basis has become increasingly burdensome and after considering all the aspects of the problem we have decided to change our publishing schedule to bimonthly as well as raise the price. Accordingly, Vol 17, January 2002 will be the first of the bimonthly issues. May\June will be the last issue of the present subscription year (6-01). All prepaid two year subscriptions will be honored at the old rate.

Readers may not be aware that our printing supplier decided to close out his business rather than invest in new equipment. We had been faithful customers for the last 15 years. Of the currently available local printing concerns the best offer quoted reflects a cost increase of approximately 30%. We have maintained the \$9.00 yearly subscription rate over the years in spite of two postal rate increases. We feel that now our only workable choice is to increase our subscription rate on the new bimonthly publication schedule to \$12.00 domestic, \$15.00 foreign surface and \$20.00 foreign via air.

Fortunately our readers still have the option of a free subscription to the *HCT* via Internet, and we shall continue to offer free subscriptions to those for whom the subscription cost represents a hardship. We will continue exchanging with



companion publications as before. These changes will be detailed as usual on the last page of the *HCT*.

Most of our readers are aware of the fact that editor Dick Slusser has been working under an increasing handicap with Parkinson's Disease during the lifetime of the *HCT* beginning in 1986. A great deal of gratitude is due to co-editor Marty Lyman for her increasing editorial support of the *HCT*. This has been made visible by her increasing contributions to the monthly issues. Part of the reason for going bimonthly is because Marty still teaches during the school year months and is not retired.

Canadian Theosophist Reprint project

One of Dick's goals is to reprint the water and smoke damaged *Canadian Theosophists* for the years 1941-1961, some 120 out of print issues. The task involves the use of scanning hardware coupled with an Optical Character Recognition (OCR) program. He has been working with technical software support of the OCR and Pagemaker programs. It has taken about six months to arrive at a method of producing a nearly identical, "look alike" reproduction of the original documents. Dick plans to produce hard copy duplicates suitable for binding and also share the results with Theosophical community by uploads to the Internet. The 32 page pilot issue of September 1941 is nearly complete. Watch for it

Some changes to the *HCT*

Less emphasis will be placed upon traditional Theosophical ma-

terials and more on comparative religions, yogas, and results of contemporary research into both Hinduism and Buddhism.

The passing of Emmett Small

The second event is the passing of a very, dear, fellow student, Emmett Small. The remainder of this issue will be devoted to him and his writings. Emmett Small exited this world on October 25, 2001 very peacefully surrounded by his loved ones.

AUTOBIOGRAPHICAL SKETCH

[Emmett Small, May 3, 1903 - October 25, 2001Ed *HCT*]

The following text is a composite of A Biographical Sketch of Emmett Small, given at Emmett's Memorial Service, November 3, 2001, and his own Autobiographical sketch from *The Path of Unfoldment*, pages 241-249, along with some added notes of our own.

Born in 1903, Emmett's life spanned almost the entire 20th century. From horses and trolleys to freeways and jet planes, from beach-front property housing tent cities to condominium complexes and biotech industries, his vibrant inner life brought meaning, depth and purpose to the panorama of change that unfurled before him.

Emmett loved Point Loma. It was his favorite place in the entire world. He used to run by the cliffs and down to the beach as a boy and he continued to walk up and down the saged hills until last year. He would want you all to know how much he enjoyed your company and how fortunate he felt to live in Point Loma, so full of golden memories for him.

Although born in Macon, Georgia, he grew up on Point Loma. Emmett had a rather unusual childhood. Since the age of two, he was a boarding student at the Theosophical Raja Yoga Academy, located where the Point Loma Nazarene University now stands. His mother wanted him to study at the Academy because she believed in Theosophy and its universal truths of peace, brotherhood, reincarnation and karma. She wanted her son to be educated in the completeness of the Theosophical teachings.

As a student at the Academy, he studied Sanskrit, Latin and all the Romance languages. He learned to play cello, clarinet and piano. He enjoyed acting in Shakespearean plays performed in the Greek Theater and playing tennis and baseball. He also loved working in the gardens and orchards. Above all, it was the camaraderie of students and faculty, joining together to work, create and study for a higher purpose that sparked Emmett's appreciation and gratitude for his life at Lomaland, as he fondly called it.

Emmett, himself wrote in his book *The Path of Self Unfoldment ...*

Why, born in Georgia, was I taken to California way back in March of 1905? The answer, unusual parents. My mother was a first cousin of Walter T. Hanson, President of Bibb Manufacturing Company of Macon, Georgia; and he became interested in Theosophy in the early 1890's when W. Q. Judge headed the destinies of the Theosophical Society in America. He organized a Lodge of the T.S. in Macon which flourished and became one of the leading centers in the U.S.A. Later around 20 or so members moved to

Point Loma when Katherine Tingley (who succeeded Judge as Leader, on Judge's death in 1896) moved the Headquarters there. My mother evidently received her inspiration of Theosophy from her cousin, and (she later told me) dedicated me to Theosophy before I was born. The Raja Yoga School started with 5 members, all from Macon, in 1900. My father, not a member then of the T.S., but understanding of my mother's devotion, agreed to my being educated away from home, though relatives and friends near him considered the idea 'outlandish'.

So, from then on, Point Loma was my home, and the children, and later the adults, there became my large "family." I felt truly at home there. The ideals and the philosophy appealed to me; the teachers of the various subjects in the school became friends; and when on those few occasions when (after 19 years of age) I visited my Georgia home-folks for short periods, I felt immediately lonely and longed for the hour of return to my growing duties.

I was a terribly shy boy, and perhaps my most pressing and demanding necessity was to try to overcome that trait. I worked at it; and later the very curriculum there educated me to some degree out of it. As I grew to young manhood I became a young group teacher in the Boys Department; I taught English

literature and History (and even bookkeeping!). I had, with all the others, of course, become a member of the Boys and Girls Chorus, of the Orchestra, and the Band trying first violin and piano (not very good at those), then at 14, I think, the clarinet at which I gained some proficiency and later played solos when we were broadcast over KFSD by remote control; also the cello which I loved most.



