

# THE HIGH COUNTRY

# THEOSOPHIST



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## Self Realization through Love

THERE are several alternative paths which may be trodden in order to achieve union with God or what is generally referred to as Self-realization. The path of devotion or love which is called Bhakti-marga in Sanskrit is considered generally as an alternative to the path of knowledge, Janana-marga, which is dealt with in the Yoga-Sutra of Patanjali.

Karma-marga or the path of action is considered as a subsidiary to both because it is meant to purify the mind, prevent the generation of further karma and attenuate the sense of egoism. It provides the necessary self-discipline for bringing the mind into a condition fit for the practice of Yoga by any method.

As has been explained in other contexts, the so-called different systems of Yoga are not really independent and self-sufficient methods for attaining Self-realization, as is generally supposed. They should be considered rather as different branches of the comprehensive Science of Yoga, each system laying more emphasis on some technique of Yoga than on others.

Not only this; one who is treading the path of Yoga can adopt one or the other of these techniques at a particular time according to his individual needs at that time and the phase of evolution through which he is passing.

The important point to keep in mind always is that the path of spiritual unfoldment is not a beaten track which every one has to follow in order to reach his goal. "Each man is to himself the life, truth and the way" and the path which he follows unfolds from within himself, as he advances, according to his individual



uniqueness and the role which he is destined to play in the Divine Plan in the far distant future.

The Bhakti-Sutra of Narada gives in outline some of the salient features of the path of devotion or love and is considered as a sort of manual for those who want to realize God through the power of love.

It does not deal with the subject with the mastery which is evident in treatises like Yoga-Sutra and Siva-Sutra but it gives a fairly good general idea of Bhakti-marga and is of great help to those who are trying to cultivate devotion and want some guidance and information on the subject in the early stages of its development.

To those who are emotional by nature and for whom Bhakti-marga is especially suited Bhakti-Sutra can serve as a very useful guide.

But it should not be concluded from what has been said above that the cultivation of devotion is necessary only for people of an emotional temperament and those who are treading the path of knowledge can dispense with it.

Nature aims at an all-round perfection of the individuality and this means that all aspects of human nature have to be developed sometime or other in the series of lives through which the individual passes in his spiritual unfoldment which ultimately ends in his attaining Self-realization and Liberation from the illusions and limitations of the manifested worlds.

The possession of an emotional temperament in a particular life means merely that in that particular life the individual will find it much easier to unfold his spiritual potentialities through his emotional nature.

Devotion transcends the lower aspects of human nature expressing themselves through emotions, thoughts and actions and its development in the higher stages does not depend

upon the limited scope and power of emotions.

It is the Buddhic vehicle or anandamaya-kosa which comes into play in these higher stages and it is the descent of forces from the Buddhic plane which gives rise to the exquisitely refined emotions which are experienced in these stages.

In fact, these experiences are of such a subtle nature that they are not only indescribable but [are] incapable of being expressed through ordinary emotions.

That is why a devotee who is swayed and frequently overwhelmed by violent emotions of love of God in the early stages, becomes quiet, self-controlled and reserved in the later stages.

Before we proceed further it would be desirable to make clear the true significance of the Sanskrit-word *Bhakti* and show how it differs from that of “love” and “devotion,” the two English words which are generally used in translating the Sanskrit word.

The word “love” has a very wide spectrum of connotations and has begun to be used very loosely these days.

In its purest and highest form it is an aspect of God Himself who not only loves all living creatures and looks after their needs and evolution through the complex mechanism of Nature but who is found to be *Love* itself in His transcendental nature.

That is the reason why we find love pervading all life and expressing itself in different ways through all living creatures.

It will be seen therefore that although the conception of love in its essential and highest form is holy and associated with the exquisitely fine experiences of life, its expression in its crude and lowest forms in the animal and human kingdoms has led the conception to be vulgarized and debased to the lowest degree.

So much so, that a very large number of even intelligent people in their blind pursuit of pleasure have come to regard it as almost synonymous with sexual passion.

The word *Bhakti* has nothing to do with these lower forms of love, either in the animal or human kingdom, whether associated with sex or not.

It is used only for that love which man can have towards God either in the abstract or towards those Divine Beings who are considered as symbolic representations or incarnations of God.

The signification of “devotion” is equally wide and vague. In order to understand it fully we have to differentiate between the three forms in which devotion is generally expressed: 1. devotion to a cause, 2. devotion to an individual and 3. devotion to God.

Devotion to a cause is very common and we find everywhere people taking part in movements which have been launched, to promote a cause.

Devotion of this type will naturally depend upon the nature of the cause sought to be promoted.

If the cause is good and beneficent and taken up by people whose moral and spiritual nature is adequately developed then the devotion will produce results which bring happiness or benefits of various kinds to a large number of people and in the process unfold the spiritual potentialities of those who are engaged in promoting the cause.

But if the cause is bad and taken up by people without a moral and spiritual outlook and who are inclined to adopt ruthless and unscrupulous methods then devotion can become the means of inflicting enormous suffering on a large scale.

History and the course of many movements based on ideological considerations at the present time demonstrate clearly the truth of what has been said above.

Devotion to a person, though not so far-reaching in its results, also depends upon the nature and motive of the individual who is devoted and the individual towards whom devotion is directed.

In the field of politics or business which are associated with power and money, in most cases it is not real devotion but mere self-interest masquerading as devotion.

Where it is free from these defects and is based upon attachment to a person, owing to his intellectual, moral or spiritual qualities, it has a certain quality of moral or spiritual excellence which is both elevating and admirable.

But, there is one danger inherent in this kind of devotion which the devotee has to guard against. It tends to circumscribe more or less or may even imprison the mind of the devotee and deprive it of its capacity to consider ideas and problems of life freely without any bias or predilection.

If the individual is devoted to a religious or spiritual teacher, for example, his mind may become so conditioned by the teachings of the particular teacher that it becomes almost incapable of seeing and appreciating other aspects of truth which are equally important. It may also restrict the sphere of his interests and activities within an extremely limited range.

Asramas of religious teachers scattered all over India are full of such people whose lives have been “cribbed, cabined and confined” within the four walls deliberately raised by those who want to insulate their followers from the outer world for fear of losing them.

It will be seen, therefore, that both

devotion to a cause or individual are not only liable to defects of various kinds but have generally the effect of limiting very greatly the freedom of mind and action on the part of the individual and enabling him to unfold freely his mental and spiritual potentialities.

It is only devotion to God which is not only free from these defects and dangers but has the power and potentiality of unfolding ad infinitum the spiritual and Divine potentialities which are hidden within the heart of every human being.

It has not only this power to stimulate, tremendously these potentialities, but because it is directed towards a source of infinite love and bliss, it can bring about a response of such spiritual power as to change completely the life of the devotee.

That is why devotion to God in preference to devotion to individuals is recommended and emphasized in the BhaktiSutra in aphorism 81.

Even where devotion is directed to one's spiritual teacher it should be directed not towards his personality but towards the God enshrined within him.

*Isvara* is the real Guru of all aspirants and devotees as pointed out in the following aphorism of the Yoga-Sutra:

*sa purvesam api guruh  
kalenavacchedat* (I-26)

Though there are many religions in the world, each serving as a guide to conduct for its followers, it is necessary to remember the essential nature and purpose of religion in human life. Whatever other aspects of religion there may be, the one aspect which is the most important and essential is that it points out and makes clear the means of finding God.

