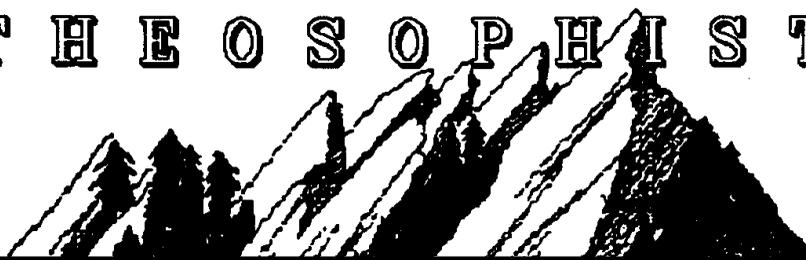


# THE HIGH COUNTRY

## THE OSOPHIST



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David Pratt

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The history of the 20th century presents a bleak picture of human nature. A long series of wars and conflicts, often stemming from economic greed or from feelings of religious, racial, or national supremacy, have caused untold misery and bloodshed, and even today world peace seems as elusive as ever. And although our planet has sufficient resources to feed and care for all of its inhabitants, 500 million people are starving and a child dies of hunger every two seconds. There are plenty of different ideas concerning the social and economic reforms needed to change the world for the better. But change from above — even if it is of the right sort — is not enough; there also needs to be a lasting change in human nature.

We are far more than the products of our environment. Our characters and behaviour are not simply the result of our upbringing and education and experiences in this life, because different people can react to similar things in very different ways, depending on their basic dispositions. From the moment we're born, we begin to display certain distinctive character traits, which are then developed or modified in the course of our lives. But where does our basic character come from?

Materialists would probably say that it's determined by the genes or DNA that we inherit from our parents. DNA is



vastly overrated by materialistic scientists. The DNA code certainly regulates the production of proteins, the basic building blocks of our bodies, but it does not explain how these proteins then manage to arrange themselves into tissues and organs and complex living beings, and there is certainly no evidence that physical DNA determines our basic patterns of thought and behaviour. Efforts to reduce the wonders of life and mind to random physical and chemical interactions are grossly inadequate and unconvincing.

There are two main alternative explanations for our basic characters. First, there could be some supreme being or God who creates a new soul for each newborn child, and thereby determines the body and character that we are born with. However, this would mean that God is also responsible for creating any weaknesses and imperfections that are part of our basic nature, so he would have to be either very limited and imperfect himself or very cruel and unjust. This concept of God as a sort of magnified image of ourselves, including our vices, is not particularly elevating, and fortunately it's going out of fashion.

The other main explanation for our basic characters is reincarnation. According to this view, our basic habits and tendencies are a sort of memory of our choices and experiences, our achievements and failures in past lives. A reincarnating soul is attracted automatically to the parents who can provide it with the body and family environment best suited to its karmic needs, and in the course of our lives we are drawn to the people and events that will present us with the necessary challenges and

experiences for our further development.

Karma basically means that we have made ourselves what we are, and that whatever happens to us we have in some way brought upon ourselves, and this applies not only to individuals but also to countries and races and ultimately our whole planet.

Some people don't like the idea of karma because it means that we can no longer regard ourselves as innocent victims and blame others for our misfortunes. But it is actually a very liberating and comforting idea, because it means that we mould our own future and that ultimately justice does prevail.

So karma is not a doctrine of fatalism. It doesn't mean that everything is predetermined and we should therefore just sit back and accept everything and make no effort to improve our lives or those of others.

If we find ourselves in a situation where we can help others and reduce some of the suffering and injustice in the world, that too is karma, and an opportunity to be taken advantage of. This is expressed very forcefully in *The Voice of the Silence*, which H.P. Blavatsky translated from a work studied by spiritual aspirants in the east. It contains the statement: 'Inaction in a deed of mercy becomes an action in a deadly sin.'

No matter how much we may feel ourselves to be provoked or tempted or oppressed by the people and conditions around us, the way we react is ultimately our own choice. If someone wrongs us, our immediate instinct may be to get our own

back. But there's no such thing as 'settling the score', because every act generates new causes, whose consequences will at some point in the future rebound upon us. People don't hurt one another out of wisdom, but out of weakness, blindness, and ignorance — in fact such behaviour is often a cry for help — and by hitting back or taking the law into our own hands we are merely displaying the same weakness. If we take the view that we have in some way brought that injury upon ourselves, then, although this doesn't excuse the wrongdoer, it should help us to resist the temptation to strike back, and to meet injustice with compassion and forgiveness. Sometimes our high ideals might get forgotten in the heat of the moment, but if we sincerely hold to them then we should in time become increasingly able to meet the trials of daily life with greater patience and detachment and a quiet cheerfulness.

Ideally, social and national and international conflicts would all be resolved peacefully, through dialogue and reconciliation. But sometimes the forces of bigotry, selfishness, and hatred may be so powerful that outbursts of violence are virtually unstoppable. The conflicts that take place between nations and between social or racial groups reflect the conflicts that take place on a smaller scale between individuals, and these in turn reflect the conflicts that take place within each one of us. The world will never be at peace until we are at peace with ourselves.

At this stage in our evolution, we are largely out of tune with our true selves. We tend to be inwardly fragmented to some extent, with different parts of our inner nature warring and in conflict. We can divide up the inner human constitution in various ways, but

broadly speaking, we have a lower, lunar self and a higher, solar self, a lower personality and a spiritual individuality. The lower self has a number of well-known characteristics. Its first concern is usually with itself and with satisfying its own perceived needs and interests. It loves and seeks praise and applause, but is super-sensitive to criticism and very easily offended. It has tremendous difficulty seeing its own faults, but seems to acquire penetrating insight when it comes to identifying the faults of others. It loves to complain, and if one source of annoyance or irritation is removed, it immediately finds something else to moan about. It tends to desire most of all what it can't have, especially what other people have, and if it does get what it wants, it often loses interest and longs for something else instead.

