

THE HIGH COUNTRY NEWSLETTER



Vol. 4a

Boulder, Colorado

January - April 1989

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THE HIGH COUNTRY NEWSLETTER



VOLUME 4 NO. 1

BOULDER, COLORADO

JANUARY, 1989

JANUARY MEETING

WHERE: Denver Public Library, 1357 Broadway, in Room 305. Free parking at on-street meters after 6:00 pm, or park in off-street lots on Broadway or on 13th. Call 494-5482 for details.

WHEN: [Library closed Monday Jan. 16th — Martin Luther King's birthday]

*** Please note new date ***

Wednesday January 18th at 6:00 P.M.

TOPIC: **At the Feet of the Master.** Read Part III: Desirelessness - pages 159 to 193: The Removal of Desire, The One Good Desire and Psychic Powers. David Blaschke will again lead the discussion.

NEWS AND COMMENTARY

We are very pleased to have the opportunity to host JOHN ALGEO, first vice-president of the Theosophical Society in America on Saturday January 28th in Denver. John is professor of English at the University of Georgia and has lectured on theosophical topics in Europe, America, Canada, Australia and New Zealand. He is author of the new Quest book "**Reincarnation Explored**," and also has an article excerpted from the book in the winter 1988 issue of **the Quest** magazine.

Among his many fascinating topics, such as "The Ancient Wisdom in Fairy Tales," "The Wizard of Oz: a Theosophical Allegory," "The Bhagavad Gita for Today," "The Three Truths of the White Lotus," "Reincarnation - an Untrue Fact" and "The Esoteric in Modern Art," we have asked him to speak on —

"Karma: The Law of Opportunity" in a free public lecture at the Denver Public Li-

brary Wyer Auditorium (1357 Broadway) at 1:00 P.M., Saturday January 28th.

That same evening at 7:00 P.M., John will also give a talk on “Senzar: The Mystery of the Mystery Language” for High Country Study Center members at Barbara Ginsberg’s home. Call Barbara at 696-0794 for details.

* * * * *

Native American Religion and The Ancient Wisdom

While visiting the Native American art display on the second floor of the Denver Art Museum during the holidays, I came across a book entitled “Voices of our Ancestors” by Dhyani Ywahoo, lying on a display table with other books on Indian Art and History.

I was immediately struck by the name “Dhyani,” which derives from the Sanskrit root word Dhyana - one of the six Paramitas of perfection in Buddhist practice. It means - one who has achieved profound depths of spiritual and intellectual contemplation and detachment from sense objects; having becoming at one with one’s Higher Self.

Skimming the book, I was astonished at the many parallels and correlations with theosophical teachings, given in terms of the American Indian creation mythology and historical origin legends. I finally felt compelled to buy the book. I’d like to share these insights with you.

Note: In the comparisons that follow, () enclose references to “Voices ...” page numbers, and [] enclose references to the Secret Doctrine. Text from *The Secret Doctrine* is in **boldface** type, editorial comment is in *italics*.

... our philosophy, our oral tradition, tells how the Principal People ... originated in the star system known as the Pleiades, whence first arose the spark of individuated mind. From the mysterious void came forth a sound, and the sound was light, and the light was will, intention to be, born of the emptiness ... The first “thought beings,” carriers of mind’s pure light, existed like cells in one body, of one mind and purpose: to explore the mysteries of mind. (p. 9)

**FROM THE EFFULGENCE OF LIGHT - THE RAY OF THE
EVER DARKNESS - SPRANG IN SPACE THE REAWAKENED
ENERGIES (Dhyani-Chohans) ... THIS WAS THE ARMY OF THE
VOICE - THE DIVINE SEPTENARY ...**

[Stanza IV of Dzyan, Vol I, pp. 88, 93]

The “Army of the Voice” is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the cause - Divine Thought.

[ibid p. 93]

These star people came to Earth in Elohi Mona, five islands in the Atlantic Ocean, later known as Atlantis. Before the star people came, male and female still existed in one body. There was the emotional nature but not yet the mind to actualize the intention of Earth being a place of learning, a place of dreaming what is good. ... The star children, the Sacred Seven, primary energizers, ... (p. 11)

Reference to the Dhyanis Chohans, the Seven Holy Youths - the Kumaras of The Secret Doctrine is unmistakable here. In the early part of the Third Root Race, the Lemurian, humanity was androgynous — separation of the sexes occurred during the latter part of the Third.

It is in the Third Race that the separation of the sexes occurred. From being previously asexual, Humanity became distinctly hermaphrodite or bisexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to Beings in which one sex predominated over the other, and, finally to distinct men and women.

[Vol. II, p. 132]

The islands and civilization of Elohi Mona, were eventually destroyed through the arrogance of those who abused the sacred power, seeking to enslave others. Through lust and grasping, a few carriers of the starseed became enmeshed in the material world; instead of seeking to educate and enlighten, they sought to manipulate and oppress. Such thought forms were antagonistic to the very elements holding the people and the islands together. The form would no longer hold them for they went against the sacred law, which is cohesive. Thus, over a ten thousand year period, the islands began breaking up and the great migrations of the people began. (p. 13)

THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS. ALL THE HOLY SAVED, THE UNHOLY DESTROYED. ...

[Stanza XI of Dzyan. Vol. II, p. 349]

Fragments from a Buddhist commentary on Stanza XII, called the “Records of the Thirty-Five Buddhas of Confession” says, regarding the destruction of Atlantis:

And the ‘great King of the Dazzling Face,’ the chief of all the Yellow-faced, was sad, seeing the sins of the Black-faced. He sent his air-vehicles to all his brother-chiefs with pious men within, saying:

‘Prepare. Arise, ye men of the good law, and cross the land while [yet] dry.’ ‘The Lords of the storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face [the Sorcerers] live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires [the Gnomes and fire Elementals] are preparing their [fire-weapons worked by magic]. But the Lords of the Dark Eye [“Evil Eye”] are stronger than they [the Elementals] and they are the slaves of the mighty ones. They are versed in [the highest magical knowledge]. Come and use yours [your magic powers, in order to counteract those of the sorcerers]. Let every Lord of the Dazzling Face [adept of the White Magic] cause the Vimana [air-vehicle] of every lord of the Dark Face to come into his hands, lest any [of the Sorcerers] should by its means, escape from the waters, [and] avoid the rod of the four [Karmic deities] and save any [of his wicked followers]. ...

