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AMONG THE ADEPTS CONFIDENTIAL COMMUNICATIONS FROM THE HINDU ADEPTS AND CHRISTLIKE MYSTICS.

By FRANZ HARTMAN, M. D.
A POSTSCRIPT. TO HIS 'REMINISCENCES'
TRANSLATED BY FRITZ HAHN

The scientific world tried for a long time to penetrate the secrets of the Rosicrucians and finally, not succeeding, called (it) "fraud and superstition"; but even if these secrets were announced from the housetops they would eternally remain a secret to men, unless they experienced them in themselves. Imagine a man without the ability to perceive and observe himself; a man not knowing he possessed a body—How could such a man know anything about his bodily existence or utilize the powers of his body. This is actually the case with the majority. We all have, outside the exterior envelope which is our visible body, other different envelopes or bodies; we are enveloped in these other different wrappers, unknown to us, each one possessing its peculiar life consciousness and its particular forces. How could we have a clear conception of these different and higher existences, except we attain them, getting experience in them, and by the way of self knowledge gathering knowledge of our own higher life and gaining its forces? The higher can perceive the lower but not the lower the higher. The lower is able to look up to the higher but is not able to comprehend it. True practical tuition in spiritual things does



not consist in the believing of theories and philosophical speculations, but in spiritual growth, when the lower absorbs the higher, feeds on it and finally becomes the higher. Therefore the tuition in the Rosicrucian family consisted not in answering idle questions to satisfy desire of knowledge nor in exciting sensation through ornate phrases, but in absorption of heavenly food. The pupil, in the manner he answered the questions asked, gave testimony of its progress in his self knowledge. For a time professors and theorists attended these meetings, but did not understand enough to perceive the heavenly manna, and soon turned back to the fleshpots of Egypt, that is to logical conclusions, speculations and proofs, which were created for the blind.

A scientific knowledge of the existence of spiritual forces is only possible when you possess those forces. What good would it do a person to learn scientific theories about the substance of intelligence or modes of thinking, being himself an idiot and having no intelligence himself, nor the faculty to comprehend a thought? What use are all philosophical speculations about the soul and immortality if we do not perceive that we are souls and carry the germ of immortality within? What good would be the most scientific treatise about the essence of the divine attributes if they did not reveal themselves within us as our own forces? To a person who knows about love, justice, patience, etc., from hearsay or from the dictionary, these principles take place only in his fancy. They only exist for him when he feels them, and he cannot feel them till they become perceptible within himself. The more he exercises them the stronger they will grow

and establish themselves within. Far better than all theory is experience. If some one asks: What is faith, What is self knowledge? What is God-consciousness, truth, liberty, light, tranquility, purity, self control, will, spirit? What is holiness, God, Christ, the Holy Ghost, the Trinity, etc., he will get the best answer by waking those forces within himself, or allowing those forces to awaken, just as no one can have a real conception of any passion unless he has felt it. Who feels the divine forces within is conscious of their possession and it will not be difficult for him by word and action to give testimony of their existence.

Therefore all true religious knowledge is conditioned by one's own being and consists, after all, in the knowledge of Self. As God is everything, and nothing exists outside of Him, so He is human also; and man, in his true innermost being, is God and does not need to become so. The nearer man reaches the realization of his true being the more conscious he will become of his higher being, comprising all spiritual, soul and bodily forces. The means thereto are indicated in all the great religious systems, but are misunderstood by those who do not understand the inner life and look for it in the exterior. The Bible says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." No other prescription is necessary. Who loves the Most High with all his strength, in him the forces of the Most High will reveal themselves, as God Himself is within, therefore the Bible teaches, "know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" That is what you are. The Spirit of God is but the spirit of self

knowledge which arises from selfless, divine love towards the Highest. This love, which lives not in the fancy of man, but in his heart, is the source out of which the redeeming forces are born, uplifting us and destroying all error. "The eternal womanly draws us."

This perceiving of God is simplicity itself, and is nothing else but the self revelation of the eternal, absolute truth within man. But precisely for the reason that the absolute is simple, self evident, and indivisible it is least understood by those who separate themselves from the truth. The more knowledge stored in one's head the emptier his heart. Having become a complicated being himself, he sees only complication in everything, doubts everything, wants to divide and render apart everything, and loses the ability to recognize the oneness, the substance out of which originate the many in the universe. He who studies creature after creature never gets through; but he who perceives the Creator, the source of everything, will understand the essence of all creatures. He perceives in every man, in every animal, in every shape, the idea of God which attains, through His creatures, exterior expression; and as he perceives the spirit of God he can interpret this idea, the soul and the substance of things in their envelope as in an open book. So purity of heart and freedom of spirit are an absolute necessity, for only in a selfless, pure soul eternal truth can reflect and reveal itself, and only a free and clear mind can comprehend these revelations of the spirit.

There is the Bible teaching: "Blessed are the pure in heart, for they shall see God." And Gautama Buddha taught: "To cease from all

wrong doing, to get virtue, to cleanse one's own heart; this is the religion of the Enlightened."

Ignorant persons have reproached Buddhism for teaching only to omit evil, while Christianity taught to do good, but this reproach is the result of a superficial comprehension of the words of Buddha; as a bad man cannot do anything good out of his own strength. Consequently the Bible text: "There is none good but one; that is, God. " But if the heart is purified, the blessing of God, with all its virtues, will enter into man. Man does not cause the good, but God causes good through man.

When divine wisdom awakens in the purified heart of man, her servants, the divine forces, awake along with her as is described in the fairy tale, "Dornroeschen." All the attributes which we describe as love, justice, patience, knowledge, faith, trust, etc., enter his inner consciousness and become essential attributes and forces, and make him virtuous, just, loving, good, pure, modest, etc. They grow by cultivation and practice, and whatever ignorance and passion cling to his exterior nature disappear exactly in proportion with the growth of these forces. This inner acting force of God transforms the external man also, and keeps him well in body and soul. So not man, but the light within him, expels the darkness, provided he does not prefer to stay in darkness.