Our higher self, on the other hand, is the source of our conscience, our moral sense, and our intuition, the source of our nobler, altruistic feelings and aspirations, and a treasure-house of creative talents and abilities that we have yet to unfold. The more we can control our restless brain-minds and still our fitful thoughts and desires, the more able we shall be to receive and mirror the illumination of our higher self, just as an unruffled surface of water reflects the rays of the sun far more clearly than one in turbulent motion. The basic choice before us is either to allow ourselves to be enslaved by our animal self and thereby to crucify our spiritual self (the inner christ), or to sacrifice, that is transform, our animal self, and seek the in-spiration — the 'inbreathing' literally — of our higher self.

The challenge, then, is not to stamp out the personality but to refine it and elevate it —

to make it a fit vehicle for the inner god. This is no easy task, because we are creatures of habit; we follow the grooves of thought and behaviour that we have carved over the course of many many lives. To replace bad habits with better ones, we need to keep a constant watch on what is going on in our minds and how we act and react in our daily lives, and to check ourselves whenever we find ourselves indulging in some selfish or unworthy thought or deed.

The more attention we pay to particular thoughts, or ideas, or memories, the more mental energy we invest in them and the stronger they become. So changing the focus of our attention to more positive things is an essential part of improving our characters. But it's not enough, because there's a big difference between repressing things and truly eliminating them.

Repressing thoughts and feelings means forcing them into the swamp of the subconscious mind, where they continue to fester and invariably erupt to the surface from time to time. But to truly dissipate and dissolve negative thoughts and feelings so that we can put the energy we've wasted on them to better use, we have to change any beliefs and attitudes that help to sustain them.

And this is where studying the ancient wisdom is of tremendous practical importance. Because teachings such as reincarnation and karma, and our spiritual potential help us to make sense of our lives, to see things in a broader perspective, and encourage us to live ethically.

For example, we can't truly come to terms with the past, and eliminate feelings of anger, resentment, vengeance, envy, hatred, and so on until we abandon the delusion that we are the helpless and innocent victims of chance or fate, and can accept our responsibility for the things that happen to us.

The problems that afflict our society — from drug addiction and violent crime to economic exploitation and the destruction of the environment — are generally symptoms of more deeply rooted causes. The way we act reflects the way we think. It's therefore essential to tackle not only material poverty but also spiritual poverty — the negative and narrow outlook on life that many people have.

The materialistic worldview — that we are nothing but highly complex physical machines, who appear from nowhere, for no reason, and to no end — is not a healthy philosophy to live by. The belief that no part of us survives death, that we will not be held accountable for our deeds, and that the only things worth pursuing in life are wealth, power, and pleasure, is likely to result in people searching for happiness and meaning in misguided ways.

The pursuit of wealth for wealth's sake, for example, will not bring lasting contentment. Deeper satisfaction and inspiration come from discovering and unfolding the riches of our inner nature and from helping and bringing happiness to the lives of others. It's the higher and nobler qualities that we have built into our souls that endure beyond death and that we take with us into the next life — not our slick cars, beautiful homes, or

consumerist gadgetry.

And whether we are rich or poor, we are no more than the custodians of whatever we have. All life involves giving and taking. We draw our breath from outside ourselves, transform it within, and then return it to nature. Nothing we own, none of our possessions, is truly, absolutely ours. Even the atoms of our bodies are merely borrowed from the pool of nature, and when our inner self has finished using them as its vehicle it will release them and they will be used by some other entity. So it's not how much wealth we have but our attitude towards it and what we do with it that counts. But it's not just the materialistic worldview that is to blame for the lack of vision that many people have.

Religion, too, especially in the west, has often played a very divisive and bloody role in human history, and some religious and theological doctrines are just as narrow and negative in their effects as materialistic ones.

For example, the Christian belief that we have only one life on earth, and that when we die, regardless of how we have lived our lives, all our sins will be forgiven provided we believe in Jesus, is illogical and unjust.

And as for the idea that God will then consign believers to an eternal heaven of bliss and unbelievers to an eternal hell of fire where they will 'weep and gnash their teeth' — the sooner such superstitions become extinct the better.

In one short life we can only develop a tiny fraction of the capacities locked up in our

higher nature, and it's precisely by meeting the consequences of all our actions, life and life, that we learn better and evolve. Genuine moral and spiritual progress is something we have to achieve through self-effort and self-discipline, otherwise it would be a very cheap attainment.

The first of the three objectives of the Theosophical Society is to promote universal brotherhood and oppose discrimination based on race, colour, sex, creed, or religion.

Nowadays, most people would probably accept this principle — at least in theory. But some people still regard other individuals, other races and nationalities, followers of other religions, or even supporters of rival football teams, as inferior beings and treat them accordingly.

Different individuals may be at different stages of development or more developed in some ways than in others, and so may different groups of people. But no one is inferior in the sense of being of lesser intrinsic worth or of lesser intellectual or spiritual potential. At the spiritual level, we are all brothers and sisters — whether our personalities like the idea or not. A verse by Edwin Markham reads:

He drew a circle that left me out  
— heretic, rebel — a thing to flout;  
But Love and I had the wit to win —  
we drew a circle that took him in.

This is what becoming truly human is all about — becoming more inclusive, broadening our sympathies beyond our immediate

circle of family and friends, beyond our country and race, to embrace all humanity and all living beings.

One of the great themes of the world's sacred traditions is the common spiritual origin of all that exists. Many creation myths tell of how at the dawn of a new cycle of evolutionary activity, the universal spirit reawakens from its long sleep, and emits multitudes of god-sparks, seeds of divinity, which are destined to pass through all the kingdoms of nature in search of knowledge and experience.

We begin our journey through the human kingdom as nonselfconscious, non-thinking beings in a state of innocence — symbolized in the Biblical allegory by the garden of Eden.

The eating of the fruit from the tree of knowledge of good and evil represents the emergence of selfconsciousness. This gives us the power of thought and choice and free will, and we become morally responsible. And then the fun really begins. Our original state of innocence is lost; we are expelled from Eden.

This is the Fall — a fall into independent, selfconscious personalities. It's also a fall into matter; the Book of Genesis says that we take on 'coats of skin', meaning that our original, ethereal bodies become increasingly physicalized, resulting in increasing obscuration of the inner light.

