

# THE HIGH COUNTRY

## THE OSOPHIST



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### CONTENTS

### THE TOWER OF INFINITE THOUGHT

The Tower of Infinite Thought	1
Discord: Harmony of the Universe	4
Why study Rounds and Races	7
Exploring the Moon Chain question	7
David Pratt	7
Michael Meyer	9
Tim Boyd visits the High Country	11
Calendar	12

“For countless generations hath the adept builded a fane of imperishable rocks, a giant’s Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempt until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brothers of the shadow will be found to prevail.” [*Mahatma Letter #9*, p. 51.]

These are the words of a Master of Wisdom, and I want you to hearken to them and try to get the inner meaning of them, for they are really godlike. A great intellect composed them.

What is this Tower of Infinite Thought? It is the general Cosmic Intelligence, here particularized as the hierarchies of the Dhyani-Chohans, the Cosmic Spirits, the Lords of Meditation and Cosmic Wisdom. We call them the hierarchies of the Sons of Light, representing



the consciousness-side of the universe. They are innumerable, extending from even below man up through countless hierarchies, stretching indeed to Infinity.

This is the Tower of Infinite Thought, in which the cosmic Titans dwell and think and live and plan. These cosmic Titans are the aggregate of the cosmic logoi, the cosmic spirits, an army of the suns of light and life.

And from this inexhaustible fount of all perfect wisdom and perfect love, from time to time there issue forth great souls who take imbodiment among men, and guide and lead and help and aid and inspire, and raise not only us superstitious and fallible men, but all beings less than they, for Nature is one organic unity. What is above in the highest is shadowed in the lowest, for there is one cosmic law, because there is but one cosmic intelligence and one cosmic life; and therefore that law, that life, that intelligence, prevails throughout. So that as you see, what is here below is but a shadow or a copy from a pattern of what is above; and the whole secret of living, is to become at one in consciousness and in feeling, in spirit and in soul, with that pattern of Infinite Thought.

No grander words, I should think, have ever issued from human lips. No more sublime conceptions have ever been

penned, than those contained in the extracts from the Master's communication that have been read to you. They are a new gospel of thought and of love, a new dispensation of human effort; and a man must be blind who fails to sense and to feel the tremendous import, the grand content, enwrapped in these words.

When the times are not propitious, or the times are not right, the adepts -- never indeed abandon mankind to its hopeless fate; there remain on earth at least the Brotherhood of the Mahatmans or Masters of Wisdom and Compassion. They inspire and instill intimations of wonder and of grandeur in sensitive and receptive human souls. But if the times are not right for a larger spreading of the Wisdom of the Gods, then for the time being they retire upwards and inwards into this Tower of Infinite Thought, and await there until the time is ripening once more so that they may once more work publicly, or semi-publicly, among us.

We too, even now in our smallness and weakness, inhabit this Tower of Infinite Thought. And precisely as the Masters do when the times are not propitious or not ripe for a new installment of the God-Wisdom of Infinitude, we too, although our hand is always outstretched ready to impart what little we ourselves have taken by strength of the Kingdom of Heaven, when the times are not ripe,

precisely like our own Teachers, we retire into the higher consciousness, and to outward appearance may seem to have retired into silence and quiet. But that is only so to the outer seeming.

The Masters of wisdom, the Adepts, simply retire when the times are not ripe for them to do their greatest work among men.

They do what they can, and what human karma or destiny will allow them to do; but to a certain extent, they ascend, vanish from the outer seeming, to become only the more active and the grander in works of beneficence on the inner planes. And when the times become ripe, when men through suffering and sorrow, pain and racking care, once more find their hearts yearning for a greater light, and for the comfort which is never gained by egoisms, but given only by the spirit -- when men make the inner call, soundless yet ringing unto the very spheres of light, then Those, hitherto silent but watching and waiting in the Tower of Infinite Thought, from their azure thrones, so to speak, bend a listening ear; and if the call is strong enough, if it be pure enough, impersonal enough, they leave the portals of the inner invisible realms to enter these portals of our universe, and appear amongst us and guide and teach and comfort and solace and bring peace.

How great is the inspiration to be derived from this teaching of the God-

Wisdom we today call Theosophy: that the universe is not chaotic nor insane, but is an organism guided and controlled from within outwards, not only by infinite and omniscient cosmic intelligence -- intelligences rather -- but by cosmic love. For love is the cement of the universe and accounts for the orderliness of the universe, and its harmony and unity that every one who has the seeing eye may discern in all around him. Scientists speak of these orderlinesses as the laws of nature, as manifested in the cosmic bodies and their inhabitants, as manifested in their times and places and regularities.