All this is taught in the Yoga-Philosophy of the Hindus, but it requires the grace of God, Vijnana Vidya, or what the Buddhist calls Atma-Buddhi, Self knowledge, to understand

it. So, for instance, when the sage Patanjali teaches “Yoga is the art of preventing the transforming of soul-essence (Chitta)” he does not mean that the perceptionless mind (Kama Manas) masters itself, but that the control is attained by the power of God within, with which the Yogi of the higher parts of the soul (Buddhi-Manas, illuminated by Atma) unites itself. Man himself has nothing else to do but to retain his inner quietude of soul, and to reject all thoughts, emotions and impressions having their source in the reign of darkness or passion and that are inimical to the spreading of the light.

This is symbolized by the emblem of the Rosicrucians, the Cross and the Rose. Man himself is, in his innermost, the chained Prometheus in his earthly existence, misused by his passions, crowned with the thorns of error, condemned to death and nailed to the cross of material existence. There he should quietly cling till his ordeal is over. But meanwhile he should cultivate the Rose of God-consciousness in his heart for the flower to open. In its light he will find his refuge and the knowledge of his own true nature.

The student should ascend by the ladder of faith to transfiguration, and not be diverted from the straight line to God by any ghosts or authorities, good or bad. Then whoever searches after exterior idols cannot find the real ideal, which can nowhere be realized but within himself. This highest ideal is the divinity in humanity in each and every one, (his very own, his higher self, free from self-delusion, divine self of all, guide, master and lord, Christ the Saviour within us) who speaks to us in our hearts; My peace will I give

to all who are willing; so that all as one may reach to human eminence, and from this to Me, death in the underworld, life in your heart, head towards the light. (Colossians i. 27; Galatians iv. 19.)

To revert again to my “Reminiscences,” I have nothing to add but that I learned the theories from the Theosophists in India and the practice from the Rosicrucians in Germany, the last circumstance inducing me to stay in Europe.

In India it depended more on the comparative study of the different religious systems, and the search for the truth which underlies all these systems, in a roundabout way. Amongst the Rosicrucians I was shown the way to the spirit of truth itself and to seize it directly. There it was the question of a theoretical knowledge of the Yoga-Philosophy; here about Yoga—that is, the transfiguration proper. Both are necessary, as without the correct theory the practice is difficult, and without practice the best theory has no real value.

Therefore, I will convey in the following pages the teachings of the Rosicrucians as far as my fifteen years’ experiences amongst them reach, and inasmuch as they seem to be clear enough by themselves to bring them nearer in experience to the philosophy of the Hindus and Buddhists, and to the intellectual understanding. {TO BE CONTINUED}

From *The Canadian Theosophist*, Vol. 1 No. 12, Feb. 15, 1921

In Memory of Dada by Dick Slusser

The Newsletter of the Neem Karoli Baba Ashram at Taos arrived recently carrying sad news. Neem Karoli Baba's principal devotee, Sri Sudhir Mukerji, affectionately known as Dada has, as they say in India, "dropped the body." Dada was my gracious host at #4 Church Lane in Allahabad when I was in India in 1984. My fond memories of that visit and the wonderful Hindu hospitality are still vividly etched in my memory.

Here, now from *Pilgrimage to India*, is the story of my experience with Dada:

Found my way to #4 Church Lane, Dada's house, without much trouble, arriving at about 1 p.m. Monday December 3. This palatial house at #4 Church Lane was the winter quarters of Maharaji until his Maha-Samadhi in 1974. I find that acquisition of the land, and the events associated with its conception and construction were all brought about as 'miracles' through Maharaji's grace.

The land was purchased through a successful drawing of bids by lottery. Next, an architect who Just *happened* to be a devotee of Baba (Maharaji) came forward, unsolicited, and offered to design and supervise the building of the house even though Dada had no money for such an undertaking. Payment was arranged for over a period of years. The house then, was built in 1958 and it became Baba's winter residence and a center to which His devotees could come for Darshan.

Each day Dada (which in Hindi means elder brother), and whose real name is Sri

Sudhir Mukerjee, arranges fresh flowers in the form of a devotional mandala always containing the name of RAM spelled out in Hindi in flowers

This is Dada's daily meditation and devotion to Baba. Didi (which in Hindi means elder sister), his wife, each day for her offering makes a watercolor of Dada's flower mandala. Each watercolor is then preserved in a scrapbook.



The story of how Dada became, in his words "a slave in the house of Love". is one full of wonder and spans many years.

By way of explaining how it was that Dada became a devotee, he says that "the greatest burden that can be placed on one is

that of unconditional love freely given as the sunshine without any consideration of the deserving or merit of the recipient.” It is this “miracle of love” that captured Dada as a slave. In such a situation, surrender is the only possible result. It is in this way, clearly, that the Guru selects the devotee and not the other way around.

And so from that time in 1958 until Baba’s Maha-Samadhi in 1974, Dada was his constant personal companion and servant. Baba poured a constant stream of verbal abuse on Dada, saying things like; “Dada, you are no good, you have no brains, etc.” It is apparent that Baba reserved such treatment only for selected and trusted devotees. Also perhaps, it was His way of helping to destroy personal ego and pride in the devotee.

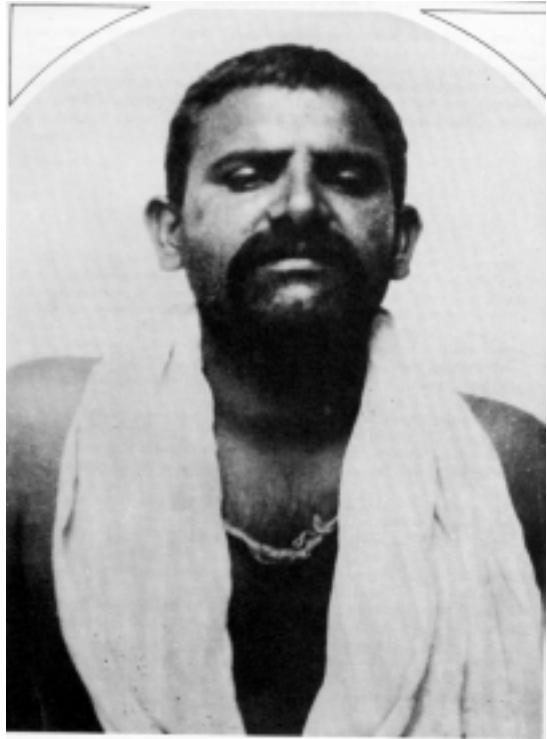
Certainly, Dada seems to be free of these hindrances, for he will say; “I am useless, I know nothing, I have no memory, etc.” And yet to such as I, Dada is an inexhaustible reservoir of anecdotes and wisdom about his life with Baba.

