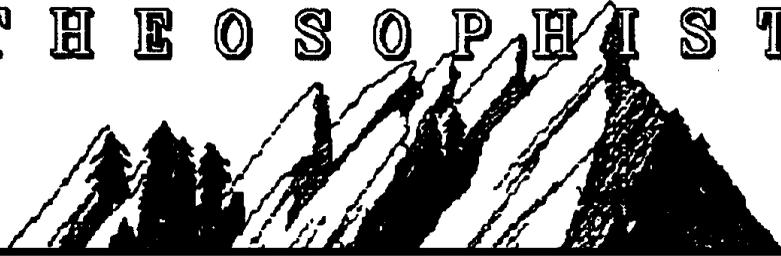


THE HIGH COUNTRY THEOSOPHIST



Vol. 7 No. 5

Boulder, Colorado

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The following question in regard to the four Yugas has been sent to me [G. de P.] for comment and elucidation.

“We are told in the *Occult Glossary* that the four Yugas, with their respective time periods of 4,3,2,1, take up just half of the duration of a Root-Race.

I have been wondering in what order the Yugas follow after Kali-Yuga, in which we now are, because by analogy it might mean that they would go in the reverse order, so that after Kali-Yuga there would be Dwapara-Yuga, and then Treta-Yuga, and then Satya; but reasoning from another standpoint, it seems we merge into the Golden Age, at least that is what it seems to say in the Vedas.

Then from another standpoint, when a Race is dying out, as some of the primitive Races that we know of, some of the aboriginal Races, they might be said to be in a Golden Age in one way, because they have no responsibilities, they are childlike, and in that sense might be said to be in the Golden Age to the end.

So my question is: In what order do the Yugas in a Root-Race come after the Kali-Yuga?”



I think I can best answer this very interesting question in a public gathering by pointing to the history of our own present or Fifth Root-Race. We are all at present, as you know, part of the Fifth Root-Race on this Globe D in this Fourth Round.

Now then, it was a legend among the Greeks that the childhood of mankind was happy, that it was peaceful, blessed with plenty, with abundance, that there were no wars and harassing anxieties in those halcyon days of the childhood of man.

They called it the Saturnian Age, the Age of Saturn, mainly, I think, because there were no real responsibilities, as the questioner has correctly stated. I question very much, however, whether I for one would like to live the life of a babe unborn, in the womb, without responsibilities, a mere human lump. No!

About the middle point of the Fourth Root-Race, our Fifth Root-Race began to take form, which merely means that certain individuals who had passed through the Fourth Root-Race incarnations up to that time on the Earth, made among themselves a society, not organized, but the mere fact of their being and having more or less arrived at similar mental and spiritual outlooks made them in the middle part of the Fourth Root-Race to be, as it were, a people apart. Do you catch my thought? It was not an organized Society, an organization, a brotherhood, at first.

It was simply that about the middle point of the Fourth Root-Race, certain individuals were born, which means that they had reached a time when Fifth Root-Race qualities and attributes were to begin to appear in them, just as in our present fifth Root-Race we have almost reached its middle point.

We are in its fourth Sub-Race, and the forerunners of the Sixth Root-Race are just beginning to appear amongst us here and there over the world. Sporadically they appear, forming no definite body, organization, society, or brotherhood; but nevertheless beginning to embody, to incarnate.

Now, as time went on, the Fourth Root-Race, which was then in its Kali-Yuga, began to descend the *facilis descensus averno*, the easy descent to Hell more and more; but at the same time a greater number of more advanced human monads were incarnating, thus constantly increasing the number of the then Fifth Root-Race in the throes of its birth.

These individuals were for the fourth Root-Race set apart. Nature favored them, which does not mean that they necessarily had a very easy time, but Nature favored them. They were fortune's favored pupils; they were receiving, because they had won all these benefits, special guidance, special help, special instruction, mostly unconscious except for the highest among them.

Why? Because they needed it. The

balance of the Fourth Root-Race was simply running downhill, and with each thousand years going faster down.

But these favored individuals, fortune's favored sons, were helped, guided, protected, sheltered -- sheltered as far as it could be done -- because they had merited it on account of their previous evolutionary strivings to ascend; and because they were the seeds of the Fifth Root-Race to come, our present one. They were in their Satya-Yuga, the first and the longest.