How wonderful, likewise, is the feeling that the man who trains himself for it may enter into touch, into communication, with these grander ones in evolution above him, above him only now, because some day he shall evolve to become like unto them, divine as they are; and they themselves shall have passed upwards and onwards to divinities still more remote to us. There is a path which is steep, which is thorny, but it leads to the very heart of the universe. Anyone, any child of nature, may climb its path. Anyone who ventures to try to find it may take the first steps upon it; and these first steps may be followed by others. What a blessing to know this! What an inspiration for the future that our destiny lies in our hands! Nought shall stay, nought can prevent, no outer god nor inner, can stem the

inspiration welling up from the deepest recesses of the human spirit, because that human spirit is but a spark of the cosmic divine.

How beautiful, how inspiring, how simply pregnant with as yet undisclosed significance, is the phrase: The Tower of Infinite Thought! It is a god-like phrase, and only a semi-god-man or a god-man could have so worded this sublime conceiving. What magic vistas of inner realms of faery, true faery, do these wonderful words suggest to reverent minds. This Tower of Infinite Thought, is likewise the Tower of Infinite Love, for it is infilled with love, and its inhabitants are the exponents of love. From time to time its portals open and Teachers from these inner realms come amongst us. Such was the Lord Gautama, the Buddha; such was the Avatara, Jesus; such was Krishna; such were a multitude of others whose names are known even in the Occident to every educated man. No wonder a grateful humanity has called them Sons of God, or children of the gods -- a phrase which I prefer; for such indeed they are, just as we humans likewise are offsprings of the gods, our forebears and forerunners on the evolutionary path leading upwards and inwards forever to divinity.

These Teachers of men have themselves been worshiped as gods by men who forgot the injunctions to take the message and worship it, but not to

worship the bringer. Therein lies the grandeur; for it is, after all, the thought of a man which is powerful, not the mouth through which the thought pours forth. It is the love in a man's heart which makes him sublime, not the mouth which declares it. I think that one of the proofs that these Great Ones who have lived amongst us and who will come again and again and again -- I think one of the proofs of their divinity is precisely the fact that they accepted nought for themselves, but called attention to their teachings only.

How beautiful to the hearts of men are they who come bringing tidings of great joy. Their faces are suffused with the dawn of a newer, a grander, a more beautiful, age. For they are its prophets and its heralds, harbingers of a new time to come, when instead of enlarging quarrel and war, men shall learn that the ways of peace are the ways of strength and of power and of wisdom and of plenty and of riches. *G. de Purucker* [Studies in Occult Philosophy, p. 303.]

#### **DISCORD: HARMONY OF THE UNIVERSE**

Adam Warcup raises some very thought provoking questions in the above captioned article (The American Theosophist: Nov./Dec. '91).

Conflict and controversy, he points out, exist in all human social organiza-

tions -- not to exclude those theosophical -  
- and have been the cause of breakups into  
factions.

In the history of The Theosophical Society, one of its earliest conflicts arose over whether the London Lodge was to choose Anna Kingsford, an exponent of Hermetic philosophy -- the western Occult tradition, or A. P. Sinnett -- a lay Chela of the Tibetan Master Koot Humi, as President.

It is worthwhile to read and reflect upon the letter from Mahatma K.H. to the L.L. (M.L. #85), in which the Master points out that “the marvelous success of the T.S. in India is due entirely to its principle of wise and respectful toleration of each other’s opinions and beliefs. ... [and] We wish the London Society should preserve its harmony in division like the Indian Branches ...”

Adam Warcup’s central point is, it seems, whether the Theosophical Society, as originally founded would have today been a stronger and more effective vehicle, had not the splits from the “parent society” into the present-day Pasadena, U.L.T., Point Loma, Anthroposophy organizations, etc., occurred.

In his conclusion, Warcup asks: “Why do not the extant theosophical societies reunite into a common nucleus of

universal brotherhood?”

In his Dialogues (Vol. II:219-20, 230), G. de P. states that “the breakup [the Judge Secession of 1895] was deliberately ‘engineered’ ... [by the Masters in order to safeguard] ... “certain ones who could be depended upon [who] would be swallowed up, lost, in the welter of religious and psychical superstition which had already had begun to invade the movement before Judge died.”

Is it possible that in the case of the London Lodge, the Masters wanted to preserve the polarity within the lodge, while in the Judge secession other considerations were overriding as suggested above?

