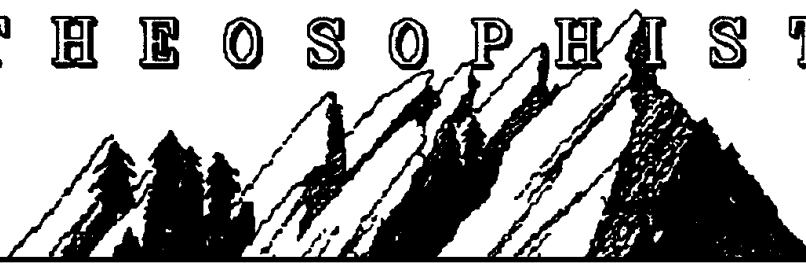


# THE HIGH COUNTRY

## THEOSOPHIST



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### The Mystery of H. P. Blavatsky

Condensed and adapted from *H.P. Blavatsky: The Mystery*, pp. 1-7

H. P. Blavatsky was a great psychological mystery to the world of average men. She was a great psychological mystery even to her followers; ay, even to those who thought that they knew her best, and who met her daily and worked with her and were taught by her. To them, at least to most of them, she was an astounding paradox of what seemed to be conflicting and confusing traits of character.

The intuitions of her followers and pupils told them that they were in the presence of a World-Teacher, the Messenger of other World-Teachers even greater than she was, who had sent her forth to strike the keynotes of a new age; and yet despite all this she puzzled these followers of hers most sadly, as much by those other traits of character which astonished and perplexed them because they had not the vision to expect to find such lofty and almost incomprehensible traits in a spiritual Teacher and Leader of men.

The reason and cause of all this confusion of understanding, it may truthfully be said, lay not in H. P. Blavatsky herself, but in the imperfect vision of those who knew her. They had built up for themselves an idea and an ideal of what a World Teacher should be. Doubtless they expected to see a wonderful miracle of mere physical beauty. Doubtless they thought to themselves that each day should bring forth some new



and amazing demonstration of mystic power, startling, unusual, mysterious.

Instead of that, they found themselves in the presence of one whose outer characteristics at least were essentially human: with the play of fancy, humor, kindness, indignation; they found themselves in the presence of a penetrating mind before which no shams could stand. They saw themselves laid bare to themselves through the power of a mighty intellect and a spiritual intuition which halted at no barriers and stopped at no frontiers of human personality.

Some of H. P. Blavatsky's students and followers, however, were grateful for this self-revelation. But others were irritated because their minds were small and they lacked understanding; for few are the people who like to see themselves held up to their own inner understanding as they actually are. We are all so prone to excuse our own faults, and call them peccadilloes which amount to but little! None of us likes to feel that the very one whom we revere and look up to, is the one who reveals our own smallness of character to ourselves.

Nor could they come to understand, at least in any but a very small degree, the strange double character which they both felt and saw when in the presence of H. P. Blavatsky: a most embarrassing and to them inexplicable union of splendid masculine and feminine characteristics. And just here we lay our finger directly on the key to the mysterious spiritual-psychological riddle that H. P. Blavatsky was for the world.

But if this was the case with her own followers, how much more completely was the

great Theosophical Messenger misunderstood by the general public, who had not even that modicum of acquaintance with her which her immediate disciples had. To this public she was not so much a mystery or an unsolved problem as a strange and perplexing study in erratic genius, which, because they could not definitely place it and label it in the usual fashion, became to the imagination of these outsiders something to be written about indeed, but with pens dipped in spleen and in anger arising out of the quasi-consciousness of their own inability to understand her.

When one surveys the world as it was when H. P. Blavatsky lived, and realizes the power over human minds which the set and crystallized ideas regarding religious and scientific subjects then had, one can find little heart to blame people who sinned through ignorance rather than through will, and who erred in their judgment from inability to understand rather than because of a desire wilfully to misinterpret.

Those were the days when the scientists on the one hand thought that virtually all that was to be known of Nature, as regards fundamentals, had already been discovered and that nothing new of any important character excepting, perhaps, development of what was already supposed to be known, could be wrested from her.

On the other hand, religious circles, having with some acerbity settled down to make the best of their defeat at the hands of scientific thinkers, were but the more ready to misjudge and to condemn anyone who was so daring as to do what they durst not do: face the Sir Oracles

of science with unparalleled boldness as H. P. Blavatsky did, challenging openly and publicly in her doctrines and public writings the then acceptedly orthodox ideas regarding physical nature.

There was still another class of people, men and women of a more or less mystical bent, yet without the remotest conception withal of what their hearts were really hungering for. Impelled by the energies of their own inner natures to see and to feel that neither popular science nor popular religion supplied them with the pabulum that could feed their souls, they wandered hither and thither in thought, drawn to this and to that new ism or ology, and finding in none of these anything to feed their minds and souls.

These were the mystical cranks of various types and kinds who flocked around H. P. Blavatsky much as moths are drawn to a bright light. Probably it was her indomitable courage which first drew them to her, and it was doubtless her magnificent intellectual power which, once attracted to her, held them more or less bound to her. From H. P. Blavatsky's standpoint, however, how on earth could a WorldTeacher find in such material as these the proper instruments for disseminating her Message to the world? ...

As time went on, men and women of scientific and religious bent gradually became discouraged they dropped out of the ranks of those who looked upon H. P. Blavatsky as a Teacher of philosophical religion and science, but the effect of her compassionate interest in these mystical cranks remained for years afterwards. The truth of the matter was that the

great heart of H. P. Blavatsky refused to no one entrance into the Theosophical Society.

... But, after all this is said, the fact remains that one of the most interesting and significant factors in the history of the Theosophical Society during the lifetime of H. P. Blavatsky, was the large number of highly reputable, loftily intellectual, and truly spiritually minded people whom she drew into the membership of the Theosophical Society. They numbered literally thousands in all parts of the world. They included philosophers, scientists, clergymen, statesmen, literary men, representing a cross-section of our Western society.

It is these ... devoted, energetic, and highly intelligent members, who wholeheartedly supported ... the efforts of H. P. Blavatsky to make her Message to the world a vital power in the hearts and minds of men.

Even within this select group, there were few who had any conception of the real nature and mission of H. P. Blavatsky. ...

H. P. Blavatsky was born a woman, but her character was masculine, for her work was a man's work.

Can we say that she was but one of those strange and erratic geniuses whose careers have at different times aroused the admiration and astonishment of men? No. That is not our meaning at all.

Genius is one thing: it is the efflorescence of the native powers of a normal individual; but the case of H. P. Blavatsky, Soul-Shaker, Breaker of the molds of mind, and Founder of a new and brilliant hope and destiny for

## The Inner God

mankind, rests on entirely different foundations, foundations which are laid in some of the most mysterious and, to the Occident, utterly unknown secrets of human spiritual psychological economy.

Yes, H. P. Blavatsky's intermediate or soul-nature at times seemed distinctly that of a man. Yet she was intensely feminine in some respects, as was only natural, and a gentlewoman to her finger-tips, strangely and alertly sensitive, delicately organized, keenly awake in both mind and heart to the noblest human impulses.

But behind all this, there was the dominating influence of her Master-Intelligence: the developed Spiritual Soul of her Inner Divinity.

This Inner Self was one of the Great Ones of the ages, an actual, real, self-conscious Power, which worked through her and used her both psychologically and physically as the fittest instrument for the saving of the souls of men that the Occidental world has seen in many ages.

H. P. Blavatsky, through long training and initiation under her great Teachers, had become fitted to become their Messenger and Mouthpiece to the world.

H. P. Blavatsky, as a Messenger of her Great Teachers, brought to the Western World one of the most wonderful age old truths of one's divinity, The Inner God. All great World Religions or Philosophies without exception, past or present teach this fundamental Truth. This is the foundation stone on which all religions and philosophies are based. It founded upon 'Nature' herself.

The Inner God in man is his own essential divinity. This divinity, his inner root, is the source of inspiration to geniuses and urgings to betterment. All powers, all faculties, even the characteristics of individualities which blossom through evolution, are the fruitage of this inspiring stream of spiritual energy.

The Inner God is that which furnishes the impulse behind all evolutionary progress. It is the intricate and complex workings of man's constitution. It is through the personality born of evolution which when combined with the luminous Inner God makes the glorious individuality of impersonal power. It is the common destiny of future mankind.

Nevertheless, while this main Truth has been known from the remotest times, H. P. Blavatsky brought it back to the West in 1875 as the voice and expositor of the archaic Wisdom-Religion. Therefore, all those who hunger for Truth and are willing to set aside personal, philosophical, and religious predilections, will have their doors opened.

The great Sages and Seers know that the Inner God is the manifestation of the

transcendent powers latent in man. The existences of the great geniuses of the world is logically inevitable and cannot be supposed to exist by chance. It is a necessary consequence of the spiritual evolution of mankind. Flowers of the human race are the necessary evolutionary fruitage of the invincible powers and potencies of the Inner God.