The conceptions of God may vary, the paths may vary, the disciplines may vary in the case of different religions but this essential purpose underlies all and is common to all

religions. If this purpose is not there then the religion is not religion whatever else it may be.

The codes of conduct and other paraphernalia of religious life prescribed in different religions are a means and not an end in themselves though they are considered as such by many of their followers.

The above fact must be emphasized again and again not only to make religious life more meaningful and purposeful but to enable aspirants to separate the essentials of religious life from the non-essentials and concentrate on the essentials.

It will be seen from what has been said above that religion is related more closely to mysticism than to occultism and is the very essence of mysticism and the mystic life.

The real mystic does not give much thought to other questions connected with human life, not even to the nature of the universe in which he finds himself. His only object of knowledge and devotion is God and he pursues this object with single-minded and concentrated attention to the exclusion of everything else.

The student of Bhakti-Sutra will be struck by the absence of discussion on any other question except that of devotion to God ... The mystic is concerned with God and God alone and he considers his whole life as a matter between him and his God.

There is no mention in the Bhakti-Sutra of any abstract philosophical questions or the problem of developing siddhi-s.

This concentration on one purpose whole-heartedly is perhaps one of the reasons why the path of devotion is much more effective in achieving its aim than others. No philosophical problems to worry about, no rigid rules of conduct to follow, no set pattern and paraphernalia of religious life to conform

to and limit one's freedom.

One can cultivate devotion wherever one happens to be and in whatever circumstances he is placed.

But this also means, however, that the purpose of devotion to God cannot be achieved unless the individual takes the problem seriously and is, in fact, in dead earnest.

God does not respond to the call of half-hearted lazy aspirants who want to have the best of both the worlds or are content to have the ordinary emotional satisfactions of religious life such as the temporary upliftment felt now and then under favourable circumstances created by external stimuli such as singing of hymns, etc.

This kind of easy-going religious life cannot carry one very far and at best keeps the individual attuned to his spiritual ideal instead of going off the track altogether.

But this is the condition in which most aspirants will find themselves and from which they have to start on a more strenuous way of religious life if they are really serious.

Since the development of devotion is necessary for every aspirant, the question, "How to develop devotion?" is of vital importance and must be considered carefully.

In a way, man has greater control over his mind than over his emotions. It is easier to direct the mind to any problem of an intellectual nature and engage it in considering its various aspects.

It is not so easy to arouse our emotions and begin to feel strongly our love for anyone although he is dear to us. So the aspirant who decides to cultivate devotion to God has to learn how to make a beginning.

This problem has not been dealt with clearly and satisfactorily in the Bhakti-Sutra.

The preliminary steps which have been

recommended can be understood and adopted only by those who are thoroughly familiar with Hindu thought and tradition and cannot be of universal application.

Since the cultivation of devotion is necessary for every aspirant, we ought to understand and be able to apply the general principles upon which this cultivation of devotion is based.

The most important point to keep in mind in dealing with the above problem is that the development of devotion is not really a matter of development at all, but unveiling, because the Reality which is referred to as God is already present in the heart of every human being in its full splendour, and in its most important aspect, is Love itself.

No doubt, it is hidden and the ordinary man is unaware of it on account of his desires and other human tendencies which obscure it, more or less.

But what is already present and is merely obscured can be unveiled and revealed, if we know what the obscuring agents are and how they are removed.

It is not necessary to enter here in detail into the question of those human tendencies, limitations and illusions which serve as obscuring agents and make the individual unaware of the Reality which is hidden within his own heart and which he seeks in vain in the outer world through pleasures and pursuits of infinite variety.

What we have to understand clearly is that our real task in solving this difficult problem is to tackle the mind and free it from those tendencies and impurities which serve as obscuring agents and veil the Reality hidden within it.

As the mind is purified, harmonized and freed from distortions of different kinds, the veils gradually become thinner and ultimately disap-

pear, leading to the progressive awareness of Self-sufficient and full of bliss and “Peace Reality which in one of its aspects is Love itself. which passeth understanding.”

So the preliminary preparation for the cultivation of love consists in purifying and harmonizing the mind and bringing it into a state in which it can serve as the vehicle of love of God.

The purpose of all self-discipline which is prescribed and the virtues which have to be cultivated is to produce this state of the mind and when the aspirant is successful in doing so and also adopts the other means of opening up the channel between the inner and outer levels of our Being, love begins to well up from within, naturally and in an ever-increasing measure.

For, as pointed out later on, this process is self-regenerative. The more we love God, the more we know Him and, the more we know Him, the more our love for Him grows, until knowledge and love merge into one state of permanent awareness of that Reality which is referred to as Self-realization.

The aspirant should note carefully these two stages on the Bhakti-marga.

The first stage is a period of constant effort, self-discipline, purification and the development of those virtues and state of mind which are required for the expression of bhakti.

In this stage, periods of emotional exaltation and depression follow each other alternately.

But if the aspirant perseveres in his intensive effort and has the necessary potentiality within him he passes gradually into the second stage in which love of God begins to well up from within naturally and constantly in an ever increasing measure without any effort on his part.

This state called *para-bhakti* or *paramaprema* which appears on attaining direct awareness of Reality is described very aptly in aphorism 54 and makes the devotee

It is necessary to distinguish between these two stages because unless and until the second stage has been reached and the devotee is firmly established in the love of God, he cannot afford to relax his efforts to cultivate, in the most intensive manner, the deeper states of love referred to as *prema*.

Too many aspirants begin to imagine that they have acquired the highest state of love and need not do anything further when actually they have just entered the path of love and have experienced love in its most elementary form.

So exquisite and out of the common is the experience of this kind of love that a mere glimmer of it can be mistaken by the devotee for the highest experience in this field and incline him to relax his efforts in the cultivation of that love which is unfathomable and beyond all human experience.

If he is not alert and becomes complacent, stagnation will set in and prevent him from attaining the second stage of *paramaprema* in which the expansion of love becomes self-regenerative.

The question whether devotion should be directed towards a personal or impersonal God troubles many aspirants.

Some of them find it impossible to arouse their emotions towards a Reality which has no form and no attributes and therefore appears to be incapable of responding to their love.

Others think that it is incongruous to imagine and worship what is an all-pervading, transcendental Principle in its essential nature through a concrete form.

The difficulty is based upon a misconception or confused notion regarding the nature of the Reality which he refer to as God.

There is only One Reality with its two aspects transcendental and manifest.

In its transcendental aspect it is a Principle without any form or attributes.

In its manifest aspect it is the underlying basis of the manifested universe which is a mental creation of the Divine Mind.

So whether we direct our devotion towards a personal God in the form of a symbolic representation of some of His attributes or an incarnation in a human form or we worship Him in His impersonal aspect it does not matter.

Our devotion reaches the One Reality and the response comes from the same Reality.

Every intelligent devotee, even when he worships God in a concrete form, is consciously or unconsciously aware of the fact that his devotion is being directed to the Reality which pervades and embraces the whole universe and is therefore also present in its full splendour and power in the concrete form which serves as its symbol.

