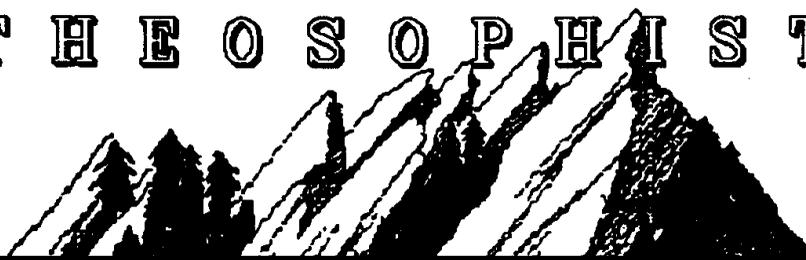


# THE HIGH COUNTRY

## THEOSOPHIST



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... It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of truth, no prophet has ever achieved during his life time a complete triumph, not even Buddha; the Theosophical Society was chosen as the corner stone, the foundation of the future religion of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the alpha and omega of society, was determined upon. ...

Once unfettered and delivered from their dead weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for end and the same royal highway to final bliss, Nirvana. Mystical Christianity, that is to say, that Christianity which teaches self redemption through one's own seventh principle - the liberated Para-atma (Augoceides) called by the one Christ, by others Buddha, and equivalent to regeneration or rebirth in spiritual - will be found just the same truth as the Nirvana of mystical Buddhism. All of us have to get rid of our ego, the illusory apparent self, to recognize our True Self in a transcendental divine life. ...

To those there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first one to confess that



it..... must be the true philosophy, and true religion, the true light, which gives truth and nothing but the truth.

Maha Chohan. *View of the Chohan of the T.S. Combined Chronology of the Mahatma Letters and the Letters of H.P. Blavatsky.* pages 44, 45 and 47.

This is a portion of the letter given to A.P. Sinnett in 1880. We included a small portion of this letter to set the stage for discussion as to what was and is the development of the Theosophical Society, and more importantly, the development of the Theosophical movement from the nineteenth century to the present. Did we or are we accomplishing what the Maha Chohan envisioned? In this issue we will discuss what our early founders saw and did and then follow through with some of the various splinters or additions. In particular, we will include a new excerpt from our Russian contemporaries.

Following is an excerpt of H.P.B.'s comments on her vision of the Theosophical Society. I adapted it to fit our times. [M.L.]

If you speak of THEOSOPHY, I answer that, as it has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with EVER-LASTING TRUTH.

...Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, **on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the**

**work**, and to direct the Society after the death of the Founders.

... I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of **unbiased and clear judgment**. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to molder and die.

... [If] the Society will live on into and through the [new] century, it will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of

social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today.

... But I must tell you that during the last quarter of every hundred years an attempt is made by those "Masters," of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality or call it mysticism if you prefer has taken place. Some one or more persons have appeared in the world as their

agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend.

... If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the [new] century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the [early years of the society], without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years tell me, I say, if I go too far in asserting that earth will be a heaven in the [new] century in comparison with what it is now!

FINIS.

H.P.B. *The Key to Theosophy*, page 305-7

## Henry Olcott's Buddhist Crusade and the Parliament of World Religions

Olcott went to Sri Lanka in order to help bring back Buddhism to its people. The Buddhist natives were poor and could not afford schools for their children, therefore, they were at the mercy of the missionaries. Colonel Olcott, himself, wrote a Buddhist Catechism for these people as well as fought to bring back their traditions including the celebration of their own holidays. We will include a portion of his catechism.

### FUNDAMENTAL BUDDHISTIC BELIEFS

1. Buddhists are taught to show the same tolerance, forbearance, and brotherly love to all men, without distinction; and an unswerving kindness towards the members of the animal kingdom.

2. The universe was evolved, not created; and it functions according to law, not according to the caprice of any God.

3. The truths upon which Buddhism is founded are natural. They have, we believe, been taught in successive kalpas, or world periods, by certain illuminated beings called Buddhas, the name Buddha meaning "Enlightened."

4. The fourth Teacher in the present Kalpa was Sakya Muni, or Gautama Buddha, who was born in a royal family in India about 2,500 years ago. He is an historical personage and his name was Siddhartha Gautama.

5. Sakya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth, the cause of sorrow. To get rid of sorrow, therefore, it is necessary to escape rebirth; to escape rebirth, it is necessary to extinguish desire; and to extinguish desire, it is necessary to destroy ignorance.

6. Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed the worthlessness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity for such repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

7. The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.

8. The desire to live being the cause of rebirth, when that is extinguished rebirths cease and the perfected individual attains by meditation that highest state of peace called Nirvana.

9. Sakya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the four Noble Truths, namely:

- a. The miseries of existence;
- b. The cause productive of

misery, which is the desire ever renewed of satisfying oneself without being able ever to secure that end;

c. The destruction of that desire, or the estranging of oneself from it;

d. The means of obtaining this destruction of desire. The means which he pointed out is called the Noble Eightfold Path, viz.: Right Belief; Right Thought; Right Speech; Right Action; Right Means of Livelihood; Right Exertion; Right Remembrance; Right Meditation.

10. Right Meditation leads to spiritual enlightenment, or the development of that Buddha-like faculty which is latent in every man.

11. The essence of Buddhism, as summed up by the Tathagatha (Buddha) himself, is:

- a. To cease from all sin,
- b. To get virtue,
- c. To purify the heart

12. The universe is subject to a natural causation known as “karma.” The merits and demerits of a being in past existences determine his condition in the present one. Each man, therefore has prepared the causes of the effects which he now experiences.

13. The obstacles to the attainment of good karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism, namely:

- a. Kill not;
- b. Steal not;
- c. Indulge in no forbidden

sexual pleasure;

d. Lie not;

e. Take no intoxicating or stupefying drug or liquor. Five other precepts which need not be here enumerated should be observed by those who would attain, more quickly than the average layman, the release from misery and rebirth.

14. Buddhism discourages superstitious credulity. Gautama Buddha taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition, unless it accords with reason. Drafted as a common platform upon which all Buddhists can agree.

H.S. Olcott, P.T.S., *The Buddhist Catechism*. Appendix, pages 128-133

However, Colonel Olcott wanted to take a broader view. He hoped to bring all the world Buddhists together under a common banner. He spent his time finding the principles that all Buddhists would agree on rather than their differences - something we, Theosophists, should take heed to. This broader view would come later when the Parliament of World Religions convened.

... The Congress of the Theosophical Society in September [1893] as a part of the Great Parliament of Religions was a significant as well as successful event. ... We had little hope at first of having any place in either the intellectual or the religious side of the World’s Fair; we found the old yet senseless opposition to Theosophy obstructing the path. Suddenly the scene changed and the managers

of the Parliament of Religions became our friends and helpers. This change will never be explained by those who do not know the forces working behind the acts and thoughts of men. It not only took us into the parliament, but gave us the best date of all sittings and made our Congress the real Parliament itself. ... It was distinctly a Theosophical step because, being an effort to get on one platform representatives of all religions, it was just what our Society has been accomplishing steadily and what our objects and constitution has always expressed.

Judge. *Echoes of the Orient*. Vol II, page 159

One of the greatest achievements was toward the realization of the second object: the study of comparative religions. The Parliament of World Religions was held 1893 and then again in 1993. Both times it seems to have been a success. It introduced both Hindu and Buddhist thoughts in America. Today, as a result, we find many sects of various Eastern Religions here as well as concepts such as karma, dharma, and guru being words in common usage.

We include a story taken from a talk given at the Parliament of World Religions:

#### THE FROG AND THE SEA

I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take

through different tendencies, various though they appear, crooked or straight, all lead to Thee."

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita: "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling, through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often again with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honor of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal.'

#### WHY WE DISAGREE

15th September, 1893

I shall tell you a story which would illustrate why we disagree. A frog lived in a well. It had lived there for a long time. It was born there and brought up there, and yet was a little, small frog. Of course the evolutionists were not there then to tell us whether the frog lost its eyes or not, but, for our story's sake, we must take it for granted that it had its eyes, and that it every day cleansed the water of all the worms and bacilli that lived in it with an

energy that would do credit to our modern bacteriologists. In this way it went on and became a little sleek and fat. Well, one day another frog that lived in the sea came and fell into the well'

"Where are you from?"