Katherine Tingley (KT), for reasons which she perhaps alone knew, also threw me into the dramatic effort. She believed the drama was a great teacher, that it had lessons which could be taught in no better way of the nature of life, its purpose, its tests and its inner victories. So I was given roles in *A Midsummer Night's Dream*, and particularly (way back in 1927) in The Tempest as Prospero. I was young for that part, but I was thrust into it, and I believe I learned from it.

Physical education was not neglected. We played tennis, football (called Association Football in those days, like Soccer today), baseball, basketball; trained in broad jump, high-

jump, rings and bars; hundred-yard dash, etc. I enjoyed them all, especially tennis and baseball. Holidays-Fourth of July, Thanksgiving, etc.-we had great times, decorating the athletic field with flags and bunting; tennis matches in the morning; band music and a big feast for everyone at noon; and games in the afternoon. The Raja Yoga slogan was: a balance of all the faculties: physical, mental, moral and spiritual. I would say our curriculum in sound degree lived up to that.

As a boy I also worked in what we called the P & S Department, typing, with my cousin Ross White, the weekly requisitions from the 500 or so students on "The Hill." I also delivered (on bicycle) the mail to the students who lived in scattered tents and dwellings (later they all came to the office to pick up their own mail which we handed them from the slots into which they were placed on arrival). Later, (when about 19 or 20) I helped Axel Fick, then Purchasing Agent for the Society, and with him went to San Diego on Mondays and Tuesdays to help with all kinds of needed requisitioned items, such as toothbrushes, razor blades, soap, 'etc., etc. Those years I was still studying.

Then when I was 22 I worked for a year as secretary in the General Manager's Office, and the next year moved to help in the office of the Secretary, Joseph H. Fussell, in what was called the UB Building at South Ranch. That became my home in a way. I remember well KT once meeting me at the top of the stairs of the Temple, and saying to me: "You are to help Mr. Fussell and Professor Purucker." And it turned out that way. I remember toward the end of the afternoon in those early days I'd run down the sloping hills to the large vegetable gardens the Society had just above the cliffs overlooking the Pacific; and there I'd work for the last

hour of the day before suppertime. Some years earlier I used to take the boys' group there first thing after breakfast from about 7:30 to 9 o'clock (we'd had breakfast at 6:20), so I knew something of the general layout, what to do in thinning out the young onions and carrots, in shucking corn, digging sweet potatoes or yams, and so on. We enjoyed it.

I remember well the Memorial Service for KT (who had suffered a fatal auto accident in Osnabruck, Germany, on May 30, 1929, and died at Visingso, Sweden, on July 11, at the Theosophical School grounds there). The atmosphere of devotion and gratitude can with quick thought be brought to life again. Under Dr. Gottfried de Purucker (generally known as GdeP), some of us did more active work in speaking before the public at Point Loma and at the various lodges, mostly in California, and our past training was seen to have been soundly supportive then. I also worked in the Editorial Office and soon came to realize that that was my basic forte, for I stayed in that area (and the last year at Point Loma was wholly there) until the Headquarters (because of the War) moved in May of 1942.

Before that I had fallen in love with a young schoolgirl whose parents were members of the Society from Sweden. In fact the girl's father, Axel Fick, was the one before mentioned who headed the Purchasing Department until his death in July, 1925. The mother Gerda Fick, was a sister of Tell Berggren, a physician for a while at Battle Creek, Michigan; she was an assistant teacher and house-mother in the Girls Department. When I fell in love, the girl, Carmen Helena, was considered "too young", and it was arranged she visit her relatives in Sweden. She was two years there, but when she returned to Point Loma and became a young teacher

herself in the School we were engaged and next year were married (Feb. 25, 1939).

Since then my life has been filled with the blessings of a loving wife and in due time three lovely children, two girls and then a boy (Gwen Hillhouse, Clara Nugent and Kenneth Robert). To them, all four, I owe unsaid but treasured memories and experiences of the crowded decades. And when in 1969 Clara married William Berno (Bill), a talented son-in-law was happily added to the family.

Emmett was a scholar; he loved to read, write and study. He was an excellent writer with a keen mind who understood clearly the universal truths expressed in Theosophy—the focal point of his life. He wrote numerous articles throughout his life, and spoke at conferences around the world on Theosophical topics, such as karma and reincarnation, the purpose of life, and following one's highest duty. For his 80th birthday, the family published a collection of his articles entitled *The Path of Self Unfoldment*.

He earned his living as a technical writer at Bill Jack Scientific Instrument Company, Ryan Aeronautical Company and General Atomic. A natural teacher, he also taught Creative Writing in Adult Education and later, after his official retirement, taught writing at home to aspiring authors. With Helen Todd, Emmett created and edited *The Eclectic Theosophist*, a bi-monthly international newsletter, from 1971-1992. From 1946 to about 1985 Emmett was very active in the Robert Browning Society. He served as president for ten years and enjoyed lecturing on Browning's works.

In 1971 with Iverson Harris and Theosophical friends, Point Loma Publica-

tions (PLP), a non-profit corporation was formed, which focuses on publishing Theosophical books and books related to world religions. This was the culmination of a long time dream — to share the wisdom of great thinkers and philosophers with others. Since that time, over fifty different titles have been published ranging from a Sanskrit text used in university courses to a book on Tibetan Buddhism by Lama Doboomb Tulku.

Continuing with *The Path of Self Unfoldment*

In 1970 we moved from Loma Portal to Point Loma, just seven minutes' walk to the open-air Greek Theater and other buildings on the former Theosophical grounds now occupied by Point Loma Nazarene College. So here as I type these lines I am on Charles Street where as a little boy one of my older cousins, or perhaps a teacher, walked me to the two-story house just four doors east of us, to see my mother and father when they came out for a visit and stayed there. Full circle in many ways.

