

THE HIGH COUNTRY THEOSOPHIST



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Contents

The Changing times

The Changing times...1

One of the important things theosophy teaches us is that there can be no growth and evolution without change. Forms serve merely as vehicles for growth and in the Divine Plan are discarded when they have outlived their usefulness to the ensouling spirit within.

**The Wilderness of the
Mind of Man.....3**

QWAA

Reprint Project.....8

In its few short years of publication, I came to value the *Theosophical Network* edited and published by Rick Nurrie and felt a real sense of loss when Rick felt it was time to move on to a new form with his recently launched Magazine, *The Lotus*. The *Network*, as its name implied, served a real need within the theosophical movement, providing a forum for exchange of ideas for all workers and students, whether members of theosophical organizations or independent individuals.

Pilgrimage to India...9

Calendar.....11

During the same period, beginning in 1986 with the chartering of the High Country Theosophical Study Center with T.S.A. Wheaton, I began to publish desk-top style, a monthly one page *High Country Newsletter*, to inform our members of local activities and to summarize and comment on study topics.



My own growth and unfoldment as a serious student of theosophy was reflected with similar growth in the content and

eclectic trend of the HCNL. A growth which was noted and encouraged early on by Austin Bee, Northwest District Director of the T.S.A. It was chiefly through his initiative that the HCNL began to circulate beyond the boundaries of Colorado.

With the passing of years, the HCNL came to reflect my own growth as a serious student of Theosophy's fundamental teachings and history and as it gradually became apparent that the HCNL was of value to other students and workers in the movement, I began to concentrate my energies there.

It was thus, in October 1990, that the conscious decision was made to serve the larger theosophical community that the *High Country Newsletter* became the *High Country Theosophist*.

As my spiritual links of sympathy, cooperation and collaboration have grown to transcend organizational boundaries and lineages, I have come to count such folk as:

Emmett Small of Point Loma Publications and the *Eclectic Theosophist*;

Dara Eklund, compiler of works of W.Q. Judge and Boris de Zirkoff;

the entire staff of Theosophical headquarters in Pasadena;

Jerry and April Hejka-Ekins, independent workers;

Doris and Ted Davy, recently retired as editors of the *Canadian Theosophist*; Rogelle

and Ernest Pelletier of the Edmonton T.S.;

Vonda Urban and Tim Boyd in Chicago and Mark Jaqua editor of *Protogonos* in Ohio, as my theosophical family:

all co-workers in a common cause.

In January 1992, our application for second-class mailing privileges, made last September, was approved and henceforth the HCT will arrive in its own second class envelope.

The back page will be devoted to a statement of editorial purpose and local calendar, now that addressing can be carried on the envelope. Readers will no longer be required to remove a staple.

Most importantly, the second class permit frees us from the first class postage weight limit of one ounce which has restricted the HCT to three folded 8.5 by 14 sheets or 12 pages. Happily, we can do all this at no increase in subscription rate -- still \$7.50 a year.

My present intention is to explore the possibilities of filling, to some extent at least, the void and niche left vacant by the departure of the *Theosophical Network* from the scene.

As an initial impulse towards this end, I hope to prepare an introductory mass mailing, both U.S. and abroad, to previous subscribers to the *Network* as well as U.S. and Canadian Study Centers and Lodges of the T.S., and pending permission, to subscribers of the *Eclectic*, stating our purpose in serving the

theosophical movement.

Although I intend to be flexible regarding subscriptions, I can allow only a limited number of reduced price or complimentary subscriptions to those for whom the regular cost imposes a hardship, (making up the shortfall out of my own pocket), since second class postal regulations require that at least half of the subscriptions must be paid.

For the editorial Objectives of *The High Country Theosophist*, restated and refined, see page 12.

In the Winter 1987 issue of *Theosophical Network*, editor Rick Nurrie said; “Today there is a great opportunity for brotherhood within the theosophical movement.