When the Kings assembled the waters had already moved. [But] the nations had now crossed the dry lands. They were beyond the water mark. Their Kings reached them in their Vimanas, and led them on to the lands of Fire and Metal [North and East]. ... The waters arose, and covered the valleys, from one end of the Earth to the other. High lands remained, the bottom of the Earth [the lands of the Antipodes] remained dry. There dwelt those who escaped; the men of the yellow-faces and of the straight eye.

[Vol. II, pp. 427-28].

The Tslagi (or Cherokee) legends tell of a lineage of teachers sent to the people when the ages of spiritual darkness come and they begin to forget the wisdom teachings. One such teacher, who came in 873 B.C., was called “The Pale One” who, the legend tells:

“was fair skinned, born of a woman who knew no man; her grandmother dreamed of miracles to come, and they (the people) waited and saw

that the grand daughter was with child, although they lived alone. They knew that it was a special blessing, that the child was a seed of the stars, coming again to quicken the action of right relationship in the hearts of the people. Many sky-beings came to celebrate the birth of this child; ... (p. 18)

The tradition of the Avatar, the special incarnation - a descent of God into man, is well established in world religious traditions. Though every conscious being is such a descent, it is only a veiled manifestation. There is a distinction, then, between the Self-conscious being of the Divine and the same shrouded in ignorance.

In Christianity we have The Christ and the expected "second coming," in Judaism, the Prophets of the old Testament, in Zoroastrianism, at least three incarnations of Zarathustra, and in The Bhagavad-gita, the Scripture of Hinduism, we have The Supreme, Lord Krishna, telling the warrior Arjuna: "Whenever there is a decline of righteousness and rise of unrighteousness, O Arjuna, then I send forth (incarnate) myself." ... {Bhagavad-gita IV-7.}

"The Pale One is a cyclicly incarnating being. He comes when the people have forgotten their sacred ways, bringing reminders of the Law, recalling all to right relationship. He is expected soon again, and he may be alive even now. It is good. (p. 21)

The Pale One gave to the people seven principles of right relationship and a code of nine precepts in carrying them out, somewhat similar to the Paramitas of Buddhism.

The Tslagai cosmology is based on a calendar comprising a hierarchy of cycles. An era is 28,600 years, equal, apparently, to the period of the precession of the equinoxes. Each era is divided into 25 worlds of 1144 years; these in turn beginning with 13 heaven periods of 52 years, followed by 9 hells of equal duration. The Fifth World began in 843 A.D. and the first hell of this period began in 1519, coinciding with the arrival of Cortez and the beginning of the Spanish Conquest. According to the Tslagi calendar, the ninth hell of the Fifth World ended on August 16, 1987 and the first heaven of the Sixth World began 13 days later on August 30th. (pp. 27, 50)

The underlying theme of the book, recurring again and again, is that of the universal brotherhood of humanity and of the oneness and unity of the Earth and of all that lives upon it.

“Native American religion does not proselytize or seek converts. These sacred teachings call upon you, not to become an Indian, but to become the best human being you can possibly be, to fulfill your unmanifest potential for the good of all beings.” (p. 6)

Dhyani Ywahoo is a member of the traditional Etowah Band of the Eastern Tsalagi (Cherokee) Nation. Trained by her grandparents, she is the twenty-seventh generation to carry the ancestral wisdom of the Ywahoo lineage. Charged with the duty to rekindle the fire of clear mind and right relationship in these changing times, she is a guide to all who walk the Beauty Road. (Rear flyleaf).

Voices of Our Ancestors (Shambhala Publications, Inc.) teaches practical ways of transforming obstacles to happiness and good relationships, fulfilling one’s life purpose, manifesting peace and abundance, and renewing the planet. It includes meditations for clarifying body, mind, and emotions; healing rituals; instructions for working with crystals; teachings on how to practice generosity in one’s life; and guidance on cultivating harmony in the family and community. (Rear flyleaf).

Stephan Hoeller to visit in May

We will have the privilege of hosting Stephen Hoeller on Sunday, May 21st. Stephen is a lecturer and writer in the fields of philosophy, religion, and psychology. Born in Hungary in the 1950s, he was educated in Austria, Belgium, and Italy and is an Associate Professor of Comparative Religions at the University of Oriental Studies in Los Angeles, a member of the lecturing faculty of the Philosophical Research Society and director of studies of the Gnostic Society, all of Los Angeles. He has taught courses in psychology of religion at the U.C.L.A. and other academic institutions in California and the Pacific Northwest. Dr. Hoeller was trained for the Roman Catholic priesthood in his youth, and is now a bishop of the Ecclesia Gnostica, a church of Gnostic tradition and descent.

His publications include *The Royal road*, *The Enchanted Life*, *The Gnostic Jung and the Seven Sermons to the Dead*, and *The Tao of Freedom*. He is currently engaged in preparing a work on the Dead Sea Scrolls and the Gnostic Gospels, entitled *An Other Testament*.

He offers the following lecture topics; Please indicate two choices at the January meeting:

1. C.G. Jung and the Wisdom of the Gnostic Gospels

The little known origins of the teachings of the great psychologist C.G. Jung. Jung's early interest in Gnosticism and his mysterious treatise "The Seven Sermons to the Dead". The relationship of the Gnostic Gospels of Nag Hammadi, Egypt and Jungian psychology.

2. Dispelling the Shadow of Genesis

A theosophical and gnostic evaluation of the issues raised by Prof. Elaine Pagels in her bestselling new book: *Adam, Eve and the Serpent*. Is humanity destined for guilt and sin or for spiritual freedom? Can we undo the baneful influence on Western Culture exercised by the previous interpretations of the story of Genesis?

3. The Magic of the Animal Powers

Joseph Campbell called attention to the importance of the animal archetype in his book *The Way of the Animal Powers*. What is the role of the animal in the life of the human soul? How may we safely re-discover the animal within us and within our culture?

4. The Mysterious Madam

The life and times of H.P. Blavatsky, foundress of the Theosophical Society.