So, you see, how fortunate I am, with past and present in harmony, and with loving wife and children to brighten the full hours of Today.

W. Emmett Small May 3, 1983

Small, Emmett. *The Path of Self Unfoldment*. pages 241-247

and Biographical Sketch of
Emmett Small May 3, 1903 - October
25, 2001

To continue this story, we explain the circumstances under which we met Emmett Small. It was during the 1988 Secret Doctrine Centennial Conference in Pasadena, Califor-

nia. We happened to be sitting next to Emmett during this conference. He gave warm support to our modest efforts in publishing *The High Country Newsletter* which at the time contained only information about our study center activities. We were becoming dissatisfied with this and felt a need to share indepth studies with a greater Theosophical Community worldwide. Emmett placed before us an example of how an independent editor could serve this greater movement. Our inspiration came chiefly from reading his *Eclectic Theosophist*.

About a year later our High Country Study Group wanted to support a sister lodge in a developing country. Emmett gave us the address of a woman (Rosemary Vosse) in South Africa who provided us with addresses of a number of African Theosophists. Many of our African Theosophists were introduced in this manner and are still in correspondence today.

Later, in December of 1991, when the *Eclectic* ceased publication, a number of Emmett's European subscribers joined our *HCT* readership. The *HCT* could not have achieved what it has without Emmett's help.

A third area of support came when co-editor Marty Lyman wanted to prepare a talk about G. de Purucker and discuss his qualification as an interpreter of *The Secret Doctrine*.

We had noticed in G de P's writings what appeared to be air of "authority" beyond that of a mere Fellow Student. When we queried Emmett on this point, his reply was: "look in my archives."

Doing this we discovered a transcript of a "closed" session between G de P and the Katherine Tingley Memorial Group which gave some hints of who Purucker really was. With Emmett's permission we printed the

unpublished transcript in the July 1991 HCT under the title of “The Mystery of G de Purucker.”

During the years between 1988 and 1997, every two years we would visit Southern California.



We always made it a point to include a visit with Emmett and family.

Marty, especially remembers the visits to Point Loma Nazarene

College, site of the former Point Loma Theosophical Community. Emmett and Carmen would take us on a personal tour of the Theosophical grounds. These fond memories existed up to the day of his death, when Marty was teaching at East High School in Denver, Colorado.

It was a fine, crisp and sunny day. She had the afternoon off and went for a stroll in Denver’s City Park. Looking at the City Park Statuary, brought back memories of all those visits to San Diego, the ocean, and the Greek Amphitheatre and what Emmett wrote to us once.

... We always find volunteers to replace the tired sentries, and the world, bad as it is in present state of transitory period, can yet furnish us with a few men now and then. ...

Mahatma Letter 28

Emmett died emanating great peace, light and strength of spirit. From a memorial service that he gave for a dear friend, Hal Dempster in 1962, he wrote the following that is appropriate for himself. Emmett “would have us take some of the peace and understanding which surrounds him; be sustained by some of the noble acceptance with which he gave himself to his Greater Self, some of the knowledge and wisdom — until such time as we meet again.”

May Emmett’s spirit always live on!

BACKGROUND OF OUR LIVES

by Emmett Small

Thoughts Stirred by the Passing ... of Emmett Small, a Dedicated Member of the Point Loma Theosophical Headquarters

‘Background: a flower, a perfect rose; but against a sheet or board of the same color, where is its beauty? It lies unrevealed; there is no background. But placed against natural greenery nearby, and Background returns beauty and brings meaning to Foreground. Or Greek temple: white columns and entablatures come alive and tug at the heart only when seen against shall we say background of sun-splashed Attic blue? Or a star, caught in a fork of eucalyptus tree; only deep background of night brings it intimately near.



Today I sit at the open-air Greek Theater on Point Loma. This view, I recall, had been described some thirty years ago as of “surpassing beauty”. But now in honesty should not the adjective be dropped? If analyzed, there is still a cool beauty of line and form; but between Doric pillars no crest-foamed waves break, no stretch of ocean draws the eye to faraway horizon. The old natural canyon, chaparral covered, that ran down to the sea has been bulldozed to flat terrain useful for athletic field, and distance is blocked by a solid screen of close grown trees. Background has been snatched away. All now is foreground, practical, utilitarian. We are limited to the Immediate, without support and challenge and poignant beckoning of a Beyond which brings vision and meaning.

When one leaves us whom we have known long and well our thought lingers on the life just ended, pondering its significance, yes, and its mystery (for all of our lives in a strange degree are a mystery). And our thought moves beyond a single individual to embrace the many who through the swift-moving decades of this century have been friends, fellow-students, fellow-searchers of the mysteries of life.

Ruminative thought today centers not only on these brief life-moments of association but reaches out to what is beyond, what may be called the Background of their lives.

For it was not only Foreground of individual decision that brought these several hundred in 1900 and the following years to Point Loma and the theosophical nucleus and the School established there; it must also have been some ancient love, some unbreakable link revived, some driving energy out of the past, purposive and persuasive. For among the varied group were students of Blavatsky, supporters of Judge, followers of Katherine Tingley. We forgo listing names; they are too many for this recounting; but all are loved, all remembered, all respected. Each one was the personal actor on the stage of his or her own choosing this life; but each was also part of a background group-drama, held together by Idea and Ideal as represented in Theosophical teaching studied and practiced. And, again, Background of that background were the past lives of each. One seemed to catch some inkling of ancient continuity of the Thread-Self bringing opportunity again to work together.

Those who were part of that community do not need to be reminded of the program there, a beehive of activity from early morn to night; literary and editorial work, planting of trees and orchards, growing of vegetables; humming of printing presses; bindery and photo engraving; classes in the School; music and drama rehearsals and the sound of piano, violin, cello, orches-

tra, chorus, and band, and weekly concerts; arrival and entertaining of distinguished visitors; tireless preparation of meals and kitchen work. (All this is well reported in Greenwalt's *California Utopia; Point Loma 1897-1942*.) To those living for many years at Point Loma, and especially to those who grew up there from earliest childhood, it was a world complete.