"Frog from the sea."

"The sea! How big is that? Is it as big as my well?" And he took a leap from one side of the well to the other.

"My friend," said the frog of the sea, "how do you compare the sea with your little well?"

Then the frog took another leap and asked, "Is your sea so big?"

"What nonsense you speak, to compare the sea with your well!"

"Well, then," said the frog of the well, "nothing can be bigger than my well; there can be nothing bigger than this; this fellow is a liar, so turn him out."

That has been the difficulty all the while. I am a Hindu. I am sitting in my own little well and thinking that the whole world is my little well. The Christian sits in his little well and thinks the whole world is, his well. The Mohammedan sits in his little well and thinks that is the whole world. I have to thank you of America for the great attempt you are making to break down the barriers of this little world of ours, and hope that, in the future, the Lord will help you to accomplish your purpose.

## SWAMI VIVEKANANDA'S WORKS VOL I

Are we, Back to Basic Theosophists or even neo-theosophists living in a well? There is a much bigger world out there within the greater Theosophical movement, if you so dare believe it.

## AN ESOTERICIST'S JOURNEY IN AMERICA

by Yuri Gorbunov

Translated to English by David Keane

[Editors note: due to space limitation we had to narrow the topic to what was relevant to this issue. Hopefully, we can pick up the rest in subsequent issues. ED]

**Conclusion** (This chapter concludes Part 2 of the book, and provides an overview for the experiences discussed in Part 1 (Esoteric Crossroads) and Part 2 (Theosophical crossroads)).

The journey through America turned out to be very productive and important. Many illusions that I had nurtured regarding the global theosophical brotherhood dissipated, as mist in clear weather. I arrived at the conclusion that the World theosophical movement and the Adyar Theosophical Society are quite different, and to substitute one for another would be incorrect, both from an organizational and from an academic and historical point of view.

Blavatsky and leading theosophists had declared great and eternal objectives for their activities. The first task was to form a nucleus for a universal brotherhood of humanity. This purpose is noble, great and important, even though there is doubt whether it can be fulfilled during the course of several more centuries. Even the gathering of all the theosophical societies into one international association has not yet been accomplished over the past century. Petty troubles separated them from each other. Shameful competition and struggle for power in the theosophical movement undermined it from inside. That is hardly surprising, as the majority of people

joining these societies, were not distinguished by any sort of special qualities that would facilitate the speedy fulfillment of this purpose. They would not be ready for unity and brotherhood, because humanity as a whole is only making its first steps towards global unity.

The leaders of the World TS either did not understand this, or understanding the situation, they did not want to look at truth in the eye. I am not going to discuss the history of the World TS. It is well known. The fact is that already during Blavatsky's life, a split had emerged in the TS, and nobody could deny it. Numerous splits arose from the very beginning of the International theosophical movement. A few, and then many, theosophical organizations were formed. They functioned and continue to function in parallel to the World TS. Moreover, the greater portion of them declared themselves as independent from Adyar. During the life of Annie Besant, The Theosophical Society of Adyar turned into what was essentially an Indian Theosophical Society. And still the presidents of the Adyar Theosophical Society continue to naively claim the role of leader of the International theosophical movement right up to the present time!

And so the first objective of the Theosophical Society remains unfulfilled to the present day. This noble purpose, promoted by theosophists more than a hundred years ago, remains right into the twenty-first century. At the present time it is being debated anew. A special role is appointed to the group of world servers, of integrating the theosophical teachings, the teachings of Alice Bailey, the meditation groups, Internet, and the various forms of service for humanity. The system of spiritual brotherhood so formed is manifesting onto the physical plane through the United

Nations Organization and other international organizations.

The idea of brotherhood, which H.P. Blavatsky declared, cannot be interpreted narrowly. It calls for the creation of a nucleus of the brotherhood of humanity, intending that theosophists should organise this brotherhood. Brotherhood in a wide sense of the word is the unity of peoples throughout the world as a means of countering wars, terrorism, crime, and global catastrophes; those causes which could lead to religious and national fanatics within the political, industrial or financial planetary elite. The terrorist attacks in New York underline the necessity of unity of all the progressive people in the world. This is probably the way that we need today to interpret the dream of the Great Mother of theosophy regarding the brotherhood of humanity.

The development of Internet and the global information revolution has lifted onto a new and higher level, not only the question of strengthening unity within humanity, and of synthesizing the cultures of East and West and of the rational and esoteric knowledge accumulated by humanity, but also the question of expanding those borders surrounding us on Earth and throughout the cosmos, for global research.

How did Blavatsky express this idea in the language of her own time and World understanding? She formulated it through the second objective of the Theosophical Society — of encouraging the study of comparative religion, philosophy and science. Such an objective could be realised in several ways. The first way is theoretical. H.P. Blavatsky chose it. In *The Secret Doctrine*, she combined Eastern and Western philosophy, rationalism and

esoteric science, religion and classical occultism. She commented on rare sacred Eastern texts, hardly known in her time. She compared different religions, presented a concise account of the tragic destiny of world religious movements developed under fanatical leaders, and she bore witness to those priests and clergy who have demonstrated true spirituality.

None from among her associates or from those who have followed have been able to penetrate as deeply into the Ancient Mysteries, or have had such a profoundly transformative and revolutionary influence on rational science. They have only been able to re-circulate or comment upon those ideas presented in *The Secret Doctrine*. The names of talented and popular presenters of esoteric philosophy are widely known: W. Q. Judge, A. Besant, G. de Purucker, and also R. Steiner, H. Roerich and A. Bailey. They succeeded in attracting and integrating into theosophy thousands of people from various corners of the planet. Their works assisted in accelerating the spiritual evolution of humanity. It can be said that they opened the eyes of people to the nature of themselves, of humanity, of the planet and of the Universe.

Theosophists have awakened interest in the study of religion from various points of view, and they have facilitated the learning of the concepts and truths of the Eastern religious-philosophic system in the West. In our present day, there exist a considerable number of scientific-research institutes and groups, occupied in the comparative study of religion, philosophy and culture.

Blavatsky repeatedly declared that theosophy is not a new religion. She was right. The era of world religions effectively assisting

in the spiritual evolution of the people has already passed. This means, that though the world religions will exist for several more centuries, nevertheless these centuries will become the time of their decline unless they permit themselves to become profoundly transformed. This can be explained through the facts of the wide dissemination of atheistic and esoteric world outlooks, of the emergence of alternative universal teachings, of their interconnection and integration with the modern spiritual and scientific achievements of humanity, and of the synthesis of Western and Eastern cultures.

At the same time there is being formed the New World Religion, or, to be more precise, the new scientific and spiritual doctrine, based upon the belief by men and women in their own possibilities and capacities to cultivate self-perfection and to establish and develop right relationship between people, firstly within the one country, and then throughout the planet.

Blavatsky attributed a broad meaning to the concept of "a theosophist." A theosophist is an investigator, not restricting himself to the limits of contemporary dogmatic doctrines. Within this meaning, a great scientist who advances modern new conceptions in science could call himself a theosophist. Blavatsky considered that it was not only members of the Adyar Theosophical Society, who would occupy themselves with such investigation. She understood that the theosophical organizations would not become a substitute for existing scientific and research institutes and laboratories. She proposed that the theosophical worldview would extend the borders of the investigative work of scientists in all specialties. And that is how it is turning out.

The third objective, the investigation of unexplained laws of Nature and the powers latent in man, is presently being carried out by scientists, psychologists and parapsychologists, many of whom have never sought to enter into the Theosophical Society. Hundreds of secret or legal laboratories and scientific-research organizations are today occupied in investigation of the powers latent in man, and in the world in which he lives.

Time has shown that after Blavatsky, theosophical societies have little occupied themselves with investigative activities. Though they have succeeded in making theosophy and esoteric worldviews popular, they nevertheless have in essence become common interest clubs, members of whom develop loyalties to the ideals of the theosophical movement and to the desire to know modern esoteric philosophy of which she was the Great Mother.