5. C.G. Jung and Eastern Wisdom

The relevance of Jungian psychology to Taoism, Buddhism, Hinduism, and Islam.

6. Parsifal and the Holy Grail

The hero's journey as personal transformation.

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THE HIGH COUNTRY NEWSLETTER



VOLUME 4 NO. 2

BOULDER, COLORADO

FEBRUARY 1989

FEBRUARY MEETING

WHERE: Denver Public Library, 1357 Broadway, in Room 305.
Free parking at on-street meters after 6:00 pm, or park in off-street
lots on Broadway or on 13th. Call 494-5482 for details.

WHEN: Monday February 13 at 6:00 P.M.

TOPIC: At the Feet of the Master. Read Part III: Desirelessness - pages 180
to 214. Psychic Powers, Small Desires, Mind your own business.
Blaschke will again lead the discussion.

David

NEWS AND COMMENTARY

WHY DOES THEOSOPHY USE THE SWASTIKA?

A half century ago, in Europe, six million human beings were systematically murdered under the symbol of the Swastika by the Nazis of Hitler's Third Reich. Most of the victims were Jews and even today the powerful thought-forms of terror and hatred still are evoked in the consciousness of survivors and their relatives by the Swastika. Many of those to whom the Swastika is "utterly repugnant," ask: "How can the Theosophical Society represent Universal Brotherhood when it uses the Swastika in its logo?"

This issue has been raised previously in The Theosophical Network (P.O. Box 155, Muskogee, Ok. 74402, Rick Nurrie ed.). Ben Ginsberg writes in the Winter 1987 issue:

"... For more than forty years now, the swastika has represented something entirely evil to millions and millions of people. Several times since I have been involved with Theosophy, it has been asked of me if the society is fascist or is involved with Nazism in some way. In the East, the swastika still

represents the religious symbolism and feeling that it was intended to invoke. But the Jewish community is frankly paranoid about the swastika. What good does it do to have a symbol that offends and repulses millions? How many inquirers are turned away to other organizations every year?"

This evoked responses in the Autumn 1988 issue of Theosophical Network. W.R. Laudahn related an episode at the library of the Krotona Institute at Ojai, California, in which a visitor asked:

"What is a swastika doing over the Star of David?" ...

Then, as now, there was trouble in the Middle East between age-old enemies, the Muslims and Jews. One side dislikes the Star, the other despises the Swastika. I wondered, 'Who did he favor?' I suspected that he was some kind of activist. ...

As best I could, I answered that it was not David's star, but the Interlaced Triangles representing the interrelationship of universal positive and negative forces. Furthermore, the Swastika was an ancient Solar symbol pointing to Cosmic perpetual motion. ...

When people - Jews, Muslims, Christians, perhaps even Hindus or Buddhists - see the Swastika, they just naturally think of Hitler and the Nazis. ... Before the Nazis, unfortunately, took it over, the sign was associated with dynamic creation and evolution from the Source of Light, the Sun as a spiritual as well as physical influence. But this Light has been darkened - for decades now - by the memory of the Beast of Berchtesgaden."

Robert Hutwohl also responded:

"Although Mr. Ginsberg's proposal [to modify the form of the swastika] is worthy of consideration ... , I would request further consideration to the continued use of this symbol for the same reason that we should continue to use the symbol of the Serpent touching its tail. Certain Christian sects may object to the use of both symbols, especially the latter, as based on the misunderstanding of the Serpent in the Garden of Eden, and not understanding the use of the term Serpents or Dragons of Wisdom, the Doctrine of Periodicity, etc. Are we to abide by pressure groups tinged with bias and selfish sectarianism and change the original elements in the T.S. symbol (which reflects universal principles)? Or should we continue to exemplify one of the original impulses for why the T.S. manifested in the world? That is, to educate."

This issue was forcibly brought to our attention in last month's meeting by one of our members and I decided to look into the question: How was it that the Nazis of Hitler's Third Reich came to adopt the Swastika as their national symbol, and what have been its historical meanings and origins before it was so shamefully prostituted and disgraced?

Georg Lanz von Liebenfels had left the Order of the Holy Cross in 1900 to establish his own secret society, the "New Temple," which heralded the coming of a racist "New Order." His society soon boasted its own periodical and a genuine ruined castle in Upper Austria at Werfenstein. One day in 1907, Lanz hoisted his swastika flag of racial purity over his citadel and led his followers in incantations to the Teutonic spirits and the stars.

Like all contemporary racists, he was much taken with sacred symbols and worked hard on the specific form his swastika should take. The flag dedication at the Werfenstein may not have been the first flag of this sort, but it was certainly one of the earliest. In editions of his publications of 1907, 1909 and 1910 - copies of which Adolph Hitler almost certainly read, - Lanz had used a swastika of the type later adapted by the Nazis. He then dropped this form, and followed Guido von List in preferring the "Kruckenkreuz" for his New Order because it combined two movements of the swastika, rolling both the Left and the Right. Or, as he drew it:

Lanz's production of racist literature was prodigious. ... There is direct evidence that Hitler actually met Lanz and read his pamphlets. On 11 May, 1951, two Munich investigators interviewed Lanz, who told them that Adolph Hitler had called on him one day in 1909. ... According to Lanz, the blond Aryans, who were responsible for all the creativity in history, were locked in mortal conflict with the "Dark Forces" that sought to destroy civilization.

[Waite; *The Psychopathic God: Adolph Hitler*, pp. 92-93]

What the swastika first meant, whence it came - that is one of those questions that will never find a definite answer. ... Since the swastika can be followed back for countless centuries in countries from India to Scandinavia, it seemed to confirm the existence of a national bond between far distant lands - a common possession of that Aryan race, which ... might not exist, but which should exist in the future. Many decades before the appearance of National Socialism, German national leagues in Austria bore the swastika as their insignia. But it is also found in purely Mongolian countries, as in China; and in all innocence it used to grace British stamps from Hong Kong. It is found among the American Indians. It is an official emblem in Finland and Estonia, whence presumably the German Free Corps, who in 1918-19 fought the Bolsheviki in the Baltic, brought it back to Germany.