A nucleus of Universal Brotherhood is alive and growing, comprised of Theosophists all over the world that are working toward the same end, regardless of what group they might belong to.”

The aim of the HCT is to provide a forum, free from sectarian bias and with dedication to the “*original programme*” of the founders, in which Theosophists world-wide and regardless of affiliation can inter-communicate and co-operate in furtherance of the *great work* for the benefit of humanity.

The Wilderness of the Mind of Man

Last month we reprinted “The Wilderness of the Mind of Man,” from *The Sayings of the Ancient One* by P.G. Bowen and promised this month to share the author’s commentary and some of our own insights. Here then are Bowen’s commentaries:

“... A commentary of the usual kind upon such teachings as those of the “Ancient One” hinders rather than helps the student, because it interposes between him and the Teacher, the mind and thought of another.

“Instead of concentrating from the beginning upon finding his own interpretation, he wastes time in striving to understand the interpretation of another who may know little more than he does, or, more dangerous still, may be a special pleader for a particular view of the teachings.

“There are many such: indeed we are all such to some extent while we work in the personal consciousness, no matter how devoted to the truth we may be.

“Let the student, therefore, seek his own interpretations, and accept nothing on the authority of another.

“All that I seek to do, and all that can be done, is to remove a few minor obstacles that may distract from the pursuit of the essential truths of the lessons without helping in themselves in any way, if left to the student to overcome unaided. The three lessons given by “The Ancient One” are portions of the traditional teachings of the School of Divine

Occultism that has Africa, and certain interconnected countries as its sphere.

“The record from which my friend, Mehlo Moya, made his Isinzu translation is one of a number that exist in symbolic form. None but Initiates of the Order have the knowledge necessary to interpret fully all that these records contain; consequently Mehlo Moya’s translation, taken as a whole, cannot be taken as authoritative, for he himself does not claim to be more than a “Learner,” though he does claim to have contact with Initiates.

“On the other hand, certain sections of the teachings, of which the fragments here given are examples, form part of a ritual of instruction which is memorized by all Brothers, and most Neophytes; and for this reason the present lessons can be accepted as entirely authoritative.

“Who is ‘The Ancient One,’ and who is ‘The Learner’?”

“*The Ancient One* is no man, but is Universal Wisdom itself, speaking through this particular School.

“*The Learner* is any and every man in whom a desire to tread The Path has arisen.

“The essential truths presented are the same that all others of the Great Brotherhoods preserve, but the form in which they are given is peculiar to the Order named. This particular form may not appeal to all students, but if not it should not cause them to disparage the teachings.

“The Neophyte does not *select* his

School, and his teacher: he is *born* a member of the one, and a child of the other long before he becomes a conscious Learner.

“Very many in these Western lands are unconscious Neophytes of the Order to which these lessons belong, and through their study may cease to be unconscious.

“The first lesson of *The Ancient One*, “The Wilderness of the Mind of Man,” is a simple allegory telling of the descent of man from a divine un-self-conscious state, and his return through many phases of human experience to a state of full spiritual self-consciousness. Its simplicity veils a profound lesson, and it should not be passed without deep study. ...

“A certain apparent eccentricity in the *style* of these translations needs to be explained. The Isinzu manuscript, though largely in alphabetical script, is not wholly so written.

“In numerous instances, symbols take the place of words and phrases where these would fail to express the exact shade of meaning intended.

“It is not possible to find English words and phrases capable of expressing the subtle meanings which the symbols hold; and any attempt to do so by means of long explanatory passages would destroy the peculiar *rhythm* which the original has, and which I striven to reproduce, or at least to suggest in my renderings.

“For these reasons, I have adopted the expedient of representing a symbol, whenever

it occurs, by means of an English word, or phrase analogous in meaning, drawing attention to the fact that it had a significance more subtle than the ordinary by printing it as a Proper Name, or in *italics*, or CAPITALS, etc., as the case may require.

“No key capable of disclosing all the subtle meanings of the words and phrases distinguished in the manner described can possibly be given.