We begin to see others as totally separate and distinct from ourselves, and we are

tempted to misuse our free will for selfish ends, to further our own supposed interests at the expense of others. The divine gift of free will allows us to raise ourselves ultimately to the level of the gods, or to sink far below the level of the beasts — because animals are for the most part instinctive creatures and are never deliberately cruel or destructive or malicious, whereas humans, unfortunately, sometimes are.

But as embryo-gods, we have the ability to see through the illusion of separateness, and to come to understand that we are all children of the cosmic spirit, offspring of the one life, and that it is our duty to assist the upwards, evolutionary course of nature by helping one another along the path. But in order to realize our full spiritual potential, an enormous number of lives are necessary.

Some people nowadays seem to regard reincarnation as some sort of evil and long to be released from the wheel of rebirth. But why? Is it because they want to escape from the scene of so much suffering and misery? That may be understandable, but is it a worthy motive?

For those individuals — very rare in our age — who attain the pinnacle of human evolution, and become what the Mahayana Buddhists call bodhisattvas, who are free to choose whether to continue to reincarnate on earth or to enter nirvana, the most selfless choice would be to remain voluntarily on earth and do whatever is karmically possible to help humanity.

Gautama the Buddha — the latest in a

long line of buddhas — was an example of one who made this ‘great sacrifice’, and it is said that even to this day his soul continues to live as an active force in the spiritual atmosphere of our earth.

The noble sentiments that lead to this act of self-renunciation and self-sacrifice are beautifully expressed in *The Voice of the Silence*. A bodhisattva who has achieved spiritual liberation and earned the right to a long period of nirvanic rest and bliss, hears the voice of compassion within him asking: ‘Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?’

Most of us have a very long way to go before we become buddhas, but all of us can make a real contribution to changing the world for the better by making every effort to correct our own faults, and by helping those around us with encouraging words, kind deeds, and uplifting thoughts. Every step along this path is a step towards a more peaceful and caring world for all.

12 November 1997.  
David Pratt

## **Theosophy on Internet**

- 1. Theosophy World Current Issue:**  
<http://www.egroups.com/group/theos-world>  
**Theosophy World Archives**  
<http://www.theosophy.net/tw.html>
- 2. High Country Theosophist Current Issue**  
[http://www.egroups.com/group/high\\_country](http://www.egroups.com/group/high_country)  
**High Country Theosophist Back Issues**  
<http://www.theosophy.net/hct/index.html>
- 3. In the Dutch Language**  
<http://www.egroups.com/group/theosofie-groep>
- 4. In the German Language**  
<http://www.egroups.com/group/Theosophie-Dialog>
- 5. Where the focus is on writings of H.P. Blavatsky exclusively**  
[http://www.egroups.com/group/Blavatsky\\_Study](http://www.egroups.com/group/Blavatsky_Study)
- 6. A moderated general study group**  
<http://www.blavatsky.net>

## **Part 2 The Mahatma letters addressed to Laura C. Holloway, containing advice to those aspiring to the path of Chelaship.**

One day there came a Mahatma letter to one of our number who was a member of the London Lodge, in which the writer, after reminding her that the Mahatmas were not public scribes or clerks with time to be continually writing notes and answers to individual correspondents, said, as to Chelaship:

"Time enough to discuss the terms of chelaship when the aspirant has digested what has already been given out, and mastered his most palpable vices and weaknesses. This you show or say to all.

The members of the ----- have such an opportunity as seldom comes to men. A movement calculated to benefit an English-speaking world is in their custody. If they do their whole duty, the progress of materialism, the increase of dangerous self-indulgence and the tendency towards spiritual suicide, can be checked. The theory of vicarious atonement has brought about its inevitable reaction: only the knowledge of Karma can offset it.

"The pendulum has swung from the extreme of blind faith towards the extreme of materialistic skepticism, and nothing can stop it save Theosophy.

Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them?

"Think you the truth has been

shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only.

The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth.

None of you can be so blind as to suppose that this is your first dealing with Theosophy. You surely must realize that this would be the same as to say that effects come without causes.

Know, then, that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life or in the company of your present associates, and greatly helped by the mutual sympathy and aspiration. Blessings to all deserving them."

This letter was signed "K. H.," as is the following one, selected from a collection addressed to me, by the same Great Teacher. As a sacred treasure I value it, and have preserved it with loving care until this time, when I am told to share my possessions with those "who love the Masters and their love of men." Let the reader bear in mind that it was written for the benefit of a very young, wholly inexperienced and very ignorant "chela," whose exceptional advantages she did not then realize or appreciate. It is as follows:

"When you are older in your chela life you will not be surprised if no notice is taken of your wishes, and even birthdays

and other feasts and fasts. For you will have then learned to put a proper value on the carcass-sheath of the Self and all its relations.

To the profane a birthday is but a twelve-month-stride toward the grave. When each new year marks for you a step of evolution all will be ready with their congratulations: there will be something real to felicitate you upon. But, so far, you are not even one year old - and you would be treated as an adult!

Try to learn to stand firm on your legs, child, before you venture walking. It is because you are so young and ignorant in the ways of occult life that you are so easily forgiven.

But you have to attend your ways and put..... and her caprices and whims far in the background before the expiration of the first year of your life as a chela if you would see the dawn of the second year.

Now, the lake in the mountain heights of your being is one day a tossing waste of waters, as the gust of caprice or temper sweeps through your soul; the next a mirror as they subside, and peace reigns in the "house of life." One day you win a step forward; the next you fall two back.

Chelaship admits none of these transitions; its prime and constant qualification is a calm, even, contemplative state of mind (not the mediumistic passivity) fitted to receive psychic impressions from without, and to transmit one's own from within.

The mind can be made to work with electric swiftness in a high excitement;

but the Buddhi - never. To its clear region, calm must ever reign.

It is foolish to be thinking of outward Upasika (H. P. B.) in this connection. She is not a 'chela' . . .

You cannot acquire psychic power until the causes of psychic debility are removed. You have scarcely learned the elements of self-control in psychism; your vivid creative imagination evokes illusive creatures, coined the instant before in the mint of your mind, unknown to yourself.

As yet you have not acquired the exact method of detecting the false from the true, since you have not yet comprehended the doctrine of shells." . . .

How can you know the real from the unreal, the true from the false? Only by self-development.