It would be absurd to say that man has already obtained his highest level; it is through the powers of his Inner God that he will climb even further. The example of King Kunt (Canute), as legend tells the story, who set his arm-chair on the strand washed by the waves of the North Sea, and said: "Thus far, O sea, and no farther!" is one which the wiseacres and know-everythings of history have always been prone to follow; but Nature has little patience with the egoisms of human limitations, and seems to take delight in destroying human illusions of this type.

Oh! if men and women of the Occident could only get conviction of the existence within themselves of the individual's living god as the fountain of his noblest parts, what a revolution in human thinking it would bring about! If they could only get the conviction, as they most assuredly will in time. In the core of each one of them is this glorious Sun of consciousness. Indeed, not only would human relations be softened and refined, but the horrors of our present civilization will disappear as does the mist of the morning sunlight.

And to the individual himself there would come inspiration, human dignity, and an undeveloped power where intuition and instinct would be of altruistic use. He would be a

member of a new race, enlightened with an all embracing consciousness. The Theosophical Ideal of Universal Brotherhood would follow fully in completeness. Our fellow human beings would act, think, and dwell among each other as a race of incarnate gods - for that in the name of holy Truth is just what we human beings are.

It has been nobly said by some Western thinkers that when he laid his hand on a fellow human being he did so with awe, because he felt he was touching the garment of divinity; and this in truth, is the case.

It is but imperfection of our present understanding which blinds our eyes and causes us to dwell in selfish fear. The human race at the present time is passing through only one of the phases of its long evolutionary journey back to divinity. It is ignorance of this fact that has produced the hard and harsh outlines of human thinking today, which in turn is the imperfect mother of imperfect civilizations.

It is the destiny of the human race to transfer the seat of the individual-personal consciousness upward to the noetic, spiritual-intellectual, and in the far distant aeons of future the reunion will be made with the God within.

Meanwhile the great Seers and Sages will outrun the army of human hosts in evolutionary development, and those now living among us will be examples for the remainder of the human race. They are our forerunners, the illuminated ones who are closer and in straighter union with their own Inner God. In very truth they may be said to be 'Clothed with the Sun.' that inner sun of essential divinity existent in the core of every human being.

The Divine Fire which moves through the Universal Nature is the source of the Divine Fire of man, man's Inner God. Universal Nature manifests in all various and bewilderingly diverse forms, shapes, powers and energies as the workings of the Cosmic Fire. So too, is man the result of this Cosmic Fire - his own Divine Fire, his own Inner God.

The Truth is always the same: Come up higher ye children of men, look within, leave the valley of shadows for the unlighted peaks of wisdom and illumination. There is no other pathway for you individually than the pathway leading ever inward toward your own Inner God. The pathway of another is the same pathway, although it is not your pathway. Your pathway is your own Self. This pathway leads to unutterable splendor, unthinkable bliss, perfect peace, and expansion of consciousness. It is the pathway of Theosophical evolution - the unfolding of powers, faculties, and energies lying dormant and ready to be realized NOW.

Within you lie all the mysteries of the Universe, for the human individual is the Micro and Macrocosm of this Great World, and all the Truth, Wisdom and Power for the individual is rooted in his own Inner God.

This is the pathway of evolution. This is the way to freedom for men and there is no other way. Be With Your Own Inner God. The pathway is difficult to follow in the beginning, but only in the beginning, because the difficulties arise in the individual himself. They are utterly non-existent outside of the individual. It is his own nature that he must master.

O you men and women of race, do your hearts yearn for better things? Do your minds aspire towards a larger light? Do you wish to become truly yourselves? Do you wish to feel growing within your souls an ever expanding consciousness of spiritual, intellectual strength of power and capacity? Do your hearts yearn to help your fellow-men on the difficult pathway of self-conquest? If so, then open your hearts and minds to the message of Theosophy, the Wisdom-Religion of archaic ages. Harken to its message, and become brothers and co-workers in labor of love with the Sages and Seers who are cognizant of their Inner God. This message is as religious as truly philosophical and scientific. It is not imaginary as the Sages and Seers have proved it by their own lives and spiritual powers.

Turn then your eyes to the unspeakable beautiful powers within yourself and realize that it is the same unspeakable beautiful power within all beings. Wisdoms without bounds will in time be yours. Love without bounds will fill your hearts. Together, with these blessings you will attain a joy and peace impossible to describe in words.

Purucker: H.P.Blavatsky: The Mystery, pages 51-58

### **Chaitanyamatmaa (Shiva Sutra 1.1) The Self is Consciousness**

Though without form Himself, He becomes each form at the appropriate moment. He does everything without tools or instruments - holds without hands, walks without feet, sees without eyes, speaks without tongue, and hears without ears. Neither man nor woman, He

assumes their forms to function in the world. He is pure consciousness.

The nature of consciousness is to expand. For this reason, the universe has been called an outer expansion of consciousness. When a fire is blazing a lot of sparks leap up of their own accord and then fall back into the fire. In the same way, countless universes arise and subside in the Atman by themselves. Amid the appearance and disappearance of universes, the Atman remains utterly tranquil and immutable. He is the highest bliss, the indweller. He is consciousness. He is the outer limit of attributelessness. He transcends even the formless.

He is the basis of everything that exists and also of everything that does not exist. It is His intrinsic nature to create, to become and to grow, to reveal Himself and everything else. Though continually in the process of becoming, He does not lose His integrity. He is pure consciousness.

From *Darshan: Revelations*.

## **Man's origin and Evolution**

ADAM WARCUP

There is within you not two Ego's but only one, one spiritual Ego. It is the spiritual Ego which got sucked into the vortex of psychic and physical life, and has been dwarfed into what we now call the personal ego. [Editor note: Although Ego and ego are spelled alike they are not the same. They are even pronounced differently. Ego is a form of the Higher Self and ego is the human personality].

We shall see from the last session how the Ego manages to get now and then out of jail; it is limited to the personal ego only during waking hours. The Ego is free to roam during sleep and ultimately during death. [Note: the editors disagree as to which entity is "in jail." Is it the personal ego, or the Spiritual Ego?].

"When spirituality and all the divine powers and attributes of the deva-man of the Third [Root Race] had been made the Handmaidens of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the eye lost its powers.

But such was the law of Evolution, and it was, in strict accuracy, no FALL. The sin was not in using those newly-developed powers, but in misusing them; in making of the tabernacle, designed to contain a god, the fane of every spiritual iniquity.

And if we say `sin' it is merely that everyone should understand our meaning; as the term Karma would be the right one to use in this case; while the reader who would feel perplexed at the use of the term `spiritual' instead of `physical' iniquity, is reminded of the fact that there can be no physical iniquity. The body is simply the irresponsible organ, the tool of the psychic if not the `Spiritual man.'

While in the case of the Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the `Master' principle in man, in those days. Thus it is in those days that the *heaviest Karma* of the Fifth Race was generated by our Monads.

*SD II 302*

Remember that the FALL was inevitable, it was Nature's intention that we go through this cycle. What went wrong is contained in the following passage: 'The sin was not in using those newly-developed powers, but in misusing them.'

It was part of Nature's design that we use the psychic faculties. The danger now as was then, is that we will misuse them because again we have become selfish entities. This can develop karma far worse than anything so far. The psychic powers were lost in the descent of the spiritual into the clouds of the physical world. This cloud blinded our sights to these inner faculties.

Going on: 'in making of the tabernacle, designed to contain a god, the fane of every spiritual iniquity:' notice that it is spiritual iniquity. It was precisely the spiritual entity which made the blunders and sins. 'While in the case of the Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the *Master* principle in man, in those days. Thus it is in those days that the *heaviest Karma* of the Fifth Race was generated by our Monads,' the sins were generated by 'Our Human Monad.' We can't blame anyone else.

The point of emphasis is that the Human Monad was given a whole new set of toys, toys which were very dangerous to it. It is the spiritual human element within that is choosing, but at this time it is only using the psychic as a tool.

Inherent within the psychic faculties is the fourth principle, a series of energies of Universal Will Force. With our minds and self consciousness we have twisted that Will Force to use it for selfish ends. All our lusts and hates of a purely personal character are the perversions of that energy of the fourth principle, and is the misuse of that which was spoken of earlier.

It is not just physically that we can not see the other worlds, psychologically we have blinded ourselves to its possibilities. Our acquired ideas, our whole education, our whole system of thought has blinded us to the point that we can not see ourselves as anything different. So convincing, is our personality that we can not imagine ourself to be any other kind of being.

To become a chela we must come to terms with this personal nature and cease to be deluded by it - not to get rid of it, but come to terms with it. The first step is to know that a delusion is there. Because of the greater powers, this karma had a much longer lasting effect than the individual karma of today. The whole fifth race has been colored by this karma.

Sadly, Nature did not intend man of the fourth race to misuse these powers. The karma terminated the Alantean Race prematurely. It also illustrates that Nature's process is not preordained. Our individual efforts are of considerable significance. It is true that it was intended that Alantian Civilization would end by natural causes such as the flood, but there should not have been as much suffering with it.

End of Vol 6: Side I.

To be continued with Vol 6: Side II.



**SECRET DOCTRINE QUESTION  
AND ANSWER SECTION**  
**Conducted By Geoffrey A. Barborka**

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

*Question.* What is the relationship of the Universal Monad, the One, Universal, boundless and impartite?