And so I am now staying as an honored guest at the palatial home of Dada in Allahabad. There is so much more to tell here about Dada, how he came to be Baba’s closest devotee, the miracle of how this house came to be built through Baba’s grace and so much more.

Now Dada has shown me a large body of material which has been made from a collection of notes, handwritten by Dada, and transcribed into a typewritten manuscript by a local devotee, Dr. Gupta. This material consists of about 110 pages of double spaced text and covers the autobiographical events of Dada’s life

prior to, and leading up to and including his becoming the principal devotee of Maharaji. ...

The notes prepared by Dr. Gupta, as I have read them so far, contain a wealth of material about Dada’s early life as a Professor of economics at the University at Allahabad during which time he was interested in Marxist Communism as an ideology. In 1935, or thereabouts, he visited a group of small Shiva temples on the banks of the Ganges in Allahabad, and when visiting the sixth and last temple, turned around to find a tall sadhu (renunciate) with a black mustache standing behind him.



The sadhu said; “You are a devotee of Shiva and I will give you a mantra.” Dada denied being a Shiva devotee and said that he had no time for a mantra (and no belief in

such). The sadhu insisted until Dada agreed finally, simply to be rid of him. When he looked a moment later, the sadhu had disappeared and was nowhere to be found.

This event was forgotten by Dada (he was then, of course known as Sudhir Mukerjee). But in 1958, through friends he learned of a certain Baba, a holy man, staying in a nearby mud hut of a devotee. The Baba was, of course, Neem Karoli Baba: Maharaji. When Dada met him, the baba said; “You already have your mantra. I gave it to you then in the Shiva temple on the Ganga banks.” You see, over 20 years had passed and Dada failed to recognize Baba to be the same sadhu he had met in 1935.

Well, the story goes on to tell how Dada resisted Maharaji’s love and how in Dada’s own words to me, he has become “a slave in the house of love.” Dada tells me in this connection that the greatest burden one can be asked to bear is the burden of being loved unconditionally. One receives love, given without any reason or expectation of return which one in no way deserves and it becomes a burden. The only solution, ultimately, is total surrender to that love.

This house, in which Dada and Didi (his wife) live, came to be built through the unseen working of Maharaji’s “miracles”. The land, they bid on in an auction and won through a lottery selection of bidders. Luck? Next, Baba said; “You will build your (or my) house.” “But Baba, we have no money!” “Do not worry, it will be arranged.” Somehow or other, (more luck) an architect in Allahabad, also a devotee, came forward and offered to design and arrange for the construction of the house. Payment was to be arranged for over a period of years.

And so it was accomplished through Baba’s pulling the puppet strings. This, then, is Baba’s house where he spent his winters in the years from 1958 until he “left his body” in 1974.

I have been having a nice time sharing the details of my personal life and history with Didi. Fortunately, they both speak English very well and have an extensive vocabulary and conversation with them is not difficult.

Well, here it is, an eight page letter the longest yet. I had better get it into the mail along with roll #7, which I just finished. With Baba’s grace, I trust the letters and film have been and will continue to reach you. This letter has taken nearly 4 hours to write.

My love and devotion always

Namaskaar

P.S. I am constantly being told by all the devotees I meet, that the Guru selects the devotee or in another sense, the Guru is appointed by God. The devotee has no role whatsoever in the process. And so it seems, that I am simply to play my part in the lila (play of illusion) as it unfolds and when the time comes I will learn who is to be my Master and what I am to do.

Journal

December 7

On the last evening with Dada, we were talking about the stream of counterfeit holy men who have gone to America and have made their fortunes by displaying a few psychic tricks, a little meditation practice for a

gullible American public and have in many cases returned to India with their reputations and fortunes made. Examples of this are Maharishi Mahesh Yogi of TM fame, and the most shameful and disgraceful example is Bhagwan Shree Rajneesh who in Dada's words "is a disgrace to the human race". Strong words indeed!

But Dada says; "Who can be fooled by trinkets of glass when you have seen a real diamond, a real crown jewel?"

Journal Recap
December 11

I spent Monday (12/3) through Friday at #4 Church Lane, Allahabad, partaking of the most gracious and generous hospitality, undoubtedly an outpouring of Maharaji's grace. On Tuesday evening, a group of about 25 of Maharaji's devotees gathered for Kirtan singing for about three hours. ...

On Thursday, I visited the Tourist Office to find the train schedules to Satna, the nearest approach to Khajuraho, and was told that the train left at 4:10 a.m. Dada strongly advised against my biking to the RR station at 3 a.m., saying it was not safe. Rather, I should go there the night before and stay in the retiring room.

When I arrived at the railroad station, I found I was misinformed and the train actually left at 4:10 p.m., however there was another train at 10:45 a.m. So, I returned to #4 Church Lane for another night of Dada's hospitality.

Photo Credits: p. 5 *by the author*;
p. 6 *Miracle of Love*, p. 238

From *Pilgrimage to India*, pp. 31-37

Plenty Report

Peter Schweitzer writes from
Summertown, Tennessee:

Dear Friends of Plenty,

On the eve of another global warming convention, this time in Japan, at the end of another absorbing year working for Plenty, thoughts turn naturally to the future. How are we, as the planet's most precocious, formidable and noxious species, doing in avowed our mission to leave the world better than we found it?

In the struggle to reduce the gases that contribute to global warming, we're losing ground. At the Earth Summit in Rio in 1992, the commitment was made by the industrialized nations to scale emissions back to 1990 levels by the year 2000. Only Germany and the UK are meeting their commitment. The US is producing greenhouse gases at a rate 13% higher than we were in 1990. Worldwide pollution is rising to eye-burning, lung searing levels especially in eastern Europe, Asia and Southeast Asia. Rain forests are disappearing at undiminished rates (estimates range between 100,000 and 200,000 acres per day). Meanwhile, world population continues to explode and mega-cities are outgrowing their capacity to deal with human waste and refuse.