[A Eulogy written by Emmett Small dedicated to those who have passed at Point Loma Headquarters and now he too has joined them. Ed. HCT]

THY FINAL FRIEND

I tear a leaf from my April notebook.

..

But why, when bounteous Spring lies joyously before us, speak of Death? The flowers that bloom in the Spring, tra-la, have nothing to do with the case!

But indeed they do. For-philosophically-the flower is born from the seed, it gives birth again to seed, and from thence, after Death, comes 'Spring' once more. The endless cycle is complete, only to begin again. The philosophic reflection born from this is that within Death is Spring, rebirth, and that each Season has its cycle, recurring, ever recurring. Our human business is to see that that cycle spirals upward.

When we were children and growing up through adolescence we used to attend the regular Sunday evening meetings of Lomaland students at Point Loma, and the meeting began with Family Chorus. One of the songs had in it the lilting phrase, "*When Death shall come, thy final friend, nor long to leave nor fear to go.*" That Family Chorus 'moment' has lingered long in my memory through succeeding decades. I hear now the music, neither sad nor glad nor ponderous nor overly joyful. Perhaps reflective even for a youngster?

Later the inborn theosophic thought of it all came to life quite naturally, and the study of Death has since been a most intriguing, perhaps compelling, aspect of the whole theosophical philosophy. But, of course, we should remember that any one Teaching, so called, contains within it all the others. Not a one you could name flaunts this rule.

Brotherhood, for instance. Go deep within it-philosophically, scientifically, religiously, it is all there. The same with the idea of Reincarnation, with Karma, with Cycles, with Hierarchies, above all, it has always seemed to me, with Death. One learns more about oneself from its study than any other.

The poets knew this. Whitman called it the Opener of Vision; William Sharp (or Fiona McCleod) the Gateway to Life; Shelley intoned "He is not dead. He hath

awakened from the dream of life.”

And Browning: “Death completes living, shows life in its truth. Man learningly lives: ‘till death helps.”

Fear-what men call fear-does not touch this at all. there may be wonderment as to what then? There may be questioning as to details of the great change-over, but that is not fear; it is more a meditative prolonged thought on what we know is not yet fully known but will become more and more so as we evolve.

Perhaps it is the leave-taking of a growing number of friends and fellow-students of many decades that elicits these lines. With Death’s coming it is as though a door stands ajar briefly between this world, filled with its swirling human traffic and the multiplicity of problems crying for immediate attention, and another world, alive and vibrant in its own superior atmosphere. Can we gather a hint of what that inner world really is? Can we seize from out that ambient some great truth that will extend our human understanding of the totality of life so that, even in fading, as it is bound to fade, the light of this truth still will illumine our pathway for our destined days on earth? Ah, for a moment we see we receive a touch of Reality.

Spring is here. The wisteria hangs purple festoons graciously over the neighbor’s second-story porch; the azaleas, pink and white and prolific, brighten

the surrounding green of trees and shrubs; the pansies of variegated colors look up quizzically from their borders; the sweet alyssum scatters its whiteness unrestrainedly; and the roses bloom, here with patrician beauty, there with plebian robustness, but they bloom and they perfume their ambience.

Yes, Spring is here, and within it all the seasons, within each season all the seasons. And so within the season called Death we know it as a preparation, a sleep, a dreaming, and-certainly theosophically-an inner awakening in its mysterious corridors-a cyclic need, restorative, beautiful, eloquent Death. “Nor long to leave, nor fear to go.”

From The Eclectic Theosophist, Sept./Oct. 1982.



Co-editor, Marty Lyman, has always been curious as to why HPB never mentioned Kashmir Shaivism as a teaching. Why was it not mentioned in the *Indian Philosophy* text? For a long time, she thought it was simply because there was some “sexual mystique” or taboo surrounding it. Now, she has come to realize that this is not so. It was a teaching lost to the world due to the small number of its followers. Now it, as well as many other teachings are beginning to be researched. Many are coming out of Tibet. Many books on these lost teachings are coming to America and are appearing on Internet. Here following is an example.

A DIGITAL LIBRARY: HOME TO THE WISDOM OF THE SAGES OF INDIA

For thousands of years, Indian philosophers, scholars, and poets have expressed their philosophical insights in treatises, sacred songs, and commentaries on scriptures. Some of the most precious teachings known to humankind are found in the ancient texts of Indian philosophy. Unique analyses of the nature of the mind, deep mystical insights, and entire inner and outer cosmologies were created, argued through, and refined over the centuries. Thousands of texts resulted, captured in writing for the study of succeeding generations of

students. Before the coming of the modern age, craftsmen painstakingly copied these texts by hand in order to preserve them for the future. Throughout much of Indian history, these scribes recorded this wisdom by etching the characters onto the specially dried and treated leaves of palm trees. In the mountains of Kashmir and other regions of the north where palm trees do not grow, they used the bark of birch trees instead. These craftsmen and scholars became experts in the use of these materials, but, given the harsh environment of India, even the best preserved of these natural materials would decay over a few hundred years, making it necessary for later generations of scribes to create new manuscripts.

In this way, the great wisdom of India has been preserved through the centuries. Yet even with the dedication of scholars and scribes, many manuscripts have been lost: either destroyed or hidden when invasions crisscrossed the subcontinent, leaving social upheaval in their wake. During the past two hundred years, many of these leaf manuscripts have been gathered into libraries for protection, yet only a portion have been identified and catalogued. Though many manuscripts

have been thus preserved, many of them have never been translated from the original Sanskrit and others still remain hidden in private homes or libraries, their very existence unknown to the scholarly world. For many centuries, the only way for scholars to read these texts was to travel long distances, tracing a manuscript perhaps to a remote pandit's house or to a specialized library.