*Answer.* The Universal Monad would be equivalent to what is described as the Universal Over-Soul in the third fundamental proposition. This is described as “an aspect of the Unknown Root.” And this is “the rootless root of`all that was, is, or ever shall be” of- the first fundamental proposition.

*Question.* What is H.P.B.’s definition of a plane?

*Answer.* As used in Occultism, the term denotes “the range or extent of some state of consciousness, or . . . the perceptive power of a particular set of senses, or the action of a particular force,” or the state of matter corresponding to any of the above. (From the Glossary to *The Key to Theosophy*)

*Question.* Is it correct to regard the three highest cosmic planes as intermingling states of consciousness, rather than to regard them as stratified planes?

*Answer.* First we should consider H. P. Blavatsky’s comment in regard to the three highest of the seven cosmic planes:

“the three higher planes being inaccessible to human intellect as developed at present” (S.D. I, 200; I, 249 6 vol. ed.; 1, 221 3rd ed.)

nevertheless, it is not correct to regard them as intermingling states of consciousness, for this reason:

“Each of the seven fundamental planes . . . has its own objectivity and subjectivity, its own space and time, its own consciousness and set of senses.” (*The Key to Theosophy*. pp.. 88-89 or. ed.)

Furthermore, in order to show that there is not an intermingling in the two states consciousness in which we are able to function and cognize, namely the waking state and the dreaming state, H.P.B. writes:

“We have a different set of senses in dream-life, have we not? We feel, talk, hear, see, taste and function in general on a different plane; the change of state of our consciousness being evidenced the fact that a series of acts and events embracing years, as we think, pass ideally through our mind in one instant. Well, that extreme rapidity of our mental of actions in dreams, and the perfect naturalness, for the time being, of all the other functions, show us that we are on quite another plane.”: (*The Key to Theosophy* p. 89)

H. P. Blavatsky also had something to say about the concept of the “stratified planes”:

“please do not allow your fancy to suggest to you layers like strata or beds one over the other, for this would only lead to another absurd misconception (*The Key to Theosophy*, p. 88)

*Question.* But there are different levels or states of consciousness, are there not?

*Answer.* First let us consider the origin of consciousness, which is presented in *Mahatma Letters to A. P. Sinnett* in connection with the chain of causation in this manner:

“From Ignorance spring the samkharas of threefold nature - productions body, of speech, of thought. From samkharas springs consciousness, from consciousness springs name and form,

from this spring the six regions (of the six senses, the seventh being the property of but the enlightened); from these springs thirst (or desire, Kama, tanha) from thirst, attachment, existence, birth, old age and death, grief, lamentation, suffering, dejection and despair.” (p. 59) “... *sankhara* --- tendencies both physical and mental” (p. 111).

Viewed from the standpoint of the Esoteric Philosophy which associates the consciousness with the functioning of the principles, assuredly there are different grades or levels of consciousness, although these levels or states of consciousness should not be regarded as stratified layers. Thus there is what may be termed “individual consciousness” pertaining to the personality and a “universal consciousness” pertaining to the immortal portion of man’s constitution. To quote H. P. Blavatsky:

“Immortality is but one’s unbroken consciousness; and the personal consciousness can hardly last longer than the personality itself . . . And such consciousness . . . survives only throughout Devachan, after which it is reabsorbed, first in the individual, and then in the universal consciousness.” (The Key to Theosophy, p.108 or. ed.)

Question. The Monad is referred to as “that homogeneous spark which radiates in millions of rays from the Primeval Seven . . . It is the emanating spark from the uncreated ray-a mystery”. (S.D. I, 571; II, 295 6 vol. ed.; I, 624 3rd ed.) Is this ray the ray referred to in the Stanzas as flashing into the germ?

Answer. The difficulty in this question arises because the word “Ray” is used in connection with two different aspects: (1) In

connection with an individualization, which is represented by a “ray” which comes into manifestation with an individual monad, although it is described as radiating “in millions of rays.” (2) The Ray in connection with Cosmogensis. This is best explained by quoting the questions and answers which took place in the Blavatsky Lodge in London, when H.P. Blavatsky was asked questions in connection with The Stanzas of Dzyan on this subject. However, before taking up the question following the quotation from *The Secret Doctrine*, the portion *preceding* the quoted passage should be read, because reference is made to Atman -- which is technically the Monadic Essence rather than the Monad.

“Atman alone is the one real and eternal substratum of all-the essence and absolute knowledge . . .

“Atman (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval `Seven’ . . . It is the emanating spark from the uncreated Ray-a mystery.” (S.D. I, 570-1; II, 294 6 vol. ed.; I, 623 3rd ed.)

Here is the passage about the Ray flashing into the germ: it occurs in Stanza II, sloka 3:

“The hour had not yet struck; the ray had not yet flashed into the germ; the Matri-Padma (Mother Lotus) had not yet swollen.”

H.P.B. explains:

“The ray of the `Ever-Darkness’ becomes, as it is emitted, a ray of effulgent light or life, and flashes into the `Germ’ -the point in the Mundane Egg, represented by matter in its abstract sense.” (S.D. I, 57; I, 127 6 vol. ed.; I, 87 3rd ed.)

The question was asked: "Is the Point in the Mundane Egg the same as the Point in the Circle, the Unmanifested Logos?"

*Answer.* "Certainly not: the Point in the Circle is the Unmanifested Logos, the Manifested Logos is the Triangle . . . It is this ideal or abstract triangle which is the Point in the Mundane Egg, which, after gestation, and in the third remove, will start from the Egg to form the Triangle."

The question was asked: "What is the Ray in this connection?"

*Answer.* ". . . The plane of the circle, the face being black, the point in the circle being potentially white, and this is the first possible conception in our minds of the invisible Logos 'Ever-Darkness' is eternal, the Ray periodical. Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane Egg."

What is the Mundane Egg?

"The Mundane Egg is an expression of Abstract Form." "The Mundane Egg is simply the first stage of manifestation, undifferentiated primordial matter, in which the vital creative Germ receives its first spiritual impulse; Potentiality becomes Potency."

"Thus the Egg, on whatever plane you speak of [i.e. Universal, Solar, Planetary Eggs] means the ever-existing undifferentiated matter which strictly is not matter at all, but, as we call

it, the Atoms. Matter is destructible in form while the Atoms are absolutely indestructible, being the quintessence of Substances. And here, I mean by 'atoms' the primordial divine Units, not the 'atoms' of modern Science."

The question was asked: "What, then, are the stages of manifestation?"

*Answer.* "The first stage is the appearance of the potential point in the circle the unmanifested Logos.

The second stage is the shooting forth of the Ray from the potential white point, producing the first point, which is called, in the Zohar, Kether or Sephira.

The third stage is the production from Kether of Chochmah, and Binah, thus constituting the first triangle, which is the Third or manifested Logos-in other words, the subjective and objective Universe.

Further, from this manifested Logos will proceed the Seven [Primeval] Rays, which in the Zohar are called the lower Sephiroth and in Eastern occultism the primordial seven rays. Thence will proceed the innumerable series of Hierarchies." (*H.P. Blavatsky Collected Writings*, Vol. X, 351-3)

Question. In connection with the "Primeval Seven" *The Secret Doctrine* associates them with the Ray and also ". . . the eternally Self-Existent One (Eternal in Essence note well, not in manifestation, and distinct from the Universal ONE)." (S.D. 1, 88 I, 152 6 vol. ed.; 1, 115 3rd ed.) Can you explain the difference between the latter two?

*Answer.* In *Transactions of the Blavatsky Lodge*, H. P. Blavatsky stated: “The first primordial seven are born from the Third Logos.” (*Collected Writings*, Vol. X, 397) With regard to the “Universal One” and the “Eternally self-existent One”: both of them may be termed Svayambhu-meaning “self-existent”-as well as Anupapadaka meaning “parentless” in the sense used in The Secret Doctrine. However, there is a difference between the two, given in this explanation:

“Adi-Buddha is Vajradhara, and the Dhyani-Buddhas are Vajrasattva; yet though these two are different Beings *on their respective planes*, They are identical in fact, one acting through the other, as a Dhyani through a human Buddha. One is ‘Endless Intelligence’ [i.e. the Universal One]; the other only ‘Supreme Intelligence.’” [i.e. the Eternally self-existent One].

(S.D. 380, 3rd ed.; V, 366, 6 Vol. ed.-italics and square brackets added)

Vajradhara is usually rendered ‘diamond-holder’; because *vajra* means “diamond” as well as a “thunder-bolt”; *dhara* from the verb-root dhri, to hold, to bear.

Vajrasattva-rendered “diamond souled”; although sattva also means “in essence”-as in the quotation in the question.

From *The Canadian Theosophist*, Vol. 50 No. 7 April 1969

During the summer of 1884, A. P. Sinnett returned to the London Lodge from India. Master K.H realizing that health of H.P. Blavatsky was deteriorating searched about for a potential replacement for her as a transmission link between the masters and the London Lodge.