Although a concrete form which is a symbolic representation or an individual in the form of avatara, helps some people by giving their mind something tangible to imagine, it is not necessary for every devotee.

It is possible to direct one's devotion and cultivate it in the highest degree towards that impersonal Reality which is hidden within our own heart. This Reality is, no doubt, formless, invisible and inaudible and yet as it exists within our own heart in its fulness, and is the source of all knowledge, power and bliss and everything associated with spiritual life, devotion cannot only be directed towards it but can be developed in the highest intensity and even ecstasy.

It may appear incredible that one can love with the greatest intensity what has no form, substance or sound, nothing to indicate its existence, but it is true and a matter of the most vivid and exquisite experience for those who

are real devotees and on whom Divine grace descends frequently and raises their consciousness to ecstatic heights.

So, there is no reason to be disheartened if an individual does not feel any attraction towards a particular form. Even God in his impersonal aspect can be the object of the highest kind of devotion.

In fact, devotion for a personal God, if it is real and intense, tends to become more and more impersonal as it tends to outgrow the limitations of form, time and space and bring the consciousness of the devotee in touch with that One Reality which is above time and space.

When this happens, love in its most exquisite form keeps welling up from within, as if from nowhere, and even when the devotee is engaged in physical or mental activity, his consciousness may be immersed in the ocean of Divine Love with hardly any feeling of separation left to indicate who is the lover and who is the beloved. Although this kind of love is not easy to attain, the potentiality for cultivating it exists in every human being because God is enshrined in the heart of every human being and we have only to open the doors of this temple to have a vision of the Deity in His fullness of Love and Beauty, which overwhelms us and lifts our consciousness into union with His Consciousness.

It is this kind of vision, even though it is partial and temporary, which throws the devotee into an ecstasy of love, and when he comes down from that exalted state makes him self-sufficient and self-contained and full of indescribable bliss.

Nothing of real value in life is attained suddenly and without effort and there is nothing which cannot be gained with persevering effort. This is particularly true of those great things in life which are already present within us in a

potential form and which we are destined to develop in an active form sooner or later because they are part of our Divine heritage.

How long we shall keep ourselves deprived of this divine heritage depends partly upon our karma and partly upon our sense of discrimination or viveka which enables us to distinguish between the Real and the unreal, between what is illusory and what is of real and lasting value.

But our karma is not inexhaustible and our faculty of discrimination is only dormant. We can remove both the impediments if we want to do so. All that we have to do is to make a beginning and persevere in our efforts.

It is therefore possible for every aspirant to cultivate love of God to the highest degree and attain that Self-sufficiency and peace of the Eternal which is inherent in that Love and which cannot be found without that Love.

I. K. TAIMNI

From: *Self Realization Through Love*, Preface, pp. i-xv. Theosophical Publishing House, Adyar, India - 1975

Dr. I.K. Taimni (1898-1978) was for many years Professor of Chemistry at Allahabad University in India. He guided research and contributed many research papers to technical journals of several countries.

In addition to his professional work, he made a deep study of Kashmir Shaivism. For this, combined with his profound knowledge of theosophy, he was awarded the *T. Subba Row Gold Medal* for his contribution to Theosophical literature.

## So Long, Danny & Frankie by Bo Lozoff

Two of our friends died since the time of our last newsletter, and they were your friends too even if you didn't know them: Stephen Donaldson, known to readers of *We're All Doing Time* as "Donny the Punk" (pages 224-226), and Frankie Parker, a convicted murderer-turned-monk who was executed by the state of Arkansas.

**Donny's story** is known by many people around the world. Arrested for a nonviolent Quaker antiwar protest outside the White House when he was 22, he chose to spend a few days in jail rather than pay a \$10 fine which he thought was wrong. He was a young man of strong principles.

To "teach him a lesson," the warden placed him in the meanest cellblock in the joint, where lay was savagely raped by more than fifty inmates over a two-day period.

Dazed, traumatized, bleeding, he threw himself off the tier to escape further abuse. His body and mind were broken in ways few of us could ever imagine. That was 1971.

Donny never did really recover, yet he did an incredible job of trying to prevent that sort of thing from happening to others.

He founded an organization called **Stop Prison Rape**, testified before numerous senate committees, gave scores of interviews, wrote passionately to bring this problem out of the national closet to force us to deal with the horrors which nearly every young, small offender in this country must worry about.



Donny was a true spiritual warrior. Deeply injured himself, he still crawled back out to the front lines and kept fighting the good fight for the sake of others until the day he died. May he be richly blessed!

**Frankie Parker**, on the other hand, “deserved what he got,” according to most people. He was a killer. No good. Dead man walking.

The fact that, like many murderers throughout religious history, Frankie let the old self die and a new, transformed one be born, does not seem to be of much importance these days.

Saul of Tarsus killed women and children, he was a much worse guy than Frankie, and he became St. Paul. But few people these days want to believe any human being can change so radically.

Frankie didn't especially believe it himself. But it happened. He was tossed a book on Buddhism once, basically as a joke, and it changed his life forever.

Over a period of years, he became serious. He studied. He prayed. He meditated. He opened his heart to the suffering of all beings. He dedicated his mind and heart to compassion.

Frankie was fine about being executed. He had made his peace.

It isn't Frankie I feel bad for, it's the rest of us — a society which doesn't know what else to do with people like Frankie; a society which continues to express a message to its children that it's all right to kill people who kill people.

I can't understand the logic of that myself, so how can our children?

By the time he died, Frankie Parker was ordained as a Buddhist monk by my friend,

Rev. Kobutsu Malone. Kobutsu spent that final day with Frankie and witnessed his execution.

Kobutsu watched the state of Arkansas intentionally murder a humble man, a follower of the one classic spiritual path of love and compassion.

He may have been a man with a terrible history, but many of the great ones also had terrible histories.

Whatever happened in the past, the truth in the present moment was that the state killed a man whose final message was one of forgiveness, goodwill, and nonviolence.

Can we afford to lose one that way? Can we be so fussy as to insist that our good guys have only good deeds in their past?

If that's the case, go ahead and scratch out nearly all of Jesus' original apostles. They were a rough crowd.

And scratch you and me; we have some pretty shameful deeds in our past, too.

Donny and Frankie were as different as night and day, yet so much the same. They both took a truly terrible set of experiences and transformed them into lives of compassion for others.

They had awful lives in a sense, yet they turned Big Corner and saw that we need to be kinder to one another, and then they tried to remind the rest of us. Donny and Frankie did formidable spiritual work with their lives.

May you and I be blessed to do the same.

Bo Lozoff.

[Reprinted from the *Human Kindness Foundation* Newsletter, Christmas 1996, Route 1 - Box 201-N, Durham, NC, 27705]

## **The Power of Theosophy**

by Rick Archer

Just a couple of year's ago, if asked: "What do you think of Theosophy?," I would have scratched my head and replied: "What the hell is that!" Now! if asked I reply: "Yea! Yea!" This would be followed by: "Have you read this or that?"

Well, recently Mr. Abhinyano wrote an article for the December 1996 issue of the H.C.T stating that:

Some time ago Radha Burnier, President of T.S. Adyar (Madras, India) complained in an interview that the Theosophical Society of today has no power, no recognition, no importance and no respect in the world.