“As a very rough general guide, it may be said that a word printed as a Proper Name, or in *italics*, will represent a conception more or less analogous to that which it generally represents, but belonging to a higher plane.

“If printed in CAPITALS, it will indicate that the conception is not merely that of something spiritual, but that the consciousness that entertains it is a spiritual consciousness.

“For example ‘*The Learner*’ in his first question speaks of ‘*The Path of Light*,’ while ‘*The Ancient One*’ in his reply speaks of THE PATH OF LIGHT, thus showing that though they refer to the same thing, his conception is a more spiritual one than that of *The Learner*.

“With this, the student must be content, and for fuller understanding must trust to his own intuition. This statement compels me to say something more about meditation.

“Let it be understood from the beginning that I am opposed to all those fixed rituals of meditation so constantly prescribed by “Yogis,” and Western “Occultists.”

“At their worst they can cause serious injury to the uninstructed student.

“At their best they produce an artificial ‘hothouse’ development, all very well if life is to be lived wholly in a hothouse, but otherwise when the rigors of the outer air have to be borne.

“True meditation is a perfectly natural function, and we all experience it in one degree or another, unaware that anything unusual is occurring. This is not the place for a full exposition of meditation, for that would need a volume to itself. ...”

THE WILDERNESS OF THE MIND OF MAN

Mind of Man: Personal Consciousness, or Mental-Emotional nature.

Strong Heart and Strong Hand: *Heart* in this symbology typifies the human Desire principle. *Hand* typifies the Reasoning principle.

Crimson Robe: Crimson is the symbol of the material intellect, or “brain mind.”

Purple Robe: Symbol of the sacerdotal caste.

Robe of many splendid colours: Symbol of the psychic.

Sacred Tree of Authority: A certain tree of the ebony tribe common throughout South-Eastern and Eastern Africa, and the Nile valley region is known in both Bantu and

Hamitic languages by names that may all, with reasonable accuracy, be translated as “Authority” e.g., “Tree of Power”; “King’s Tree”; “Royal Wood.” The grain shows bands of white, red, and purple. The wood is very hard and heavy, and takes a high polish.

Common walking sticks and knobkerries usually show all three colours, but sticks entirely of the red grain are reserved for the use of Kings and chiefs.

Those wholly purple are the mark of the “Witchdoctor.” Those of the white are used by seers and necromancers.

The reader is invited to consider the following additional insights by Marty Lyman, gained from reflecting on *The Wilderness of the Mind of Man*:

Crimson = The world of the senses (passions).

Crystal = Psychic World

Desert = Physical World

FATHER = Atman or Brahman

Father = Divine monad or Atman clothed in Buddhi.

Garden = State of Spiritual purity

LIFE = Karma or the LAW.

Life = individual personality

Pool = Universal Truth

Purple = Dogma of Priesthood

Strong Hand = Will or Spiritual desire

Strong Heart = to *become* it

VOICE = Manasaputra or Dhyan Chohan; the higher SELF.

“We saw not the Pool” = Innocent of knowledge.

“for we did not thirst” = Manas was unawakened.

pure cold water in Desert Flower = peak experiences, or whispers from the Buddhi.

Night of the Desert =

Dark night of the soul or cry on the cross.

KINGDOM IS NOT YET WON.. tho I was saved, yet my brothers were lost = moment of choice as to Pratyeka or Bodhisattva Path.

LETTERS RECEIVED/OUTREACH PROJECT

High Country Study Center member Jinny Adams has taken over our Outreach Project correspondence and has been in communication with several Lodges of The Theosophical Society [Adyar] in Africa.

Her latest response is a very interesting letter which comes from the Chililabombwe, Zambia Lodge of the Theosophical Society in East and Central Africa, dated 09-03-92*:

Chililabombwe Lodge
P.O. Box 210322
Chililabombwe, Zambia

Dear Brothers and Sisters,

Ref: A co-operative Relationship.