Laura Holloway, an American Widow, was located by KH and invited to come to England in order to test her abilities in this regard. This episode was covered in some detail in the January 1996 *HCT*. Meanwhile additional unpublished letters have been located by archivist Daniel Caldwell which provide a more complete picture than previously available.

In this issue we cover the means by which Laura Holloway prevailed upon Blavatsky to transmit her letter to the masters. At the time in the 1880s when this was done, occult phenonema was definitely involved.

An interesting note: Today with our present technology a message can be sent anywhere in the world by Internet in a similar manner in a matter of minutes.

Next month we will study in depth the messages from the Master KH as they relate to chelaship.

## MADAME BLAVATSKY AND THE MASTERS

### Precipitated Letters and their Recipients

By L. C. L. [Laura C. Holloway]  
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Comparatively few of the thousands of Theosophists in the world have ever been the recipients of letters from Mahatmas, about which they all have heard so much and known so little. On the other hand, a few individuals have received these direct testimonials under certain extraordinary conditions, and have been permitted to write letters which, though they were never posted, were answered in part or at length.

One long letter well remembered because it was the outpouring of a turbulent and persistent young soul, was placed in a drawer of a desk in a London bedroom. A few moments later, the writer, who had not left her seat at the side of the desk nearest to the drawer, pulled the latter open and the letter was gone. How often would such a thing as that happen to anyone, anywhere? It did happen, and under these circumstances: Madame Blavatsky sat at that desk, and it was with her permission that the letter was put into that empty drawer "to go to Mahatma ---- if it could be delivered."

That was many years ago<sup>1</sup>, and time and death have been powerful factors at work in the lives of those concerned since then. But the memory of the events of that morning, when the air of England was filled with the warmth of spring and laden with the perfume of flowers

which grew in the beautiful gardens back of the mansion, is just as fresh as though it had happened today. And the atmosphere of peace and hospitality pervading that home, is recalled with a sense so real that its intensity is both painful and pleasurable.

There was no mystery or magic or complex purpose conceived with the circumstance; the only explanation that was given then and is repeated now, was the intensest desire, the determined purpose to know the Masters, if they could be reached through love.

What mattered it that the laws governing the transmission of messages was not understood? What fear could be felt when affection alone inspired the writer and influenced the agent?

Madame Blavatsky was the channel through whom all the Mahatma letters had come to those of the West, and she it was who knew the fate of the letter referred to. She must have been aware of the manner in which its answer was to come, and did come.

The next morning, while dressing in my room, I had a sudden sense of an electric signal; something unexpectedly shocked me, and I put down the hair brush I held in my hand and turned toward the door. No one had knocked, yet I was in a state of expectancy and felt that either I should see some one, or hear something. The bed was on the side of the room between the bureau and the door. I glanced at it or over it, in looking toward the door. Suddenly an impulse moved me to go to the side of the bed; I did so and for some reason, I cannot

clearly explain, I lifted the small pillow which I had used, and under it lay a sealed envelope, addressed to me.

The contents of the envelope surprised me not more than finding it where it was found. Had it been there all night? I do not know, but I think not. The maid had prepared the bed as usual at night and I had not changed the position of the pillow, so far as I could recall, but I did not think then, and I do not now, that I could have slept with the letter under my face without realizing its presence.

Many persons who were about me at the time saw the letter and heard the statements made concerning it, and its predecessor. I was closely questioned concerning it by those who believed me and those who perhaps doubted my story, but no one ever thought as much about it as I did, or pondered its contents with more sincerity and perplexity.

Of all who talked with me I recall that Mr. Stainton Moses, the noted editor of *Light*, the leading organ of the spiritualists in England, cheerily explained it to be the work of the spirits, and told me I was a real medium. He assured me that there was no other possible explanation of the matter, and this he earnestly believed.

I knew, however, that it was the work of a Great and Living Soul, who for some reason for so doing, had given me and others through me, this signal proof of his desire to help us in our effort to learn the spiritual side of nature, and to understand the laws governing it.

Madame Blavatsky vouch-safed no

explanations, merely corroborated my statements that I had a tremendous wish to hear from a Mahatma, and took the only method I know of to accomplish that purpose; saying also that I interrupted her while she was writing her weekly Russian newspaper article and told her the one wish of my life was to be recognized and in the one way I had selected.

I remember how she gazed at me as though I had suddenly become demented; but I, undaunted, had said, "where shall I put it?" My letter was a bulky one in a square envelope and she laughed when I had taken it from my bag and placed it before her on the desk

A volley of reproaches would not have surprised me but she sat quietly leaning back in her arm chair looking at me. Then I pulled open the small upper drawer on the side of the desk and said, "In here'."

"Yes," she said, "you may put it there and find it there when you come for it again." For answer I opened the drawer again instantly and the letter was gone.

So great was my joy that I could not decide what to do, but I had been reading Edwin Arnold's "Light of Asia" and was prompted to quote the couplet:

"Om Mani Padme Hum; the sunrise  
comes,  
The dew drop slips into the shining  
sea.

Then courtesyIng low and swiftly to her,  
I left the room.

I was a child in my spiritual growth then

and had the courage of ignorance. But then as now I loved the Masters - those Beings who had passed the race on its onward march and had achieved a knowledge of Nature so immensely extended that it seemed to us in our ignorance, as impossible. It was intuition that aided me to know these finished products of humanity, and because they represented my ideals I loved them. And, loving them, it seemed but natural that I should ask for aid, and offer to serve with their permission in the order and on the plane to which I belonged.

What amazed me then, however and amazes me yet after this long lapse of time, is the confidence I felt in the certainty that my letter would be answered. There was not a doubt in my mind; and I was not surprised to find my letter gone from where I had put it not two minutes before. The feeling I had when I made the discovery was one of exhilaration, of soul satisfaction, and I went from that room into the beautiful gardens at the rear of the house in order to be alone. I was in a state of suppressed excitement, but it was not the common sort of excitement, and was not in the least related to a feeling of personal vanity or triumph. Even after the lapse of nearly twenty years, I feel again the spiritual exaltation; the overmastering sense of gratitude, and humility which possessed me. I walked among the roses and sweet-scented star jasmine blossoms; listened to the birds singing in the trees; watched the children at play in the walks and steadied my nerves and quieted the beatings of my heart, with the holy joy that pervaded my being.

And the gratitude I felt far in excess of that created by the wonderful evidence given me of the existence of a power I did not understand and could not explain - was for the proof I had received of the genuineness of my own

experiences: the correctness of my own visions; the immortality and divinity of my own soul. Souls cannot be immortal without being a part of Divinity: in that sense I felt my superior self that sunny June morning to be divine. I never was so happy in my life before; I may never expect to know a greater sense of joy.

In conversations with Madame Blavatsky regarding the transmission of this letter and of other manifestations I had witnessed, she made many interesting observations, some of which I transcribe from my note book for the benefit of the readers of THE WORD.

“Western people,” she said, “are in their first phase of spiritual awakening, and want phenomena at every step.”

Again she said:

“People expect too much from others in psychic matters. They demand to know about the Mahatmas and, when answered according to their understandings, they demand that I do just what they tell me by way of proof. When I refuse, they go away and abuse me. You know enough about the law of Karma to realize that I cannot interfere with it.”

“I tell every one that it is possible for them to learn occult things, and how little or how big the results obtained will depend upon themselves, and what they have been in other lives. Because I know the Mahatmas and try to serve them, it does not follow that I can make others acquainted with them. It depends entirely upon thinking.”

And then she quoted a paragraph from the Master’s letter which has been published by Mr. Sinnett, which is as follows

“Everyone should try to break through that great Maya against which occult students, the world over, have always been warned by

their teachers - the hankering after phenomena. Like the thirst for drink and Opium, it grows with gratification. The Spiritualists are drunk with it, they are thaurnaturgic sots. If you cannot be happy without phenomena you will never learn our philosophy.”

End Note

1. In the paragraph preceding, the time had to have been prior to May, 1891 (the date of H.P. Blavatsky’s death); while the time of this article would be somewhat prior to May, 1912, the publishing date. ed.

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To be concluded next month

**An Esotericist’s Journey in America**  
**by Dr Yuri Gorbunov**  
**Translated from Russian to English by**  
**David Keane**  
**Part 5 Among Theosophists of Canada**

**Chapter 1 Theosophists of**  
**Victoria and Vancouver**

I had learnt from American theosophical magazines, about a conference dedicated to HP Blavatsky, in the Canadian city of Edmonton, Alberta. I sent a letter to Edmonton, with a suggestion that I give a presentation on the theme of *H P Blavatsky and Russia*. My suggestion was accepted. And so at the beginning of July 1998, a paper in English on this theme was read out at the Edmonton theosophical conference. (Of course, I did not have the means for such a long journey from Ukraine to Canada.)

Attending this conference, was Fiona C. Odogren, vice-president of the TS in Victoria, British Columbia. In the autumn of 1998, Fiona met with a Canadian female acquaintance of mine. While discussing the Edmonton conference, Fiona had shared that that had been the first occasion in which a Ukrainian theosophist had presented a paper at the conference. My acquaintance asked Fiona for the name of the theosophist from the Ukraine. Upon hearing my name, she confirmed that we were friends and that I was



planning to come to Canada in the spring of 1999, after the conference of the University of Seven Rays in San Diego. That was the moment when they thought of the idea of sponsoring my visit to Victoria.