Still, despite the depressing litany of bad news, there are bright spots. One-quarter of the energy used by China is produced by renewable means like co-generation. Half the gasoline for automobiles in Brazil is ethyl alcohol, made from sugar cane, reducing auto emissions of greenhouse gases by 15%. The government of India subsidizes renewable energy. In recent

polls, most Americans say they're willing to pay more to protect the environment and do whatever is necessary to stop global warming.

Much of the action that needs to be taken is the responsibility of governments, but governments are slow to move. Plenty is happy to be a Non-governmental Organization (NGO), free to roam among the people and support and encourage individual, family, and village scale efforts to protect the earth. It is from this perspective, close to the ground, in the small villages and modest offices of the indigenous peoples of the world where Plenty representatives like to work, that hope and good news abound, and initiatives to conserve and regenerate precious natural resources are becoming the priorities rather than the afterthoughts.

I have just returned to my own village, the Farm in Tennessee, after eleven weeks in southern Belize where Plenty is a partner with a new coalition of indigenous organizations who have joined forces to ensure that their interests in protecting their natural habitat, their families and their culture, do not take a back seat to national and foreign interests in exploiting the land, forests and waterways they have inhabited for thousands of years. As one **Mayan** leader said at a coalition meeting, "When you look at the earth from space, every place that is green has indigenous people living there caretaking it. The trees, the river, the land -- these are the frame of life. We are approaching the year 2,000. We're getting a late start, but at least we're starting. None of us has all the answers, all the tools, but what I don't have, maybe you have, so we need to put them together."

It has never been more clear that the only way we can hope to reverse the downslide of

environmental quality, under the onslaught of population and industrial growth, and careless exploitations the earth's natural resources, to forge alliances to create the sustainable systems that our children and their children can live with. These alliances will grow out of our working together, side by side, year after year, as it gradually dawns on us that we are indeed one family in this miracle of creation, and there is nothing that together we cannot achieve.

Our prognosis for the human species at the end of 1997, two years before the next millennium? The patient's condition has been downgraded from stable to serious. New, more cooperative, more active and untried remedies are called for. This is our challenge. Gratefully, we do not have to face it alone.

I was taking the picture of a Mayan friend of mine in San Jose village, Belize. We were planting soybeans in a golden field, surrounded by green hills and rain forest-covered mountains. Trying to coax a smile I said, "Candido, you look so serious!" Without missing a beat, and still looking serious, Candido said, "I may look serious, but I love everyone." This sums up our feelings at Plenty. We're serious, but we love you. We love getting to work with you on serious projects. What could be more serious than trying to save the earth and its people? What could be more interesting? What could be more fun?

Wishing you all the best for the coming year.

Peter Schweitzer Executive Director
E-mail: plenty1@usit.net
Website: www.plenty.org

SECRETS: FOOD FOR THOUGHT

by Rick Archer
compiled by Marty Lyman

Rick Archer is an inmate at Federal ADX prison, Florence, Colorado, and a sincere student of the Secret Doctrine and Mahatma Letters. He has been sharing his experiences of meditation with Marty Lyman for over a year. Here are some of his thoughts:

Eighteen months ago I started down this yogic path of “meditation” to become Self-aware, enlightened or whatever term one wishes to use. At the same time I started to study Theosophy.

In the beginning, I thought, YES! I’ll share my experiences with my new Theosophical brothers and sisters and especially those like myself, although many think the path of “meditation” harmful and dangerous, but my heart kept saying NO! I not only wanted to share these meditation experiences but there was a deep-felt NEED TO. Yes, these experiences were at times frightening but they were personal tests which one does have control over and I found there were rewards afterwards.

As the months passed, no words could fully describe in detail these experiences and although I tried, each time it failed to capture the true essence. To quote from the Mahatma Letters to A.P. Sinnett, the chronological Edition, pages 72-73:

“... The truth is that till the neophyte attains to the condition necessary for that

degree of Illumination to which, and for which, he is entitled and fitted, most *if not all* of the Secrets are *incommunicable* ... The illumination *must come from within* ... Fasting, meditation, chastity of thought, word, and deed; silence for certain periods of time to enable nature herself to speak to him who comes to her for information; government of the animal passions and impulses; utter unselfishness of intention, the use of certain incense and fumigations for physiological purposes, have been published as the means since the days of Plato and Iamblichus in the West and since the far earlier times of our Indian *Rishis*. How these must be complied with to suit each individual temperament is of course a matter for his own experiment and watchful care of his tutor or *Guru*“

As my meditation deepened a new problem arose. I became uncomfortable in sharing these experiences and felt that perhaps, it might have been wrong to tell others.

Could this be why so little is given out to the general public? Could it be that we each must follow our own path and at our own speed? Maybe we should be less concerned of other people’s opinion as to whether one’s path is right or wrong and step out on our own, letting our conscience lead the way. We must not be so quick as to judge what another has experienced.

Theosophical Central Archives Our Tasks/Our Goals by Frank Reitemeyer

Our Goals: The *Wisdom of the gods* is the original, universal wisdom-science-religion of past civilizations.

By this time, the separate religions and sciences had emerged out of a pre-historic time-period from a single source.

The Ancient Wisdom emphasizes the facts of nature, that all life is based upon or rooted from an essential oneness, and the aspiration towards *Universal Brotherhood* is therefore an ethical and social necessity. Theosophy is the modern synthesis of old and current thinking.

With the renewed reinstatement of these age-long doctrines, the “perennial philosophy” was reintroduced during the last quarter of the 19th century through the Theosophic Renaissance led by H.P. Blavatsky and her reestablishment of the Theosophical Society in 1875 at New York City, after some 1500 years of most bitter persecution.

She has maintained the goal towards the freedom of thought from human superstition, materialism and wrongful authority, by once again reconciling the separate areas of knowledge and forming the nucleus of a Universal Brotherhood.

The genuine writings of H.P. Blavatsky and her pupils are the corner-stone upon which the modern Theosophical Movement rests.

This literary successor is of the greatest importance, since it contains in modern language and systematic form, the ageless doctrines which were preserved by the most advanced individuals of humanity.

It has progressed in the course of time, even as it appears today, to form the basis for a new philosophy of life, which brings forth new streams of inspiration for a confused humanity.