As these texts are the foundation of the different branches of yoga and spiritual wisdom, the Muktabodha Institute has made a commitment to make these manuscripts more easily available to scholars around the world, as well as to help preserve them in their original form. If these texts become more available, interested scholars will be able to study, translate, and prepare commentaries on them, so that this valuable knowledge will be accessible to students and seekers around the world.

With this intention, several years ago the Muktabodha Institute began microfilming rare manuscripts in their original form. This year we expanded our initiative to include a digital imaging project, which will enhance our ability to make these treasures accessible. Through digital technology, it is possible to make them available

through Internet sites to any scholar, located anywhere in the world. We are, in fact, creating a digital library of important texts and manuscripts by converting our existing microfilm to digital images and creating new digital files as our field representative records new material with a digital camera.

As, at present, many of these texts exist only in their fragile palm-leaf form or as rare out-of-print books, it is exciting to think what an enormous service this project will provide to Indologists around the world. Another area of our initiative impacts a particularly important area of scholarly research that is also suffering through lack of attention and funding. Though many manuscripts exist as single copies, there are also instances where many differing versions of a particular manuscript are circulating. In such cases, scholars have painstakingly gathered all the available manuscripts of a particular text and studied and analyzed them to create what is known as a "critical edition." These critical editions recreate the original text as closely as possible. Many of these critical editions have been published in the original scripts and languages (usually Sanskrit). But over the years, many such editions, of even

the most renowned texts, have gone out of print, due to the relatively small market for them. Often even the libraries of prominent research universities do not have copies. This means that, for all effective purposes, these texts are unavailable to scholars in the field, especially younger ones who have not had the opportunity to build their own libraries.

Recognizing this situation and knowing the value to scholars of being able to work with original, primary texts, Muktabodha is also digitizing rare critical editions. These will be included in our digital library, which will allow scholars to either read them on-line or download them to create personal working copies.

The Muktabodha digital library promises to have vast potential and will be an ongoing project spanning many years. Our immediate priority, however, is to place on-line [Internet] the texts and original manuscripts of the Kashmir Shaivite tradition, thereby helping to foster further translation and study of this philosophy. It is a great honor for us to be involved in this exciting project.

From the *Muktabodha* newsletter, Summer 2001 issue

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. Is the earth chain a reincarnation of another earth chain or a reincarnation of the lunar chain?

Answer. There is no doubt whatsoever about the correct answer to this question. The Secret Doctrine has clearly supplied the answer in Volume I: the earth chain is the reimpodiment of the lunar chain. To quote: "The Earth, the Child of the Moon," (I, 173) illustrated by a diagram (I, 172; I, 225 6-vol. ed.; I, 196 3rd ed.). Because of the way the question is worded, an opportunity is given to point out to the questioner that the fundamental concept regarding reimpodiment for planets or reincarnation for humans has not been grasped. Reincarnation has been considered "from below" from the point of view of bodies or forms, instead of "from above" from the standpoint of the immortal principles which use vestures, or vehicles, for temporary manifestations. Thus Reincarnation (the doctrine of rebirth for humans) does not signify having the same body in the next rebirth on earth, because the monad (the immortal principles) will assume a new vesture. Similarly the "higher principles" of a planetary system cannot possibly have the same "body" in the reimpodiment of the planetary system. The "higher principles" or inner principles of both chains are the same, but the outer vehicles are represented by the

lunar chain or the earth chain respectively.

“It thus becomes apparent how perfect is the analogy between the processes of Nature in the Kosmos and in the individual man. The latter lives through life-cycle, and dies. His ‘higher principles,’ corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the ‘Nirvana’ and states of rest intervening between two chains. The man’s lower ‘principles’ are disintegrated in time and are used by Nature again for the formation of new human principles, and the same process takes place in the disintegration and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings.” (*Ibid.*)

Question. If there will be an entirely different vehicle for man during the Fifth Round, how can Fifth Rounders be on earth now?

Answer. Here again, because of focusing attention upon the vehicles one is unable to understand the true significance of Fifth Round stage of evolution. It is true of course, that during the Fifth Round the vehicle for man will be entirely different but it will also be different during the Seventh Root-Race of this Fourth Round. After all, the type of vehicle does not determine the Fifth Round stage of evolution. The words of The Secret Doctrine about Fifth Rounders very well illustrates the confusion that exists upon this subject: “Those who knew that a Round was preceded and followed by a long Pralaya, a pause of rest which created an impassable gulf between two Rounds until the time came for a renewed cycle of life, could not understand the ‘fallacy’ of talking about ‘fifth and sixth Rounders’ in our Fourth Round. Gautama

Buddha, it was held, was a Sixth-Rounder, Plato and some other great philosophers and minds, ‘Fifth-Rounders.’ How could it be? One Master taught and affirmed that there were such ‘Fifth-Rounders’ even now on Earth; and though *understood to say* that mankind was yet ‘in the Fourth Round,’ in another place he *seemed* to say that we were in the Fifth. To this an ‘apocalyptic answer’ was returned by another Teacher: ‘A few drops of rain do not make a Monsoon, though they presage it.’ ‘No, we are not in the Fifth Round, but Fifth Round men have been coming in for the last few thousand years.’ This was worse than the riddle of the Sphinx! Students of Occultism subjected their brains to the wildest work of speculation. For a considerable time they tried to outvie Oedipus and reconcile the two statements. . . . To this day it is evident that the latter (Theosophists) have utterly failed to understand the meaning of the term ‘Fifth and Sixth Rounders.’ But it is simply this: every ‘Round’ brings about a new development and even an entire change in the mental, psychic, spiritual and physical constitution of man, all these principles evolving on an ever ascending scale.” (S.D. I, 161-2; I, 215-6 6-vol. ed.; I, 184-5 3rd ed.)

In other words, the Fifth Rounders represent the developmental stage of the spiritual aspect of the Manas principle—that is the Buddhi-Manas—instead of the Kama Manas aspect, which is being predominantly stressed during the present stage of the Fourth Round cycle.