(Yes, indeed, the man of the streets doesn't know anything about Theosophy and never has heard even the name).

She blames the members, that they do not see Theosophy as a living reality, and that they do not integrate (the original teachings of the Masters via HPB) into their daily life. The lodges and their members simply do not make use of our (original teachings) ... Radha Burnier is right! ...

I was shocked when reading this. A lot of this is simply not true, by far! Theosophy does have power and it is influencing mankind, one man at a time.

I was thinking: "Wait a damn minute! Since I have started Siddha Yoga and studying Theosophy, I have run into six others like myself who meditate on their Inner Self and who have in turn told their friends and family and like myself, their children."

[This is coming from a lock down prison (Ed.)].

Like ripples in a pond, this movement is spreading and in unlikely places too.

Correspondences have formed with learned Theosophists; books, ideals and time are being exchanged. New friendships are being formed, comments, opinions and questions are being asked as these young Theosophists journey further and further into the World of Theosophy.

Let's not forget our new brothers/sisters in Chiliabombue, Zambia and Mr. Willies Tembo who has struggled to form a Theosophy group there.

Were it not for members like Madam Liesel Deutsch, Mr. Richard Slusser and Mr. Mark Jaqua (Editor of Protogonos), just to mention a small few who have made every attempt to pass along materials to those without funds or the means to attain this themselves [seekers like me would not have known theosophy (Ed.)].

Like vines growing wild on a fence, this movement grows slowly; none-the-less it is growing. Each in their own way are spreading small seeds of knowledge. Therefore, Radha Burnier is wrong by implying in her interview:

It is the Theosophy members who are at fault and they have wronged their brothers and sisters by spreading negativity.

No! Theosophy is already flowing outward and touching other members.

Let's take, for example, Mr. Abhinyano's article. It is a fine paper which, I might add, I enjoyed very much. Yet, at the end, it was tarnished by Radha Burnier's negative comments.

At one point, I had the feeling Mr. Abhinyano was attacking the Theosophical movement or, at the very least, its members. I wonder: "How many others will read this and reflect this negative attitude?"

There is a power in the Theosophical movement and its members are active. We, as Theosophists gather, preserve and dissect fragments of lost knowledge for the betterment

of humanity, passing on these seeds of knowledge to our young Theosophists who, in turn, will pass them on to others. Again, this is the power of Theosophy.

Many were laughed at, not taken seriously, by the masses — none of this is anything new. The blame, most definitely, does not lie with the T.S. members. The few I have met have gone to great lengths to evaluate, share and construct facts out of tons of misinformation.

I refuse to believe the members are at fault. I, myself, will continue to study, become self aware and offer any and all help to my brothers/sisters or new (would be) Theosophists, be it through poetry, thoughts and/or materials I may receive from others.

I have great respect for you, Dick Slusser; though we haven't met, I feel I know you and Marty already through John Greschner. Even, Mr. Abhinyano; I have much respect for your work and I stress I mean you no disrespect.

Dick's comments concerning Mr. Abhinyano<sup>1</sup> and his comment concerning how your work should be handled<sup>2</sup>--- well, I found it quite unsettling.

Gentlemen, we are all on the same path, we are all a part of the one consciousness and we are all gathering, storing and distributing the same thing.

In Truth and knowledge

Rick Archer,  
U.S. Penitentiary ADX, Florence, CO

Footnotes:

1. "... his editorial attitude, which we find unduly pessimistic. ..." *HCT* Dec. 96, p. 2

2. "... Now, it is up to you -- this time -- handle my paper properly, I would be willing to keep up the connection with you; If not, you will never hear from me again." *Ibid*, p. 2

## Aurangabad

### Pilgrimage to India

Dearly Beloved Marty,

In my last letter, I believe I covered as far as the bike trip from Jalgaon to Ajanta, so I'll pick up from there. I really enjoyed Ajanta a lot.

The afternoon of the day I arrived, I went through the caves with an Indian Phd. in Chemical engineering and took flash pictures until the batteries died.

The next day (Jan. 24th) I got new batteries and finished the pictures. There will be some duplication.

When I finished the caves I took a nature hike down into the canyon through a lovely picnic ground and then up a trail to a viewpoint on the opposite side of the canyon where I got some good overall views of the caves.

After lunch in the late afternoon, I took the same trail to a much higher viewpoint which was on the level above the canyon where I found a nice peaceful spot to meditate until sunset. The only sounds were the songs of birds and the far away sounds of the tourists at the caves.

It is good to get away from the noise frequently. Indians seem to live in an environment of constant noise and confusion.

In the streets, there is a constant blaring of horns.

In the restaurants there is the distorted blaring of radios - often two at a time.

Loud, distorted radio music is common on buses too. High fidelity sound definitely has not found its way to India.

Indians seem not to care or notice how

badly distorted air music sounds - they just turn it up as loud as it will go. So for my western ears, it is good to get away when I can.

I decided to bike the 105 km. (65 miles) from Ajanta to Aurangabad, so I managed to get started by 8 am.

That was later than I had intended but I couldn't hurry the breakfast.

The trip began with a 20 minute climb to the top of the Ajantarange in about a 33 inch gear and then the road was level and gently rolling

Actually I can make pretty good time on the mtn. bike - averaging about 12 mph fully loaded - including stops it was about 11 mph

By the time I was within 10 miles of Aurangabad, I had run out of water - temperature was in the high 80s - so I stopped to refill using my filter.

My route through town went right by the post office so I mailed letter #21 and film rolls #26 - #31. I found a nice large room in the Tourist's Home for Rs 35.

Saturday the 26th I spent biking around Aurangabad and saw the Buddhist caves here which were quite nice.

There is also a smaller version of the Tad Mahal here which I included in the general news.

I didn't go inside because it is not as beautifully done as the Tad at Agra - being painted instead of white marble.

In the afternoon I biked out 6 miles to the Daulatabad fort which was built in 1136 A.D.

It was well worth seeing, having perimeter walls of stone probably 4 miles in length.

The entrance is through a series of archways guarded by massive spiked wooden doors and watch towers. Just inside is a whole

array of ancient cannons.

There is a Moslem victory column 180 feet high which has a helical staircase to the top which is almost completely dark inside except for occasional small windows. The tower is encircled at several levels by railed platforms accessible from the stairs.

The views from the top were excellent. There is a fortress atop a vertical sided mesa in the center of the fort which I'm sorry I didn't have time for.

On Sunday the 27th, I went to the Ellora Caves (29 km.). Saturday I was tired and sunburned and had half made up my mind to go by tour bus.

But when I got up I felt well rested and realized that by the time I took a taxi to the bus station and waited for the bus I could be halfway there on the bike.

So I left at 7:15 a.m. with only a couple of bananas for breakfast.

The riding was cool and pleasant and except for losing my rear view mirror when I took my shirt off, it was a fine trip. I arrived at 9:00 and had breakfast just as the day was heating up.

I was fortunate to run into a school master who was taking his students through and he helped guide me through the main cave, # 16 the Kailasa

I also had my guide book by Shearer along which helped to fill in on the things he didn't know.

I have learned to see all the caves, not just those recommended by the books because they overlook some fine sculptures.