Meanwhile, wide of the truth for our day are those scientists who treat with skepticism theosophy, which they mostly do not know and do not want to know. A genuine scientist is not afraid of the judgment of the people, and welcomes any fresh, unusual idea, since it comes to him from that sphere which the famous Russian scientist and scholar Vladimir Vernadsky had called the "planetary thought sphere". A new idea comes to people through the brain and consciousness of the scholar and is received from the Cosmos, from the Universe, that is to say from God. Such a theosophist — courageous, resolute and expanding his consciousness — Blavatsky saw as the genuine scientist. And many such investigators have appeared during the twentieth century. Einstein, Vladimir Vernadsky, Konstantin Tsiolkovsky could be named theosophists. They to a large degree are true

theosophists, bright and inquiring individuals. Today it is impossible to become a researcher or scholar, without studying esoteric philosophy, and Eastern teachings because we live in the era of synthesis of culture. Probably, very soon all these disciplines will be studied in all universities of the world.

Today theosophical, esoteric and occult knowledge is broadly distributed by mass media. According to some statistics gathered by religious organizations, about 25 percent of the population in the Western countries have become interested in esoteric, occult and mystical teachings. There are many scientists among them.

Is there a future for the theosophical movement? Of course there is. Through it the youth are influenced, having the possibility to study theosophy in special schools and associations, independently. People interested in Eastern studies have become far more numerous, than was the case during Blavatsky's time. The theosophical classics are being translated into many languages of the world. The churches are separated from the state in many countries of the world. They have been deprived of the right to interfere in the affairs of esoteric communities and societies, or to persecute their members, as had been the case in the dark years of the Middle Ages.

At the present time the world religions are losing their former power over the minds of the people. Democratic reform, high living standards in general including secondary education, and the information revolution have not only undermined the authority of the churches, but have also eliminated their monopoly upon truth and spirituality. Increasingly, people upon the planet are beginning to

understand that the source of spirituality resides in people themselves, and not in church institutions and clergy. Humanity at the dawn of the 21st century differs greatly from that humanity as it existed 100 years ago, or 1000 years ago.

The form and ideology of the World theosophical movement have changed. The United Nations Organization has taken in hand the struggle for brotherhood among the people and nations of the Earth. Alongside the one Adyar Theosophical Society, we today have hundreds of theosophical, esoteric, Roerich, and occult organizations. Theosophy is now studied almost by all individuals who are interested in esoteric knowledge.

It is amusing to observe how the leaders of the Adyar Theosophical Society are trying to preserve their long-lost authority, their former monopoly on theosophical teachings. It is shameful and grievous to observe how they have excommunicated the Canadian and Denmark Theosophical Societies from the ranks of the Adyar Theosophical Society, while they conduct many years of legal procedures against the property of theosophists in Europe who are far distant from the borders of India.

Theosophical teaching in the wide sense of the word has emerged as the property of all humanity. It belongs to all who are touched by this radiant source of the Ancient Wisdom. Through it, the interest of the majority has shifted from the works of Blavatsky to the works of the Roerichs, Krishnamurti, Sri Aurobindo, and Alice Bailey. Theosophy has grown up from its childhood phase, having matured during the era of Annie Besant. It has become a composite part of the global culture. And this is precisely what the Great Mother of

modern theosophy had been seeking.

Theosophy is not a dogmatic doctrine, but rather is a constantly evolving teaching. It is known that when humanity raises itself onto a new spiritual-evolutionary step in its development, it will receive from the Masters of humanity, a new portion of Teaching from the Ancient Wisdom, and will gradually begin to master it.

*The Secret Doctrine*, as proclaimed by Blavatsky, was the next esoteric-philosophical teaching, received by humanity from the Masters of Wisdom, members of the Planetary Hierarchy. During the twentieth century, this doctrine has been supplemented by the next portion of teaching, the esoteric-ethical teaching called the “Living Ethics”, passed down through Helena Roerich by Master Morya, and also the philosophical-theoretical supplement to *The Secret Doctrine*, passed down by Master Djwal Khul through Alice Bailey.

That is why the present-day esotericist, theosophist, and occultist is obliged to study and know world religion, classical Eastern and Western occultism, theosophy, and the Living Ethics, as well as modern esoteric philosophy. Theosophists must clearly investigate and inquire into the knowledge transferred to humanity from the Hierarchy. They would have to agree that the world has changed in the 110 years since Blavatsky. The essence of esoteric philosophy is also changing, because the synthesis of science and philosophy doesn't cease for a moment. Nor is there any doubt that in the new century humanity will receive a new portion of spiritual-philosophical knowledge and psychological technology.

Theosophy might be compared with arithmetic. It is impossible to study the higher mathematics, without knowing arithmetic. In the same way, it is impossible to become an esotericist, occultist or world server without knowing theosophy. In our days, without an understanding of theosophical doctrine or without knowledge of scientific discoveries, it is not possible to consciously engage in meditation, expansion of consciousness, or purposeful service to humanity, nor is it possible to cultivate self-perfection. We live in a century of universal literacy and information.

At the same time, one cannot stop at a study of theosophy. From theosophy it is necessary to move on to the Living Ethics, the esoteric science of Alice Bailey, the anthroposophy of R. Steiner, and to the discoveries and achievements of modern rationalist science. Only in this way can anyone experience the natural laws of the Universe, of the Earth and of humanity. And only in this way can science and religions become progressively more spiritualised.

What requirements are necessary to become a modern theosophist? From my meetings with American, Canadian and Mexican theosophists and esotericists, I have arrived at the conviction that a modern theosophist must:

a. actively participate in state and international politics so that individuals with vision, compassion and spiritual sensitivity become elected as presidents and members of the parliaments in all the states on the Earth; the more such spiritual leaders would be elected, the sooner the brotherhood of all nations would emerge.

b. actively participate in solving actual global problems upon our planet.

c. study rational sciences at university and become a researcher of spiritual phenomena yet unknown to humanity, follow the most recent scientific discoveries and hypotheses,.

d. understand that the content of theosophical study or esoteric philosophy is constantly evolving due to humanity receiving new portions of teaching - as it is for scientists, so it is also for esotericists.

e. study theosophical doctrine, modern esoteric and rationalist philosophy, and classical occultism,

f. study the history of the theosophical movement, and put an end to attempts by some leaders of the theosophical society to shatter the unity of members of the global theosophical movement.

g. study portions of teaching received by humanity during the 20th century — *Agni Yoga* through Helena Roerich, anthroposophy through Rudolf Steiner, esoteric philosophy through Alice Bailey, the *Synthesis of Yoga* through Sri Aurobindo, metahistory through Daniel Andreev.

h. participate in the practical work of one of the groups of world servers promoting the synthesis of Eastern and Western culture.

i. promote by all ways possible the spiritual growth of individuals, and lifting the level of spirituality for all humanity.

## Introduction to Agni Yoga

As a Russian, I can tell you about some problems dealing with this teaching. For example, all 15 volumes (10 titles) of *Agni Yoga* were written in a language that we, Russians, never speak in. It is a combination of old and modern Russian. Translated into English these books lose a flavor or even a sense without which one cannot properly and deeply understand the ideas that are developed in them. These ideas can be understood only at the level of our subconsciousness. Sometimes you feel that you understand all the words in a sentence but you cannot open their meaning as a whole, if you are not well trained in theosophical basics and in Russian religious philosophy.

### Three Sources of *Agni Yoga*

Many of those in Russia, who take a great interest in the *Living Ethics*, recognize it as the only true and unique universal teaching and studiously disseminate it to the masses. For many of those in Russia, who are led to esotericism, *Agni Yoga* is perceived as a complete course of the esoteric philosophy.

The popularity of ideas of *Agni Yoga* among a certain part of the Russian intelligentsia can be explained by two factors. Firstly, by the popularity of books and pictures by Nikolai Roerich. His separate works were reprinted many times in Soviet Russia. His ideas about the necessity of preservation of the world culture, of his Peace Pact were popularized in every way and were pragmatically used by the Communist regime. His sincere service to Russia — to Soviet Russia, was emphasized by the regime. In its ideological work the Soviet regime laid a special stress on the activity of the International nongovernmental and nonpolitical association “Peace Through Culture”. Its

branches were established in a number of countries of the world.