A brigade of these troops was led by the former naval captain Ehrhardt. This Ehrhardt was a sort of forerunner of Hitler, or rather Rohm; it was he who chased the Reich government out of Berlin in 1920, until a general strike put down the military putsch. With the swastika on their tin hats, Ehrhardt's soldiers marched into Berlin. After their defeat, the troop was broken up. Many of the officers fled to Munich, and Rohm enrolled them in Hitler's S.A., of which they formed the real nucleus. It was they who brought the swastika to the National

Socialists. It was originally a spider- like figure with thin lines; but the printer who made up the National Socialist leaflets used heavy bars for better visibility. This new type ultimately became the national emblem of National Socialist Germany. It has the effect of an iron octopus, a monster, aggressively reaching out in all directions - hence its menacing and frightening effect. In 1921, Hitler's new red banner with a black swastika in a white disk was unfurled in the open for the first time. The effect was so inflammatory that Hitler himself was surprised and pleased. In the swastika, historical accident gave Hitler one of his mightiest magic weapons.

[Konrad Heiden; *Der Fuhrer*, pp. 142-3]

In the January 1980 issue of *NATURAL HISTORY* magazine, the "Origin of the Swastika" is traced by anthropologists Stanley A. and Ruth S. Freed:

The swastika is humanity's oldest, most widespread symbol of any complexity. Swastika is a Sanskrit compound word composed of su = well or good + asti = being + ka = a suffix, and is the equivalent of "It is well." Originating some 6,000 years ago in the Middle East, the symbol had spread over Europe and parts of Asia by the early centuries of the Christian Era. In recent times, the Third Reich, exploiting the symbol's mysterious magical power, impressed the swastika into the consciousness of the world. Hitler's early biographer, Konrad Heiden, described the impact of its first public display in pre-war Germany. [See above] An uncanny power emanated from the mysterious sign.

Because of the association of the swastika with Nazism, the nations most affected by the Second World War regard it as a symbol of barbarity. But apart from this recent, menacing aspect, which covers only one percent of its history, the swastika is a powerful sign of good luck. This quality, its magical aura, and its symbolism have roots in the most ancient civilizations of Mesopotamia and Iran. In India, where it is widely used in Hindu ceremonial and as a decorative motif, the swastika combines astronomical and religious symbolism. This combination provides our best clue to its original meaning, for a continuous religious tradition can be traced from modern Hinduism to the religion of the Harappan civilization of the Indus Valley, which has been dated to the third millennium B.C.

The trail begins with the earliest recorded occurrences of the swastika at Samarra in central Mesopotamia and at Susa in western Iran, where clear swastikas appear on pottery from about 4000 B.C. About 3000 B.C., the swastika was depicted on pottery from Troy in northwestern Asia Minor and, somewhat later, on seals from the Harappan civilization. By the beginning of the Christian Era, the swastika was well established in an area from India through western Asia into Europe. This zone of primary diffusion largely coincides with the area settled by speakers of Indo-European languages. Although widespread in the Middle East and Asia Minor, it was notably absent in nearby Egypt, except on imported goods such as Greek pottery and was generally unknown in the rest of Africa.

A later diffusion of the swastika took place in central and eastern Asia. Buddhism adopted the swastika from Hinduism, and as Buddhism spread from India into Tibet, China, and Japan, the swastika travelled with it, retaining its symbolic meaning of good luck.

The most vexing distributional problem regarding the swastika is the question of its occurrence in the New World in pre-Columbian times. Almost all the pre-Columbian designs alleged to be swastikas, such as the cross in a circle, which is common on shell ornaments, and the spirals that often decorate pottery, bear only a modest resemblance to the typical hooked-cross swastika of the Old World. The elimination of such dubious examples all but removes the swastika from the pre-Columbian New World except for one case, the 2,000 year old Hopewell mounds in Ohio. There, in the early 1890s, archaeologists unearthed a cache of copper objects that still constitutes one of the most remarkable finds in North America. Included were several true swastikas, whose existence is puzzling, for there were no comparable objects from other sites in adjacent regions. Ordinarily, artistic motifs diffuse rather widely - for example, the cross in a circle occurs in both the Old and New Worlds. In post-Columbian times, Europeans brought the swastika to the New World, and American Indians have occasionally used it as a design element.

Scholars have proposed a considerable number of theories for the symbolic meaning of the swastika: that it represents the sun, moon, the yearly rotation of Ursa Major, cardinal points, eternity, Zeus, Baal, fire, several Hindu deities (among them Agni, Indra, Vishnu, and Ganesh), light, forked lightning, water, the union of the sexes, fertility, and a fire making apparatus known as a fire-drill.

[There are 28 references to the “Svastika” in *The Secret Doctrine* (See General Index, comprehensive edition, 1979, Theosophical Publishing House), and nine more references in the Blavatsky Collected writings, treating on these correspondences and more. ed.]

More information is found in “Life Symbols as related to Sex Symbolism” by Elizabeth E. Goldsmith, 1924:

If one becomes bewildered by the number of meanings attached to this one symbol, ... no symbol brings home more forcibly ... how much was formerly expressed by a few lines. The ancients were not specialists. Their best loved symbols were inclusive as life itself. This marvelous symbol of motion, good fortune, long life seems to have touched everything and everywhere, vivifying whatever it touched. It is the skeleton symbol of the solar wheel or whirli gig, its bent arms or rays indicating motion, universal movement; it is connected with the labyrinth; it typified the four cardinal points, the pre-Christian cross, the revolution of the wheel of life; it was the representation of zig-zag lightning and the double hatchet or axe; it could signify “rain, storms, lightning, sun, light, seasons;” and it could be the fire sticks, fire wheel, sun chariot and a symbol of fecundity. ... the swastika stands out pre-eminently as a symbol of solar energy. ... The Hindus are said to have given the ‘right handed’ swastika to the god Ganesh representing

the masculine principle of light, life, glory, the sun - and the 'left handed' to the goddess Kali or the feminine principle typifying the subterranean course of the sun or darkness, death and destruction. [pp. 232-35]

It is highly significant to note here that the author makes the distinction between the "right handed" swastika, i.e., with the arms pointing clockwise as in the Theosophical logo, and the left-handed one adopted by the Nazis - which she associates with Kali - goddess of destruction! Kali is depicted in Hindu duality as the goddess Parvati in her terrifying aspect. As described in "Traveller's Guide to Northern India," pp. 14-15:

Kali is pure destruction. She is black, the supreme night that swallows all that exists, goddess of epidemics and cataclysms. The Kali Tantra describes her: Most fearsome, her laughter shows her dreadful teeth. She stands on a corpse. She has four arms. Her hands hold a sword and a severed head, and show gestures of banishing fear and granting boons. She is the auspicious divinity of sleep, the consort of Shiva. Naked, clad only in space, the goddess is magnificent. Her long tongue hangs out. She wears a garland of skulls. Such is the form to meditate in Kali; she who dwells near the funeral pyres.