Reflecting on all this, your editor finds himself wondering whether the separate Societies as they now exist may each be serving a vital but different function which would be impossible under a single banner. The recent “International Year of Blavatsky Festival,” hosted by the TSA Florida Federation, attracted some 1500 people most of whom probably would not have been likely to attend a Secret Doctrine study group in Pasadena. A goodly number of the 1500, I am told, joined the TSA on the spot -- people who might otherwise never have encountered theosophy. And whether those who joined

continue as members or drop out next year, a seed has been planted.

My point is this: Each branch (sect if you must) of the theosophical movement has come to recognize and define its own individual *dharma*, and as such it meets a need of a particular segment of evolving humanity.

This and another point is made by the Master in ML 85:

“The only object to be striven for is the amelioration of the condition of MAN by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to. ... [and] Thus it is plain that the methods of Occultism, though in the main unchangeable, has yet to conform to altered times and circumstances.”

In reflecting on these keynote principles in the light of today’s “New Age” metaphysics supermarket, I think that an important distinction needs to be drawn between the study of Occult philosophies that can be traced to clearly recognizable sources in history; such as the various Eastern, the Hermetic, and the various ethnic traditions, i.e. Mayan, Inca, Scandinavian, etc., as distinguished from those that cannot be fitted into a historical context -- Urantia, Scientology, etc. Studies of such as these latter, I personally

do not believe are worthwhile objects of theosophical study, especially when most of us know so little of the fundamental theosophical teachings.

The Masters may have, indeed, foreseen the need to establish a Theosophical movement in the West in 1875, not only to counter the nineteenth century drift toward polar opposite reefs of scientific materialism and religious dogmatism, but also to establish a solid body of teachings resting on the basis of the Ancient Wisdom, the Gupta Vidya, prior to the twentieth century -- for in this late twentieth century the chiming silver bell of TRUTH is well nigh drowned out by the clanging brass cymbals of New-Age fad oc-cult-isms.

As an example, just this week this editor received in the mail a gaudy hand decorated envelope stuffed with the most incomprehensible assortment of New-Age hype and trash, emanating from “Tara Center” P.O. Box 6001, N. Hollywood Ca.

Included in the mess, were pages of drivel signed by “*H.P. Blavatsky*”!! and a series of xeroxed sheets from the *Eclectic Theosophist* for July `91, lampooning in four colors of marking pen the article on page 5 entitled “The Primary Purpose of the Occult Brotherhood.” Nicholas Weeks and Emmett Small, please take note!

## WHY STUDY ROUNDS AND RACES?

The question has been raised at a High country Study Center meeting:

“What is the value of studying about all these Rounds Races and Planetary Chains? How does this help me in my everyday life?”

The questioner has a very valid question, for surely if the study of these abstruse topics is merely an intellectual exercise that has no bearing whatsoever on our day-to-day life then it is an utter waste of time and is nothing but sophistry.

For this editor, it is clearly of vital value; but I was somewhat at a loss for how to put into a few words what it means to me. Later, while musing on the question, I came across the following which says it perfectly for me:

“It is a very intricate subject, this of Rounds and Races, but it is one of the most fascinating, instructive, and one of the most suggestive. You cannot really study it too much.

I have heard it said sometimes that what Theosophists should do is to concentrate on the ethical or moral values, and that Rounds and Races and that kind of thing are merely high-brow intellectual studies.

Don't believe it! There is inspiration in these teachings about the Rounds and Races. They are exercises for the higher intellect. They are exercises for the spirit-part of us; and, best of all, they teach us our perfect unity with all that is.

They show us the reason for ethics, how ethics are based on the common brotherhood of all things that exist and are. They show us our essential unity, not only with the different family-groups evolving on our own planetary chain, but with the entire Cosmos.” [Dialogues of G. de P. II:336]

### Readers' Comments

Commenting on the article *Exploring the Moon Chain Question* which appeared in HCT, Dec. '91, David Pratt writes from the Hague, Holland:

G. de Purucker states that the lowest point of the maha-manvantaric cycle was reached when the Moon-chain reached the middle point of its fourth round. We have been cycling down our hierarchy for 50 Divine Years (155 trillion, 520 odd billion years) to the lowest point of it on the Moon, and since then we have begun the slow upwards climb back to the summit of our hierarchy (*Fundamentals of the Esoteric Philosophy*: 184, 468).

If the Moon marked the lowest point, that would imply that it was the 4th in a series of seven embodiments, since “the fourth in any series of planes or principles is always the grossest of the series” (*Fountain Source of Occultism*: 246). The Earth-chain would therefore be the fifth embodiment.

In reality, however, a minor solar manvantara comprises not 7 but 12 planetary embodiments. That this must be the case is shown by the following:

A solar maha-manvantara lasts 311,040,000,000,000 years (100 Divine Years of 360 [Divine] Days).