Nikolai Roerich is recognized as an outstanding thinker, writer and artist in Russia. As for Helena Roerich, her work was hidden from the Soviet reading audience, and only a very small group of the Soviet people was aware of her *Agni Yoga* series almost up to the late 1980s. One will not find her name in Soviet encyclopedias or dictionaries. A brief biography of this remarkable woman was published in Russia for the first time in the early 1990s.

The second factor was the broad circulation and low prices of books of the *Agni Yoga* series. In the late 1980s, A. Klizovsky’s book on Agni Yoga philosophy called *Basics of Understanding of the New Epoch* was published. I suppose that this book was never translated to English and it is a pity that a western reader cannot study it. It is the only work, which was written about the Living Ethics under the supervision of Helena Roerich. This book opened my eyes on the Universe and on right human relations, when I read it for the first time. This is the best book about the Living Ethics ever written.

However, the publication of translations of esoteric books of modern foreign authors, occult and theosophical classics naturally resulted in the fall of popularity of the Agni Yoga teaching. Many of its former followers were later led away from it by the Toltec Magic of Karlos Kostaneda, by the Tibetan’s teaching, and numerous titles on Magic, Tarot, and Eastern philosophy.

Today in Russia esotericists understand the complete character of the *Agni Yoga* books. The sources of this teaching can be

easily found. Moreover Nikolai Roerich and Helena Roerich described these sources in some detail by themselves.

The first source was theosophy and Oriental philosophy. The Roerichs displayed a great interest in the Oriental teaching in their youth. Remarkable Russian orientalists were invited to visit their house. Many of them had traveled or lived in Asian countries for a certain period of time and published their works. The Roerichs read these works. Books of Russian travelers around Asia were of a particular interest for them. Amongst Russian books, published about India were the ones written by H.P. Blavatsky. They never met with her in person, but constantly her books were an endless reference for them. Moreover, Helena Roerich translated *The Secret Doctrine* into Russian and published an abridged translation of *The Mahatmas' Letters to A.P. Sinnett*. In the 1990s all Russian esotericists studied both volumes of *The Secret Doctrine* in her translation.

The second source was their work under the Master Moria's guidance since 1920. Helena Roerich constantly emphasized her close cooperation with the Hierarchy, but published books of *Agni Yoga* anonymously. Nikolai Roerich never emphasized his collaboration with the Master.

The theme of telepathic or other contacts of rare and advanced representatives of the human race with the Masters is very delicate, because these facts cannot be proved experimentally with the help of special instruments by rational science. Only indirect proofs and arguments could be presented. Contacts or meetings of rare individuals, called 'flowers of humanity' by the Roerichs, with the

Masters from the subtle planes always caused disputes and discussions, on the one hand, and mistrust in such information by the majority of people on the other. This is a quite natural reaction by the absolute majority of materialistically thinking people. Due to a rather low level of spiritual development these people, as a rule, were unable to understand the mystical nature of such phenomena.

Frequent meetings or visions of Angels, Saints, and Jesus were known in history and described in all the sacred books and theological literature. In the Bible, as you remember, Moses' conversation with God, and in the Koran 'Mohammed's meeting with Allah' are described. Believers cannot avoid acknowledging such facts as trustworthy, positive and reliable sources. The masses could hardly understand the process of birth of new religious concepts, of new ideals of mankind, could they?

Helena Blavatsky was, perhaps, the first researcher who brought up for discussion the theme of contacts with the Mahatmas and the possibility of long and effective work of disciples chosen by Them under Their wise, and selective guidance, and the forms for such work. Few modern esotericists publicly describe their contacts with higher planes.

H. Roerich and A. Bailey openly discussed the nature of their work under the guidance of the Masters. They wrote that the acknowledgment of the need and efficiency of management of humanity under the guidance of the Hierarchy is one of the main conditions for further evolution of humanity.

The third and the main source was antique and medieval classic occultism. Classic

occult works were translated and printed by Russian masons in the 18<sup>th</sup>-20<sup>th</sup> centuries. Many of those titles were also reprinted in the 1990s.

It is well known that at the end of the 19th century the Ageless Wisdom or Archaic Science was opened to mankind by H.P. Blavatsky through Theosophy, the well-elaborated occult system. The Ageless Wisdom is an esoteric component of human culture. It has existed on Earth for ages. During the 20th century the Ageless Wisdom was revealed simultaneously through the teaching of anthroposophy of R. Steiner, the Living Ethics and in A. Bailey's teachings.

All three teachings clearly state the basics of energetic understanding of the Universe, humanity and a human being. They clearly state the basics of the energetic hierarchy of planes and worlds of different density up to the subtle spiritual world.

Theosophy and the three teachings based upon it are intended in the first place for scientists, whose task is to synthesize experimental and esoteric sciences. The most valuable process today is the process of synthesis of four components 'science, religion, philosophy and modern occultism, not just the synthesis of three components' science, religion and philosophy, as it was in Blavatsky's time.

All three teachings confirmed the fact of the beginning of a process of new energetic changes for the present human race and its consciousness. They contain clear practical recommendations about ways and methods of changing human consciousness.

Thus, it is useless to argue today about

the authenticity of all three teachings and their sources. Today the missions of all theosophical, anthroposophic, Agni Yoga, esoteric, occult, New Age associations, organizations and lodges are not to clear up the relationships among themselves, but to popularize knowledge of all the components of the Modern esoteric philosophy among the people, to prepare them for self-perfection, to teach them to meditate and to serve humanity during the present stage of transition of our consciousness into a new energetic state or quality.

## 2. General description of Agni Yoga books

If we were to compare Agni Yoga with modern esoteric teachings we could arrive at the following assessment: like all other components of the Ageless Wisdom, the Living Ethics manifests the highest humanistic ideals.

The Living Ethics has been presented for the first time in the history of mankind in the Russian language. *Agni Yoga* titles have been published in English since 1924. This means that several generations of Americans and Europeans were brought up in the spirit of Agni Yoga ideas. But the *Agni Yog* ed circle of intelligentsia could get and read them in hand typed copies. Those who tried to lecture about Agni Yoga and the Ageless Wisdom were followed by the KGB. Now one can find Helena Roerich's titles in every city. There are several good Russian-language Web sites devoted to the Roerichs and Agni Yoga, with many electronic esoteric books on them.

A program for the improvement and self-perfection of the human race, assisting them towards a new stage of its development was given by two extraordinary and remarkable persons — by the Roerichs — husband and

wife. Helena was entrusted with a mission to write down a Message for humanity. Nikolai Roerich was entrusted with other missions: to render assistance to his wife in publishing *Agni Yoga* books, to explain the contents of the new teaching in his own series of articles and books, but mainly — in pictures. He painted about seven thousand pictures, many of them on esoteric subjects.

Agni Yoga was a great and important addition to *The Secret Doctrine* and A. Bailey's teaching. The most valuable innovations in the modern esoteric wave in Russia are the publication of the Russian versions of A. Bailey's and the Tibetan's works, and introduction of occult meditation to the Russian culture.

In 1994 I published a book in Russian called *The Community and the Leader in the Epoch of Fire*. In it I compiled three works by Helena Roerich, written in the 1930s. They are *The Basics of Buddhism*, *The Precepts to the Leader*, *Saint Sergey Radonezh*. These works can be called an introduction to a new science — the Esoteric Sociology. I wrote an article *Agni Yoga: the Community and the Leader* for this book. In the *Introduction* I wrote: "This new branch of sociological knowledge has been constituted recently. In contrast to other social sciences the Esoteric or spiritual sociology explains laws of planetary development of the biosphere by powerful influence of cosmic vibrations and rhythms of the Universe; by the close interrelation of events taking place on the Earth with life on other planets and in the Fiery Worlds; by the presence of particular spiritual flows in the biological sphere as well as by coordination of enlightenment performed by a few of the Masters, Shamballa and cosmic intelligentsia."