Today, (Jan. 28th), I'll leave by the 1:30 p.m. bus for Jalgaon after I make a visit to the bank to cash a check. There I hope to get a reservation on the Punjab mail to Agra on the

tourist quota. The train leaves at 12:05 a.m. so I won't get any sleep until I get aboard. It will be a long day.

I am aware of a constant aching longing in my heart to be with you. It doesn't go away and only by refusing to dwell on it is it bearable. Along with it is also the feeling that in spirit you are here with me.

One thing this trip has proved to me - as if I needed proof I love you wholly and truly with all of my being.

Where ever I go there is this constant flame of love for you in my heart. I know I'll shed tears of joy when I can hold you in my arms again. It is only eleven more days!

I'll probably write you one more letter from Agra and then write to you in my journal, since the mail will take longer to get there than I will.

When I get back to New Delhi about Feb. 5th, I'll go out shopping for Sarees for you, your mom and Eleanor.

My other task is to get the bike crated for the plane. I'll have to do some inquiring around to figure that one out.

I feel that I'm really ready to come home. In the time I've been here I've learned to cope and get by quite well. Travelling no longer holds terrors for me.

Yet I'm longing for the clear crisp air of Colorado, the peace and tranquillity of the mountains and being able to stop anywhere without drawing an immense crowd of curious onlookers asking the same endless questions. It will be nice to be "nobody special" again.

There is no question but that the trip has been well worth it for me. I've learned a lot about India - and also about myself.

I've learned that I have resources and abilities I never used before.

I know you wanted me to do this trip alone and maybe you were right in that.

I think it could have worked equally well if we had done it together.

My only reservation is that it would have been hard on you in many ways.

The noise, dust and dirt, irregular hours, catching trains in the middle of the night, lack of choice in food; all these things I think would be difficult for you.

But if you are going to see India these things go along with it.

In retrospect, I don't really think that your being along with me would have in any way detracted from or affected the quality of my experience.

I know from travelling with you on bike trips that we are characteristically very harmonious and compatible and don't tend to grate on each other.

I wanted you to come, but knew that I could only respect your wishes.

Anyway, the experience as it unfolded, was probably good for both of us.

It has shown me how deep and constant is my love for you. I hope you've learned the same.

Ever yours, now and forever,

## Abstracts of Back Issues The High Country Newsletter

1Nov. '86] An introduction to the writings of the real founders of the theosophical movement—the Masters. An invitation to study *The Secret Doctrine*, using an intuitive approach. Dick's proposal to teach a beginners' course in Theosophy through Learning Unlimited is accepted.

[Dec.'86] We discuss the Masters and their work and practice inspirational/intuitive problem solving using a card deck made up of quotations from the Masters.

[Jan.'87] The Unity of Life. Introduces the concept of The One Life and One Consciousness which pervades all manifested being and has its Source in Be-ness—"an omnipresent, eternal, boundless and immutable substance principle."

[Apr.'87] Review of Videotape "The Lost Years of Jesus," produced by Richard Bock. The program concerns the mystery of the life of Jesus between the age of 12 and 30; also discusses Shroud of Turin and Sword of Longines.

[Aug. '87] A Farewell from the Other Side - A Personal Experience. Dick Slusser's brother-in-law says "farewell" in a lucid dream.

[Sept. '87] Summary: The Origin and Evolution of Man, by Adam Warcup. Part 1 of 3: Glossary of Sanskrit terms and commentary on Lunar Pitris.

[Oct. '87] Summary: The Origin and Evolution of Man, by Adam Warcup. Part 2 of

3: The Awakening of mind - the Kumaras' sacrifice. Two letters on violence in Nicaragua.

[Oct. '87 #2] Summary: The Origin and Evolution of Man, by Adam Warcup. Part 3 of 3: Religion of the Lemurians and Atlanteans and the role of the "Initiator."

1Nov. '87] On Channeling. Guidelines for Authenticity from *The American Theosophist*.

[Dec. '87] *Mahatma Letter* #10, on God and Evil. Excerpts from Letter #10 and from The Bhagavadgita.

[Jan. '88] What is Spirit and Matter and Who was Jesus? Master K.H. in an 1882 *Theosophist* article (excerpt) and H.P.B. in an 1887 interview with Charles P. Johnson.

[Feb. '88] The Masters:- Who are They? Quotes from *The Mahatma Letters* and Annie Besant.

[Mar. '88] On Channeling. A quote from H.P.B. and an article in *Theosophical Network* suggest that some channeled material may be authentic.

[Apr.'88] Inhabitants of the Astral World. Excerpts from *The Mahatma Letters*.

[May '88] The Elixir of Life - "Is the Desire to 'Live' Selfish?" Steps on the path of purification.

[June '88] The Mars-Mercury Controversy. Why were *The Mahatma Letters* published?

[July '88] On Channeling. Annie Besant and H.P.B. on communications from “the other side” and the various inhabitants of the astral world.

[Aug. '88] Devachan and Avitchi; about the various Lokas, Lost Souls, and Satan. The full unexpurgated text of the 1900 letter of advice from Master K.H. to Annie Besant.

[Sept. '88] Therapeutic Touch in The New Age; Colonel Olcott: Healer of the 1880s; Excerpts from *Old Diary Leaves* and Alice Bailey's *Esoteric Healing*; Review of a Theosophical Video.

[Oct '88] Ethics: For Wimps Only? Bill Moyers and Michael Josephson consider various ethical problems in contemporary life.

[Nov. 88] What of Phenomena? Some contemporary Ram Dass tales from Miracle of Love; AP. Sinnett's “Cup and saucer incident”; Rationale for the production of “phenomena” in the 1880s and why WORD came to stop it.

[Dec. 88] On Capital Punishment. An 1895 essay by W.Q. Judge and passages from The Mahatma Letters give the theosophical case against capital punishment.

[Jan. '89] Native American Religion and The Ancient Wisdom. Correspondences between Theosophy and Amerindian Cherokee tribal traditions as described in the book *Voices of Our Ancestors* by Dhyani Ywahoo.

[Feb. '89] The Swastika: Why does Theosophy use it? For many people it is a symbol of Nazi oppression and genocide. How Hitler came to adopt it and its historical

significance in Theosophy.

[Mar. '89] The Ancient Wisdom in Fairy Tales. Can there be an occult level of meaning in the Hans Christian Anderson Fairy Tale “The Snow Queen?” The tale is compared with H.P. Blavatsky's *Voice of the Silence*.

[Apr. '89] Reincarnation Potpourri. References in the Old and New Testaments which may allude to reincarnation and explicit references in the Hindu tradition compared.

[May '89] P.G. Bowen and his Berber Teacher, Part 1. The son of Cmdr. Robert Bowen and one of H.P.B.'s students, P.G.B. was introduced to the Ancient Wisdom by an occultist in Africa, a member of the Berber tribe. Bowen describes how he encountered his Teacher.

[June '89] Insights from studies in *At the Feet of the Master*. Highlights from Stephan Hoeller's talks on C.G. Jung and the Eastern Religions and The Magic of the Animal Powers — Shamanism, Divination and Synchronicity. P.G. Bowen's Berber Teacher Part 2—*The Sayings of the Ancient One*.