During that time, a planetary chain embodies 36,000 times (36,000 x 8,640,000,000 years [= a Day + Night of Brahma] = 311,040,000,000,000) (*Studies in Occult Philosophy*: 358).

But 7 is not a factor of 36,000, while 12 is (i.e. 36,000 cannot be divided by 7 without leaving a fraction). A maha-manvantara would therefore appear to consist of 3000 minor solar manvantaras of 12 embodiments each.

If the Earth is the fifth embodiment using the sevenfold scheme, i.e. the first on the upward arc, then it would presumably be the 7th using the twelvefold scheme, with the Moon being the 6th,

or lowest. But there is a problem here.

G. de P. states that the Earth-chain is now in its 18,001st embodiment in the maha-manvantara. The Moon-chain was the 18,000th, i.e. it marked the end of the first half of Brahma’s life (Studies in Occult Philosophy: 358). H.P.B., too, states that half of the existence of the maha-kalpa has already expired (*S.D. I*: 368).

But if the Moon was the 18,000th embodiment, that would make it the last (12th) embodiment of the 1500th minor solar manvantara, and the Earth-chain (18,001st) would be the first in the next series of twelve embodiments. But this would place [the Earth-chain] outside the seven “manifest” embodiments considered in the simplified scheme.

Also, if in a minor solar manvantara, a globe moves down a sub-plane with each embodiment on the descending arc and then up a sub-plane with each embodiment on the ascending arc, that would imply that the Moon embodiment (the 12th) would have taken place on the topmost sub-plane and therefore could not have marked the lowest point!

It is perhaps significant that if, instead of counting from the first embodiment on the downward arc, we start counting from the first on the upward



arc (or what would be normally regarded as the 7th embodiment in a series of 12), then the Moon would be both the 12th embodiment and yet the lowest. Counting in the normal way (i.e. from the beginning of the arc of descent), it would also be the 6th embodiment using the twelve-fold scheme, or the 4th using the sevenfold scheme.

But if the 18,000th embodiment (the Moon) took place on the lowest sub-plane of a plane (i.e. at the beginning of an arc of ascent), that would seem to imply that the very first of the 36,000 embodiments must have done so too.

Clearly, we still have a great deal to learn about planetary embodiments in the maha-manvantara! Yours sincerely,

(sgd). David Pratt

[Editor's comment]: We may also consider the possibility that there might be a continual incrementing descent from the higher reaches of formless (arupa) cosmic planes for each succeeding minor manvantara during the first half of the maha-manvantara (for the first 18,000 embodiments) until our Moon-chain embodiment is reached. Then the process reverses and the ascent back to spirit begins with the embodiment of the Earth-chain, number 18,001.

The wheels-within-wheels structure could still be preserved in which each minor manvantara consisting of twelve chain embodiments would, during the first half of the maha-manvantara, finish on a lower cosmic sub-plane than it began, and at the same time each individual chain embodiment would still experience a relative descending and ascending arc during its lifetime of seven or twelve rounds. This pattern has the appeal that it conforms to the Hermetic principle of a basic plan or structure being repeated throughout a hierarchy of levels.

Michael Meyer comments on *Exploring the Moon Chain Question*; [HCT Dec. '91]:

... In my article *H.P.B. & FPW* [HCT, Nov. '91], I intentionally avoided the question of Sukra [the Planet Venus, ed.] as the home

I am not ruling them out, but they are not necessarily the only, or the most important, Beings involved in the "Kumaric event." When addressing the subject, HPB often spoke of deep mysteries and allegories within allegories.

The footnote on *SD II*: 94 is probably revealing -- "Light' means esoteric Wisdom" -- especially when viewed in the light of another footnote (*SD II*: 29), stating

“Venus gives one-third of its light to Earth, a fact, we are told, that “has an occult as well as an astronomical meaning.”

Barborka’s conclusion begs the question -- How, when and where did the Kumaras become perfect pentagrams? Where and when did they become perfect embodiments of Fundamental 5, on the 5th cosmic subplanes? (See Barborka’s diagram 9, p. 126). But there’s more, they must also be perfect hexagrams -- “transvolving” into fiery pentagrams as they entered Earth’s evolution, around the middle of the Third Root-Race of the fourth round. They must have perfected Fundamental 6, because 5 (Manas) needs wed 6 (Buddhi and universal compassion) or fall under the exploitation of 4 (Kama).