And so is it not quite likely that the Nazis were well aware of the association of the left-handed swastika with the Hindu cult of Kali when they chose it for their national symbol?

S'No Welcome Mat at Stapleton Airport

The High Country Study Center was all ready for the visit of John Algeo. Flyers had been posted, newspapers and radio stations were running announcements, and the main Wyer auditorium at the Central Denver Public library was reserved and in readiness. At 2 A.M. the night before, an "upslope" weather condition moved in and rain turned to snow - and by 8 A.M. a foot of wet snow closed the airport. John's scheduled United flight was cancelled, he signed on the earlier flight which was on hold, which also cancelled. He then tried a Delta flight via Salt Lake City but when no guarantee of landing in Denver could be made, there was nothing to do but give up and cancel the lecture. We were all disappointed and are anxiously looking forward to another opportunity to welcome John Algeo to Denver.

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Theosophical Study Center
02/89
140 S. 33rd St.
Boulder, Colo. 80303

THE HIGH COUNTRY NEWSLETTER



VOLUME 4 NO. 3

BOULDER, COLORADO

MARCH 1989

MARCH SOCIAL

WHERE: Terri Todd's home, 710 Gooseberry Court, Lafayette, Colorado

WHEN: Sunday, March 5th at 10 A.M.

TOPIC: Informal brunch - call Terri at 665-2577 for suggestions on what food to bring. Dick Slusser will bring a choice of Theosophical and Joseph Campbell videos.

MARCH MEETING

WHERE: Denver Public Library, 1357 Broadway, in Room 305. Free parking at on-street meters after 6:00 pm, or park in off-street lots on Broadway or on 13th. Call 494-5482 for details.

WHEN: Monday March 20th at 6:00 P.M.

TOPIC: At the Feet of the Master. Read Part IV: Chapter 1 - Control of the Mind. Pages 217 - 260. David Blaschke will again lead the discussion.

NEWS AND COMMENTARY

The Ancient Wisdom in Fairy Tales

Like many of us, Marty Lyman - a member of the High Country Study Center, has loved fairy tales since childhood. When Marty discovered theosophy, she was delighted to find that fairy tales are often vehicles of ancient truth cloaked in allegory. Quite aside from the wisdom embodied in fairy tales, theosophy provides, moreover,

a rational credibility for the fairies themselves - as intelligent and semi-intelligent creatures of the three elemental kingdoms of the involutory arc of spirit descending into matter. Invisible to ordinary physical vision, they are visible to clairvoyants. For more on the subject of fairies, see the end of this article.

Here, in Marty's words, is her insight into the hidden wisdom in THE SNOW QUEEN of Hans Christian Andersen, found in THE PINK FAIRY BOOK; edited by Andrew Lang and published by Dover Publications, Inc.

The Snow Queen and The Voice of the Silence by Marty Lyman

Insight into the parallel between the Snow-Queen and the Voice of the Silence came to me one wintry evening and does not mean in any way that it is the only correct interpretation. It should encourage readers to read fairy stories and think about them in a theosophic sense, and in particular to read the Snow-Queen and the Voice of the Silence. Many fairy stories may appear to be pure entertainment but once in awhile you may find a story which stands out above the rest with a powerful spiritual message. For me, The Snow Queen is such a story.

The story starts with a hobgoblin who had "a looking glass which reflected everything that was good and beautiful in such a way that it dwindled almost to nothing, but anything that was bad and ugly stood out very clearly and looked much worse. ... But one day the looking-glass was dropped and broke into a million-billion and more pieces. And now came the greatest misfortune of all, for each of the pieces was hardly as large as a grain of sand, and they flew about all over the world, and if anyone had a bit in his eye there it stayed, and then he would see everything awry, or else could only see the bad sides of a case. For every tiny splinter of the glass possessed the same power that the whole glass had. Some people got a splinter in their hearts, and that was dreadful, for then it began to turn into a lump of ice."

There happened to be two poor children, a boy and girl (Kay and Gerda), who loved each other very much. In the summer they loved to play in the rose garden and in the winter to watch the snow fall. One summer day, while in the garden, one of the splinters stung Kay's heart and another lodged in his eye. From then on the roses only appeared ugly to Kay and he pulled them to pieces. This distressed Gerda, much to Kay's delight. Winter came and Kay decided to go sledding. It was a custom then for boys to hitch their sleds onto passing sleighs. Now it happened that the Snow Queen

was passing through the town. Kay managed to hitch his sled to her sleigh and was taken away to the North-land. Gerda was overcome with sadness over losing Kay and decided to search for him.

Now it happened that in her travels she came upon a very old woman who wore a sun hat painted with very beautiful flowers. This old woman was a witch but not a really bad witch. She knew Gerda would remember Kay at the sight of the roses in her garden so she made them disappear. Gerda stayed with this woman and forgot about Kay except for one thing; the woman forgot the rose on her hat. When Gerda saw the rose she went to the garden and wept, whereupon the hidden roses came forth. Suddenly, Gerda remembered Kay and ran from the garden to continue her search.

In her travels, a crow appeared who told her about a young man in a nearby castle who might be her Kay. In this castle was a princess who was dreadfully clever. "She has read all the newspapers in the world and has forgotten them again." Now this princess wanted a prince to talk to who would be equally as clever, so she advertised that anyone who could speak to her cleverly would be made King. Many came, but were so dazzled by the splendor of her palace that all they could do was repeat the words that she last spoke. Now this young man thought to be Kay was not dazzled by the splendors of the palace and therefore was merry and quick witted. The crow and his crow sweetheart, who lived in the palace, devised a plan for Gerda to see this young man, for she felt he must be her Kay. Indeed from the back he did look like Kay, but he was not.