This is to acknowledge having received a letter dated 7/1/92 sent to us from you through a Dr. Ellen Kitonga of P.O. Box 14256, Nairobi, Kenya about the above subject.

We are a small group of ten students of theosophy all indigenous Zambians resident in this small copper mining town of Zambia. Our average age is 30 years and we formed the group way back in 1983.

Here in this country, the Theosophical Society has Lodges (branches) in seven different towns and we often come together during Regional Conventions in early July.

Every two years we have National Conventions: during this time (in April during Easter), members from various Lodges in Kenya, Tanzania and Zambia, (making one theosophical Nation) meet at a chosen venue and undergo serious deliberations for three days.

We shall meet next year at Nairobi, Kenya and in 1995 in Zambia, then Tanzania.

Our Lodge here in Chililabombwe has a small library of 50 books which we have all read and studied and we need more.

We meet for lodge studies every Sunday at the only Secondary School in the town for 1 hour from 14 hours to 15 hours. Most members of this lodge are Secondary School teachers, that is why we meet at the school.

Other activities we carry out are T.O.S. work. We help the Aged at the Home of the Aged in the district and of course giving Lectures to Students in school, nurses and doctors at the Local hospital.

And to Civic Leaders, once a year during the month of July when our National Lecturer Bro. R. Thusan(?) from Kenya pays us his Annual visit.

We shall be very pleased if a co-operative relationship is established between your Study Center and ours. We are willing to enter into such brotherly theosophical relationship.

Kindly reply to this letter.
Yours brotherly,
Gilbert Mavila
(Secretary of the Lodge)

Note that Br. Willies Temgo is the chairman of this Lodge.

* The day/month/year method of dating is used here as in most foreign countries; thus, 09/03/92 is 9 March 1992. [ed. HCT]

Editor's note: In our reply to the above letter we shall send a copy of the March '92 HCT which contains the articles, "Africa's White Race" and "The Wilderness of the Mind of Man" by P.G. Bowen, which we think will be of interest, plus an abstract of back issues of HCT and HCNL that we can send later on request.

If any of our readers wish to join and participate in the Outreach project either by

considering a donation of theosophical books to their library or just in writing to them, your efforts in putting brotherhood into practice will be warmly received.

If writing to the above, please send a copy of the letter to "editor HCT." Jinny Adams, Outreach co-ordinator, can be reached at (303) 666-4092 by phone or by mail at; 254 Skylark Drive, Lafayette, Colorado 80026.

QWAA REPRINT PROJECT

An old army saying, familiar to the editor, goes something like:

"When you're up to your `neck' in alligators you forget that the original job was to drain the swamp!"

The original *pamphlets*, both Series 1 and Series 2, had no index.

Point Loma subsequently compiled and printed an index for Series 1 which will be included, Xeroxed from the original, in volume 2.

Later still, Point Loma reprinted Series 2 in two volumes, each containing its own index, but with the table of contents and masthead featured on the original pamphlets removed.

Each volume was page numbered independently, while the pamphlets were page numbered consecutively from the first to last.

Thus there was no agreement between the pagination of the indexes of the two volumes and the pamphlets and it was necessary to construct a concordance between the indexes and the pamphlets.

In order to use these indexes with the reprinted pamphlets, they had to be typed into a data base, merged and alphabetized with pamphlet pagination substituted; then checked for accuracy against the pamphlets.

HCSC members Marty Lyman and Jinny Adams as well as Kiva co-op member Aracely Rangel from Guatemala have been hard at work at the Wordprocessor, typing in the index to Series 2 of QWAA.

Initial typing of Series 2 index for both volumes was completed on Sunday 29 March.

The next stage of the Series 2 index is proofreading, spell checking and formatting error correction, carried out by yours truly, ed.

Another painstaking but relatively mindless job was Xeroxing of Series 1 and Series 2 pamphlets and of Series 1 index -- all of which involved *carefully* removing rusty staples from yellowed and brittle 60 year old paper, then printing two sided copies.