As you well know, the standard

publication of *Agni Yoga* includes 11 books in 15 volumes. There are two other non-standard books — a first variant *Community* and *The Precepts to the Leader* were among them.

It is impossible to describe all *Agni Yoga* books in a single lecture. It is possible only to mention the main themes, described in all and in each of them. Here is a list of the main themes:

1. good and evil
2. the crisis in evolution of mankind and the New Epoch
3. infinity
4. the evolution and involution of the Universe
5. the Masters, Teachers of Humanity, Mahatmas
6. the Mother of the World
7. Occultisms
8. collaboration and cooperation
9. Law of Karma
10. Law of Reincarnation
11. thoughtforms and their significance
12. education and the importance of the Heart
13. prayer
14. beauty and fine arts
15. psychic energy
16. the Subtle and Fiery World
17. centers of superconsciousness
18. a monad

*Agni Yoga* is one of the largest stones in the firm foundation of modern occultism. *Agni Yoga* books may be looked at as an introduction to modern occultism. It is easier to understand the basics of modern occultism or theosophy, while reading these books. Their study helps us to expand our consciousness and to learn basics for a new world outlook. In other words, one

should read some *Agni Yoga* books before starting a detailed study of classical esoteric philosophy or the Ageless Wisdom.

You may ask me why there is not any information about meditation in Agni Yoga. We should keep in mind the fact that Agni Yoga was written in Russian mainly for Russians and Christians. The Orthodox Christians have a sort of Christian meditation. It is called a 'prayer of the heart.' For Russians of the 1920-1930s such meditation could have been a great advance in comparison with atheism. However, today the level of spiritual consciousness of Russians is quite different and meditation on *The Great Invocation*, which was given to humanity by the Master Djwal Khul in 1945, is becoming a component of Russian spiritual culture.

It is too early to speak of the crisis within all the known world dogmatic religions. It is difficult to explain the energetic roots of all modern religions to people who believe in God. The process of development of a new spiritual culture for the sixth human subrace has just begun. It will last for several centuries. And we can not even guess what will be its eventual contents. We can tell only that it will contain the synthesis of science, religion, philosophy, art, occultism and something else.

### 3. Different Political and Esoteric Trends in the Russian Agni Yoga Movement

A new trend in the esoteric or spiritual development of Russia arises from the development of new esoteric concepts. We can divide these concepts into three groups:

New concepts within Agni Yoga movements. New concepts on the basis of classical occultism. Combinations of different esoteric

traditions, including A. Bailey's teaching.

We shall not discuss all of them. I will speak only about new concepts within Agni Yoga movements in this lecture. There are many procommunist concepts. One of them had been developed by Yuri Klyuchnikov, a well known propagandist of Agni Yoga in Siberia. He highly appreciated the books of *Agni Yoga*: "The appearance of Agni Yoga books is an event having no analogy at least during the last two thousand years. This is Prophecy or Revelation similar to the Gospel. The courageous and sensible message of the *Community*, giving blessing to our socialist initiative, should be heard. Ideological turmoil, white and black revision of the past, and the amplifying chorus of democrats calling to dismantle the achievements of socialism would not bring expected positive results. The foundation of the Fatherland has been constructed out of socialist building blocks and to change them with private property building blocks would mean to move the country and the whole world backwards".

Klyuchnikov tries to prove that Marxist and Leninist ideas were absent in the *New Era Community* edition that was printed in Latvia "in order to avoid hindrances to the Roerichs in Europe and America". He was one of those who believed that "today the Urga edition (in which Helena Roerich tells about Lenin and Marx as Mahatmas) gains in special topicality. The struggle for the future of the planet entered a decisive phase and the Cosmic Hierarchy confirmed a communist perspective of the Earth and consequently the legality of Marx's and Lenin's ideas, their invincibility".

Valentine Sidorov, a writer, poet and scholar, made a valuable contribution to

disseminating ideas of the Living Ethics in the USSR. His opinion was close to that of Klyuchnikov. He wrote and published several fiction and non-fiction books and articles about the Roerichs' works. He did his best to introduce them into the Soviet ideological doctrine during the 1970-1980s. According to the Soviet tradition he was appointed the President of the nongovernmental and nonpolitical association "World Through Culture" by the Central Committee of the Communist Party. It is clear that he was a man devoted "to the cause of the Party and Government". Naturally, his respect for Lenin was great. He made no secret of this fact and compared Lenin with Mahatma Gandhi. He called the people "to comprehend Lenin through Helena Roerich's concept in days of severe spiritual crisis".

He was making constant attempts to embellish Lenin's image and to prove that Lenin, like Nikolai Roerich, belongs to a "very small cohort of cosmic intelligentsia". He resorted to various mystic tricks and tried, for example, to prove that wounded Lenin did not die of a poisoned bullet because he had immunity against this particular poison.

Other followers of Agni Yoga declared Helena Roerich an icon. They call people to love her and pray to her. The popularity of the Agni Yoga teaching is steadily growing in Russia. One of the reasons is the procommunist background of the teaching clearly expressed in the Urga edition of *Community*.

These examples show that the attitude to the Living Ethics is different in Modern Russia. Many people there dislike the reforms conducted by Boris Yeltsin. So the problem with both editions of *Community* is closely connected with a generally unsatisfactory

situation in Russia on the physical plane and with reforms conducted by Boris Yeltsin, the ex-President of Russia.

I understand that there is a deep mystery, a secret about the writing and publishing of these two titles in Russian. There are two contradictory and opposite opinions by Nikolai Roerich, coauthor of Agni Yoga, about Russia. Concerning the Bolsheviks regime, he wrote in his Diary in 1918: "And if one day unpretentious analysts would say that the Bolsheviks wanted to create something, you should know that this is untrue. The tyranny of common people established by Lenin and Trotsky and their gang has nothing in common with lofty understanding of socialism, with a touching dream about world unity and brotherhood. The people deleting three sacred words — Brotherhood, Equality, Liberty — are thinking as tyrants and they will be remembered as unscrupulous and bloody grave diggers... They made steps for people's achievements difficult. They will suspend culture; they will harden arts and science. If we are thinking about sacred unity, these bloody infamous phantoms can provoke only loathing. All of the most base, the most corrupt, and the most dishonest closed ranks around the Bolsheviks' gang. But they believe that they will be surrounded with legends, we are aware of these legends about Pugachev, about Razin, about Kudoyar (all resurrected against Tsarist regime in 18<sup>th</sup> century — Yu.G.). Has poor Russia not deserved a creative origin, and has it no right to free development of the human personality, of the human spirit?"

Later Nikolai Roerich changed his attitude toward Soviet Russia. What made him change it? Why did he come to the Soviet Union in 1926? The answer to this question has great

significance for understanding the main trend of development for occult knowledge in the 21st century. I suppose that first of all, he was deeply disappointed with the actual life, social relationships and low level of spirituality of the Western nations that he saw in Europe and America through his own eyes. Incidentally, Blavatsky was also disappointed. Many other Russian thinkers were disappointed also.

He saw all the negative sides of the bourgeois society and critically described them. He saw that this society does not care about its own spiritual growth and strengthening unity, and the brotherhood of all the nations. The result, as we know, was tragic: there were two world wars and hundreds of local national and ethnic wars on all the continents; there was racism and apartheid in America and Africa; the developed countries did their best to create conditions favorable for organizing international gangs of terrorists and globalists.

It is today therefore evident that modern theosophy and teachings based on it have been given to humanity not only to the past and present generations, but to future ones as well. The number of people freeing themselves from religious and materialistic dogmas is increasing. The time will come when this process will bring about change in the consciousness of the major part of humanity in future centuries. We should all work for the spiritual evolution of our planet. This is the main lesson that all esotericists should learn perfectly.

One should consider that all the *Agni Yoga* books translated into English never criticize the communist regime. In Russian there are only two books from this series in which the problems of the communist regime

were under discussion. But this is a long story and I will tell about these titles in a new book I am writing.