Now because of Gerda's innocence they sent her on her way with a magnificent golden coach and satin clothing. However, this only attracted robbers who wished to kill her. Fortunately, there was a young robber-girl who wished to have Gerda as a playmate, as long as she was not naughty.

Because of Gerda's innocence, she could understand the language of the animals and overheard some wood-pigeons. "We have seen little Kay. A white bird carried his [sled]; he was sitting in the Snow-queen's carriage which drove over the forest when our little ones were in the nest." Then they and a reindeer proceeded to tell Gerda that the Snow-queen might be in Lapland. In the morning Gerda told the robber-girl all that she had heard. The robber-girl spoke to the reindeer; "I am going to set you free so that you can run to Lapland. But you must go quickly and carry this little girl to the Snow-queen's palace, where her playfellow is."

The reindeer carried Gerda to Lapland whereupon they came to a house where the Lapland woman lived. She told them they must still travel further to Finland, and wrote a note on a dried stock-fish to give to the Finland woman.

When they found the Finland woman, “she read [what was written on the stock-fish] three times and then put the fish in a saucepan, for she never wasted anything. Then the reindeer told his story, and afterwards little Gerda’s, and the Finland woman blinked her eyes but said nothing. ‘You are very clever,’ said the reindeer, ‘I know.

Cannot you give the little girl a drink so that she may have the strength of twelve men and overcome the Snow-queen?’ ‘The strength of twelve men!’ said the Finland woman, ‘that would not help much. Little Kay is with the Snow-queen, and he likes everything there very much and thinks it the best place in the world. But that is because he has a splinter of glass in his heart and a bit in his eye. If these do not come out, he will never be free, and the Snow-queen will keep her power over him.’

‘But cannot you give little Gerda something so that she can have power over her?’ ‘I can give her no greater power than she has already; don’t you see how great it is? Don’t you see how men and beasts must help her when she wanders into the wide world with her bare feet? She is powerful already because she is a dear innocent child. If she cannot by herself conquer the Snow-queen and take away the glass splinters from little Kay, we cannot help her!’”

The Finland woman bade the reindeer carry Gerda to where the Snow-queen’s garden begins and put her down by the large bush with red berries growing in the snow. He was to return quickly. In their haste, she forgot her gloves and boots but the reindeer dared not stop. “There stood poor Gerda without shoes or gloves in the middle of the bitter cold of Finland. She ran on as fast as she could. A regiment of gigantic snowflakes came against her, but they melted when they touched her, and she went on with fresh courage.”

Kay did not realize that Gerda was standing outside the palace but instead was trying to fit together some pieces of ice to spell the word LOVE. “The Snow-queen had said; ‘If you can spell out that word you shall be your own master. I will give you the whole world and a new pair of skates.’ But he could not do it. ...

Kay sat alone in the great hall trying to do his puzzle ... then little Gerda stepped into the hall and the biting cold winds became quiet when she appeared in the great,

empty, freezing hall. She caught sight of Kay; she recognized him, ran and put her arms around his neck, crying; 'Kay! dear little Kay! I have found you at last!'

But he sat quite still and cold. Then Gerda wept hot tears which fell on his neck and thawed his heart and swept away the bit of the looking-glass. He looked at her and then he burst into tears. He cried so much that the glass splinter swam out of his eye; then he knew her, and cried out, 'Gerda! dear little Gerda! Where have you been so long? and where have I been?'

And he looked around him. 'How cold it is here! How wide and empty!' and he threw himself on Gerda, and she laughed and wept for joy. It was such a happy time that the pieces of ice even danced around them for joy, and when they were tired and lay down again they formed themselves into the letters that the Snow-queen had said he must spell in order to become his own master and have the whole world and a new pair of skates. ... The Snow-queen might come home now; his release - the word 'LOVE' - stood written in sparkling ice.

Analysis

Consider: the looking-glass as power of illusion (maya). Kay is our lower selves (personality, or Kama-Manas). Gerda is our higher self (monad, or Atma-Buddhi). Snow Queen is our attachment to sense objects (Kama). Old Woman or good witch is the rational mind (Lower Manas). The Rose is whispers of the higher nature (Voice of the Silence). The Old Woman's Garden is the phenomenal world (Hall of Ignorance - as described in The Voice of the Silence.) The Palace is the psychic world of super-sensuous perceptions (Halls of learning). The golden coach/satin clothing are the psychic powers (lower siddhis). Robbers are those seeking the psychic powers; i.e., mediums and trance channelers. The robber-girl and reindeer are those who help us on the way (upa-gurus). Lapland Woman is an advanced chela. Finland Woman is a Master (Adept)

This story, like the Voice of Silence, is a story of man's spiritual quest to find his way back home. We, like Kay and Gerda, start as One, but at birth we lose our sense of who we are and become enmeshed in the world. We see life through our own sense perceptions (maya). The higher self is always there and is searching for ways to reunite with the lower self who is blinded by illusion. As our higher self searches, it first encounters the Hall of Ignorance.

“It is the hall in which thou saw’st the light ... “ [Voice of the Silence, Fragment 1].

The light is the rose on the old woman’s hat.

“The name of Hall the second is the Hall of Learning. In it thy soul will find the blossoms of life, but under every flower a serpent coiled.” [Ibid].

Here is where the suitors come to see the princess but most are dazzled by the splendor of the palace.

“If thou wouldst cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If freed thou wouldst be from the Karmic chains, seek not for thy Guru in those Mayavic regions.” [Ibid]

Gerda was not dazzled by the palace nor the golden coach and satin clothes given her and gave them up willingly and therefore was spared from death at the hands of the robbers and helped on her way in seeking the Masters.

“That which is uncreate abides in thee, disciple, as it abides in that hall. If thou wouldst reach it and blend the two, thou must divest thyself of thy dark garments of illusion.” [Ibid]

The dark garments here refer to Gerda’s gloves and shoes.

“Seek for him who is to give thee birth in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory.” [Ibid]

The Hall of Wisdom is represented by the tree of red berries; and the light of truth shining forth with unfading glory, is the melting away of the snowflakes as they touched Gerda.