How get that? By first carefully guarding yourself against the causes of self-deception. And this you can do by spending a certain fixed hour or hours each day all alone in self-contemplation, writing, reading, the purification of your motives, the study and correction of your faults, the planning of your work in the external life.

These hours should be sacredly reserved for this purpose, and no one, not even your most intimate friend or friends, should be with you then.

Little by little your sight will clear, you will find the mists pass away, your interior faculties strengthen, your attraction towards us gain force, and certainty replace doubts.

But beware of seeking or leaning

too much upon direct authority. Our ways are not your ways. We rarely show any outward signs by which to be recognized or sensed.

Do you think . . . . and . . . . and . . . . have been counselling you entirely without prompting from us. As for U [Upasika: H.P.B.], you love her more than you respect her advice.

You do not realize that when speaking of, or as from us she dares not mix up her own personal opinions with those she tells you are ours.

None of us would dare do so, for we have a code that is not to be transgressed. Learn, child, to catch at a hint through whatever agency it may be given. 'Sermons may be preached even through stones . . . .'

Do not be too eager for 'instructions.' You will always get what you need as you shall deserve them, but no more than you deserve or are able to assimilate.

. . . .  
"And now the battle is set in array; fight a good fight and may you win the day."

Another, and far too personal a letter to be quoted in print, contains the following valued statements:

"The fundamental principle of occultism is that every idle word is recorded as well as one full of earnest meaning." "I can do nothing unless you help me by helping yourself. Try to realize that in occultism one can neither go back nor stop. An abyss opens behind every step taken forward. . . ."

One day there came to me from the Master, in a letter addressed to Madam Blavatsky, these messages:

"Tell ----- from Mahatma ----- that spiritual faculties demand instruction and regulation even more than our mental gifts, for intellect imbibes wrong far more easily than good. ----- ought to bear always in mind these lines of Tennyson:

"Self reverence - self knowledge - self control, These three alone lead life to sovereign power."

But to remember at the same time the extreme danger of self will when it is not regulated by the three above mentioned qualities, especially in a question of spiritual development. . . .

Let her obtain self-control over self-will and a too great sensibility, and she thus may become the most perfect as the strongest pillar of the Theosophist Society."

Reprinted with permission from Blavatsky Archives, on Internet at: <http://www.blavatskyarchives.com>

## **“An Esotericist’s Journey in America”**

### **Part 5 (continuation)**

by Yuri Gorbunov

Edmonton T.S.

Edmonton Theosophical Society has also published original works, including indexes to: Lucifer; The Theosophist, Vol. I - VI; The Canadian Theosophist, Vol. 1 - 78; The Lamp; and others currently in the works.

The Edmonton Theosophical Society Library has been established as a theosophical research library. It currently holds approximately 7000 volumes, consisting of individual titles as well as collections of periodicals.

There is also a lending library comprising approximately 500 volumes. Subject headings range from A - Z in forty-nine separate categories. In addition there are three reference sections, plus collections of periodicals. Each title is assigned an individual number. The book is then numbered and shelved in its appropriate section.

This information is entered on a computer library database program. From this program the information is also printed out into catalogues by ‘subject’, ‘title’, and ‘author’ for easy reference. Edmonton Theosophical Society also has an excellent collection of rare documents maintained in a filing system. They have been collected through the cooperation of other Libraries.

For example, Edmonton TS worked closely with The HPB Library (now housed in Toronto) to duplicate the majority of their documents in order to ensure that this valuable information was stored in more than one Library.

Researchers from around the world have visited the Library. ETS has also obliged requests for information from individuals who could not personally come to Edmonton by providing photocopies of the materials they required.

In Spring 1997 Edmonton Theosophical Society started a quarterly publication titled FOHAT. To quote its mission statement, “This magazine is an invitation for followers of all traditions to enter into a dialogue whose goal is Truth and whose means is Universal Brotherhood”.

The magazine is currently into Volume 4 and is circulated around the world. A Newsletter is also sent to ‘Associates of Edmonton TS’, that is, to individuals who support the publishing efforts of Edmonton TS for an annual fee of \$10.00.

Over the years Edmonton TS has hosted a number of events including guest lecturers from Canada, and such countries as the US, India, England, Australia, New Zealand, Ukraine, Zambia, and others. They also hosted Annual Meetings of TS in Canada (1984 and 1994).

In July 1998 Edmonton Theosophical Society hosted an international Conference on “The Works and Influence of H.P. Blavatsky”. Fourteen papers were presented by individuals from Canada and the US, with one paper provided by me, the author of this book. The proceedings were published in Spring 1999.

Edmonton TS has always striven to maintain good relations with all theosophical organizations, and carries ongoing correspondence with individuals around the globe.

Ernest opened my eyes to many historical facts that had been unclear to me. An immense gratitude I owe to him and his wife Rogelle for this. Meeting with them turned out for me to be the most significant of all events, so to finally understand why there was no unity among ranks of theosophists, and why the history of the theosophical movement had been sometimes falsified. For that was the question, over which I had for many years sought an answer.

It is not possible to consider modern theosophy as a teaching that replaces all past and future components of the Secret Doctrine and Ancient Wisdom.

Blavatsky had made a quite successful attempt at synthesizing all the teachings, gathering in from them ancient layers of mystery. She proclaimed the mysterious knowledge, that before her time had been

carefully hidden away from the general public around the world.

Theosophy does not provide a substitution for occult teachings, but rather serves as an example of their synthesis, and synthesis also of science, religion and philosophy.

The works of Blavatsky provide the methodology for such a synthesis, and are given to humanity as a concrete example for our age. And humanity will master this methodology gradually, from century to century. It is only just today that the occasional thinker is realizing the grandeur and cosmic significance of the revelations passed on through Blavatsky and A Bailey. Theosophy is the theoretical basis for the synthesis of the cultures of the European, Asian, American and African peoples and states.

It is not possible to consider the theosophical movement, as something that is isolated from other occult societies, many of which have existed for over a century.

No, theosophy is the people themselves; it is one of the component parts of the international community of esotericists. They do not have any particular advantage in comparison with astrologers, alchemists or with the followers of the teachings of R Steiner, the Roerichs, A Bailey, Gurdjieff, Krishnamurti or of white magicians or Tarot occultists. No occultist in our day can become a professional without a study of the principles of theosophy.