The Theosophical Central Archives (Theosophical Central archiv) has been dedicated as an independent, non-commercial research entity since April 1994, aimed towards the systematic search, registration, development and restoration of all printed materials (books, magazines, pamphlets, records, circulars, etc.) and autographs, as well as biographical and bibliographic notes of the modern Theosophical Movement covering both the entire, widely-ramified German-speaking public as well as the English-speaking populace.

One area of research emphasis has been taken up in locating those unique materials found in the German language lost or destroyed on account of the two World Wars and the persecution motivated by the Nazi-empire; materials which once belonged among the most extensive theosophical world-literature.

The Theosophical Central Archives wants to again spark interest and facilitate Theosophy in Germany with the reconstruction of an archives of historical and humanitarian-based research and thus connect with the international researchers of the academic world.

This work had already begun prior to 1933 in Germany by certain theosophical pupils: Dr. Wilhelm Hübbe-Schleiden (Berlin, Adyar), Paul Raatz (Berlin, Judge-Johnston-line), J. Th. Heller (Nuremberg, Point Loma) and by Dr. Hermann Rudolph Fischer (I.T.V. - Hartmann-TS).

I had the good fortune of interviewing Dr. Fischer, now of 86 years old, during my October 3.000 km- tour through the country searching for Archive materials.

His efforts towards the professorship of Theosophy at the University of Leipzig were the first attempts to do so.

However, with the Feb. 28, 1933 order of the Reich-President "Zum Schutze von Volk und Staat" ("To the protection of the people and the state"), the German Theosophists, Freemasons and Occultists were persecuted and it finally became official for all organizations by the decree of the Reich-leader SS and Chief of German Police on July, 20, 1937.

Theosophical bookstores were, for instance, repeatedly visited by the Gestapo, whereby they were criticized for not hanging photos of Adolf Hitler on the wall, or were questioned as to why no National Socialist book was displayed in their shop-windows.

They were threatened with the closure of their businesses, which later eventually happened. Most of the leading Theosophists were either placed under house arrest or were placed in detention in the ill-famed Gestapo jails, and in some cases were even sent to a concentration camp.

Even today, some fifty years after World War II, all the combined lodges in Germany hold only an estimated 10% or less of the German theosophical books and magazines (once there were over 40 various magazines and journals, while today most of them are unknown or unrecovered).

There is still much to discover and search for, dependent upon the good fortune to locate them and enough money to purchase them.

Serious academical research in theosophical history in Germany is also needed. ***doay, California State University is in charge of this area with its expert department of comparative religion under Prof. Santucci and his valuable trade journal "Theosophical History," which has been in publication since April 1985.

Yet, here in Germany, theosophical academics are rare. The Theosophical Society has not found it worthwhile to intervene in archival activities or better yet, give some financial support to this important endeavor.

We must remember, one who has no past has no future! If you can agree with our work and goals, we would be happy to receive any kind of support. Also for questions, we are ever gladly ready to receive them.

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12169 Berlin Germany Fax: +4930 - 796 99
76E-mail: ringding@compuserve.com

[Translation from the German, by
Robert Hütwohl]

Letters Received

Mark Jaqua writes via email
Mr. Reitemeyer:

‘Read your comments in the HCT. If you didn’t already notice, I thought I should inform you also that “Abhinyano’s” article you referred to has totally mutilated Blavatsky quotes in it, and even made up sections, especially in the first half of the article. This is a form of defamation of Blavatsky also. Good wishes and luck in your archiving work.

- Mark Jaqua

Our Questions

If the whole world
were asleep at once
who would be fighting
the wars?

If we were all
to dream of peace
who would be planning
the battles?

If we all woke up and
blessed the day
who would be thinking
of evil?

If we all began to
speak the truth
who would be spreading
the lies?

If we all began to
love each other
who would be left
to hate?

If we all have these options to choose
who will make
the choices?

Letter from John Greschner

December 12, 1997

John is a Siddha Yogi. Through advanced techniques of meditation a yogi can directly experience the esoteric inner worlds.

John writes:

Thank you for the December H.C.T., I enjoyed it and am sending it to a couple of friends in Germany to see what their response is. I’ve been trying to get them to read H.P.B.’s *Secret Doctrine*. ...

I enjoyed “The Winter Solstice” by G. de Purucker, and the supreme initiatory cycle which occurs when the Sun, Mercury, Venus, Moon and Earth are in syzygy or a straight line.

In *BCW* Vol. XII (plates, diagrams, pages 532, (foldout), 548-9 and 660 (foldout), H.P.B. gives the correspondences of inner principles; color, number, etc., of the planets in syzygy .. This is interesting as although G. de Purucker speaks of the “Physical” alignment and the energies of the planets, clearly it is the inner alignment of joining of principles during an individual’s “initiatory” experience.

On examination it is shown:

Sun:

In diagram II (pages 16-17), the sun is

| ELEMENTS | DIVINE LOKAS, OR STATES | INFERNAL (TERRESTRIAL) TALAS, OR STATES | PLANES OF CORRESPONDING HIERARCHIES | PRINCIPLE | S |
|---|---|--|---|------------------------|----------------------|
| Bhūtas. | | Rūpa. | | | Tan |
| 1. <i>Earth.</i> Bhūmi. Prithivī. | 1. <i>Bhūrloka.</i> The habitat of thinking and good men. Psychic State. | 1. <i>Pātāla.</i> Man's animal gross body and the personality dwell here. | 1. Abode of men; animals; state of infancy. At one pole, innocence; at the other, instinctual selfishness. | 1. <i>Body</i> | 1. (S) |
| 2. <i>Water.</i> Āpas. | 2. <i>Bhuvārloka.</i> State in which the man thinks more of his inner condition than of his personality. His Astral passes into this sphere, and so does its substance. Higher Psychic State. | 2. <i>Mahātāla.</i> Abode of man's astral, shadow of the gross body, which shadow takes up the characteristics of this sphere. | 2. Region of the Astral Light and of Kāma-Loka. Abode of elementals, nature spirits, elementaries. At the other end the Rūpa-Devas, the guardians of the animal world. Plane of instinct. | 2. <i>Astral Image</i> | 2. (7) |
| 3. <i>Air.</i> Vāyu. | 3. <i>Svarloka.</i> State when the Yogi has lost all tastes and started towards Reunion. Holy State. | 3. <i>Rasātāla.</i> Where the Kāma longs for the taste (Rasa) of everything. | 3. Devachanic state. Abode or plane of bliss and unreasoned happiness, of pure aspiration and realization, of Kāma-Manas, of higher elementals. | 3. <i>Kāma</i> | 3. (S) |
| 4. <i>Fire.</i> Agni. Tējas. | 4. <i>Maharloka.</i> Where Lower Manas has lost all Kāmic affinity. Super-holy State. | 4. <i>Talātāla.</i> Where the Lower Manas clings to the sentient and objective life; is Kāmic. | 4. Plane where Māyā is giving way and becoming weak. Abode of the holiest among the Rūpa-Devas. The sphere of compassion at one end, and that of intense selfishness at the other. | 4. <i>Lower Manas</i> | 4. (7) |
| Bhūtas. | | Rūpa. | | | |
| Elementary Substances. | 5. <i>Janaloka.</i> Manas is entirely freed from Kāma, and becomes one with the Ego. Kumāra State. | 5. <i>Sutāla.</i> Manas becomes in it entirely the slave of Kāma, and at one with the animal man. | 5. Abode of the Kumāras, the Sons of Mahat, or Brahmā. Omniscience regarding all that belongs to the realm of Māyā and is under its sway. | Arūpa | 5. (H) |
| 5. <i>Ether.</i> | | | | 5. <i>Higher Manas</i> | |
| 6. <i>Divine Flame.</i> | 6. <i>Taparloka.</i> Even if it is again reborn, it has now become invulnerable, inconsumable. Innate Christos State. | 6. <i>Vimāla.</i> When this is reached, the Higher breaks off entirely from the Lower. The chord is snapped. | 6. Plane of the eternal, inconsumable substance, of divine fire. Abode of the Vairājas, the Pitri-Devas of the Sun. | 6. <i>Buddhi</i> | 6. 5. Unde (J) |
| 7. <i>Akāśa.</i> | 7. <i>Satyāloka.</i> In this state the Yogi reaches the highest Samādhi. He is at the threshold of the great choice. | 7. <i>Atāla.</i> Man dies but to be directly reborn. No place means no Devachan. Spiritual death, annihilation. | 7. Plane of the <i>consummatum est</i> in the manifested universe: the Noumenal. | 7. <i>Ātmic Aura</i> | 7. T. er S. Ser. bra |
| Elementary Substances. | | | | Arūpa | Tan |

Diagram V - Reprinted

| ENSES | COLOURS | CONSCIOUSNESS | ORGANS OF SENSATION | ORGANS OF ACTION | SPIRITUAL CORRESPONDING ORGANS AND SEATS OF SENSATION |
|---|---|--|---|---|--|
| mātṛas. (Gandha smell) | 1. Blue | Jñānendriyas. 1. Through ob- jective percep- tions: smell. | 1. Nose. | Karmēndriyas. 1. <i>Upastha</i> . Organ of generation. | 1. <i>Root of Nose</i> , between eyebrows. Highly devel- oped in some animals, as dogs and others. |
| Rasa (Taste) | 2. Violet | 2. Through in- stinctual per- ceptions: taste. | 2. Tongue. | 2. <i>Pāni</i> . Hands. | 2. <i>Spleen and Liver</i> : the former more spiritual; the latter on the material plane. Spleen corresponds with little finger of left hand; liver with that of right. |
| Rūpa (Sight) | 3. Red | 3. Through mag- netic percep- tions: sight. | 3. Eyes. | 3. <i>Pada</i> . Feet. | 3. <i>Stomach</i> : corresponds with spine, and the little toes of both feet. |
| Sparśa (Touch) | 4. Green | 4. Through psy- cho-physiolog- ical perceptions: touch, contact. | 4. <i>Body</i> . (Skin) | 4. <i>Pāyu</i> . Organ of evacuation, excretion. | 4. <i>The Region of the Um- bilical Cord</i> : corresponds with Pāyu for ejecting foreign magnetism. |
| Sabda (Hearing) | 5. Indigo | 5. Through pure- ly mental per- ceptions. | 5. Ears. | 5. <i>Vāc</i> . Organ of speech. Karmēndriyas. | 5. <i>Heart (spiritual)</i> . <i>Throat (physical)</i> . |
| Spiritual understanding (jñāna) | 6. Yellow | 6. Through soul- perceptions. | 6. <i>Astral Body and Heart</i> . | 6. <i>Soul</i> . | 6. <i>Pineal Gland</i> . |
| the High- Synthetic sense, em- bracing all. mātṛas. | 7. Entire <i>prismatic septenary</i> ; when auric, Blue | 7. Spiritual, through the auric synthetical perceptions. Jñānendriyas. | 7. <i>The Lights of Kunda- linī</i> . | 7. <i>Spirit</i> . | 7. <i>The Akāśa</i> that fills the skull, and for which all the contents of the latter, brain, glands, etc., are non-existent. |

nces are from
 trial Plane.

ĀTMAN is no Num-
 ber, and corresponds
 to no visible Planet,
 for it proceeds from
 the spiritual Sun;



| | METALS | PLANETS |
|---|--|--|
| ynote | IRON | ♂ MARS The Planet of Genera |
| e Physical | GOLD | ☉ THE SUN The Giver of life phy Spiritually and esoterica substitute for the inter-M ial Planet, a sacred and Planet with the ancient |
| o to speak) MANAS, and , or AURIC ianic Triad. | MERCURY Mixes with Sulphur, as BUDDHI is mixed with the Flame of Spirit. (See Al- chemical definitions). | ♃ MERCURY The Messenger and th preter of the Gods. |
| le—between and purely nscious part | LEAD | ♄ SATURN |
| | TIN | ♃ JUPITER |
| | COPPER When alloyed becomes Bronze, the <i>dual</i> principle. | ♀ VENUS The morning and th ing Star. |
| e reflection | SILVER | ☾ THE MOON The Parent of the I |

Diagram II - Reprinted



nor does it bear any relation either to Sound, Color, or the rest, for it includes them all.