These Victoria Theosophist women were in contact with Blair Little, a leader of a group of local esotericists. Blair was an experienced and business-like man, and during discussion with leaders of the Canadian TS, he had very quickly moved onto the topic of my trip there, and also onto the subject of lectures that they would want to listen to. Together they organized my trip to the Canadian cities.

At the beginning of 1999, I had already received a once-only visa into Canada. In mid April of 1999, I flew from San Diego, where again I had attended the conference of the University of Seven Rays, to Victoria. From warm California, the plane flew into cooler Canada along the Pacific Coast of America. While looking through the airplane window upon the winding ocean shore, I reflected upon what might await me in Canada. Sunny California changed to rainy Seattle, Washington, and soon we were landing in Canada at the Victoria International Airport.

British Columbia is in area one of the largest of Canadian provinces. We were met with warm spring rain. It later became apparent that April rain

was quite a common occurrence there. The city of Victoria is located at the most southern extremity of large Vancouver Island. From this city, it is possible to cross by ferryboat to any of the numerous small and even tiny islands, scattered by the generous hand of nature between large Vancouver Island and the continent. These small islands reminded me of the Greek Islands through which I had the good fortune to sail way back in the sixties -- they were similarly green, bushy, tiny and mountainous. And though being of such a latitude and among the northerly regions of Canada, the climate of Victoria turned out to be mild and unusually warm, comparable with the Mediterranean or California. For the Russian reader, the climate of Victoria would be similar to that of Yalta. There in winter one can also stroll under the warmth of loving palms.

Victoria differs from American cities, not only in its gentle climate, but also architecturally. One could have said that this was a clean English city. It somewhat reminded me of London, or Sheffield, where I had stayed during 1998. Apart only from this one difference, that Victoria lies upon the shores of the Pacific Coast of Canada. Victoria was settled by a large number of English immigrants and it still has a strong tradition of being, as they say, "a little bit of old England." Today, however, the number of first generation

English immigrants there is actually quite small. Still, it may be a more significant proportion of the population than in other North American cities. It is not by chance that this Canadian Province bears the name of “British Columbia”. Here they try to preserve an English picturesque. It is warm most of the year here only in the south of the province. Therefore the greater portion of the province population lives in the south, which covers approximately 3 or 4 per cent of the total provincial area.

The city of Vancouver is situated not far away, but on the continent. From Victoria, one can reach there by a large comfortable ferryboat, sitting in one’s own automobile, strolling along the deck, or dining in the restaurant or its numerous foodstalls. All families finding refuge in this region have a car, and they all are obliged to make use of the ferryboats for excursions from island to island, or from the island to the continent.

Vancouver is a beautiful city, located as with San Diego or Vladivostok, along a wide portion of the Pacific Ocean. The centre for recreation and commerce in the Old City reminds one of the architectural features of a rather large European city --- a mixture of a corner of Amsterdam with typical skyscrapers of American cities. Every city has its own unique character. And so all comparisons are relative.

It is said that 49 per cent of the residents now in the Central Vancouver area are of Chinese origin, and that a large part of this national group are linked with big business, and arrived on Canadian soil from Hong Kong fairly recently. The process of migration had begun many years before the transfer of the former British colony Hong Kong to Chinese administration.

In conversations with Canadians, I at first often called Canadians *Americans*, not giving any special meaning to the comparison: they are all inhabitants of North America. My Canadian friends would at various times tactfully correct me: “We are not *Americans*. We are *Canadians*. We have our own country, our own customs, our own way of speaking English. Can’t you really notice the difference?” And I did notice the difference, when I began to pay more attention towards their English pronunciation, their architecture, their more tactful and gentle relationship between people.

The first person with whom I became acquainted in Victoria was Blair Little, a tall, thin, likeable Canadian. When he had retired from the university in 1987, he had changed from a part-time management consultant to full time. Finally he fully retired and received the opportunity to occupy himself in his favorite past-time. --- esotericism, helping young people

study esotericism and the works of Alice Bailey. He lived in a small tidy house with an ocean view when I met him for the first time. In previous years he had traveled a lot from place to place, but before he retired, he decided to settle down in that very warm corner of the province, and he no longer yearned for travel.

While writing this chapter, I asked him about his esoteric courses and he mailed me a small report about his achievements. Here is what he wrote to me:

“My esoteric courses are progressing well. I have in mind a four year program of study, aimed mainly at preparing teachers to take their learning into their own spheres of activity. So far, I am teaching a first year course and a second year course, each handled in 10 two-day weekend classes from October to May, and requiring about 10 hours of assigned study and practice per week between classes. The courses are continually focused on practicing in everyday life what we are learning in the classes. The first year course is based on *A Treatise on White Magic*; the second year course on *Esoteric Psychology I and II*; the third year will be based on *Telepathy and the Etheric Vehicle*. We also use material from other traditions - Plato, Confucius, Buddha, etc. The fourth year will be supervised in-depth independent study

and practice on selected topics. These are the foundations of what I see will be a college that treats esoteric studies in the same “normal” way as mathematics or languages. I expect some of my present students to have taken on some of the teaching by then. I also give introductory evening classes on selected topics - three successive Wednesday evenings per topic. In October “The world where love rules;” November “The world where we live the truth;” January “The world where we have what we want;” February “The world where we know who we are.” April “The world where our lives have meaning.” And you know about the e-mail correspondence course. It is going extremely well with students in Sweden, Montreal, Toronto, Calgary, and Vancouver.”

“And finally, for six years I have led two or three retreat programs each year, either in the Rocky Mountains or in a location just outside of Victoria. These are programs with structured “intensive contemplation and meditation” that often produce dramatic life changes in the participants - and they keep coming back. The courses have wide applicability, as evidenced by the varied occupations of the students. They include for example: two special education high school teachers and a teaching assistant, two medical doctors, a psychiatric nurse, a salesman, three provincial government

department managers and specialists, a president of a pranic healing society, a chartered accountant, a Reichian therapist, a president of a high tech company, an aboriginal elder, actuarial vice-presidents of two insurance companies, a trainer in non-violent communication, an acupuncture practitioner, a management consultant on cross-cultural training, a government trade advisor, a small business owner, two management consultants on changing corporate culture, as well as some retired people and homemakers.” (You can write to him and ask about his course of esoteric In September of 2000 he sent me a letter about a very great change in his personal life - he married a woman whom he had met in 1942.

They were schoolchildren and went to school together for years. “Peggy Knudsen and I walked together most days that year to and from school and remained classmates through Mt View High School and first year Victoria College. We became really good friends. Then we went our separate ways, each of us finding our own pattern of living and learning. In 1973 I missed our high school class 25 year reunion because I was out of the country. On my return I went to Victoria to visit Peggy, who had been on the committee, to learn all about our classmates. After that, we exchanged Christmas cards and forwarding addresses. Our paths crossed a number

of times over the following years and each time we met we recognized that a special bond of friendship existed between us. It was as though our lives were closely linked from long ago. And now our paths have crossed again and our special bond of friendship has grown into a special love, a love that only two kindred spirits can know, a love that originates in soul. We were married at 1:00 p.m. August 12th, 2000, in a civil ceremony in the living room of my - now our - home, with Peggy’s son, Peter, and my daughter, Donna, as witnesses. Afterward, Donna and twelve of Peggy’s children and grandchildren were with us for an afternoon of celebration.” My wife and I wished them happiness.

Returning back to April of 1999, Blair talked with me about Victoria and its sights, as he drove me through the streets to meet Fiona Odgren, vice-president of the local TS. Fiona looked beautiful. She was nice and attractive, as was also her fine husband George, a big, good man, Swede by nationality, a sailor, a pilot by profession, though now also a pensioner. They lived in a large spacious house with a bright green lawn in front of it. The house was separated from the street by a large stone wall, four metres high, backed by a tall, fragrant cedar hedge. The hedge itself was made out of needle-leaved trees, neatly trimmed on both sides.

Inside the house, George and Fiona have collected a fine theosophical and esoteric literature library. George has been collecting all his life. He started collecting in his youth, before coming to Canada. Nowadays a true lover of books, he is eager to talk for hours about his books, and how he had for years patiently searched for several rare publications in second hand bookshops in various countries of the world.

Fiona was born and grew up in England, where she studied and worked for several years as a music teacher. In the 1960s, she immigrated to the West Coast of Canada with her twin sister. During 1970, while working as a hostess on the C.P.R. steam-ship, the Princess Patricia, she met her future husband, George Odgren. It was George who introduced his wife to the noble teachings of Theosophy. When she agreed to take on the presidency of the T.S. in Victoria in 1985, she started as a group service project, the newsletter-magazine *Pathways*, well known among Canadian theosophists.