You may say that this argument proves nothing and you will be right. However, there is another very strong argument as well. A. Bailey was an English woman and she never visited Russia in her lifetime, but I am sure that you know how many good and positive words she wrote about the new Russia in her books. All three outstanding women — Blavatsky, Roerich and Bailey — unanimously wrote about Russia with a great sympathy because they all were told on different occasions by the Masters that the Russian nations and territory would become a birthplace of a new religion in the far future. This fact emphasizes Russia's role for the evolution of spirituality on the Earth. This is a very important point and we should ponder upon it intensively to disclose this mystery — the mystery of publication of these two Agni Yoga titles: the procommunist edition of *Community* and *Precepts to the Leader*.

#### 4. The Problem of Authenticity of Esoteric Texts

In all epochs there have appeared individuals, who declared themselves to have been initiated into the mysteries, and who have had telepathic communication with higher Beings. Sometimes a few of their contemporaries believed in their declarations. But more often they were disbelieved. Rational and experimental science was and is incapable of checking the authenticity of their knowledge, received by them from their Masters through telepathic communication. Only occultists of rare knowledge are sufficiently experienced to

make such analysis.

We know how many vigorous discussions about telepathic communication by certain leaders of the TS with the Masters were taking place in the past. Only highly qualified esotericists are capable of clearly discerning the authenticity of such communications. Otherwise, misunderstanding may arise among those who have believed in the new manifested truths and those who have refused to believe. As far as we know any case of such misunderstanding may split asunder any organization, association or group. But who can tell that the conclusion of the knowledgeable and experienced occultist was correct? How is it possible to prove that Blavatsky, Helena Roerich and A. Bailey were in telepathic communication with their Masters for decades? What criteria could be offered?

- Close connection of the new teaching with classical occultism and oriental philosophies recognized by humanity.
- Brilliant knowledge of the world religions, and the history of academic, esoteric and symbolic philosophy.
- High spirituality and responsibility demonstrated by the communicators.
- Writer's gifts and unusual language or style.
- Popularity of their publications among masses of the population.
- Highly developed skill of getting intuitive knowledge.
- Capability of establishing organizations for practical usage of the new esoteric knowledge.
- Journeys around Asia and a long life experience of residence in different cultural surroundings.
- Gift of mystical experiences.

Almost all nine of these qualities we can discover in the three great women we are speaking about. What else can be added?

“Master's” language. Quite often this is a usual style with elements of belles-lettres practice. Literary language of a true messenger has many particularities. For example, *Agni Yoga* books are written in a language absolutely uncommon for a Russian well-educated person. This language is a mixture of modern and old Russian high-flown style, in which nobody has ever spoken or written.

Meticulous logic of the author we find in A. Bailey's books: a clear plan of the entire work, of each chapter, of each section. Some of her last books surprise us with some very long descriptions. They can be explained with her incapability of clearly explaining the essence of the received information and hasty, as in some books by Dostoyevsky, interpretation. But even these very long descriptions and incomprehensible passages are much more than carefully executed fiction prepared by “messengers” in quotation marks.

The novelty of the Master's information in contrast to other sources. Many ideas described by Blavatsky in *The Secret Doctrine* were well known to orientalists from the original sources, by mystics, followers of different esoteric traditions such as Hermetism, Suffism, Gnosticism, Zen Buddhism, Christianity etc. However, when compiled and combined together by her, these ideas gave birth to a completely new teaching, a new philosophic and scientific doctrine for the first time in the spiritual history of humanity. Blavatsky introduced an exceedingly greater amount of new sources into broad scientific circulation and tried to present abstract esoteric

ideas into form through a doctrine, a scientific concept, which continues to attract scholars of all countries till the present moment.

Traditional sequence in manifestation of teachings as new components of the Ageless Wisdom. Teachings by R. Steiner, Helena Roerich and Alice Bailey followed on from *The Secret Doctrine*. They are closely connected with modern esoteric philosophy. Modern esoteric philosophy is the only authentic channel for esoteric knowledge.

In conclusion I wish to say the following: neither Blavatsky or the Master Kut Humi, nor Helena Roerich or the Master Moria had any copyright on the laws of the universe. They are not owned by any person, any association, any lodge. There are basic principles and laws of the universe. The great Beings throughout the ages expressed these laws in an adequate form at a certain time and at a certain place within a certain culture.

#### Conclusion

- Agni Yoga Teaching was historically manifested for Russia in the 20th century and for all of humanity in the 21st century.

- Nowadays we can find several ideologically different groups in the Russian Roerich movement.

- Societies of a sectarian type are the most politically influential and popular.

- They work much to disseminate ideas of the Living Ethics to the masses.

- There is a core membership group in each of them.

- They try to live in accordance with the rules of spiritual community, given in Agni Yoga.

- The weakness of these associations is their worshiping of the personalities of Helena

Roerich and Nikolai Roerich.

- Such adoration reminds us of the former cult of Stalin or other leaders of the world proletariat, as the official communist propaganda called Vladimir Lenin, Karl Marx and Fredrick Engels two decades ago.

- It proves that the psychology of the older generations has changed only a little by now.

- Groups of the second type in the Roerich movement could be called procommunist.

- The ideological concept of this propaganda is based on two ideas: the messianic role of Russia and the necessity to return to the socialist regime.

- Members of these groups suppose that only the so-called “New Russia” could save humanity.

- As I understand this prediction, repeated several times in *Agni Yoga*, not modern Russia, but future New Russia and the people, which will live on its territory in the far future would be able to save humanity and create a new civilization on the earth.

- This civilization will have common features neither with the Western “open society”, nor with the “developed socialism”.

The third group in the Roerich movement is not numerous and so is not well organized.

- It is formed by individuals from the intellectual elite, making attempts to integrate the new teachings (of Roerich and Blavatsky) into the Russian philosophical tradition.

- It includes a few teachers trying to indoctrinate younger generations in schools in the spirit of brotherhood and spirituality.

- If the first two types of groups are hostile to the teaching of Alice Bailey and modern occultism in general, the third group recognises all teachings as equal and worthy of

analysis and spreading out into academic circles.

- One of the most urgent and important problems for scholars in all countries is the problem of authenticity of the theory and methods of receiving the esoteric teachings from the Masters.

### Comparative Biographies of Helena Roerich and Alice Bailey

There are many common features in the biographies of these remarkable women as well as in the teachings they presented to humanity. Comparative study of the biographies of Helena Roerich (1879-1954) and of Alice Bailey (1878-1949) shows that they were both approximately at the same age when they started to study esoteric philosophy, and it was almost at the same time when they met their Masters and began to write the books which had made them famous and respected by all the world esoteric community.

In the spiritual growth of personality an age of 28 (or  $7 \times 4$ ) represents the age of a “monk”, the person who has finally found his spiritual path to the subjective, subtle planes. From the numerological point of view this is the Fourth age initiation. In this age a stable spiritual channel is being established to receive extensive spiritual, philosophical and theological information. Helena Roerich turned 28 years old in 1907, Alice Bailey in 1906.

The Fifth age initiation occurs when a person turns 35 years of age (or  $7 \times 5$ ). It

assists this person to construct a firm, inner channel to the subtler planes. He/she learns how to provide his/her support to other people in their spiritual quest. Both women during this age studied Oriental and esoteric philosophies and at the end of this period met the Envoys or Masters from Shamballa: Helena Roerich in 1920, Alice Bailey in 1919. Let us remember the time of their meetings with their Masters. This was the year when the League of Nations was established. It was the time when many countries made an attempt to establish a body of planetary government. The Organization of the United Nations became a legal successor of the League of Nations in 1946.

These meetings became the source of divine grace and light for them, for their families, for their nations, for the whole world, for the spiritual evolution of humanity. Their channel connecting to the subtler planes had been gradually consolidated so that they began to provide spiritual help to all people aspiring towards it. Maturity of spirit, good life experience, and relationship with the Hierarchy helped them to study the Oriental philosophy, Theosophy, and the Indian cultural heritage.

From the numerological point of view a human age of 41- 42 years — for Helena Roerich it was 1920, for Alice Bailey it was 1919 — a spiritually mature personality is capable of working out complex research programs for herself. Her spirit becomes capable of manifesting subtler realities in the physical world. If a personality is spiritually advanced and active in self-perfection at this age ( $7 \times 6$ ) she cultivates a readiness to

perform courageous deeds for the good of humanity. She spreads her wings over her fields of service.