Question. How does one explain in simple terms the Theosophical idea of God? Especially the idea of the Absolute being unconditioned, without qualities or person-

ality?

Answer. To give a response in as brief a manner as possible—from the Theosophical viewpoint: God is the unknowable deific essence. Elaborating the idea: this deific essence pervades every animate being, for that matter even every atom in the universe. With regard to the Absolute: it is considered to be the ultimate basis of All Thought. Consequently as soon as one attempts to define the Absolute it is no longer unconditioned—a word signifying not limited by conditions of space or time or free from relation. Since H. P. Blavatsky wrote explicitly concerning God, as well as on the Absolute, her words are now quoted:

If God is infinite, . . . limitless— and especially if absolute, how can he have a form, and be a creator of anything? Form implies limitation, and a beginning as well as an end; and, in order to create, a Being must think and plan. How can the ABSOLUTE be supposed to think—i.e., to have any relation whatever to that which is limited, finite, and conditioned? This is a philosophical, and a logical absurdity....

“We believe in a Universal Divine Principle, the root of ALL, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being....

“Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and

divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality... .

“In short, our Deity is the eternal, incessantly evolving, not *creating*, builder of the universe; that *universe itself unfolding* out of its own essence, not being made. It is a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes -- ITSELF. It is the one law, giving the impulse to manifested, eternal, and immutable laws, within that never-manifesting, because absolute LAW, which in its manifesting periods is *The ever Becoming.*” (*The Key to Theosophy*, pp. 62-5)

Question. In regard to the so-called “population explosion”, may I inquire whether there is any statement in *The Secret Doctrine* in regard to a limited number of human monads?

Answer. There is a passage indicating that the number of monads seeking incarnation in the human kingdom is indeed limited, although the number is not given. The period is also stated when the arrival of “new monads” ceased. Thereafter births in the human kingdom are referred to as “incarnating monads”, not “fresh monads.”

“Questions with regard to Karma and re-births are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a

new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. For, however countless, in our conceptions, the number of the incarnating monads—even if we take into account the fact that ever since the Second Race, when their respective seven groups were furnished with bodies, several births and deaths may be allowed for every second of time in the aeons already passed—still, there must be a limit. It was stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring-in, or arrival of new Monads, had ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose lives were violently cut off by some, accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited.” (S.D. II., 302-303; III, 304 6-vol. ed.; II, 316-7 3rd ed.)

A Personal God **by Rev. Isaac Okorie**

Recently we received the following article from Rev. Isaac Okorie, a long time subscriber in Nigeria, West Africa. We find it especially relevant in this issue of the HCT because both he and the *Secret Doctrine Study Section* address the concept of a “Personal God.”

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Dear Editor,
I wish to write on a very relevant issue which I feel is wholly welcome by kinetic [Active or dynamic] minds and at the same time challenging to orthodox belief system.

The belief in a god having a human form or attributes is an important aspect of orthodox Christian religions the world over. Most ardent believers of orthodox churches who claim to have been born again are not apart from a highly debasing doctrine of anthropomorphism. In their view, God occupies physically a definite geographical region there in the upper space universally known as the third heaven.

They have forgotten that God is ‘Almighty.’ He is a universal spirit that penetrates and inter-penetrates all forms of life. His ‘almightiness’ is invariably questionable if he actually prepares himself a habitation in the

third sphere among the many spheres that exist in the spiritual realms. If there were to be a truth, the implication is that other deities and spiritual beings who inhabit the fourth and fifth spheres are mightier than Him judging the distance and the degree of vibration of each plane of consciousness.

The problem is the stunted consciousness of man about God and where God is permanently located by human limited consciousness. Man has not fully realized himself as a spiritual being who should think spiritually and expansively. The state of mixed adversity affects man in the sense that his spiritual progression is badly hampered.

God is never a personage that has a beginning, who grows old and expects annihilation at any point in time by some forces mightier than Him. Those Christian religious fanatics drink the name of Jesus just as a thirsty person would voraciously consume water. They fail to realize that this has no relevant effects as their positions are not backed by wisdom and spiritual knowledge.

The key teaching of Jesus that God is within every person is quite alien to them. Knowing that God is not apart from man and that He is not fixed permanently at a place within the physical universe is a basic transcendental knowledge that contains salvation. Avatars like Jesus, Krishna and Buddha came with a common intent of raising the consciousness of the human race from base consciousness to

the universal.

People do pray to a kind of God they sized up and fixed at a place having hands and feet and even eating the same food they eat. No wonder most prayers are not answered. This is because they are wrong in their conception of the absolute power of God and His location in nature, also they mentally perceive the nature of God as similar to that of man. Viewed from a proper spiritual perspective, adherents of this kind of idea about God are not realistic neither are they aware of the quintessence of whom they claim to worship in spirit and in truth.

Therefore to believe that the creative God has everything in common with mortal men is a falsified belief and those who still postulate the same will sooner or latter be brought to a position of ridicule because the divine truth is meant to expose falsehood in all its ramifications and at the same time present the truth about the true nature of God.

A real candidate for truth should strive to bring God and this kingdom right down into here and now, and make God available as a full time partner in his daily living. It will amount to a gross betrayal of belief on the side of mortals who mentally separate themselves from the Universal All - One - through wrong doctrines.

Isaac P. Okorie (Rev.)

THE YOGA SUTRAS
OF PATANJALI

“The Book of the Spiritual Man” An Interpretation by Charles Johnston (*Continued from Page 103*)

35. *Where non-injury is perfected all ‘enmity ceases in, the presence of him who possesses it*

We come now to the spiritual powers which result from keeping the Commandments : from the obedience to spiritual law which is the keeping of the Commandments Where the heart is full of kindness which seeks no injury to another, either in act or thought or wish, this full love creates an atmosphere of harmony, whose benign power touches with healing all who come within its influence Peace in the heart radiates peace to other hearts, even more surely than contention breeds contention

36. *When he is perfected in truth, all acts and their fruits depend on him*

The commentator thus explains: If he who has attained, should say to a man Become righteous! the man becomes righteous. If he should say Gain heaven! the man gains heaven. His word is not in vain.