[Editor’s comment: Perhaps they had only partially achieved Fundamental 6, but had not perfected it -- or there would not have been the refusal of some of them to incarnate.]<sup>1</sup>

But what about all those very interesting statements about Venus and Mercury? Venus and Mercury number among the Seven Sacred Planets -- Earth does not. They are said to be at the end and at the beginning of their seventh rounds. Has the seed harvest of Venus’ “post-human” evolution perfected Fundamentals 5 and 6 on the 5th cosmic sub-planes?

If so, they had it, and Earth needed it. And, according to a holistic picture of the heliocosm (solar system as a living organism), compassion operates on a heliocosmic level . . . meaning compassion would have impelled a portion of Venus’ seed harvest\* of perfect hexagrams to answer Earth’s call.

\* not to be confused with “Planetary Spirits.” (cf. Transactions pp. 49-50 & BCW X pp. 340-41).

Fraternally,

(sgd.) Michael Meyer.

[Editor’s comment: For an embodied Monad, native to any of the *other* Seven Sacred Planets, Earth is one of the Seven Sacred ...” (See G. de P. on “Sacred Planets.” i.e. Fountain Source, 634-35)].

1. (Stanza VII-24: *S.D.II*, p. 18):

THE SONS OF WISDOM, THE SONS OF NIGHT, READY FOR REBIRTH, CAME DOWN. THEY SAW THE VILE FORMS OF THE FIRST THIRD, “WE CAN CHOOSE,” SAID THE LORDS, “WE HAVE WISDOM.” SOME ENTERED THE CHHAYA. SOME PROJECTED THE SPARK. SOME DEFERRED TILL THE FOURTH. FROM THEIR OWN RUPA THEY FILLED THE KAMA. THOSE WHO ENTERED BECAME ARHATS. THOSE WHO RECEIVED BUT A SPARK, REMAINED DESTITUTE OF KNOWLEDGE; THE

SPARK BURNED LOW. THE THIRD REMAINED MIND-LESS. THEIR JIVAS WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN. THEY BECAME NARROW-HEADED. THE THIRD WERE READY. "IN THESE SHALL WE DWELL," SAID THE LORDS OF THE FLAME.

#### TIM BOYD VISITS THE HIGH COUNTRY

Members of the HCSC welcomed Tim Boyd back to Denver/Boulder for his third visit. On his Friday evening talk of Dec. 13th, he shared incidents and anecdotes of the early days of his spiritual community founded by Bill Lawrence on Chicago's South Side.

Of particular significance to this writer was Lawrence's childhood remark: "What am I doing here? You're not my parents -- I'm from Tibet!" -- A strange remark coming from a child in central Illinois whose parents had no idea of where Tibet was. Also significant were Bill Lawrence's occasional confidential references to his "Master," one of the Inner Founders of the Theosophical Society.

The "Old Man," as Bill was affectionately known to his followers, shunned publicity during his life and rarely volunteered details of his early life and so little is known of this period. I suspect that another marvelous tale of the "hidden hand" of "Brothers" may lie buried and untold here.

Truly, we have enough hints for those who have "ears to hear."

Have the Brothers not said: "What they have done, they know; all those outside their circle could perceive was results, the causes of which were masked from view. ... There never was a time within or before the so-called historic period when our predecessors were not moulding events and "making history." [Combined Chronology — Mahatma Letters; First Letter of K.H. to A.O. Hume

A Co-op and the High Country Study Center, exploring the topic: "Subtle Energies and Healing."

Both of these sessions were video-taped and are available on a T-160 (2 hour: 40 minute) VHS tape from this editor. Please inquire for cost.

#### **NOTE TO SUBSCRIBERS**

To err is human, and in the case of some subscribers we may have erred in failing to send your December HCT -- due to some confusion in our mailing labels.

If you didn't get the December issue call Dick Slusser at 303-494-5482 or drop me a card at 140 S. 33rd St., Boulder, Colo. 80303 and I'll send it immediately.

#### **Calendar**

Friday January 3rd

Barbara Ginsberg's home -: 696-0794 for directions.

Tuesday, January 21st

Park Hill Public Library

Montview Blvd at Dexter St.

Al Skrobisch leads study of *Light on the Path*, Volume III of *Talks on the Path of Occultism*. Pages 55-75 will be covered.

Meeting begins at 7:00 P.M.

**IMPORTANT NOTE:** DATE & TIME OF MEETING IS SUBJECT TO CHANGE. Check with Judy Modig at 477-4788 (eve.) for verification.

We will continue our studies in *An Introduction to Esoteric Principles* with discussion questions at the end of Chapter 6, beginning on page 48. Handouts will be available to cover questions on pages 48-53.

Meeting begins at 6:30 P.M.

Take Colo. Blvd to Montview (2000 N.), 7 blocks E. to Dexter.

*HIGH COUNTRY*  
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