This amounted to about some 20 hours at the Xerox machine -- definitely not high volume work.

Many of the copies were found to have been originally folded and bound off-center so that these had to be re-reprinted so that usable margins were maintained. This critical

drudgesome task also was done by Y.T.

But whenever I felt tired, I remembered that the whole task is a *labor of love*, to rescue some precious teachings from oblivion and from start to finish it is a volunteer project of dedicated people that could not be “paid-for”!

David Blaschke, former member of the HCSC, now on the staff of Theosophical Headquarters at Pasadena, has come to our aid with the offer to write a simple computer program in BASIC which will convert the Series 2 paperback pagination to pamphlet numeration using our concordance.

Thus, when index proofreading and error correction is complete we will send him the floppy disk with the two indexes and concordance.

Then in return he will send us the Series 2 index files with pamphlet pagination substituted which must then be checked entry-by-entry against the pamphlet copies for accuracy.

Clearly, this will take longer than we had anticipated. But no such delays are to be expected with Series 1 and we will go ahead with delivery of those sheets ready for the Bindery. Meanwhile we shall push ahead as fast as possible with work on Series 2.

As part of our agreement with the Pasadena T.S., we have made a separate full set of pamphlet copies (single-sided) for both Series 1 and 2 before the staples were removed.

These are very useful for final accuracy checking of Series 2 index and will be returned when that task is completed.

It's appropriate here to express our gratitude for the splendid help and co-operation of Will Thackera of Theosophical University Press, David Blaschke of Pasadena Hq. and to Emmett Small of Point Loma who lent us his own personal copies of QWAA Series 2.

Pilgrimage to India

Editor's note: From time to time, as space permits, we will run the above captioned story of the editor's spiritual quest to India in 1984-85. We begin here with an autobiographical:

Introduction

This is the true story of an adventure and a spiritual quest for meaning and purpose in my life.

Without some understanding of the context of the events that led up to and shaped the motivation for the trip to India, many questions unanswered in the narrative will arise in the reader's mind.

In the attempt to provide that principal context, additional questions are bound to arise, i.e., how did I come to have the unique attitudes toward life that led me to choices that determined my particular experiences?

I believe that these personal tendencies and predilections that each of us are “born with” and are seemingly innate and unique to each individual cannot be explained away as mere biological heredity and environmental influences.

It was dissatisfaction with this viewpoint that has motivated my quest.

These personality factors, unique to each individual are, I believe, a product of our past lives, which at our present state of spiritual advancement cannot be known to us.

An attempt will be made to outline only the immediate motivations. The personal predilections will be accepted as “givens” without speculating on their origins.

I was born in 1925, the last of a family of five children, when my mother was 42. It was apparent that my arrival was unplanned in the usual sense and so there is an age gap of some eight years between my elder brother, Bob, and me.

Because of the age difference between me and the rest of the children, who were away at college during most of my childhood, I experienced my early years much as an only child - and so became very much attached to and dependent on my mother.

My mother, who had come to be my whole world of love and trust, was taken from me suddenly and without warning in 1937 when I was eleven years old.

In three days she contracted Spinal

Meningitis, incurable in those days, lapsed into a coma and died without ever saying goodbye to me.

My world was shattered and I felt utterly alone and without a loving friend. I remember wandering the neighborhood streets for months after in a daze of uncomprehending disbelief and despair.

It was evident that my father was equally shattered and bereft and his way of coping with his loss was to marry, in less than two years, the attractive blonde housekeeper he had employed soon after mother’s death.

My stepmother brought with her a son from a previous marriage, nine years younger than me, and much quarreling, tension and unhappiness ensued for all concerned. Two half-sisters, Mary Ann and Eve, were born to this marriage

During these childhood and teenage years, I had no particular religious interests or spiritual convictions.

I was exposed to religious training in the form of a Lutheran catechism class at the age of fifteen as the result of being romantically interested in a Lutheran girl schoolmate.