[July '89] Monads and Group Souls. The idea of a “Group Soul” as a distinct entity in the animal kingdom found in a number of “second generation” Theosophical texts: C.W. Leadbeater, Annie Besant and others the Adyar lineage are compared with teachings of G. de Purucker in the Judge lineage.

[Aug. '89] A Modern Look at the Theosophical Masters. Are the Makatmas, H.P.B.'s Teachers, now long deceased physical men, or are They lofty spiritual Beings

still guiding the Theosophical movement? Excerpts from writings of H.P.B., W.Q.J., G. de P. and Master K.H.

[Sept.'89] Is Chelaship possible in the West? Gerald Schueler says that “all one needs for Chelaship is the burning desire in one’s heart” — and that the kind of qualifications set forth by Damodar in the 1880s are ‘nonsense’ in today’s world. What did Damodar and the Masters say about this?

[Oct.'89] The Mystery of H.P. Blavatsky and her writings. The paranormal methods H.P.B. used in writing *Isis Unveiled* and *The Secret Doctrine* are described by H.S. Olcott and Countess Wachtmeister. The mystery of H.P.B. as “the psychological cripple” is discussed in letters from Master KH. and A.O. Hume; Bibliography of literature by or about H.P. Blavatsky.

[Nov. '89] Without distinction of Race, Creed, Sex ... Is the T.S. Sexist? Transcript of a workshop by Beverley Noia; Secular Humanism and the crash of Flight 232. Questions of life and death in a dialogue from a local newspaper. (Part 1 of 2)

[Dec.'89] A second *Pilgrimage to India*. Editor Dick Slusser returns to India with Marty Lyman. Secular Humanism and Flight 232 Part 2.

[Jan. '90] A second *Pilgrimage to India* —Part 2: The Sri Aurobindo Ashram and Auroville; Indian Section T.S. headquarters at Varanasi and travel experiences in India.

[Feb. '90] On hypnotism. A discussion with two U.L.T. Theosophists in Bangalore

India; What Master K.H., W.Q. Judge and H.P. Blavatsky say about mesmerism and hypnotism.

[Mar. '90] From *The Secret Doctrine*: H.P.B.'s recapitulation of Vol. I; The six fundamental propositions.

[Apr.'90] Cycles, Manvantaras and Rounds—and a time paradox. Figures for the duration of the Rounds, Manvantaras, Root Races and sub-Races and an insight into the difference between “time” and “duration.”

[May '90] The 1980s seen esoterically. Channeled material by David Spangler of Scotland’s Findhorn Community has proven to be prophetic. National dharmas of the Soviet Union, Islam, China and the U.S. “Folksouls” and “national identities.”

[June '90] The 1980s seen esoterically—part 2. More on the world dharmas of the U.S., U.S.S.R., and China. Emergence of the “global village,” economic forecast for the 80s, and the role of “traditional peoples.”

[July '90] The Kali Yuga. Concerning the “Kali-Yuga”—an age of spiritual darkness—and what is good about it.

[Aug. '90] Global Transformation and our Responsibilities. Reflection on challenges facing the T.S. in the coming 21st century. A review of the mandate given the T.S. by the Maha-chohan in the 1880s, also some views expressed by W.Q. Judge. A “Sister-Lodge” proposal.

[Sept. '90] The Minneapolis Letter. Commentary on the dissension within the



American Section of the Adyar T.S. over the dismissal of Bing Escudero as the sole paid lecturer of the section. Video reviews of *The Theosophical Movement and its Importance* by John Cooper, and *The Perennial Wisdom* by April Hejka-Ekins.

**\*\*\*\* End High Country Newsletter \*\***

**\*\*\* Begin High Country Theosophist \***

[Oct. '90] Karma: an article by Wm. Q. Judge; A reader's response; Our editorial objectives.

[Nov. 90] Adepts in America in 1776: commentary by H.P.B. and W.Q.J.; Social Transformation - Local and Global. How can we participate? Upcoming workshop with Tim Boyd.

[Dec.'90] Vegetarianism and Theosophy. What H.P.B. and W.Q.J. had to say about the vegetarian diet; Proposals to Wheaton headquarters arising from the Tim Boyd workshop.

[Jan. '91] Vegetarian diet: Personal and Political implications. Frances Moore Lappe's views of the politics of vegetarianism in *Diet for a Small Planet*. News from New Zealand; Rules for being human; Ten Strong Things from the Talmud.

[Feb.'91] The Persian Gulf War: A theosophist's reflections; Book review: *In Search of the Masters* by Paul Johnson; Master K.H. in Germany.

[Mar. '91] Are the teachings of Theosophy outdated? Editorial critique on an

article by John Algeo in the Jan./Feb. '91 *American Theosophist* and response in Emmett Small's rebuttal in *The Eclectic Theosophist*.

[Apr. 91] The Moon: An Enigma. Mark Jaqua's commentary on an article in *The Canadian Theosophist* and some further teaching on the subject from G. de Purucker; Book reviews: *Blavatsky Collected Writings Cumulative Index* and Olcott Library Annotated Book List. Video review: *The Mahabharata* by Peter Brook.

[May'91] The Guardian Wall - STAR TREK version. Some interesting parallels with the script of the TV series to the Brotherhood of Adepts; The Hidden Hand- excerpts from Joscelyn Godwyn's article in the Apr. 1990 *Theosophical History*, investigates the premise that one or more lodges of the Adept Brotherhood were the impetus behind the various kinds of 'phenomena' which sparked the interest in and rise of spiritualism; Book review: *Just Another Spiritual Book* by Bo Lozoff.

[June'91] Occult Astronomy: Recent discoveries in Science vindicate statements made 100 years ago by H.P.B. in *The Secret Doctrine* and by the Adepts in *The Mahatma Letters to A.P. Sinnett*; Trip Report: Editor Dick Slusser and Marty Lyman follow Kokopelli's trail and visit Theosophists in California.

[July'91] The Mystery of G. de Purucker: How was it possible, for a man, regardless of how well educated in the West, to command this depth of insight to thus extend the teachings of an Ancient Wisdom, for which

H.P.B. herself claimed no credit? Previously unpublished material from Point Loma archives.

[Aug. '91] An Esoteric Look at William Q. Judge: Judge's "An Occult Tale" plus some testimony from "a close friend" of W.Q.J. suggest that he was more than he seemed to be.

1 Sept. 91] Why study H.P. Blavatsky? An editorial on the value of the Source Teachings of theosophy; Why B.P. Wadia resigned from the T.S. in 1922; An occult view of the Russian Coup; Notes from a theosophist's journal; Reader's commentary on Purucker article (HCT July '91); A Yugoslavian response to 'Sister Lodge' proposal.

[Oct. '91] Peg Hilliard's art, Dead Sea Scrolls to be released; An alternative to the Swastika; High Country Theosophist upgraded; To-may-tos ~ To-mah-tos (editorial); Lotus: A new magazine.

[Nov. '91] Editor's note: H.P.B. and the Fountain of Primeval Wisdom; About Michael R Meyer, Peg Hilliard revisited; Antiquity of the Sphinx; Letters received.

[Dec. '91] Project Gutenberg and the Ancient wisdom; Exploring the Moon Chain Question; Theosophical History Conference.