As the Human Principles have no Numbers *per se*, but only *correspond* to Numbers, Sounds, Colors, etc., they are not enumerated here in the order used for exoteric purposes.

| | HUMAN PRINCIPLES | DAYS OF WEEK | COLORS | SOUND | |
|--|--|---|----------------------------|-----------------------|----------------------|
| | | | | MUSICAL SCALE | |
| | | | | <i>Sanskrit Gamut</i> | <i>Italian Gamut</i> |
| ation | KĀMA-RŪPA The vehicle or seat of the Animal Instincts and Passions | TUESDAY <i>Dies Martis</i> , or Tiw | 1. RED | SA | DO |
| essically. ally the Mercur- secret ts. | PRĀṆA, OR JĪVA Life | SUNDAY <i>Dies Solis</i> , or Sun | 2. ORANGE | RI | RE |
| e Inter- | BUDDHI Spiritual Soul, or Ātmic Ray; vehicle of Ātman. | WEDNESDAY <i>Dies Mercurii</i> , or Woden. Day of Buddha in the South, and of Woden in the North— Gods of Wisdom | 3. YELLOW | GA | MI |
| | KĀMA-MANAS The Lower Mind, or Animal Soul | SATURDAY <i>Dies Saturni</i> , or Saturn | 4. GREEN | MA | FA |
| | AURIC ENVELOPE | THURSDAY <i>Dies Jovis</i> , or Thor | 5. BLUE | PA | SOL |
| e Even- | MANAS The Higher Mind, or Human Soul | FRIDAY <i>Dies Veneris</i> , or Frige | 6. INDIGO, OR DARK BLUE | DA | LA |
| n Earth | LIṄGA-ŚARĪRA The Astral Double of Man; the Parent of the Physical Man | MONDAY <i>Dies Lunae</i> , or Moon | 7. VIOLET | NI | SI |

Continued from page 13

defined as both “life spiritual” and “life physical;” the principle is given as both prana and Jiva (soul) life. The color given is orange which is the color of prana. (See: *BCW Vol. XII* page 562).

| PRINCIPLES | COLORS | NOTES | NUMBERS | STATES OF MATTER |
|--------------------------------------|--------|-------|---------|---|
| Chhâyā, Shadow or Double | Violet | Si | 1 | Ether |
| Higher Manas, Spiritual Intelligence | Indigo | La | 2 | Critical State, called Air in Occultism |
| Auric Envelope | Blue | Soj | 3 | Steam or Vapor |
| Lower Manas, or Animal Soul | Green | Fa | 4 | Critical State |
| Buddhi, or Spiritual Soul | Yellow | Mi | 5 | Water |
| Prāṇa, or Life-Principle | Orange | Re | 6 | Critical State |
| Kāma-Rūpa, the seat of Animal Life | Red | Do | 7 | Ice |

[Reprinted from *BCW vol. XII, p. 362*]

In diagram II, the color is again given as orange, but in the clarifying footnote, the color of the sun is given, esoterically, as the color blue.

In diagram V (pages 14-15) both the body and the Higher Self (Atma) or “Auric” or the egg is given as blue, no prana is mentioned, as the body principle cited is the prana. So the 7th principle, Atma, in “Aura,” is blue but when non-auric its entire prismatic septenary is all seven colors.

The sun esoterically is the inner spiritual sun or Atma. The 7th principle which is not really a single principle but the origin or source of all principles is the color blue. Sun equals Atma or 7th principle and the color blue. This is true.

| PLANETS | DAYS | METALS | PARTS OF BODY | COLORS |
|-----------|-----------|--------------|---|---------------|
| ♄ Saturn | Saturday | Lead | Right Ear, Knees and Bony System | Black* |
| ♃ Jupiter | Thursday | Tin | Left Ear, Thighs, Feet and Arterial System | Purple† |
| ♂ Mars | Tuesday | Iron | Forehead and Nose, the Sex-functions and Muscular System | Red |
| ☉ Sun | Sunday | Gold | Right Eye, Heart and Vital Centers | Orange‡ |
| ♀ Venus | Friday | Copper | Chin and Cheeks, Neck and Reins, and the Venous System | Yellow§ |
| ☿ Mercury | Wednesday | Quick-silver | Mouth, Hands, Abdominal Viscera and Nervous System | Dove or Cream |
| ☾ Moon | Monday | Silver | Breasts, Left Eye, the Fluidic System, Saliva Lymph, etc. | White |

[Reprinted from *BCW Vol. XII, p. 548*]

In diagram II Mercury is defined as the Buddhi, and the color is yellow. In diagram V, Buddhi is again yellow and called “soul” and “divine flame.”

Mercury:

At page 548-9, Mercury is colored dove or cream, but in the clarifying footnote on page 549, it is defined esoterically as yellow which is the inner color of Buddhi. This is true.

Venus:

In diagram II, Venus is defined as the higher manas or human soul, and it is the color of indigo or dark blue. Diagram V, and again on page 548-9, higher manas is defined as indigo and Venus is yellow but the clarifying footnote on page 548, states esoterically Venus is indigo. This is true.

Moon:

In diagram II, the moon is defined as the linga sarira or astral double, and it is the color violet. In diagram V, the astral image is colored violet; and on page 18, the moon is defined as white, but the clarifying footnote at page 549 states, estoterically, it is violet. This is true.

Earth:

Diagram V refers to earth as blue and it is the principle of the physical body. Diagram II although not mentioning the earth specifically, it states that the sun is both life spiritual and life physical and the color is orange, the color of prana, but again, on page 18, esoterically it is blue. This is true.

To place them now in syzygy,

As stated by H.P.B., “As it is above (macro-cosmic) so it is below (micro-cosmic) and further, the objective and subjective mirror and correspond to each other; are inseparably linked as polarities of each other.

So the initiatory cycle of the winter solstice may be defined as the syzygy of the stellar bodies, yet the course or path traveled by the initiatee is the syzygy of the inner or subjective principles, along the stem of the lotus (the sushumna ray/Brahmadanda staff) to the jewel in the heart of the blue lotus (spiritual sun/Atma)

Keep up the excellent work on the H.C.T. and stay well, joyous, and in the inner light.

Satchidananda, John Greschner

The High Country Newsletter Abstracts of Back Issues

[Nov. '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 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 & Evolution of Man, by Adam Warcup. Part 1 of 3: Glossary of Sanskrit terms and commentary on Lunar Pitris.