The weather in Edmonton was rainy and fresh, as early in the morning Ernest drove me to the airport.

### Chapter 3 In Toronto

After several hours of flight, I arrived in Toronto. The city greeted me with a clear sun and spring warmth. Many trees were already covered in fresh greenery, and some were blossoming with white, red and rose coloured flowers.

A week afterwards, the lilacs were blossoming in front of the house of Paul Bura, president of the TS in Toronto. I had already written about him in the third part of this book. He had invited me to make a speech before the members of the local TS.

Paul was a man with great curiosity. Through long years of life experience, he had become attracted by many esoteric systems: Gurdjieff, Krishnamurti, Blavatsky, Bailey, and each, by his word, gave him something not found in the others, each one furthered his spiritual growth. Each one of these mentioned systems had been a step upon his Path.

By them he journeyed through his entire life, in Western Ukraine, in Siberia, in England, in USA, in Canada, as an engineer, as an esotericist, and as president of the independent theosophical society of Toronto. A whole life, one moment between the present and the future, has been contained

within a few lines of text!

When I first met with the members of the TS in Toronto, it turned out that among them were several Ukrainians, who had arrived quite recently to Canadian soil.

I had not expected to meet theosophists of Ukrainian origin. Not in any of the societies with which I had become acquainted, had there been any Russians or Ukrainians. This can be explained by the poor development of occultism in Russia and the Ukraine. Many of them, prior to their arrival in Canada, had not heard of theosophy.

After Paul and I had read, in Russian and English, a lecture on meditation with them, we met with the Ukrainian theosophists just about every evening. Thanks to the efforts of Paul, this society was really becoming an international brotherhood. Among them were also migrants from Ghana, and from the Arab states.

As a theosophist, Paul did not stop at *The Secret Doctrine* during his study of theosophy. He deeply studied the principles of modern esoteric philosophy.

This broad-thinking theosophist was learned in Agni Yoga and the teachings of the Tibetan and Alice Bailey. I would like to clarify to readers, that modern theosophy has become far more complex in its study, than was the case a hundred years ago, though it is now more accessible for study than it has ever previously been.

For those readers, who have made up their mind to widely study modern esotericism, I would like to suggest beginning the task by reading the books on Agni Yoga, published through Helena and Nicholas Roerich in the 1920's and 1930's. Then cross over to the study of theosophy. There exist a multitude of study courses in theosophy. It is not wise to immediately take up *The Secret Doctrine*. First read through *The Key to Theosophy* and *Isis Unveiled* by H P Blavatsky, and available to Russian esotericists, and also read works by the founders of the World TS including Olcott and Judge.

And only after this, it is vital to include the works and treatises of A Bailey. It is senseless to argue over whether or not her books should be admitted as authentic teachings from Shamballa. It is necessary that you first read and understand her *A Treatise on White Magic*, and *Discipleship in the New Age* and learn occult meditation, and then, if you have any doubt, start reading the articles and books of her opponents.

One ought to always remember, that esoteric philosophy teaches a person to believe only that which is confirmed within, and to develop one's own consciousness up to the cosmic scale.

One can't be an esotericist or theosophist, while nevertheless surrendering one's spiritual independence to someone else's influence or to the pressure from

some temporary authority. One needs to learn to have one's own opinion upon all questions. Authentic spirituality implies independence of judgement and service, to people and to humanity. Otherwise, why study secret knowledge or seek for truth?

A genuine esotericist or theosophist, is one who learns to think in terms of synthesis. A classical example of such synthesis is the work of Blavatsky's *The Secret Doctrine*. Synthesis of all the achievements of the human mind together with the Eternal Wisdom --- such is the task for study and for the esotericist.

Modern theosophists think more about the past, than about the present and the future. That inevitably leads towards dogmatism. Esoteric science and philosophy never stand still. They find themselves in constant movement and development, as with all things in this world.

Theosophical teachings at first paved a pathway, and then a road for Eastern teachings into the West, into Europe and into America. Through it, the educational purposes of Indian gurus, Tibetan monks and Asian professors, were able to reach out into the West.

During the second half of the 20th century, beginning with the latter 1960's, the West learned with delight of the Bhagavad Gita, Yoga, martial arts, Chinese folk medicine, various philosophical teachings and Eastern systems of medita-

tion. Theosophy allowed Asian thinkers, for a long time regarded as second class, to break through into the commercial market and successfully preach their ideals, which had not been promoted for a long time. Asian teachers and monks moved to the USA and established rich schools and institutions there. And so the TS lost this market over the long years.

During that same time, Japan and then China successfully adopted Western technology and manufacturing, democracy and Western philosophy and science. There were exchanges of knowledge and modes of thinking that had accumulated over the ages. And in the activation of this process, a significant role must be attributed to the theosophical works of H P Blavatsky, the anthropological works of R Steiner, and the esoteric books of A Bailey.

One day Paul Bura told me about a small theosophical library in Toronto, which mails books to all Canadians who wish to study theosophy. I asked him to arrange a visit for me to this library.

We got in contact with its Director and soon we were sitting in this unusual theosophical library in the name of H. P. Blavatsky and speaking with Mrs. Joan Sutcliffe, a small, slim, not so old woman with a charming and modest smile.

A large and very clean room on the first floor of the Sutcliffes' house was full of old books and theosophical magazines on

shelves and in boards. There are 890 books arranged in 14 categories. If you want to write a letter to Mrs. Joan Sutcliffe, her library address is: 284 Ellis Avenue, Toronto, Ontario M6S 1X2, Canada.

The history of the library is wonderful. It was created by Mrs. Alice A. Cleather, a close friend and a personal pupil of HPB in London in 1917. In 1923 Mrs. Cleather handed over the working library to her disciple Mrs. Henderson.

The same year the Hendersons moved to Canada and the library became established in Victoria, British Columbia. Mrs. Henderson developed the library in accordance with the principle "Back to Blavatsky". She supervised this public lending library all her life up to 1948. After her death and up to 1969 the library was managed by Mrs. Edith Fielding. Then the library went to Mr. Michael Freeman, who was a student of theosophy all his life.