The newsletter is an interesting publication. You will not find complicated theosophical articles in it, and that is hardly necessary today when so many fine books are written and printed. Instead *Pathways* has taken its own direction for Fiona tries to publish material about the outstanding esotericists of the East and West. In

later years, she has published articles on Alice Bailey, the Slavic spirituality of the Roerichs, and extracts from a rare book of spiritual insights, *The Book for the Few and For All*, written by an anonymous Russian esotericist of the 20th century.

Interest shown toward Russian esotericism by the members of the T.S. in Victoria helped to define the themes I chose for the lectures I read there.

Whoever has not attempted to publish an independent newsletter, all by yourself, cannot imagine how difficult such a task can be. You have to do everything yourself. You write the articles, you design the page layout, you draw up the final version and then you distribute it. Fiona found that she had to do everything by herself, helped by a few members of the group of the TS. Publishing a theosophical newsletter has been for her a kind of self-less service on behalf of people. And that truly makes it an authentic theosophical service! Such is her faithfulness to the ideals of the theosophical movement of our planet!

It was through such people as Jack Hart, my Canadian female acquaintance, Fiona, and Paul Bura, that I eventually made contact with many other theosophists in Canada and the USA, such as Joy Mills of the Krotona Institute in Ojai, and others in Victoria, Vancouver, Edmonton, Calgary and Toronto. Everywhere they

pleasantly struck me by their devotion to the ideals of goodness, their selfless service for humanity, their persistent labour to preserve and expand the theosophical traditions, the foundations of which had been laid for the theosophical movement, by the Great Mother of modern theosophy, H P Blavatsky.

I first read about the work conducted at the Victoria T.S. in an article authored by Fiona in the Moscow magazine, *Delphis*. In this, it is explained that the Victoria group is involved in productive theosophical work. The Society holds its meetings in modest rented premises which house a well-stocked library of the theosophical classics by H.P.B., W.Q. Judge, and Purucker for loan by members and visitors. Everyone who comes to their meetings can make use of it. Besides that, members of the Society have their own household library of esoteric books. Their study is an ongoing one in which they try to plumb the depths of the Ageless Wisdom, the Secret Doctrine.

In Vancouver I met with the leaders of the local Theosophical Society. They shared with me a number of their concerns. Such problems, as I understand it, are characteristic of all theosophical organisations: membership within the society is getting smaller, few young people come to the society, there is no-one preparing to become a teacher of theosophy in a professional

sense. Since these problems exist, there must also be definite causes giving birth to these problems. For as it is in the subtle worlds, so it is also in the physical world.

## **Chapter 2 In Edmonton**

I can't tell you much about the city of Edmonton, in the province of Alberta. I stayed there for three days in all, and throughout those three days I was sitting in the wonderful library of the local theosophical society.

Ernest Pelletier, president of the TS, met me at the airport. To outward appearance, he was quite a large and likeable man, as had been George Odgren. Only he was younger by some 12 to 15 years. He not only collected, as did George, occult literature and periodicals. It seemed to me that he was a professional bibliographer and publisher. Sending out a small circulation, he would republish rare magazines of a hundred years ago for libraries on behalf of Edmonton Theosophical Society, hoping thus to acquire complete collections of theosophical magazines, that had long ago been listed as bibliographical rarities. He offered much of his time in doing all this reprinting work.

When Ernest brought me to the Edmonton Theosophical Society Library, a huge hall with long bookshelves along the walls, I understood that I would probably never

again have such an opportunity to work with such rare source documents. Upon his invitation, I sat down to books, magazines and lecture readings that he had invited me to read through, interrupting this task only for lunch and supper and meetings with theosophists.

Work with the periodicals helped me construct a general picture of the theosophical movement in historical perspective. Ernest was helping me. He was an experienced and rare specialist-consultant in the history of the theosophical movement and the bibliography of theosophical works. These were ideal conditions for creative work. I worked until late, and I went to my bedroom around midnight, long after my hosts had gone to sleep.

I believe that details about the Edmonton Theosophical Society and the work done by its members, would be interesting for my readers.

Edmonton Theosophical Society has been in existence since 1911. On the wall of its Library is a Charter signed by Annie Besant acknowledging the formation of "Edmonton Lodge", as it was then known. At that time Lodges in Canada were chartered as part of the American Section. In 1919 the Canadian Section of the Theosophical Society in Canada was formed. The members of Edmonton TS were affiliated with The Theosophical Society in Canada until 1995. The TS in Canada was a Section

of The Theosophical Society - Adyar until 1992. Edmonton Theosophical Society is now an independent theosophical organization.

Edmonton Theosophical Society is recognized as a centre based upon the original programme of the Theosophical Society, as outlined by H.P. Blavatsky and the Masters. Members have been meeting on Wednesday evenings for regular study since inception of the organization. Group study has generally been based upon the early original writings. In recent history, members spent nearly fifteen years studying *The Mahatma Letters to A.P. Sinnett*. For the last five years, study has been based on *The Secret Doctrine*.

Mr. Emory P. Wood (1890 - 1991) was President of Edmonton Theosophical Society for over fifty years. Thanks to his tireless efforts to collect books and periodicals, the core of a very solid Library was formed. When Ernest Pelletier became President in the early 1980s, it was determined at that time that an effort would be made to fill the gaps in the various collections and continue the work initiated by Mr. Wood. It soon became obvious that very few Libraries had complete collections. Edmonton TS fortuitously received a bequest at about this time which was placed in a Trust. It was decided to start a republishing programme to fill the gaps in their collections and also assist others to do the same. A photocopier

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was purchased and innumerable hours of volunteer labour subsequently invested into this programme. Edmonton TS acknowledges the cooperation of various individuals and libraries without whose assistance numerous titles could not have been reprinted.

The primary objectives of the republishing programme:

- To make available educational, historical/archival theosophical materials.
- The production of historical/archival theosophical materials in their original, unedited version, so that individuals can objectively view incidents/writings as they appeared, with no editing or comments.
- The promulgation of the writings of H.P. Blavatsky and William Q. Judge and materials relating to them.
- To bring forth an awareness of the writings and contributions of W.Q. Judge.

Since the beginning of the Edmonton TS republishing programme, approximately 150 titles have been reprinted. These have varied from pamphlets and booklets to books and even entire collections such as *The Path*, Vol. I - X; *Theosophical Siftings*, Vol. 1 - 7; *The Theosophist*, Vol. I - VI; *The Irish Theosophist*, Vol. 1 - 5; *The Prasnotara*, Vol. 1 & 2; *Theosophical*

*Forum* (first series) in 2 volumes; *Theosophical Forum*, New Series, Vol. 1 - 10; *The Canadian Theosophist*, Vol. I - XX; *Theosophical Notes* (Victor Endersby), Vol. 1 - 10; *The O.E. Library Critic* (H.N. Stokes), in 9 volumes; *Theosophia* (B. de Zirkoff), Vol. 1 - 37; *The Lamp*, Vol. 1 - 4; to name some of the works reproduced. Unfortunately, the majority of these are no longer available although it is hoped they may be enabled to reprint them in future.

Many European centres, whose collections were mostly destroyed during the World Wars, have enthusiastically welcomed their reprints and any other assistance which they have been able to provide.

During their efforts to complete collections through exchanges, purchases of available materials, etc., Edmonton TS has ended up with duplicates of various issues of periodicals. These have been further exchanged, sold, or donated to various individuals and libraries in need of them around the world.

[To be concluded next month]