During this age, quite independent from each other, both remarkable women began to work on two momentous projects: they each wrote their own books and telepathically annotated books of their Masters — new component parts of the Ageless Wisdom. In creative cooperation with Master El Moria, Helena Roerich wrote 13 books of *Agni Yoga*, known now under the name “Teaching of the Living Ethics”, during the 17 years (1920-1937) and several of her own books, including several volumes of letters. In creative cooperation with Master Djwal Khouli, Alice Bailey telepathically wrote 19 books, as well as five books of her own, during the 30 years (1919-1949). Collectively, they were later called “A Bailey’s Teachings.” Both women presented Two Great Messages from the Hierarchy to humanity. These Messages contain thousands of pages of the most complex and difficult texts.

In the Seventh age initiation (7 x 7=49) a spiritually advanced person expands her consciousness firstly up to the planetary scale, then up to the cosmic one. In Seventh and Eighth age initiation (7 x 8=56) a spiritually advanced person observes a battle of light and dark forces in the Supermundane with a peculiar vigilance. Under the Law of Sacrifice both remarkable women sacrificed the power of their ethereal bodies for the sake of manifesting the new component parts of the Ageless Wisdom onto the physical plane. The new teachings are capable of contributing

healing impulses into the all-embracing process of transition of the fifth subrace into the sixth one. Considering long term evolution, these new teachings with their source — theosophy — are capable also of contributing healing impulses into the all-embracing process of transition of the Fifth Root Race into the Sixth Root Race.

H. Roerich and A. Bailey deeply knew theosophy and classical occultism. A. Bailey was a teacher of theosophy in California and then in New York. H. Roerich translated *The Secret Doctrine* by H.P. Blavatsky into Russian in the early 1930s.

H. Roerich and A. Bailey never met each other. They worked independently. They say the Roerichs worked on the astral plane. A. Bailey worked on the mental plane. But students of esoteric philosophy should combine both while going along the Path and serving Humanity.

They used different methods for writing their books. H.P. Blavatsky wrote her works as a scientist: with references and footnotes to books of a thousand different authors. In her own works she singled out a set of the most important scientific and esoteric problems. These problems were at the center of attention of Helena Roerich and Alice Bailey. Helena Roerich abstained from any kind of references in the *Agni Yoga* books. She repeatedly asserted that she only transmitted the knowledge about the Living Ethics, received from the Master Moria, to humanity. In Alice Bailey’s books, references to the works of other authors are few. They contain the information from such a high

mental level, from such profound knowledge, that it could not be taken from any scientific or written source. The newness of this information is so amazing that even a critical mind must understand that this information had come from subtle sources.

There is also one further common feature, very important for our theme. Both great women constantly emphasized the extraordinary importance of the New Russia for the New Epoch, marking the transition of our fifth subrace into the sixth subrace. They both confirmed that Russia would be the territory providing the birthplace for a new world religion or universal planetary teaching. And perhaps, the teachings manifested by H.P. Blavatsky, H. Roerich and A. Bailey will become the first three footsteps on the staircase of the spiritual evolution leading to a new human civilization on the earth.

## **2. Chronological publications of books by A. Bailey and H. Roerich**

The 20th century was the time of synthesis — synthesis of world cultures and religions, esoteric teachings, of esoteric and experimental sciences, of medical and healing arts. At the beginning of the 21st century, we are witnessing the process of synthesis and it will go on for a few centuries and will end in creating the new world civilization.

We are witnessing also a process of synthesis of theosophy, Agni Yoga and Bailey's teaching. These three components of Modern Occultism do not contradict each other but rather compliment each other with new ideas. Together, they form the mental and

spiritual basis for the future development of a new human Race.

If we compare all of them, we will notice that, firstly, a certain firm relationship exists between works by A. Bailey and those by H. Roerich. Both women worked at the same time with two different Masters and gave new systems of spiritual self-perfection to people.

Secondly, all *Agni Yoga* books were published before the Second World War. During the same period the major portion of A. Bailey's works were also published. 13 of her works were published after 1942. Obviously, the Roerichs had no time to deeply study A. Bailey's teaching as many of their own works were by that time written and published. Together they published about 50 titles between 1920-1960.

Thirdly, A. Bailey's works were published in English and were almost unknown to Russian readers before 1993. *Agni Yoga* books were first published in Russian and then immediately were translated into English. They also were unknown to Russian readers before 1988. Some ideas from the Living Ethics came to Russia during the 1960s through Nikolai Roerich's books. *Agni Yoga* books have been published in Russia since the end of the 1980s.

Fourthly, the frequency of publication of esoteric teachings by the Masters had increased during the period from 1878 to 1960 — a lot of books and

a great number of articles. Such a huge amount of information is being received by humanity as circumstances become favorable on the planet due to the development of democracy, universal education, the opening of many large universities, the development of scientific and technological revolution, and the establishment of Internet.

The rational mind forever seeks answers to painful questions arising from the consciousness of every esotericist. Probably the first and most painful question relates to the confidence we can place in those individuals through whom the Masters transmit Their teachings to humanity. Very few people can see or communicate with the Masters, and so our rational mind finds it difficult to accept on faith a telepathic communicator's statement of contact with these higher beings. It is difficult also to understand how these higher Masters constantly work on the planetary level and promote the spiritual evolution of the planet.

### 3. The Great Invocation

The events that have taken place on our planet during the 20th century could remind us about that period of time and the events, preceding the destruction of Atlantis more than 10,000 years ago. In that distant era there existed an acute conflict between the forces of materialism (dark, black power — speaking symbolically) and the spiritual forces. The spiritual (white, pure) forces gained victory over the dark forces only with the simultaneous destruction of the Atlantean civilization.

Such a situation in the history of mankind is now being repeated in the 20th century. Again there is a global conflict between the dark forces of materialism and the spiritual forces of light. The First World War and the Bolshevik Revolution in Russia both reintroduced the problem of the struggle between the forces of light and darkness.

Responses to these conflicts by the Roerichs and Alice Bailey were different. The Roerichs studied the problem of the evolution of Bolshevik Russia. They tried to direct a stream of the socialist revolution into the spiritual riverbed. The evidence for such a response was the publication of two editions of the third book of Agni Yoga *Community* (in 1927 and 1940) and *Precepts to the Leader* (1933, printed in only 50 copies in 1937 in Latvia).

Alice Bailey closely observed all the international events, occurring on the planet between the two World Wars. The Tibetan also provided his own opinion about all the most important world events.

In 1935 the Tibetan gave to humanity the first variant of *The Great Invocation*. The Hierarchy at that moment offered the human race the opportunity to go along the way of spiritual evolution, based on the principles of Brotherhood, Peace, and International Cooperation. The Masters had hoped there might arise those conditions favorable for the emergence of Goodwill throughout humanity, as well as for the giving birth to "The New World".

However, these conditions did not

arise. After 1935 it became clear, that a spiritual energy had powerfully impacted upon the human race. Besides awakening a spiritual response it also brought to the surface the dark forces personified by well-known politicians such as Mussolini, Hitler, Stalin and Franco. The human race was working off its karma — it was proceeding towards the Second World War and through it — to manufacturing weapons of mass destruction.

In 1939 the Second World War began in Europe. On June 30 of 1940 the Tibetan gave Alice Bailey the second variant of *The Great Invocation*.

By 1935 almost all the books of the — series were published. Helena Roerich was writing a book *Supermundane*. By 1940 all the books were written, but the last one had not been published because Latvia in which they were printed was occupied by the USSR, and the printing house was smashed up. They had sufficient time for publishing two volumes of H. Roerich's letters and her translation of *The Secret Doctrine* in Russian in early 1940.

In the 1930s Nikolai Roerich published a great variety of books and initiated a worldwide discussion of the Peace Pact. In 1935 many countries accepted the Roerich Peace Pact. The Roerich Associations, "World Through Culture" movement, the Museum of Nikolai Roerich's Painting in New York, the International Roerich Center in Moscow, about 7000 pictures, 30 books, and a lot of articles is an incomplete list of the spiritual and cultural heritage to mankind left by one of the remarkable thinkers and

esotericists of the 20th century.