“Let not thy ‘Heaven-born, ‘merge in the sea of Maya, break from the Universal Parent [Soul], but let the fiery power retire into the inmost chamber, the chamber of the Heart and the abode of the World’s Mother. Then from the heart that Power shall rise into the sixth region, the middle region, the place between thine eyes, when it becomes the breath of the ONE-SOUL, a voice which filleth all, thy Master’s voice.”

[Ibid]

The Heaven-born represents the union of Kay and Gerda, the sea of Maya represents the pieces of ice that Kay is trying to form into the word LOVE, the Universal Parent is Gerda, the World's Mother is the Snow-Queen, the Power is Gerda's tears, and breath is Kay's tears.

* * * * *

For more on fairies, see "The Real World of Fairies" by Dora van Gelder (Kunz) and "Fairies at Work and at Play" by Geoffery Hodson (available from Theosophical Publishing House, Wheaton, Illinois.)

C.W. Leadbeater, Geoffery Hodson and Dora Kunz are all theosophists of recognized clairvoyant abilities. Dora Kunz is a past president of the T.S. in A., and uses her "second sight" in the clairvoyant diagnosis of disease in collaboration with Dr. Shafica Karagulla (see: THE CHAKRAS AND THE HUMAN ENERGY FIELDS in the QUEST MAGAZINE for Spring 1989).

For more insight into the ancient wisdom in fairy tales, check into the excellent audio tape lecture given at Krotona Institute by John Algeo: "The Ancient Wisdom in Modern Fairy Tales" (7 - 90 minute cassettes), available for loan to members of the Theosophical Society in America from the Olcott Library at Wheaton, Illinois.

In it, John explores three modern fairy tales for their theosophic significance: the WIZARD OF OZ, a distinctly American tale by Frank Baum - a Theosophist; THROUGH THE LOOKING GLASS by Lewis Carroll and the trilogy of J.R.R. Tolkien -SILMARILLION, THE HOBBIT and LORD OF THE RINGS.

HIGH COUNTRY Theosophical Study Center
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THE HIGH COUNTRY NEWSLETTER



VOLUME 4 NO. 4

BOULDER, COLORADO

APRIL 1989

APRIL SOCIAL

WHERE: Renata Kasper's home at 3130 6th St., Boulder. Phone 939-9162. North on Broadway, past Community Hospital, to Forest. Left [west] on Forest to 6th St., right [north] on 6th to 3130.

WHEN: Sunday, April 2nd, at 10:30 A.M.

TOPIC: Informal brunch - call Renata at 939-9162 for suggestions on what food to bring. Dick Slusser will bring a choice of Theosophical and Joseph Campbell videos.

APRIL MEETING

WHERE: At the home of Judith Modig: 3502 Quitman St., Denver. Phone 477-4788.

(a) From Speer Blvd., northbound [I-25 Exit 216-B]: Proceed northwest to end of Speer at Irving. Turn right [north] on Irving to 35th, left [west] on 35th to Quitman.

(b) From West 38th [I-25 Exit at Regency Hotel]: Proceed west on 38th to Quitman [4100 W.], turn left [south] on Quitman to 35th. Parking available in Edison Grade school parking lot.

WHEN: Monday April 17 at 6:00 P.M.

TOPIC: **At the Feet of the Master.** Read Part IV: Chapter 2 - Self Control, and Chapter 3 - Tolerance; Pages 261 - 306. David Blaschke will again lead the discussion.

NEWS AND COMMENTARY

High Country Study Center Library

Our Northwest District Director, Austin Bee, has offered surplus theosophical books from the F.L. Kunz Memorial Library at Camp Indralaya on Orcas Island to all Lodges and Study Centers in the District.

Members have checked their choices on the list which was then returned to Austin who will determine which books will be apportioned to our Library. Judith Modig has agreed to house the books and to act as librarian. Members are invited to donate surplus books of theosophical interest from their personal collections to our new library.

Phone Directory Listing for High Country T.S.

We were recently asked by Linda Jo Pym at T.S. Hq. in Wheaton to look into the possibility of obtaining a listing for the Theosophical Society in the local phone directory.

U.S. West, our local phone company, will not permit an organizational listing on a private phone number; only a business number can be used. We could, however, list the Olcott "800" number locally for \$18 setup charge and \$1.24 a month - or alternatively list a local business number for the same cost - provided that the owner of the business is a member of the organization.

Since Wheaton Hq. is not yet prepared to deal with calls on their "800" line originating in Colorado as a result of our listing and since the deadline for the May 1989 directory was March 3rd we had to act quickly or wait another year.

We arrived at an ideal solution by extending a complimentary T.S. membership to Cleta Williamson, owner of the METAPHYSICAL BOOKSTORE at 9511 E. Colfax in Aurora, who has agreed to have her business phone 341-9562 carry the additional listing (at our expense) under THEOSOPHICAL SOCIETY - HIGH COUNTRY STUDY CENTER.

Cleta is a former member of the T.S. and the Bookstore was the meet-

ing place of the old theosophical group in the 1970s. We anticipate that the arrangement will be mutually beneficial - the listing resulting in additional business for the bookstore and visibility for THE THEOSOPHICAL SOCIETY in Denver.

Reincarnation Potpourri

There are many hints at Reincarnation in the Bible, and one must read these passages with the intuition awakened, for nowhere is the doctrine spelled out -- nor is it denied, on the other hand.

The QUEST book, REINCARNATION by Head and Cranston, gives Biblical references to reincarnation [pp. 25-34] -:

THE OLD TESTAMENT: [Moses addressing the Lord concerning the death of human beings]:

Thou turnest man to destruction; and sayest, Return ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou dost sweep men away; they are like a dream, like the grass that is renewed in the morning: in the morning it flourishes, in the evening it fades and withers. (Psalm 90:3-6)

[Here we have a suggestion of the cycles of man's existence in a metaphor of the grass.]:

What has been is what will be, and what has been done is what will be done; and there is nothing new under the sun. Is there a thing of which it is said, "See, this is new?" It has been already, in the ages before us. There is no remembrance of former things, nor will there be any remembrance of later things yet to happen among those who come after. (Ecclesiasties 1:9-11)

[Here is an implication of cycles, and also the suggestion that in each new incarnation there is no recollection of those lives past.]