- hct2000\_12 December 2000 The Third Object -- Road To Black Magic? The Powers Latent In Man An Inmate Correspondent Writes, From "The Science Of Meditation:", Secret Doctrine Q & A Section The Origin And Evolution Of Man The Passing of a Dedicated Theosophist Letters Received: Willy Schmit Writes From The Netherlands, Carlos Aveline Writes From Brasilia, Brazil HCT Editors Reply [20]
- hct2000\_11 November 2000 Mantra, Mantras For Everyday Life, Book Review Origin & Evolution Of Man, Be Still And Know That You Am God, What Is A Mantram? A German Mystic's Teachings, Secret Doctrine Q & A Section, Letters Received, Jose Ramon Sordo Writes, A True Story [28]
- hct2000\_10 October 2000 The Age Of Earth, A Look At Miracles, Secret Doctrine Q & A Section, Origin and Evolution of Man, Nicholas Weeks writes, Dara Eklund writes.[20]
- hct2000\_09 September 2000 Wake Up Call, Secret Doctrine Q&A Section, Origin And Evolution Of Man, The Sixth Root Race.[24]
- hct2000\_08 August 2000 An Esotericist's Journey In America, Secret Doctrine Q & A Section, Origin And Evolution Of Man, A Sharing On Pride, Peter Schweitzer Writes With The Plenty Report, Kali, Consort Of Shiva. [24]
- hct2000\_07 July 2000 Little Bessie Would Assist Providence, Secret Doctrine Q & A Section, Origin And Evolution Of Man, Geoffery Farthing Writes, Brotherhood In The Theosophical Movement, Richard Robb Writes, The T.S. And The E.S, A Correspondent Writes.[24]
- hct2000\_06 June 2000 "Loyalty to Adyar: What does it mean? Letters received, Building Upon What HPB Wrote, Original Impulses, The Mystical Solstices, Secret Doctrine Q & A Section, Comments On Questions And Answers, To Richard Robb., Theosophy Study Group, The Two Brothers.[28]
- hct2000\_05 May 2000 Loyalty To Adyar: What Does It Mean? Theosophy And The T S Where Lies The Spirit? Secret Doctrine Q & A Section, Origin And Evolution Of Man, Blavatsky's Secret Books, Past The Boiling Point, The Sermon Of Nasrudin.[20]
- hct2000\_04 April 2000 The Nature Of Reality, Elementals - Karma, Secret Doctrine Q & A Section, An Exposition Of "Blavatsky's Secret Books" Book Review [28]
- hct2000\_03 March 2000 In This Issue, W.Q. Judge on Occultism, Questions We All Ask, Abhinyano writes:, Troublemakers and Truthtellers, The Dalai Lama Speaks Out, Secret Doctrine Q & A Section, An Exposition of "Blavatsky's Secret Books", New Book, A puzzle explained, Origin and Evolution of Man, [28]
- hct2000\_02 February 2000 Angels\Dhyani-chohans, Hierarchies - One Of The Lost Keys, Adyar Theosophists Abandon Teachings, Asuras And Suras, Scope Of The Soul, Origin & Evolution Of Man, Our "Starry" Prototype, Secret Doctrine Q & A, Description Of The Lord, Theosophy And The "ExtraTerrestrial", Madhar Nachiya Writes, Meditation, British de-classify Secret Surveillance Records. [24]
- hct2000\_01 January, 2000 Bhagavad Gita And Theosophy Part 2, A Practical Approach To The Bhagavad Gita Through Meditation, Theosophy Of The Bhagavad Gita II, Secret Doctrine Q & A, Origin And Evolution Of Man, Abhinyano Writes, Abstracts Of The HCT [32]
- hct9912 December 1999 Why Study Theosophy?, An Esotericist's Journey In America, Secret Doctrine Q & A Sect, Letters Received.[24]
- hct9911 November 1999 Theosophy of the Bhagavad Gita, Letters received - Appreciation, Transition Of A Spiritual Giant, Secret Doctrine Q & A Sect, The Origin and Evolution of Man, John Greschner writes, Plenty Report. [20]
- hct9910 October 1999 The Ascent of Yudisthira to Heaven, Discipleship in Modern Russia, High Country Newsletter Reprints available, Secret Doctrine Q & A Sect, Making Mistakes. [24]
- hct9909 September 1999 The Fall Of A.P.Sinnett - Revisited, A Mahatma Letter To Mrs. Laura C. Holloway, The Origin And Evolution Of Man, Kaca's Song, John Greschner Writes, Elementals And Elementaries, Elementals - Karma. [24]
- hct9908 August 1999 Is Our Universe Mad? MAN'S Origin AND EVOLUTION, Secret Doctrine Q & A

- Sect, Man's Origin & Evolution, Letters Received.[20]
- hct9907 July 1999 The Kali Yuga-The Present Age, Secret Doctrine - Q & A Sect, Fohat, Man's orig & evol (Continued), An Esotericist's Journey In America.[20]
- hct9906 June 1999 Liesel F. Deutsch A Memorial Tribute, SECRET DOCTRINE Q & A SECT, Mantrika-sakti The Occult properties of Sound, Man's orig & evol, by Adam Warcup, A Golden Mind. [20]
- hct9905 May 1999 Madame Blavatskys Childhood, Dr. Gottfried de Purucker an occult biography, Secret Doctrine Question And Answer Section, David Keane writes via e-mail, Hopi Indian Prophecy. [28]
- hct9904 April 1999 Modern Theosophy Part IV The Corner Stone, Secret Doctrine Q & A Sect C A Bartzokas writes, John Greschner writes on the Self: Steve Stubbs on Theosophical principles in Buddhism, Man's Origin & Evolution. [20]
- hct9903 March 1999 Modern Theosophy - part 3 The Secret Doctrine Secret Doctrine Q & A , Man's Origin & Evolution Theosophy World - CD ROM set [24]
- hct9902 February 1999 Crop Circles, Secret Doctrine Q & A, Isis Unveiled - Extraordinary story of its writing, Abhinyano writes, Congratulations, John Greschner, The Knower [20]
- hct9901 January 1999 Meditation, Happy birthday Bodhisattvas, For her birthday, A Student's plea (poem), Secret Doctrine Index Review, Letters: Avtar Pandit, Abhinyano, Secret Doctrine Q & A, Modern Theosophy origins, HCNL/HCT back issue listing, [32]
- hct9812 December 1998 Knowledge - Absolute/Relative, Secret Doctrine Q & A, Ethics - For Wimps?, Plenty Report. [24]
- hct9811 November 1998 The Art of Magic, Secret Doctrine Q. & A., Who Am I, Four States of Consciousness, Evolution of 4th Kingdom. [20]
- hct9810 October 1998 Among the Adepts , Secret Doctrine Q & A , Hopi Creation Mythology, With the Druids, Work in progress, Letters Received. Outreach Coordinator needed. [24]
- hct9809 September 1998 Among the Adepts, Secret Doctrine Q & A, The Book of Hopi Mythology, Sleep and Dreams, Letters received, Avtar Pandit, Greg Storey.[20]
- hct9808 August 1998 Among The Adepts, Secret Doctrine Q & A, The One Flame And Its Rays, An Esotericists Journey In America, Self Reliance, Bindu.[20]
- hct9807 July 1998 Among the Adepts, Secret Doctrine Q & A, Letter: John Greschner, Poem; John Cooper, Letter: David Keane, John Cooper; A friend remembered, No unchanging Principles, Opportunity in Kaliyuga [20]
- hct9806 June 1998 Among the Adepts, Esoterists' Journey in America, Errata. Comment on Questioning Farthing's Manifesto, Geoffery Farthing writes, A Great Loss - John Cooper, Brookings Study Group [24]
- hct9805 May 1998 Among the Adepts, Errata, *Secret Doctrine* Q & A, Letters; Abhinyano, Geoffery Farthing, Nature of Outer Rounds, Plenty Report, Learning/teaching in Senegal, Women producing for life [24]
- hct9804 April 1998 Among the Adepts, Secret Doctrine. Q & A, Book Review: *The Secret Doctrine Index*, Questioning Farthing's Manifesto, St. Germain — A great Theosophist, David Keane writes, The Time of Transition, A Letter From Kenya [28]
- hct9803 March 1998 Among the Adepts. The real Gurus, Letters; Robert Hütwohl, The Secret Doctrine; Study, The Secret Doctrine Q & A, Milarepa, Life of [20]
- hct9802 February 1998 Among the Adepts, Recap: David Keane and Yuri Gorbunov, David Keane; Letter, Esoteric journey in America, Kundun, Avtar Pandit-Letter; John G. comments; Among the Adepts-Memory of Dada, Longevity of Adepts, HCT on Internet [24]
- hct9801 January 1998 Among the Adepts, In Memory of Dada, Plenty Report, Goals: Theosophical Central Archives - Berlin, Letters Received; Mark Jaqua, Comment on Winter Solstice, Abstracts of Back Issues [32]
- hct9712 December 1997 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, coming Conferences. [28]
- hct9711 November 1997 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. [28]
- hct9710 October 1997 Among the Adepts, Theosophical Pedagogy, Theosophy - Inner Wisdom, A Slice of Theosophical History, Call for papers, Joyful Wisdom Tour, Letters Received; Abhinyano, David Keane, *Secret Doctrine* on the Internet. [28]
- hct9709 September 1997 Autobiography of Dr. Franz Hartmann, To Be Able, William Q. Judge, Pilgrimage to India. [20]
- hct9708 August 1997 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*; [20]
- hct9707 July 1997 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 [24]
- hct9706 June 1997 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. [20]
- hct9705 May 1997 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. [24]
- hct9704 April 1997 Who are the Nirmanakayas?, Editor's Note, Statement of The Dalai Lama, Practical Vision of Sri Kalacakra, QWAA update, Letters received; David Bruce, R. Hütwohl, Pilgrimage to India. [28]
- hct9703 March 1997 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. [20]
- hct9702 February 1997 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. [24]
- hct9701 January 1997 Self Realization through Love, So Long - Danny & Frankie, The Power of Theosophy, Pilgrimage to India, Abstracts of back issues. [24]
- hct9612 December 1996 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. [20]
- hct9611 November 1996 Harvest Festival at the Farm, Onaway Trust Funds, Autobiography of Dr. Franz Hartmann - part 2, Heavy doings in the High Country, Letters Received, Pilgrimage to India. [28]
- hct9610 October 1996 Autobiography of Dr. Franz Hartmann, part 1. To be Able, Wm. Q. Judge - Transl. by R. Hütwohl [20]
- hct9609 September 1996 The Rosicrucian Path, Rosicrucians, Some Theosophical References, A Protest, Another Protest, Pilgrimage to India, An explanation to HCT readers. [24]
- hct9608 August 1996 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. [24]
- hct9607 July 1996 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 filled, A Theosophical Fable. [32]
- hct9606 June 1996 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.[32]
- hct9605 May 1996 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 [20]
- hct9604 April 1996 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 [20]
- hct9603 March 1996 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. [20]
- hct9602 February 1996 Sinnett's 1882 warning, Friday Folder #3, #7, Crosbie Class #2, #3, Readers' Comment; C. Walker, L. Deutsch, Book of Dzian Research Report, Pilgrimage to India, Noted; *Sunrise Magazine*, W.Q. Judge Centenary [20]
- hct9601 January 1996 Mission/Messenger/Message part 2 - The Fall of A.P. Sinnett. Friday Folder #1, #2, #4. Plenty report. Shenpen Choeling. HCT Back Issues [24]
- hct9512 December 1995 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 [20]
- hct9511 November 1995 Words on Daily Life; T.S. and Creeds; Atlantean Impressions; Letters Received: John Oliphant. [16]
- hct9510 October 1995 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. [24]
- hct9509 September 1995 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? [24]
- hct9508 August 1995 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, [24]
- hct9507 July 1995 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.[20]
- hct9506 June 1995 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; Pilgrimage to India; At-One-ment. [20]
- hct9505 May 1995 The Coming New Race, Editorial Rebuttal, Premature/ Phenomenal growth, Undersea Magma To Produce Eruptions, Light of Daring In The Heart, Discretion, Correspondences, Altruism, Letters Rec'd, QWAA to be Reprinted, Pilgrimage to India.[20]
- hct9504 April 1995 Theosophy, Buddhism and Vegetarianism; California Trip Report; Book Review; Letters Received; Boulder's Bike Program; Kiva Co-op - New Member; Poem; Pilgrimage to India [20]
- hct9503 March 1995 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. [20]
- hct9502 February 1995 David Reigle & Dzian; 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.[16]
- hct9501 January 1995 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. [28]
- hct9412 December 1994 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. [20]
- hct9411 November 1994 Misadventures of Djal Khul, Fractured comet collides with Jupiter, Letters Received: John Cooper; John Drais, Reprint plans, Canadian Theosophist back issues available, Pilgrimage to India, A Miraculous Escape. [16]
- hct9410 October 1994 Recap: Theosophical teachings - Shearman vs Small, A.P. Sinnett - Biographical sketch, Dukkha - Suffering, An Inner City Workshop, Pilgrimage to India, Windrock Springs, Errata. [20]
- hct9409 September 1994 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. [20]
- hct9408 August 1994 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. [20]
- hct9407 July 1994 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. [16]
- hct9406 June 1994 The True Theosophist's Path, Purification, Letters Received: Robert Hütwohl, Pilgrimage to India, The Golden Stairs. [20]
- hct9405 May 1994 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. [16]
- hct9404 April 1994 UFOs and Theosophy, Letters received: Mark Jaqua.[24]
- hct9403 March 1994 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.[20]
- hct9402 February 1994 The Kalachakra Ritual, Dalai Lama invites Bo Lozoff, Science: Temperature of the Sun's Corona, Los Angeles Earthquake.[16]
- hct9401 January 1994 Martian Mysteries, High Country: Back Issues, Science: Cruelty Free Testing, Letters Rec'd: Robert Hutwohl, HCT Upgraded, Resources[16]
- hct9312 December 1993 Franz Hartmann's Psychometric experiment: A clairvoyant 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.[16]
- hct9311 November 1993 Franz Hartmann: A biographical sketch of an early Theosophist: "The One Life" by Wm. Q. Judge; Pilgrimage to India. [12]
- hct9310 October 1993 Martian Mysteries: The human "face" on Mars and the old "Mars-Mercury" controversy. Editorial rebuttal; The Temple and the Pool (Concluded); Pilgrimage to India.[12]
- hct9309 September 1993 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. [12]
- hct9308 August 1993 Chance, Probability or Free-will? Does free-will exist in the nature kingdoms below the human? Does the Uncertainty Principle allow free-will for sub-atomic particles? Damodar: A Theosophical Mystery. More on Damodar from John Cooper, A Spooky Story; TSA election results; Nasrudin's Sermon. [16]
- hct9307 July 1993 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. [16]