In 1991 responsibility for the library was taken over by Mrs. Joan Sutcliffe and the library moved to Toronto. Mrs. Sutcliffe was born in Yorkshire, England, in 1940. She studied at Leeds University and later worked at the Bradford Public Library. Here is her story:

During this period I became involved in spiritualism and explored various psychological and spiritual groups. In 1964 I came to Canada with my husband, Alan, and

a few years later our two sons were born.

At this time I became interested in Eastern philosophy and studied Sanskrit for two years at the University of Toronto and practiced meditation with a Buddhist group.

In 1969, I joined the Toronto Theosophical Society and was its secretary for about ten years. In the winter of 1978, I met Michael Freeman who came to Toronto to republish Alice Cleather's book "H. P. Blavatsky: A Great Betrayal".

He invited me to visit the H. P. B. Library the following summer at his home in the Okanagan. This visit evolved into a sort of yearly pilgrimage for me.

For many years I have also been involved with an Ashram in South India, which looks after and educates poor or destitute children.

The guiding motif of the Ashram is spiritual, and while basically of the Hindu tradition, there is a theosophical outlook through the president. Three years ago my son and I spent some time there and presently I am running a sponsorship program from Canada.

As to the future of the library, I

really have no idea, especially in this changing age. Some day I shall have to pass it on to some younger person, but who that will be, I do not have any inkling at this time

I had taken this story from the article written by a well known Canadian writer John Robert Colombo and published in "Fohat", a quarterly publication of Edmonton Theosophical Society (Vol 4, #1, Spring 2000).

He came to the presentation I made about Agni Yoga for Toronto theosophists. He published a lot of books about Canada, the supernatural and the paranormal as well as several books of quotations.

My work at the best Canadian theosophical libraries led me to the idea of establishing Russian Theosophical libraries in Canada and the USA. When Paul Bura visited the Crimea on my invitation in summer of 1999 I had prepared a collection of Russian books for Russian theosophists in Toronto. Both projects are being realized.

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**\SECRET DOCTRINE QUESTION AND  
ANSWER SECTION  
CONDUCTED BY GEOFFREY A.  
BARBORKA**

Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions ciao The Editors to be forwarded to Mr. Barborka.

*Question.* I wonder if you can explain the problem which confronts me in regard to the monad: does it retain its individuality when entering Nirvana? The reason for the query is this: we read that when Nirvana is attained “the dewdrop slips into the shining sea.” Does this not imply that the individual drop, which apparently is likened to the monad, would not be able to retain its individuality, because the drop has become ,merged with the ocean”?

*Answer.* In order to understand the idea from the standpoint of The Secret Doctrine, one should be conversant with the terms used in the passage which deals with the subject of the Monad entering into Paranirvana:

“At the threshold of Paranirvana it reassumes its primeval Essence and becomes the Absolute once more.” (S.D. 1, 135; 1, 193 6-vol. ed.; 1, 160 3rd ed.)

Entrance into Paranirvana is made equivalent to the Day of “Be-With-Us,” which takes place at the conclusion of a solar period of activity (a Solar Kalpa). In the sentence quoted, “it reassumes” has reference to the Monadic Essence. A distinction should be made between the Monad (Atma-Buddhi) and the Monadic Essence (Atman). The “Absolute” is equivalent to Parabrahman-signifying the boundless reaches of Infinitude. Furthermore, one should also understand the teachings in regard to the re-emergence of” the monad on earth following the devachanic interlude. A series of three questions and answers will assist in elucidating the teachings on the subject.

*First Question.* In regard to the concept which is presented in The Secret Doctrine regarding the emergence of the Monad following the Great Day of Be-With-us, is there a difference between this emergence and the emergence which takes place when reincarnation occurs on earth?

*Answer.* Although a similarity may be indicated, there is also a difference. The similarity has reference to the fact that upadhis or “vestures” must be assumed when the monad emerges, whether it be following the Great Day or following the after-death interval. The upadhis would be different. However, a great difference is especially to be noted in connection with the states into which the monad has entered: these are not comparable. In the case of the monad which has entered Paranirvana, the upadhis of Atman (namely Buddhi and Manas) are not described as functioning. In connection with the afterdeath states a distinction must be made between the status of the components of the monad, which are usually referred to as the “three-in-one”-Atma-Buddhi-Higher Manas-instead of the usual definition given to the monad during an embodiment on earth, which is represented as a duad, Atma-Buddhi. Thus while the monad (Atma-Buddhi) is undergoing its Outer Rounds, Higher Manas is experiencing the Devachan. When reincarnation occurs on earth the “three-in-one,” or the immortal triad, becomes linked with the quaternary which may be equated to the personalitywhen physical birth takes place.

The difference between the state of consciousness in the devachanic state and the nirvanic state is described in the Second Question, which follows the explanation of the Great Day of Be-with-us.

. “The ‘Great Day of Be-with-us,’ then, is an expression the only merit of which lies in its

literal translation . . . It is an expression . . . as hazy for the profane as that of the Egyptians who called the same the ‘Day of Come-to-us,’ which is identical with the former, though the verb ‘be’ in this sense, might be still better replaced with either of the two words ‘Remain’ or ‘Rest-with-us,’ as it refers to that long period of Rest which is called Paranirvana. As in the exoteric interpretation of the Egyptian rites the soul of every defunct person—from the Hierophant down to the sacred bull Apis became an Osiris, was Osirified, though the Secret Doctrine had always taught, that the real Osirification was the lot of every Monad only after 3000 cycles of Existences; so in the present case.

The ‘Monad,’ born of the nature and the very Essence of the ‘Seven’ (its highest principle becoming immediately enshrined in the Seventh Cosmic Element), has to perform its septenary gyration throughout the Cycle of Being and forms, from the highest to the lowest; and then again from man to God.” (S.D. 1, 134-5; 1, 159-60 3rd ed.; 1, 192 6-vol. ed.)

*Second Question.* What is the difference between the status of the monad on entering, Paranirvana and the monad in the after death state?