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

[Nov. '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; A.P. 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. 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. Part 1 of 2.

[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. Part 2 of teachings from P.G. Bowen's Berber Teacher — 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 is compared with teachings of G. de Purucker in the Judge lineage.

[Aug '89] A Modern Look at the Theosophical Masters. Are the Mahatmas, 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.

[Sep. '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 K.H. 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. Part 2 of *Secular Humanism and Flight 232*.

[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.

[Sep. ‘90] The Minneapolis Letter. Commentary on the dissent 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 her 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.

[Jun '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.

[Jul. '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.

[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 commen-

tary 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 Emperor (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 Emperor (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 Free-will? 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.

[Sep. '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: Philipines; Pilgrimage to India.

[Oct. '93] Martian Mysteries: The human "face" on Mars and the old "Mars-Mercury" controversy. Editorial rebuttal; The 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.

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

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[May '94] Bo Lozoff meets H.H. Dalai Lama, UFOs & Theosophy, Letters Received: John Greschner, Dara 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.

[Sep. '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, A.P. Sennett - Biographical sketch, Dukkha - Suffering, An

Inner City Workshop, Pilgrimage to India, Windrock Springs, Errata.

[Nov. '94] Misadventures of Djual Khul, Fractured comet collides with Jupiter, Letters Received: John Cooper; John Draiss, 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; Kalachakra 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] David Reigle & 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 Reigle; Tibetan Text, English Translation; Three Turns of the Wheel of the Buddha -

Dharma; Letters: Liesel Deutsch; Note to readers; Contributions: Eastern School Library; R. Hutwohl comments on UFOs; Tests of Daily Life; Pilgrimage to India

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

[May '95] The Coming New Race; Editorial Rebuttal; Premature/Phenomenal Growth; Undersea Magma to Produce Eruptions; Light of Daring in the Heart; Discretion; Correspondences, Altruism; Letters Received; QWAA to be Reprinted; Subscription Reminder; Pilgrimage to India

[June '95] Adepts in America - Revisited; The Colonial Flag; Letters Received; N. Blott, R. Robb, D. Eklund, D. Pratt, Jerome Wheeler, K. Briggs, D. TenBroeck; QWAA Reprint; Final Subscription Reminder; Pilgrimage to India; 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 & Human Values,

[Sept. '95] The Death of the Soul, Myth of Secret Doctrine Volume III (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' Comment; C. Walker, L. Deutsch, Book of Dzyan 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.

[Jul. 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. Books review; *The Theosophical Enlightenment*, QWAA report, Paperback request filed, A Theosophical Fable.

[Aug. 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] The Rosicrucian Path, Rosicrucians, Some Theosophical References, A Protest, Another Protest, Pilgrimage to India, An explanation to HCT readers.

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

[Nov, 96] Harvest Festival at the Farm, ONAWAY Trust Funds, autobio. 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 Anasazi, Seeds, K.P. Johnson's House of Cards, Heavy doings in High Country, Rick Archer writes, Pilgrimage to India.

[Jan. 97] Self Realization through Love, So Long - Danny & Frankie, The Power of Theosophy, Pilgrimage to India, Abstracts of back issues.

[Feb. 97] Meditation, Who was Bill Lawrence?, Guided tour of the Chakras, Letters Received; Friends of the Old Man, Rick Archer, A Blavatsky Letter to Franz Hartmann, Winds of Change.

[Mar.97] Anger, Letters Received; John Cooper; Abhinyano; David Keane; Yuri Gorbunov; Point Loma Pubs, Early Morning Thoughts II, The living and the Dead, Pilgrimage to India, Poetry by Rachel LaMell.

[Apr. 97] Who are the Nirmanakayas, Editor's note, Statement of The Dalai Lama, Practical vision of Sri Kalacakra, QWAA update, Letters Received; David Bruce; Robert Hütwohl, Pilgrimage to India.

[May 97] The T.S. and its Future, Editor's Note, Letters Received; David Reigle, Alleged source of A. Bailey's Writings, Gladney Oakley contributes two short excerpts. Pilgrimage to India.

[Jun. 97] Desire and Will, Lincoln & Kennedy- a puzzle, Poem by Rachel LaMell, Lesson on Violence- Nicaragua, Letters Received; Dr. D. Gardner; Richard Robb; David Keane; Yuri Gorbunov, High Country Newsletters to be reprinted, California trip plans, Food for thought by R. Hütwohl, Comment on D. Farthing's Manifesto.

[Jul. 97] Among the Adepts, Ethics & Confidential materials, Theos. Societies - Unification?, Book Review; HPB and the SPR, Letters Received; John Greschner; Brookings Theos. Study Group; Theos. Book Ass'n for the Blind, Plenty Report, Pilgrimage to India.

[Aug. 97] Among the Adepts, Future of The T.S., The Rosicrucian Church, In

Theosophy's Shadow Vanity Whispers, Letters Received; Geoffery A. Farthing; Sophia Tenbroeck; David Reigle; Gloria Repka; Carmen Small; New Books; The T.S. and the Miracle Cabinet of Adyar; The Pythagorean soldality of Crotona;

[Sep. 97] Autobiography of Dr. Franz Hartmann, To Be Able, William Q. Judge, Pilgrimage to India.

[Oct. 97] Among the Adepts, Theosophical Pedagogy, Theosophy - Inner Wisdom, A Slice of Theosophical History, Call for papers, Ownership/Management and Circulation statement, Joyful Wisdom Tour, Letters Received; Abhinyano, David Keane, *Secret Doctrine* on Internet.

[Nov. 97] The Origin of White Mankind by Abhinyano, Among the Adepts, Human Kindness Report, Meditation by David Reigle, Theosophy and Meditation on the Inner Self by R. Archer, Letters Received; Robert Hütwohl; David Gardner, Fitting Into the Niche.

[Dec. 97] Among the Adepts, The Winter Solstice, Introducing Frank Reitemeyer, Letters Received; Geoffery Farthing; Frank Reitemeyer; Yuri Gorbunov; Robert Hütwohl, Hitler's Horoscope, Book Review; The Psychic Sense, Upcoming Conferences

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(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.

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