In 1935 Alice Bailey published *A Treatise on White Magic* and began work on *A Treatise on the Seven Rays*. In 1936-1942 she published the first volume of *Esoteric Psychology* and her own book *From Bethlehem to Calvary*. In the period from 1940 to 1945 she published only the second volume of *Esoteric Psychology* and the first volume of *Discipleship in the New Age*. All in all before 1945 she published 12 books.

In 1945 humanity finally received the third and final stanza of the prayer *The Great Invocation*. People of Goodwill have now been using it for more than a half-century. World servers in former communist and fascist countries are sounding it today as well.

As we see, the 1940's decade was the most productive and fruitful with respect to collaboration between the Tibetan and Alice Bailey. She had time to write down all the remaining volumes by the Tibetan. These volumes were then gradually published over the decade after her death in 1949 - up to 1960. Since then all 24 volumes of the Tibetans' and Alice Bailey's works are being published with her name on the cover.

Through what form will a future teaching find expression? We cannot answer this question. We do not know what form. We can only ponder the type of forms they will take.

## Conclusion

Both teachings (of the Roerichs and of

A. Bailey) were based on theosophy. They both proclaimed ideas of brotherhood of all nations and religions, and of the synthesis of science, religions, occultism and cultures of different continents.

Both teachings together with theosophy were intended for humanity in the 20th and 21st centuries. During the 20th century a new stage in the history of humanity manifested — the stage of convergence of nations and of the synthesis of cultures, sciences and religions, Christianity and Buddhism. In the 21st century the synthesis of the cultures of Christianity and Islam is expected.

Alice Bailey's teachings were intended mainly for Western nations in the 20th century and for all of humankind in the 21st century. The Roerichs' teachings were intended mainly for the West in the middle of the 20th century; and mainly for Russia at the end of the 20th century; and for all of humankind in the 21st century.

Alice Bailey's teachings attracted the attention of the people of the Christian component of the Western culture. It was designed to restore spirituality into Christian religion — in Catholicism and Protestantism.

The Roerichs' teachings attracted attention of the people of the Christian component in the Slavic cultures. It was designed to restore spirituality into the Orthodox Church and traditions of spiritual Russian communities in Russia in the 1920s. Helena Roerich wrote and published a brochure *Fundamentals of Buddhism* in 1926 in the Russian language, and in the beginning of the 1930s — an essay about the

Russian Saint Sergey Radonezh, known to every Russian man.

Both teachings will be broadly disseminated among the masses in Russia and Western countries during the 21st century. By the end of this century they will actively be spread out among Asian and African nations.

To be continued:

This concludes only a portion of this Esoteric Russian's story. In the next issue we will continue his story. Yet to be discussed will be: Theosophical Crossroads, H.P. Blavatsky and Russia and a brief sketch of David Keane the translator. For those interested you may obtain the full text by sending your request to David Keane, Box 582, Gosnells, Perth, 6110 Australia or e-mail <keane@nw.com.au>

There is yet another organization emerging. This one is the newest of all the organizations that claim Theosophy as their lineage. It is called Share International Foundation.

In July 1977, Maitreya emerged from His center in the Himalayas, when least expected, "like a thief in the night." Since then, He has lived in London as an ordinary man concerned with modern problems - political, economic and social. Since March 1978, He has been emerging as a spokesman in the Pakistani-Indian community. He is not a religious leader, but an educator in the broadest sense - pointing the way out of the present world crisis. According to esoteric teaching, Maitreya manifested Himself 2000 years ago in Palestine by overshadowing His

disciple Jesus - now the Master Jesus. This time Maitreya has come Himself. Maitreya does not intend to build a new religion around Himself, nor to create followers, but to teach humanity “the art of Self-realization.” The first steps are “honesty of mind, sincerity of spirit and detachment.” Maitreya’s social concern is reflected in His list of priorities: an adequate supply of right food, adequate housing and shelter for all, healthcare and education as a universal right. His social message can be summarized in a few words: “Share and save the world.” Maitreya knows we will accept His advice and that we are on the threshold of an era of peace and goodwill.

The Emergence of the World Teacher -  
In Brief. September 02

Share International 6536 Sepulveda  
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### **Active Learning Approach to the Maha Chohan’s Letter**

There are as many approaches to the study of Theosophy as there are learners. Most Fellow Theosophists like to look at themselves as inquirers, explorers, and pilgrims along the path. Some are attracted to Theosophy because of the “sense of brotherhood,” others like the knowledge that there is a hidden etheric world populated by a host of other learners at various stages learning at their level. Some like the thought of Advanced Masters overshadowing us. Co-editor, Marty Lyman, is not content with just being the inquirer, knowing that there are those who know. Realizing that this “knowing” abides within she strives to be that knowing..

Therefore: While reading the Maha

Chohan’s Letter co-editor, Marty Lyman, finds a strong reaction when the words are taken at their face value. She finds it helpful to use the teachings that come from the new “*Abide In Silence*” teaching course. It employs a new style of teaching called Active Learning. Active Learning engages the learner with a variety of purposeful activities other than just listening\reading, taking notes, and asking questions.

How can we use the power of a master’s words to transform us? Watch what our reaction is to the reading.

1. Am I attracted to the teachings?  
Why?

2. Do I feel a kind of uneasiness? This uneasiness may come with the feeling: “I don’t want to deal with this,” or it may come simply as, “I already know that.” In Theosophy the most common reaction is: “I don’t understand what this means, therefore, it is meant to be understood at a later time when I am ready for it.”

Both of these reactions may be a sign that there is work yet to do. Tips: In reading the words from a Master, read from the heart and pay particular attention to how the words affect you. Is there a strong tendency to embrace, to love a teaching, or to react and avoid? You may find a mix as I usually do. If you find that you space out on a paragraph, read it again. If you find there is a teaching you want to take deeper it may be helpful to rewrite or rephrase it in your own words. This will help you to know if you really understand the teaching. I will use the very first sentence of the Maha Chohan’s Letter as an example.

The doctrine we promulgate being the only true one, must, - supported by such evidence as we are preparing to give become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually enforcing its theories, unimpeachable facts for those who know, with direct inference deducted and corroborated by the evidence furnished by modern exact science. ... For our doctrines to practically react on the so called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of theosophy.

Margaret Conger. *Combined Chronology*. page 40-1.

I found I personally had a strong reaction against. I wanted to avoid. Therefore, I underlined the passages that gave me the most trouble or the places where I thought it would be helpful in helping me understand what was really being implied. I react strongly when the words “only” and “true” are used. It implies a strict dogma that must be adhered to. I dislike it when other religions preach with this style; I usually react with: “This can’t be correct,” or “I don’t understand it so I will ignore it.” Perhaps, though that is not what is meant.

Therefore, I will rewrite it:

The doctrine we teach is based upon a code of esoteric ethics residing in the Truth that is beyond what we understand with the mind. This Truth is in agreement with all truths that are based upon this code of esoteric ethics regardless of religion. All these truths are based in truthfulness, purity, denial of the small

self (ego), charity of heart, and other virtues. These teachings are to be taught through personal example and not just advocated with words.

I rewrote this passage with the following assumptions: Theosophy is based upon an esoteric set of ethics; Theosophy is not a set of dogmas; esoteric means it is beyond the mind; Theosophy is the study of Ancient Wisdom therefore, must include beliefs contained in other religions; direct inference means we must go beyond the mind; and truthfulness, purity, charity (seeing the best in another), and denial of the small self are virtues.

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But you have to remember that you are at a hard school, and dealing now with a world entirely distinct from your own. Especially have you to bear in mind that the slightest cause produced however unconsciously, and with whatever motive, cannot be unmade, or its effects crossed in their progress - by millions of gods, demons, and men combined.

KH

If throwing aside every preconceived idea, you could try and impress yourself with this profound truth that intellect is not all powerful by itself; that to become ‘a mover of mountains’ it has first to receive life and light from its higher principle - Spirit, and then would fix your eyes upon everything occult spiritually, trying to develop the faculty according to the rules, then you would soon read the mystery aright.

KH

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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.

## OBJECTIVES

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

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

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