*Answer.* At the time that the monad enters Paranirvana—which occurs at the end of the solar manvantara—it is virtually a triad: Atma-Buddhi-Higher Manas. However, as Manas is unable to function on the planes which are superior to that one of the planes which is designated as the Mental Plane, the monad does not have cognizance of individual existence: it is at one with universal consciousness. Here we may apply the simile of the ocean. The individual drops of water do not have the knowledge of their separateness, because they partake of the totality of the ocean. Hence the significance of the phrase: the dewdrop slips into the shining sea. Thus, the status of the

monad in Paranirvana may be equated to entering a state of universal consciousness. However, in the after-death state—the state of Devachan—the aspect which functions in that condition may be described as an individualized state of consciousness. Higher Manas, or the Reincarnating Ego is enwrapped in a state of bliss.

*Third Question.* One of the difficulties in understanding the idea of entering into Paranirvana is this: Is there a loss of the monad’s individuality? For it is stated that on entering Paranirvana the monad assumes its primeval Essence and becomes the Absolute once more.”

*Answer.* The phrase “reassumes its primeval Essence” signifies that the monad no longer functions by means of its upadhis (vestures), because, as already mentioned, it is no longer in the planes of manifestation. But it should be borne in mind that even the planes of manifestation are still linked with Parabrahman, for the Sanskrit mantra affirms: “Aham asmi Parabrahma”, signifying “I am Parabrahman.”

With regard to the question as to the monad’s loss of individuality: H. P. Blavatsky has written upon this very subject:

“I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man’s spirit while not individual per se, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or skandhas that have survived after each death, from the highest faculties of the Manas. The most spiritual—i.e., the highest and divinest aspirations of every personality follow Buddhi and the Seventh Principle (Atman) into Devachan (Swarga) after the death of each personality along the line of rebirths, and become part and parcel of the

Monad. The personality fades out, disappearing before the occurrence of the evolution of the new personality (rebirth) out of Devachan: but the individuality of the spirit-soul is preserved to the end of the great cycle (Maha-Manvantara) when each Ego enters Paranirvana, or is merged in Parabrahm. To our talpatic, or mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered. But de facto it is not so in the world of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable microscope would to the sight of a half-blind man: and yet even this is a most insufficient simile-the difference is 'inexpressible in terms of foot-pounds.' That such Parabrahmic and Paranirvanic 'spirits,' or units, have and must preserve their divine (not human) individualities, is shown in the fact that, however long the 'night of Brahma' or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds) yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundred-fold perfected and more pure chain of earths than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths." (H. P. Blavatsky *Collected Writings*, VII, 51. 2)

*Question.* There is one point which still is not clear. What is meant by "the planes of manifestation"?

*Answer.* In The Secret Doctrine the planes

of manifestation cover the four planes in which the seven globes of the Earth-Chain function. They are numbered in descending scale, the fourth, fifth, sixth and seventh cosmic planes. Our earth (termed Globe D) is situated on the seventh cosmic plane. Regarding the first three cosmic planes, they are referred to as:

"The Arupa or 'formless,' there where form ceases to exist, on the objective plane . . . the three higher planes being inaccessible to human intellect as developed at present." (S.D. 1, 200; 1, 249 6- ed.; 1, 221 3rd ed.)

There is a passage which refers to the great scope of the plane of mentality, and also mentions the emergence of the monad from Paranirvana:

"The Monad emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes -too near the Absolute to permit of any correlation with anything on a lower plane-it gets direct into the plane of Mentality. But there is no plane in the Whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every 'form,' from the mineral monad up to the time when that monad blossoms forth by evolution into the Divine Monad." (S.D. 1, 175; 1, 228 6-vol. ed.; 1, 198 3rd ed.)

From *The Canadian Theosophist*, Vol. 51 No. 2, June 1970

Note: There is no S.D. Q&A Section in Vol. 51 No. 3 of *The Canadian Theosophist*

Errata: The S.D. Q&A Section featured in the January 2001 HCT was from Vol. 51 No. 1 of *The Canadian Theosophist*.

## Man's Origin and Evolution

Adam Warcup

The review:

We have seen that the Higher Ego, and lower ego and mind are functionally quite separate. We have seen how difficult it would be to awaken within us the functions of the Higher Mind and Consciousness of the Higher Self from our waking state. [This can be done through the witness state in meditation ed]. However, there is more to be said on this subject, as this is what happens when we sleep.

Dreams:

“But if we admit the existence of a higher or permanent Ego within us which Ego must not be confused with what we call the “Higher Self,” we can comprehend that what we often regard as dreams, generally accepted as idle fancies, are, in truth, stray pages torn out from the life and experiences of the *inner* man, and the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. The latter catches mechanically a few impressions of the thoughts, facts witnessed, and deeds performed by the inner man during its hours of complete freedom. For our Ego lives in its own separate life within its prison of clay whenever it becomes free from the trammels of mater i.e. ... during the sleep of the physical man. This Ego it is which is the actor, the real man, the true human self. But the physical man cannot feel or be conscious during dreams; for the personality, the outer man, with the brain and thinking apparatus, are paralyzed more or less completely.”

“We might well compare the real Ego to a prisoner, and the physical personality to the jailer of his prison. If the jailer is half asleep, and looks, nodding all the time, out of a window, through which he can catch only occasional glimpses of his prisoner, as he would a kind of shadow moving in front of it. But can he perceive, and what can he know of the real actions, and especially the thoughts, of his charge? ... In the thoughts of the real man, or the immortal “Individuality,” the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities.”

BCW X 247-8

The intention of this series is to show the genealogy of this Higher Ego. The Higher Ego is not just an arbitrary something or other, it is the resultant action of the Manasaputris in the third race and it is the real inner man. The personalities are merely shadows evolving from this Ego representing the consciousness of the physical and material world.

In this passage we are introduced to the idea that the inner man is this Higher Ego and that the outer man is the jailer. The spiritual self has built itself a wall which separates itself from the physical world but there is a door in which the Inner Man gets out, and the way out is during sleep [also the witness state in meditation ed].

“If the jailer is half asleep, and looks, nodding all the time, out of a window, through which he can catch only occasional glimpses of his prisoner, as he would a kind of shadow moving in front of it.” This passage is indicative of our remembrance of dreams and

what the inner man is doing. There are seven categories of dreams, one of which is the snatched life fragments of this inner man. They are meaningful and symbolic. The main point is that the consciousness of the inner man is totally different from what we perceive it to be. The inner man's information is not confined to the five senses, but in our waking state we do not know this. We are only able to catch informational snatches from this inner man through the terms that are familiar to us.