- hct9306 June 1993 The Ancient Wisdom in Africa; Letters: Outreach; New Book: No Religion Higher than Truth, (editorial comment) [16]
- hct9305 May 1993 A bed-time story; California trip report; Emmett Small tribute; Letters received: Outreach, election; Editorials: election, Stillman proposals. [20]
- hct9304 April 1993 Russian Theosophical history; TSA election 1993, report; Editorials: HCT involved in TSA election, apology, Waco standoff; Pilgrimage to India.[24]
- hct9303 March 1993 Stainton Moses and Imperator (Part 2); TSA 1993 Election (editorial); Outreach; New books; Pilgrimage to India.[20]
- hct9302 February 1993 Stainton Moses and Imperator (Part 1); Injunctions sought in By-law controversy; Letters Recd: Netherlands, Zambia; Outreach Report; New Books: *Index to Eclectic Theosophist*. [16]
- hct9301 January 1993 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. [16]
- hct9212 December 1992 G. de P. - An overview of teachings; Flapdoodle (editorial); Candles of Hope: The workers; Outreach Report. [16]
- hct9211 November 1992 The Centennial Cycle by Roberto Fanteci; Pilgrimage to India; Theosophical Cartoon. [12]
- hct9210 October 1992 Secret Anatomy of the World by G. de P.; Pilgrimage to India; Book Review: The Gods Await; Letters received: Rosemary Vosse, S. Africa.[12]
- hct9209 September 1992 The Canadian Section Excommunicated; Canadian Trip Report; Kootenai Brown and Victor Endersby; High Country Study Center name changed; Boris de Zirkoff tapes available. [16]
- hct9208 August 1992 The Sphinx Enigma (again); The Rainbow Gathering; Editor's note re: Pilgrimage to India; Pilgrimage to India. [12]
- hct9207 July 1992 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. [16]
- hct9207A July 1992 Rainbow Special Edition - Introducing the Theosophical Movement to members of the 1992 Colorado Rainbow Gathering. [4]
- hct9206 June 1992 "Have the Masters withdrawn?" by G. de P.; Winds of Change in The High Country; Pilgrimage to India. [8]
- hct9205 May 1992 'After the Kali Yuga' by G. de Purucker; The L.A. Riots, (editorial); Outreach Project; Letters rec'd: Kenya, Nigeria; Trip plans: Canada.[12]
- hct9204 April 1992 The Changing Times, (editorial); Hints for Learners, by P.G. Bowen; Letters received: Outreach; QWAA project update; Pilgrimage to India; HCT Editorial Objectives. [12]
- hct9203 March 1992 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. [16]
- hct9202 February 1992 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. [12]
- hct9201 January 1992 The Tower of Infinite Thought: G. de Purucker comments on Mahatma letter #9; Discord: Harmony of the Universe; editorial comment; Why study Rounds and Races by G. de Purucker; Readers' comments: Moon Chain question. Lords of the Flame From whence? [12]
- hct9112 December 1991 Project Gutenberg and the Ancient wisdom; Exploring the Moon Chain Question; Theosophical History Conference. [16]
- hct9111 November 1991 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. [12]
- hct9110 October 1991 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. [12]
- hct9109 September 1991 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 [16]
- hct9108 August 1991 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. [12]
- hct9107 July 1991 The Mystery of G. de Purucker: How was it possible, for a man to command this depth of insight, to extend the teachings of an Ancient Wisdom? Previously unpublished material from Point Loma Archives. [16]
- hct9106 June 1991 Occult Astronomy: Recent discoveries in Science vindicate statements made 100 years ago by H.P.B. in The Secret Doctrine and by Adepts in The Mahatma Letters. ; Trip Report: Editor Dick Slusser and Marty Lyman follow Kokopelli's trail and visit Theosophists in California. [8]
- hct9105 May 1991 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 April 1990 Theosophical History: Were one or more lodges of the Adept Brotherhood behind the various kinds of 'phenomena' which sparked the interest in and rise of spiritualism?; Book review: Just Another Spiritual Book by Bo Lozoff. [12]
- hct9104 April 1991 The Moon: An Enigma. Mark Jaqua's commentary on an article in The Canadian Theosophist and some further teaching on the subject from G. dePurucker; Book reviews: Blavatsky Collected Writings Cumulative Index and Olcott Library Annotated Book List. Video review: The Mahabharata by Peter Brook. [12]
- hct9103 March 1991 Are the teachings of Theosophy outdated? Editorial critique on an article by John Algeo in the Jan./February 1991 American Theosophist and response in Emmett Small's rebuttal in The Eclectic Theosophist. [16]

- hct9102 February 1991 The Persian Gulf War: A theosophist's reflections; Book review: In Search of the Masters by Paul Johnson; Master K.H. in Germany. [12]
- hct9101 January 1991 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. [8]
- hct9012 December 1990 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. [12]
- hct9011 November 1990 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. [8]
- hct9010 October 1990 Karma: an article by Wm. Q. Judge; reader's response; Our editorial objectives [8]
- hct9009 September 1990 The Minneapolis Letter. Commentary on the dissention 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.[12]

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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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