Exactly the same doctrine was taught by the Master who said to his disciples: Receive ye the Holy Ghost: whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained.

37. *Where cessation from theft is perfected, all treasures present themselves to him who possesses it.*

Here is a sentence which may warn us that, beside the outer and apparent meaning, there is in many of these sentences a second and finer significance. The obvious meaning is that he who has wholly ceased from theft, in act, thought and wish, finds buried treasures in his path, treasures of jewels and gold and pearls. The deeper truth is, that he who in every least thing is wholly honest with the spirit of Life, finds Life supporting him in all things, and gains admittance to the treasure house of Life, the spiritual universe.

38. *For him who is perfect in continence, the reward is valour and virility.*

The creative power strong and full of vigour, is no longer dissipated but turned to spiritual uses. It upholds and endows the spiritual man, conferring on him the creative will the power to engender spiritual children instead of bodily progeny. An epoch of life, that of man the animal has come to an end; a new epoch, that of the spiritual man, is opened. The old creative power is superseded and transcended a new creative power, that of the spiritual man, takes its place carrying with it the power to work creatively in others for righteousness anal eternal life.

One of the commentaries says that he who has attained is able to transfer to the minds of his disciples what he knows

concerning divine union, and the means of gaining it. This is one of the powers of purity,

39. Where there is firm conquest of covetousness, he who has conquered it awakes to the how and why of life.

So it is said that before we can understand the laws of Karma, we must free ourselves from Karma. The conquest of covetousness brings this rich fruit, because the root of covetousness is the desire of the individual soul, the will toward manifested life. And where the desire of the individual soul is overcome by the superb, still life of the universal Soul welling up in the heart within, the great secret is discerned, the secret that the individual soul is not an isolated reality, but the ray, the manifest instrument of the Life, which turns it this way and that until the great work is accomplished the age-long lesson learned. Thus is the how and why of life disclosed by ceasing from covetousness. The Commentator says that this includes a knowledge of one's former births.

40. Through purity comes a withdrawal from one's own bodily life, a ceasing from infatuation with the bodily life of others.

As the spiritual light grows in the heart within, as the taste for pure Life grows stronger, the consciousness opens toward the great, secret places within,

where all life is one, where all lives are one. Thereafter, this outer manifested fugitive life, whether of ourselves or of others, loses something of its charm and glamour, and we seek rather the deep infinitudes instead of the outer form and surroundings of our lives, we long for their inner and everlasting essence. We desire not so much outer converse and closeness to our friends, but rather that quiet communion with them in the inner chamber of the soul, where spirit speaks to spirit and spirit answers; where alienation and separation never enter: where sickness and sorrow and death cannot come.

41. To the pure of heart come also a quiet spirit, one-pointed thought, the victory over sensuality, and fitness to behold the Soul.

Blessed are the pure in heart, for they shall see God, who is the supreme Soul; the ultimate Self of all beings. In the deepest sense, purity means fitness for this vision and also a heart cleansed from all disquiet, from all wandering and unbridled thought, from the torment of sensuous imaginings; and when the spirit is thus cleansed and pure, it becomes at one in essence with its source, the great Spirit, the primal Life. One consciousness now thrills through both for the psychic partition wall is broken down. Then shall the pure in heart see God, because they become God.

42. From acceptance, the disciple gains happiness supreme. -

One of the wise has said: accept conditions accept others, accept yourself. This is the true acceptance, for all these things are what they are through the will of the higher Self, except their deficiencies, which come through thwarting the will of the higher Self, and can be conquered only through compliance with that will. By the true acceptance, the disciple comes into oneness of spirit with the overruling Soul; and, since the own-nature of the Soul is being, happiness, bliss, he comes thereby into happiness supreme.

43. *The perfection of the powers of the bodily vesture comes through the wearing away of impurities, and through fervent aspiration.*

This is true of the physical powers, and of those which dwell in the higher vestures. There must be, first, purity; as the blood must be pure before one can attain to physical health. But absence of impurity is not in itself enough, else would many nerveless ascetics of the cloisters rank as high saints. There is needed further a positive fire of the will; a keen vital vigour for the physical powers, and something finer, purer stronger, but of kindred essence for the higher powers. The fire of genius is something more than a phrase, for there can be no genius without the celestial fire of the awakened spiritual will.

44. *Through spiritual reading, the*

disciple gains communion with the divine

Spiritual reading meant, for ancient India, something more than it does with us. It meant first the recital of sacred texts which, in their very sounds had mystical potencies; and it meant a recital of texts which were divinely emanated, and held in themselves the living, potent essence of the divine.

For us, spiritual reading means a communing with the recorded teachings of the Masters of wisdom, whereby we read ourselves into the Master's mind, just as through his music one can enter into the mind and soul of the master musician. It has been well said that all true art is contagion of feeling: so that through the true reading of true books we do indeed read ourselves into the spirit of the Masters, share in the atmosphere of their wisdom and power, and come at last into their very presence.

45. *Soul-vision is perfected through perfect obedience to the Master*

The sorrow and darkness of life come of the erring personal will *which* sets itself against the will of the Soul the one great Life. The error of the personal will is inevitable since each will must be free to choose, to try and fail and so to find the path. And sorrow and darkness are inevitable until the path be found, and the personal will made once more one with the greater Will, wherein it finds rest and power, without losing freedom. In His will is our peace. And with that peace comes light. Soul-vision is perfected through obedience.

46. *Right poise must be firm and without strain*

Here, we approach a section of the teaching, which has manifestly a two-fold meaning. The first is physical, and concerns the bodily position of the student, and the regulation of breathing. These things

have their direct influence upon soul-life, the life of the spiritual man, since it is always and everywhere true that our study demands a sound mind in a sound body. The present sentence declares that, for work and for meditation, the position of the body must be steady and without strain, in order that the finer currents of life may run their course.