[Jan. '92] The Tower of infinite Thought: G. de Purucker comments on Mahatma letter #9; Discord: Harmony of the Universe; editorial comment on an article by Adam Warcup in *The American Theosophist*; Why study Rounds and Races by G. de Purucker; Readers' comments: Exploring the Moon Chain question. Lords of the Flame—From

whence?

[Feb. '92] Damodar: A Theosophical Epic (part 1); Peg Hilliard: Kiva co-op member, artist and mask-maker shows her work at the national art show in Baltimore. She has applied for a grant to study and work with the traditional mask-makers on the South-Pacific island of Bali; G. de Purucker's *Questions We All Ask* to be reprinted.

[Mar '92] Damodar (Concluded); "Africa's White Race" by P.G. Bowen. Africa's Berber Adepts; "the Wilderness of the Mind of Man" by P.G. Bowen; "Sayings of 'the Ancient One'" from P.G.B.'s Berber Teacher.

[Apr. '92] The Changing Times, (editorial); Hints for Learners, by P.G. Bowen; Letters received: Outreach; QWAA project update; *Pilgrimage to India*; HCT Editorial Objectives.

[May '92] 'After the Kali Yuga' by G. de Purucker, The L.A. Riots, (editorial); Outreach Project, Letters received: Kenya, Nigeria; Trip plans: Canada.

[June '92] "Have the Masters withdrawn?" by G. de P.; Winds of Change in The High Country, *Pilgrimage to India*.

[July '92] [Rainbow Special edition.] Introducing the Theosophical Movement to members of the 1992 Colorado Rainbow Gathering.

[July '92] Theosophical History Conference, San Diego: (report); Trip Report: Mtn. Bike training for Canada; Outreach Report;

Talks with the Pasadena T.S.; Letters received: Joy Mills, Karen Duncan; Pilgrimage to India.

[Aug. '92] The Sphinx Enigma (again); The Rainbow Gathering, Editor's note re: *Pilgrimage to India*; *Pilgrimage to India*.

[Sept. '92] The Canadian Section Excommunicated; Canadian Trip Report; Kootenai Brown and Victor Endersby, High Country Study Center name changed; Boris de Zirkoff tapes available.

[Oct.'92] Secret Anatomy of the World by G. de P.; *Pilgrimage to India*; Book Review: *The Gods Await*; Letters received: Rosemary Vosse, S. Africa.

[Nov. 92] The Centennial Cycle by Roberto Fanteci; *Pilgrimage to India*; Theosophical Cartoon.

[Dec.'92] G. de P. - An overview of teachings; Flapdoodle (editorial); Candles of Hope: The workers; Outreach Report.

[Jan.'93] The Raja-Sun Mystery: Mahatma Letters and G. de P.; The Web of Life by Marty Lyman; Letters Recd (Outreach): Zambia, Russia; Other resources: publications; Tape/Book Review: *Sanskrit Pronunciation*.

[Feb. '93] Stainton Moses and Imperator (Part 1); Injunctions sought in By-law controversy; Letters Recd: Netherlands, Zambia; Outreach Report; New Books: Index to Eclectic Theosophist.

[Mar. '93] Stainton Moses and Imperator (Part 2); TSA '93 Election (editorial); Outreach; New books; *Pilgrimage to India*.

[Apr. '93] Russian Theosophical history; TSA election '93, report; Editorials: HCT involved in TSA election, apology, Waco standoff; *Pilgrimage to India*.

[May '93] A bed-time story; California trip report; Emmett Small tribute; Letters received: Outreach, election; Editorials: election, Stillman proposals.

[June '93] The Ancient Wisdom in Africa; Letters: Outreach; New Book: *No Religion Higher than Truth*, (editorial comment)

[July '93] Neptune: Scientific findings from NASA's Voyager space craft probe compared with *The Secret Doctrine* and G. de Purucker, "Little Bessie would assist Providence" by Mark Twain; Letters received: Daniel Caracostea, Stan Treloar, Editorial comment re: *The American Theosophist*; *Pilgrimage to India*; QWAA status.

[Aug. '93] Chance, Probability or Freewill? Does free-will exist in the nature kingdoms below the human? Does the Uncertainty Principle allow free-will for subatomic particles? Damodar: A Theosophical Mystery. More on Damodar from John Cooper, A Spooky Story; TSA election results; Nasrudin's Sermon

[Sept. '93] The Temple and the Pool. (Part 1) A theosophical teaching from P.G. Bowen's African Teacher, Reprints of *The Theosophist available for the years 1882-1887*; Upcoming: Krotona Institute; Letters received: Philippines; *Pilgrimage to India*.

[Oct '93] Martian Mysteries: The human "face" on Mars and the old "Mars-Mercury" controversy. Editorial Temple and the Pool (Concluded); *Pilgrimage to India*.

[Nov. '93] Franz Hartmann: A biographical sketch of an early Theosophist, "The One Life" by Wm. Q. Judge; *Pilgrimage to India*.

[Dec.'93] Franz Hartmann's Psychometric experiment: A clairvoyant German woman envisions an ashram in Tibet; The Christmas tree: Occult symbolism in pre-Christian tradition; Outreach: tribute to a dedicated worker, *Pilgrimage to India*; Nasrudin's boat.

[Jan.'94] Martian Mysteries, High Country: Back Issues, Science: Cruelty Free Testing, Letters Received: Robert Hutwohl, HCT Upgraded, Resources.

[Feb 94] The Kalachakra Ritual, Dalai Lama invites Bo Lozoff, Science: Temperature of the Sun's Corona, Los Angeles Earthquake.

[Mar. '94] Science: Fractured comet to impact Jupiter, Letters received: Herb Lubitz, Editorial comment: A P. Sinnett ~ Mars-Mercury, John Carter, John Greschner, *Ammonius Saccas* vol. III available Rosemary Voss, a tribute, *Pilgrimage to India*.

1Apr. '94] UFOs and Theosophy, Letters received: Mark Jaqua, Subscription Reminder.

[May '94] Bo Lozoff meets H.H. Dalai Lama, UFOs & Theosophy, Letters Received: John Greschner, Dare Eklund, John Carter, New Book: Theosophy in the 19th Century by M. Gomes, *Pilgrimage to India*, New

Periodical: Lotus, Final Subscription Notice.

[Jun. '94] The True Theosophist's Path, Purification, Letters Received: Robert Hütwohl, *Pilgrimage to India*, Subscribers' Notice, The Golden Stairs.

[Jul '94] W.Q. Judge Bio. sketch, In a Borrowed Body, Living in Tune with our beliefs, New Book: The Mahatma Letters in chronological sequence, Notes on ML chronological edition, Other Journals: *Sunrise*; *Antahkarana*; *Protogonos*, HCT Graphics upgraded.

[Aug. '94] Editor's note, Transition of Irene Urban, Marty Lyman's letter to her dying Dad, The Prophet (Excerpt), Theosophical Ontologies, Movie Review The Little Buddha, Danish Court Rejects Adyar claim, Tribute to Liesel Deutsch.

[Sept. '94] Kiva co-operative, Edelle Corrine, Peg Hilliard, Tihar Jail Ashram, Emmett Small, replies, Letters received: Abhinyano; Olivia Hansen, New Book: The Sermon on the Mount, *Pilgrimage to India*.