Thus the Yugas begin with the longest, next the next long, third the next long, and finally comes the culmination of wickedness and evil-doing in the Kali-Yuga, which we of the Fifth Root-Race have just begun.

How many among us, I ask the question right here, are to be among the 'favored' to form the seed of the Sixth Root-Race now already beginning on this continent and elsewhere, but more particularly, perhaps, in the Americas?

We have reached our Kali-Yuga; it will last more than four hundred thousand years, and we are only some five thousand years gone in it, barely entering upon it! And as the majority in the future days of the Fifth Root-Race will be growing worse and worse, and going steadily faster and faster down the relatively steep descent, the individuals of the forthcoming Sixth Root-Race will contemporaneously grow more numerous and will be in their Satya-Yuga, their highest.

I think I have given in *Fundamentals of the Esoteric Philosophy*, a diagram (p. 251) in which the birth of each Race is shown as beginning at about the middle part of the preceding one. There you have the picture. Each Race begins with its Satya-Yuga, its longest; passes from that into the next; the Treta, then into the third, the Dwapara; and then into the fourth and shortest and most intensely individual, the Kali-Yuga. And just about that time the seeds of the Race to follow are in their throes of birth.

I might add this -- although I hope that it won't complicate your understanding -- that these wonderful figures, 4,3,2, followed by one or two or more zeros, are key numbers in Nature, and they are computed by means of the six, commonly called the senary, or again the duo-decimal, system of reckoning either by six, or twelve which is twice six; and hence there are the same yugas but with more zeros added -- for globes as well as for Races; for Chains as well as for globes, and so forth.

Thus it is that the hey-day of civilization and the progress of a Root-Race lasts through the four yugas from beginning to end; during its Kali-Yuga and towards the beginning of it, the seeds of the new succeeding Race begin to appear, and these seeds are in the beginning of their Satya-Yuga.

As the centuries and the millennia roll

slowly by, the scepter of dominion and of empire, of progress and advancing intelligence and wisdom, slowly passes from the former Race to the latter Race; so that when the former Race is finishing its Kali-Yuga, the succeeding Race is already beginning the hey-day of *its* halcyon times of progress and power and civilization.

Meanwhile, even after the Kali-Yuga of the former Race is ended, the more or less degenerate remnants of the former Race continue in existence, but steadily going down-hill still, and these degenerate descendants, although slowly through the ages growing constantly fewer and fewer, nevertheless last on until the succeeding Race in its turn has run through its three yugas and is entering its fourth or Kali-Yuga.

This is what I meant when I stated that although a Race begins its career at the middle point of the previous Race, it lives on for pretty much the same length as before, although in a state of degeneracy and senile decrepitude; the old waters gradually mix with the new and fresh, because the more advanced and better egos of the previous Race begin to reincarnate in the bodies of the succeeding or newer Race. [*Studies in Occult Philosophy* pp. 40-43]

From a theosophist's Journal Reflections on the L.A. Riots

Heard on the TV: "Why are they destroying property and businesses of their

own people -- it doesn't make any sense."

This perplexity voiced by a Black businessman of Los Angeles' inner city echoes the concerns of many of us. And in all the analyses and opinion offered by the news media, the question of the deeper causes behind the rioting is left unexamined and unanswered.

It doesn't make any sense until you look at it from a theosophic perspective.

Our nation *is* a living organism composed of many individual consciousnesses; each a part of the greater whole -- the living national entity in which they 'live and move and have their being.' As cells within this living organism, they are all working together as entities for their individual spiritual evolution and for the welfare of the organism of which they are a part.

Within the *national* organism, each human consciousness has its own function -- its own dharma to fulfill, its own *Swabhava* to contribute to the greater entity of which it is a part.

Using the great Hermetic principle of analogy -- "As above, so below" -- as the surest guide to understanding the ways of Nature in her universe of hierarchies, let us consider the analogy of a human being addicted to smoking:

The harmful effects of smoking on the physical body -- the *Sthula Sarira* -- is

analogous to racism in our *national* society inasmuch as a part of the whole human complex i.e., the desire principle -- the *Kama-rupa* -- is so selfishly addicted to the sense-pleasure of smoking that it refuses to give up the addiction even though it knows that suffering and damage is being inflicted, thereby, upon the lives of the lung cells.