While I dutifully and doggedly memorized the catechism as was required, I strenuously objected to and questioned much of the dogma as it was presented.

As an example, I was unable to accept the claim that Christianity in general, and the Lutheran Church in particular, was the only

“true” religion and that it therefore followed that it was our duty as Christians to save the rest of the heathen, non Christian world.

Nor could I accept that the conduct of one short life on earth would determine the fate of one’s soul for eternity.

In my own mind I was not convinced that the soul even existed.

I was utterly unable to accept the idea of a God who favored one people over the rest of humanity simply because of their lack of knowledge of the “true religion”.

I proved to be a most disturbing influence in the class and the pastor eventually tried to silence my questioning of so much of the teachings.

Because I had been given no satisfactory answers to my questions, and had no definite convictions of my own, I became convinced that the answers to questions such as these were not only unknown but were indeed *unknowable* and I ultimately decided that I was an agnostic.

In my short experience, it was a random and meaningless universe where evil usually went unpunished and virtue did not necessarily prevail.

[To be continued]

UPCOMING UPDATE: Joy Mills will be

unable to lead the Mahatma Letters seminar on May 26 and 27, as announced in last month’s HCT due to an unforeseen change in her schedule. The seminar is to be re-scheduled later this summer.

Calendar

Friday April 10
Charlene Laharpe’s
home.

Tuesday April 14

Parkhill Public Library

Montview Blvd
at Dexter St.

Friday April 24
Charlene Laharpe’s
home.

Al Skrobisch leads study of *Light on the Path*, Volume III of *Talks on the Path of Occultism*. Meeting begins with meditation at 7:00 p.m. Call 757-7298 for location.

We will review two videos recently received from headquarters; The Theosophical Movement by John Cooper and Theosophy and Myth with Stephen Hoeller and Linda Jo Pym. We need to choose the topic text for our ongoing studies. Potential choices; (1) G. de Purucker’s Fundamentals of the Esoteric Philosophy combined with Barborka’s The Divine Plan, (2) The Mahatma Letters, (3) The Key to Theosophy. Meeting begins with

meditation at 6:30 P.M.

Al Skrobisch leads study of *Light on the Path*, Volume III of *Talks on the Path of Occultism*. Meeting begins with meditation at 7:00 p.m. Call 757-7298 for location.

The High Country Study Center holds monthly meetings and study classes in Denver and publishes *The High Country Theosophist* monthly in Boulder.

The High Country Theosophist carries articles of current and historical theosophical interest and maintains a calendar of current Study Center activities. In addition to supporting local activities of the High Country Study Center, the HCT has the following editorial objectives:

(1) 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.

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

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

(4) To provide space for readers to

comment and express opinions in assent or dissent on relevant topics and issues.

Annual subscriptions renew in June. Complimentary copies are available on request to Dick Slusser, (303) 494-5482.

Submission Guidelines

By floppy disk

3.5 or 5.25 inch (DOS format),
WordPerfect or MS Word
in ASCII format preferable.

By hard copy

Laser printer preferable,
NLQ Dot matrix OK
Good Quality Xerox OK

Unacceptable

Draft mode Dot matrix
Faint printouts
Strike-overs
handwriting on printed sheet

Address all communications to:
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140 S. 33rd St, Boulder, CO U.S.A.
80303-3426
Phone (303) 494-5482
E-Mail: dslusser@diac.com

Subscriptions

The HCT subscription year begins with the July issue and ends with the June issue of the following year.

Paid New Subscriptions received during the period July 1 - May 31 will be sent back issues, beginning with July, as indicated above. If received June 1 - 30, subscription will begin with July.

Rates: \$9.00/year U.S.A.
\$11.00 Foreign (Surface)
\$18.00 Foreign (Via Air)

Payment By check, money order or draft must be in U.S. currency (Dollars) payable to Richard Slusser.

**Checks payable to
High Country Theosophist
are NOT negotiable and will be returned**

Free yearly Subscriptions are available on written request if cost is a hardship.

EDITORIAL

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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