It applies further to the poise of the soul, that fine balance and stability which nothing can shake where the consciousness rests on the firm foundation of spiritual being. This is indeed the house set upon a rock which the winds and waves beat upon in vain.

47. Right poise is to be gained by steady and temperate effort, and by setting the heart upon the everlasting.

Here again, there is the two-fold meaning, for physical poise is to be gained by steady effort of the muscles, by gradual and wise training, linked with a right understanding of, and relation with, the universal force of gravity. Uprightness of body- demands that both these conditions shall be fulfilled.

In like manner the firm and upright poise of the spiritual man is to be gained by steady and continued effort, always guided by wisdom, and by setting the heart on the Eternal filling the soul with the atmosphere of the spiritual world. Neither is effective without the other. Aspiration without effort brings weakness; effort without aspiration brings a false strength, not

resting on enduring things. The two together make for the right poise which sets the spiritual man firmly and steadfastly on his feet.

48. The fruit of right poise is the strength to resist the shocks of infatuation or sorrow.

In the simpler physical sense, which is also covered by the wording of the original, this sentence means that wise effort establishes such bodily poise that the accidents of life cannot disturb it. as the captain remains steady, though disaster overtake his ship.

But the deeper sense is far more important. The spiritual man too, must learn to withstand all shocks, to remain steadfast through the perturbations of external things and the storms and whirlwinds of the psychical world. This is the power which is gained by wise, continuous effort and by filling the spirit with the atmosphere of the Eternal.

49. When this is gained, there follows the right guidance of the life-currents, the control of the incoming and outgoing breath.

It is well understood today that most of our maladies come from impure conditions of the blood. It is coming to be understood that right breathing, right oxygenation, will do very much to keep the blood clean and pure. Therefore a right knowledge of breathing is a part of the science of life

But the deeper meaning is, that the spiritual man, when he has gained poise through right effort and aspiration, can stand firm, and guide the currents of his life both the incoming current of events, and the outgoing current of his acts.

Exactly the same symbolism is used in the saying: Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man. . . . Those things which proceed out of the mouth come forth from the heart out of the heart proceed evil thoughts, murders, uncleanness, thefts, false witness, blasphemies. Therefore the first step in purification is to keep the Commandments.

50. The life-current is either outward, or inward, or balanced; it is regulated according to place, time, number; it is prolonged and subtle.

The technical, physical side of this has its value. In the breath, there should be right inbreathing, followed by the period of pause, when the air comes into contact with the blood and this again followed by right outbreathing, even, steady, silent. Further, the lungs should be evenly filled; many maladies may arise from the neglect and consequent weakening of some region of the lungs. And the number of breaths is so important, so closely related to *health*, that every nurse's chart records it.

But the deeper meaning is concerned with the currents of life; with that which goeth into and cometh out of the heart.

51. The fourth degree transcends external and internal objects.

The inner meaning seems to be that, addition to the three degrees of control already described, control, that is, over the incoming current of life, over the outgoing current, and over the condition of pause or quiescence, there is a fourth degree of control, which holds in complete mastery both the outer passage of events and the inner currents of thoughts and emotion a condition of perfect poise and stability in the midst of the flux of things outward and inward.

52. Thereby is worn away the veil, which covers up the light.

The veil is the psychic nature, the web of emotions, desires, argumentative train of thought which cover up and obscure the truth by absorbing the entire attention and keeping the consciousness in the psychic realm. When hopes and fears are reckoned at their true worth, in comparison with lasting possessions of the Soul; when the outer reflections of things have ceased distract us from inner realities; when argumentative thoughts no longer entangles us, but yields its place to flashing intuition, the certainty which springs from within, then is the veil worn away, the consciousness is drawn from the psychical to the spiritual, from the temporal to the Eternal. Then is the light unveiled.

53. Thence comes the mind's power hold itself in the light.

It has been well said, that what we most need is the faculty of spiritual attention; and in the same direction of thought it has been eloquently declared that prayer does not consist in our catching God's attention but rather in our allowing God to hold our attention.

The vital matter is, that we need to disentangle our consciousness from the noise and perturbed thralldom of the psychical and to come to consciousness as the spiritual man. This we must do, first by purification, through the Commandments and the Rules; and second, through the faculty of spiritual attention by steadily heeding endless fine intimations of the spiritual power within us, and by intending our consciousness thereto; thus by degrees transferring the centre of consciousness from the psychical to the spiritual. It is first a question, first, of love, and then of attention.

54. The right Withdrawal is the disengaging of the powers from entanglement in outer things, as the psychic nature has been withdrawn and stilled.

To understand this, let us reverse the process, and think of the one consciousness, centered in the Soul, gradually expanding and taking on the form of the different perceptive powers ; the one will, at the same time, differentiating itself into the varied powers of action. Now let us imagine this to be reversed, so that the spiritual force, which has gone into the differentiated powers, is once more

gathered together into the inner power of intuition and spiritual will, taking on that unity which is the hallmark of spiritual things, as diversity is the seal of material things.

It is all a matter of love for the quality of spiritual consciousness as against psychical consciousness of love and attention. For where the heart is, there will the treasure be also; where the consciousness is, there will the vesture with its powers be developed.

55. Thereupon follows perfect mastery over the powers.

When the spiritual condition which we have described is reached, with its purity, poise and illuminated vision, the spiritual man is coming into his inheritance, and gaining complete mastery of his powers. Indeed, much of the struggle to keep the Commandments and the Rules has been paving the way for this mastery; through this very struggle and sacrifice the mastery has become possible: just as, to use St. Paul's simile, the athlete gains the mastery in the contest and the race through the sacrifice of his long and arduous training. Thus he gains the crown.

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(To Be Continued.)

Johnston, Charles, Patanjali, The Yoga Sutras of. *The Canadian Theosophist* Vol. 13 pages 168, 201, 230, 275, 307, 340, 371

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EDITORIAL

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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.

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