THE NEW TESTAMENT: The ancient Jews were continually expecting the reincarnation of great prophets. Moses was in their opinion Abel, the son of Adam, and their Messiah was to be the reincarnation of Adam himself, who had already come a second time as David. It seems espe-

cially significant, then, that the closing words of the Old Testament (Malachi 3:23) make this prophecy:

Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come.

Elijah had already lived amongst the Jews. Now the first book of the New Testament refers to this prophecy on three occasions, thus linking the Old and New Testament on the idea of rebirth. (In the King James version of the New Testament, the Greek form of “Elijah,” namely “Elias,” is used.)

When Jesus came into the coasts of Caesarea Phillippi, he asked his disciples, saying, ‘Whom do men say that I, the Son of man am?’ And they said, ‘Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.’ (Matthew 16:13-14)

And as they came down from the mountain, Jesus charged them, saying, ‘Tell the vision to no man, until the Son of man be risen again from the dead.’ And his disciples asked him, saying, ‘Why then say the scribes that Elias must first come?’ And Jesus answered and said unto them, ‘Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise, also shall the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist (who had already been beheaded by Herod).

(Matthew 17:9-13)

Among them that are born of women there hath not risen a greater than John the Baptist ... For all the Prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear. (Matthew 11:11-15)

The above passage from Matthew is repeated in Mark 9:12-13, omitting the name of John.

When there was brought into the presence of Jesus a man who was born blind, the disciples naturally wondered why he had been thus punished, and asked Jesus: “Which did sin, this man or his parents?” (John 9:34)

The disciples must have had the idea of reincarnation in mind, for obviously if

the man had been born blind, his sin could not have been committed in this life. If the doctrine was wrong and pernicious, then, it would seem, was the time for Jesus to deny the whole theory. Yet, he did not do so, although in this case he said the blindness was for other reasons.

St. Paul appears to point to the theory of the pre-existence of the soul in Romans 9:10-13, where he refers to the case of Jacob and Esau, saying that the Lord loved the one and hated the other before they were born.

St. John in Revelations 3:12, states:

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.”

In Hinduism, of course, there is abundant and explicit reference to reincarnation. A young man, Nachiketas, goes to the House of Death, and the god of death, Yama, grants him three boons:

Nachiketas: This doubt that there is of a man that has gone forth [died]: “He exists,” say some; “He exists not,” others say: a knowledge of this, taught by thee, this of my wishes is the third wish.”

Yama: Even by the gods of old it was doubted about this; not easily knowable, and subtle is this law. Choose, Natchiketas another wish, hold me not to it, but spare me this ... choose sons and grandsons of a hundred years, and much cattle, and elephants and gold and horses ... Choose wealth and length of days ... Ask me not of death, Natchiketas.

Natchiketas: Tomorrow these fleeting things wear out the vigor of a mortal’s powers. Even the whole of life is short ... Not by wealth can a man be satisfied. Shall we choose wealth if we have seen thee? Shall we desire life while thou art master? ... This that they doubt about, O Death, what is in the great Beyond, tell me of that. This wish that draws ear to the mystery, Nachiketas chooses no other wish than that.

Yama: Thou indeed, pondering near and dearly loved desires, O Natchiketas, hast passed them by. Nor this way of wealth hast thou chosen, in which many men sink ... Thou art steadfast in the truth, may a questioner like thee, Natchiketas, come to us. That resting place which all the Vedas proclaim, and all austerities declare, seeking for which they enter

the service of the Eternal, that resting place I briefly tell to thee. It is the unchanging Eternal, it is the unchanging Supreme, having understood that unchanging one, whatsoever a man wishes, that he gains. It is the excellent foundation, the supreme foundation, knowing that foundation, a man is mighty in the eternal world.

The knower is never born nor dies, nor is it from anywhere, nor did it become anything. Unborn, eternal, immemorial, this ancient is not slain when the body is slain ... Smaller than the small, greater than great, this Self is hidden in the heart of man ... Understanding this great lord the Self, bodiless in bodies, stable among unstable, the wise man cannot grieve.

Know that the Self is the lord of the chariot, the body verily is the chariot; know that the soul is the charioteer, and the emotions the reins. They say that the bodily powers are the horses, and that the eternal world their field. When the Self, the bodily powers and the emotions are joined together, this is the right enjoyer; thus say the wise. But for the unwise, with the emotions ever unrestrained, his bodily powers run away with him, like the unruly horses of the charioteer. ... He whose charioteer is wisdom, who grasps the reins - emotion - firmly, he indeed gains the end of the path, the supreme resting-place of the emanating Power. This is the hidden Self, in all beings it shines not forth; but is perceived by the piercing subtle soul of the subtle sighted.

He is released from the mouth of Death, having gained the lasting thing which is above the great, which has neither sound nor touch nor form nor change nor taste nor smell, but is eternal, beginningless, endless.

This is the immemorial teaching of Nachiketas, declared by Death. Speaking it and hearing it the sage is mighty in the eternal world. Whosoever, being pure, shall cause this supreme secret to be heard, in the assembly of those who seek the Eternal ... he indeed builds for endlessness, he builds for endlessness. [Katha Upanishad.]

As a wagon heavy-laden might go halting and creaking, so the embodied soul goes halting, overburdened by the Soul of Inspiration when it has gone so far that a man is giving up the ghost ... Then as a caterpillar when it comes to the end of a leaf, reaching forth to another foothold, draws itself over to it, so the soul, leaving the body, and putting off unwisdom, reaching another foothold there, draws itself over to it. As a

worker in gold, taking an ornament, molds it to another form newer and fairer; so in truth the soul, leaving the body here, and putting off unwisdom, makes for itself another form newer and fairer: a form like the forms of departed souls, or of the seraphs, or the gods.

Through his past works he shall return to birth, entering whatever form his heart is set on. When he has received full measure of reward in paradise for the works he did, from that world he returns again to this, the world of works. ... This mighty Soul unborn grows not old, nor dies, for the Soul is immortal and fearless. The Soul is the fearless Eternal. He grows one with the Eternal, the fearless Eternal, who knows this.

[Brihad Aranyaka Upanishad]

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New Session of Classes at Gove Community School

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