[Oct.'94] Recap: Theosophical teachings - Shearman vs Small, AP. Sinnett -Biographical sketch, Dukkha- Suffering, An Inner City Workshop, *Pilgrimage to India*, Windrock Springs, Errata.

1Nov.'94] Misadventures of Djuat Khul, Fractured comet collides with Jupiter, Letters Received: John Cooper; John Draais, Reprint plans, *Canadian Theosophist* back issues available, *Pilgrimage to India*, A Miraculous Escape.

[Dec.'94] Borobudur, Thanksgiving in the High Country, Christmas; a Theosophical view, Plenty Returns to The Farm, Cuba/U.S. Friendship Park, HEY, MAN, I THINK HE'S A YOGURT!, The Middle Way: Work as a Spiritual Path, John Cooper in India, *Pilgrimage to India*.

[Jan.'95] Mission/Messenger/Message; Science, a Banner year, Katachakra Initiation; Gaden Jangtse Monastery; Shenpen Choeling Center, Bodhisattva - Time Off?; Plenty Report; Obituary - Walter Carrithers; Letters -Jeremy Mwaura, The Boulder Crash; Upcoming at Krotona; High Country Abstracts.

[Feb. '95] DavidReigte&;Dzyan; Senzar, The mystery Language; Memorial: Dick Lyman; Letters: David Spurlin retires, Alan Donant: New Link Editor, Liesel Deutsch; Editor's reply to Liesel D.; Winds of Change in the American Theosophist; Travel Plans; California; *Pilgrimage to India*

[Mar. '95] Intentional Communities; Mission/Messenger/Message; Update: David Reigte; Tibetan Text, English Translation; Three Turns of the Wheel of the Buddha -Dharma; Letters: Liesel Deutsch; Note to readers; Contributions: Eastern School Library, R. Hutwobt comments on UFOs; Tests of Daily Life; *Pilgrimage to India*

[Apr.'95] Theosophy, Buddhism and Vegetarianism; California Trip Report, Book Review; Letters Received; SubscriptionNotice; Boutder's Bike Program; Kiva Co-op - New Member, Poem; *Pilgrimage to India*

[May '95] TheComingNewRace;Editorial Rebuttal; Premature/Phenomenat Growth;

Undersea Magma to Produce Eruptions; Light of Daring in the Heart; Discretion; Correspondences, Altruism; Letters Received; QWAA to be Reprinted; *Pilgrimage to India*

[June '95] Adepts in America - Revisited; The Colonial Flag, Letters Received, N. Blott, R. Robb, D. Eklund, D. Pratt, J. Wheeler, K. Briggs, D. TenBroeck; QWAA Reprint, *Pilgrimage to In&*; At-One-ment.

[July '95] Dharma of the USA; The "Unknown" who swayed signers of Declaration of Independence; Outreach Update; About Robert Hütwohl; Questions: rebirth for victims of violent death; Our thoughts, Our earth; New Publication; Shaky times in southern Mexico; Harvest Festival.

[Aug. '95] Myth of Secret Doctrine Volume III; Responses: Rebirth for victims of violent death; Comment: Our Thoughts, Our Earth; Letters Received; Theosophy in Denver Fall 1995; Publication: Transactions Holistic Science &L Human Values,

[Sept. '95]The Death of the Soul, Myth of Secret Doctrine Volume m (concl), Our thoughts our Earth: Commentary-, Human Kindness Foundation report; Whose Shot was that?

[Oct.'95] Theosophy and Religion; Brookings U.L.T. Hosts Get Together; Letters Received: David Pratt, David Reigle; New Books: W.T. Brown's Scenes in my Life; Editor's Note: *Pilgrimage to India*; *Pilgrimage to India*.

[Nov. '95] Words on Daily Life; T.S. and

Creeds; Atlantean Impressions; Letters Received: John Oliphant.

[Dec. '95] The Eve of 1996; Atlantean Impressions II; Theosophy: Philosophy/Science/Art. Brotherhood of The Master, Letters Received: David Reigle update, Abhinyano; QWAA Reprint status; Book Review: In Search of Atlantis; *Pilgrimage to India*

[Jan. 96] Mission/Messenger/Message part 2 - The Fall of A P. Sinnett. Friday Folder #1, #2, #4. Plenty report Shenpen Choeling. HCT Back Issues

[Feb. 96] Sinnett's 1882 warning, Friday Folder #3, #7, Crosbie Class #2, #3, Readers' Continent; C. Walker, L. Deutsch, Book of Dylan Research Report, *Pilgrimage to India*, Noted ;*Sunrise Magazine*, W.Q. Judge Centenary

[Mar. 96] Readjustments in Canadian T.S., The Theosophical Movement, Each Member a Centre, W.Q.J.; The American Spirit, It was "A Borrowed Body," Requiem: *The Eclectic Theosophist*, The Two Sided Ego, W.Q.J. Centennial Celebration

[Apr. 96] Secret of Self Knowing, Mesmerism/Hypnotism dialog; Letters Mrs. K. Cassim, D. Eklund, S. Treloar, Adyar Rejects Russian Charter application, Plenty Report, Crosbie class #1, Tolerance vs. Dogmatism

[May. 96] The Self - Friend of Self and Enemy, Outreach activity, Letters; J. Greschner, R Robb, D. Tenbroeck, D. Reigle, Who is Alice Bailey?, The Arcane School

[Jun. 96] Alexandria West Open, H.P.B. in Tibet, Theos-World Online, Paracelsian Order, True Man of Carlyle, Letters; S. Treloar,

L. Deutsch, J. Greschner, I. Okorie, R. Vosse,

E.W. Network, Moxa United, Update; Russian Outreach, Brookings U.L.T., Paperback S.D. wanted, *Pilgrimage to India*.

[July. 96] Brahma, Vishnu, Siva & T.S. Movement, Transition of Kingdoms on Globe D., Values of the Jonangpa School, Letters; D. Keane, J. Cooper, Journey to Nepal ~ Tibet. Book review, *The Theosophical Enlightenment*, QWAA report, Paperback request filled, A Theosophical Fable.

[Auk 96] A new Martian mystery (Meteorite), Book Review; Message of the Sphinx, Letters; D. Eklund, D. Keane, Y. Gorbunov, J. Greschner, J. Cooper, S. Ginsberg HCT editorial position, Questions to Hiraf.

[Sep. 96] Rosicrucian Path, Rosicrucians: Theosophical References, A Protest, Another Protest, *Pilgrimage to India*, An explanation to HCT readers

[Oct. 96] Autbio. Dr. Franz Hartmann, part 1. To be Able, Wm. Q. Judge - Transl. by R. Hütwohl

[Nov. 96] Harvest Festival at the Farm, ONAWAY Trust Funds, autbio. Dr. Franz Hartmann, part 2 of 2. Heavy doings in High Country, Letters; Rick Archer, *Pilgrimage to India*.

[Dec. 96] Mysteries of Anasazi Kivas, Conflict over Kivas, Secrets of the Anasezi, Seeds by D. Eklund, K.P. Johnson's House of Cards by D. Caldwell, Heavy Doings in High Country, Letters, Rick Archer, *Pilgrimage to India*

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

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

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

## OBJECTIVES

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

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

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