An interesting note: what we perceive as sequential in our dreams is all fabricated upon the moment of waking up. The actual experiences are not one after another. The lower mind fabricates the experiences of the inner man based on what it knows.

As for the Inner man, HPB says:

“In the thoughts of the real man, or the immortal “Individuality,” the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities.”

We are very caught up in the concept of past, present and future, but to this inner man, this is not so. In one of the Mahatma Letters, a master says:

“I feel irritated at having to use these three clumsy words: Past, Present and Future, miserable concepts of the objective phases of the subjective whole, they are about as ill adapted for the purpose as an ax for fine carving.”

ML-8 p.29

We must adjust our thoughts on the concept of time. The Past and Future are as the Present to the eye of the inner man. It is not that you see into the future but that you see into an expanded Now. The idea of what “is” is so vastly increased that you can begin to see what is limited in the sequential time must inevitably be Now.

Further HPB states: “Nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities,”

Well, indeed, subjective pictures in our cerebration is how we conceive of things in the right and left hemispheres of our brain. We conjure up pictures of the outside world. The whole of what we perceive is in our minds, and as many philosophers have stated, we have never seen the real world at all.

The inner man is not limited to these perceptions, as it sees and acts directly, there is no thinking mechanism to interfere.

Comment from a reader:

In the Witness state, your thoughts, feelings and etc. are merely the clothes the Higher Self wears. In fact, the entire manifested Kosmos is Its attire. You may be thinking that you are going to sleep in deep meditation, but you are always awake and conscious. Turiya is in all states, you simply are not retaining the memory of these higher states, but YOU WILL. Keep on rolling with indomitable fortitude and spirit, as on all levels of your being there is a great battle, a great adventure; YOU WILL BE VICTORIOUS!

## A Sharing

During a meditation New Year's retreat, this story was told to the young people. I am corresponding with a six year old from the UK. Her response follows the story.

Once upon a time there lived near a village a Monster of the Dark. They called him **The Monster of Darkness**. Everyone was afraid of him and the villagers did not know what to do. It so happened that a Siddha (Saint) came to the village and said: "I can get rid of this monster for you." Oh! the villagers cheered. "But first," said the Siddha, "I must ask each and everyone of you to come into the cave with me." "Oh No!" cried the people, "But we will do it, we must get rid of the **Monster of the Darkness**." So the Siddha gave each person a light lit from his light, and together they all went into that cave of darkness. When they got into this cave and saw nothing, they all cried: "Why, there is nothing here to be afraid of." "Oh, but there is," said the Siddha. "There is a **Monster of the Darkness**. You must keep your lights blazing and help those who come here, " and this they did.

Six year old Kitty responds:

"Hi! I am Kitty and I liked the story. I think what it means is that the Monster of the Dark is not a real monster. The people in the village did not know they have a special light inside themselves, and it is the Light of Trueness. The saint did not give them a light like the light when you light your own torch at a bonfire party. What he was doing to the

people was being a teacher, and showing the people of the village that the special light is inside you already."

"But you need somebody who knows about the light inside, to help you find that light inside your ownself. I think the **Monster of the Darkness** is really what it is like before you find your own special light inside. It's a bit scary not to be able to see when the light bulb goes pop, but it is really alright because the dark can not make something horrible come into your house."

"I have been thinking hard about this after Mommy showed me the e-mail. It was not a very easy story to think about, but I knew I had to think about it because you asked me to say what it meant to me. ... I am going to be busy all year with doing my meditating and riding my Christmas bike! Mommy took some photos of me finding it hidden under a big bed sheet."

"I need to go to bed now because I am getting very tired and I have been writing this e-mail for 51 minutes!"

Lots of hugs and kisses,

Kitty x x x x x x x x x x x x x x x x x x  
x  
x  
x x x

Dear Kitty,

Yes, it is true that we all have that special light inside us and that not everyone knows it, but it is there just the same. It is our duty to help those who don't know it. No, that does

not mean we should go around and preach. It means we must continue to do our practices, to make our own light brighter, so that those around us can see that there is nothing to be afraid of. As in the story, when the proper time comes that special person will come for them.

### Riding the Wind A Taoist Story

“Why this impatience? Why all this coming and going? Sit down ... and I will tell you something about my own Master. After serving him for three years, my mind was calm and no longer reflected on right or wrong, my lips were still and no longer spoke of gain and loss. Then, for the first time, my Master glanced at me - nothing more.”

After five years of service, something shifted: my mind was filled with thoughts of right and wrong, and my lips kept talking about gain and loss. Then, for the first time, my Master’s face softened and he smiled at me.

After seven years of service, something shifted: my mind entertained what thoughts it may, but it no longer had thoughts of right or wrong. I let my lips talk about whatever they wanted to, but there was not another word about gain or loss. Then and only then, my Master asked me to come and sit by his side.

After nine years of service, my mind merged back into its own source, my lips spoke only words of truth. I knew nothing about right or wrong, gain or loss. I knew nothing about Master or disciple - for I could no longer tell the difference. Inside and outside had merged into One.

No longer was there a distinction between eye and ear, ear and nose, nose and mouth - all were the same. My mind was silent, my body had dissolved; my flesh and my bones melted into nothingness. I was totally unaware of having a body, or what was under my feet. Suddenly I was carried up by the hands of the wind - flying this way and that - like a dry chaff or a falling leaf. I floated up through the skies not knowing whether I was riding the wind or whether the wind was riding me!

“One day, Yin Sheng, you too will learn how to fly, but first you must learn how to stay in one place on this earth.”

Lieh Tzu  
Darshan Magazine #62

Comments:

The focus of this story is on patience, non-attachment and self-effort. We, as Theosophists, need to live in the understanding that every effort is a step toward our goal although the result may not be immediately apparent.

Contributed by Marty Lyman co-editor

## Submission Guidelines

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3.5 or 5.25 inch (DOS format),  
WordPerfect, MS Word  
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Laser printer preferable,  
NLQ Dot matrix OK  
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Draft mode Dot matrix  
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## EDITORIAL

## OBJECTIVES

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

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

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

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

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

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