This selfishness is a failure of brotherhood -- a failure to recognize the interconnectedness and value of each of the "little lives" that make up the organism of which they are a part.

We, as a nation, have been afflicted with racism from our nation's birth when our ancestors bought and sold human beings as slaves.

Periodically, the karma of hatred and violence must erupt. It is the cleansing of a poison.

And why are these eruptions taking place in the cities of the very same people who are being persecuted?

As well ask: "Why does the cancer of a smoker show up in his lungs?"

The riots are a cleansing of accumulated poisons in the area most weakened and where there is a need to cry out in anguish.

We cannot blame the rioters for being angry -- they are merely doing their part, ever so perfectly, in this imperfect world.

We, as a nation, must look at the underlying causes of racism -- then help the rioters rebuild their communities and care enough to eliminate *the causes* of the cancer of racism.

The whole world witnessed the violence done to Rodney King via TV. The world, as a living entity, has evolved to a higher state of consciousness than before. The outbreaks of rioting and violence worldwide are an expression of frustration at the failure of the system to administer justice and is akin to the breakdown of the immune system of the body when a cancer metastasizes all over the body. It is the ultimate expression of citizen outrage.

It is only through love and brotherhood that we will be healed.

Outreach Project Status Report

Since High Country Theosophist Jinny Adams has agreed to serve as Outreach coordinator, there has been a growing positive and enthusiastic response to our initial letter proposing a "sister lodge" relationship from theosophical centers in Africa. In this letter we said, in part:

"We are a small group of students of theosophy who wish to establish informal alliances with similar groups, particularly in developing countries of Africa, eastern Europe and Asia. Our purpose is to pro-

mote the First Object of the Society, namely “*To form a nucleus of the Universal Brotherhood of Humanity ...*” We hope to contribute to this objective through the free exchange and sharing of information and ideas.

As the Master *K.H.* has said: ‘*ideas* rule the world; and, as men’s minds receive *new* ideas, laying aside the old and effete, the world will advance; mighty revolutions will spring from them; creeds and even powers will crumble before their onward march, crushed by the irresistible force. ... The *Chiefs* want a ‘Brotherhood of Humanity,’ a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.’ [Mahatma Letter no. 6.]

“World events during the present decade have made the Master’s words seem to be prophecy fulfilled: The end of the Berlin Wall, the Romanian revolution, democratization of eastern Europe and the Soviet Union, re-unification of Germany, the transition from colonialism to nationalism in Africa and Asia. All these changes in the social and political climate provide the opportunity for the spread and assimilation of the “*new* ideas” the Master referred to.

“We, of the High Country Theosophical Study Center, would like to enter in to a co-operative relationship with other groups in these countries for the practical application of theosophical principles to the challenges of our lives, personally and socially.

We believe that there is much to be learned and much to be gained mutually, through such a relationship.”

Last December, in fulfilling requests from our initial respondent, the High Country Study Center sent copies of Blavatsky Collected Writings Index (Vol. XV) and the three volume set of Echoes of the Orient of W.Q. Judge and several other books to Yugoslavia, which pretty well exhausted our treasury. If we are to continue to help those in need of such Theosophical study materials, we must find more economical methods of doing so.

It is becoming evident that the Outreach Project has grown beyond our limited ability to serve the requests from respondents for study materials and especially for books. We simply haven’t the means to distribute books in quantity to those in need, however much we would like to.

Yet, it is clearly evident from responses being received that there is a need for theosophical study materials along these lines.

(See Letters Received below.)

LETTERS RECEIVED

Savita Patel
P.O. Box 2390
Nakuru
Kenya
Dear Jinny,

Greetings to you and to the members of High Country Theosophical Study Centre of Denver and Boulder. I have just received a copy of your letter to Dr. Ellen Kitonga, who I understand, has given my address to you.

In all the years of my association with the Theosophical Society, many a time have I wondered (often miserably) whether there were others around the world in these troubled times, who fall under the category of “those who know” as put by Master K.H. in ‘AT THE FEET OF THE MASTER’.

Having heard from you, in the manner you have done, has made our hopes rise and its effect is like the first rain drops on a sun-burnt surface of land.

How so very long-sighted the Master’s statements were, a hundred and seventeen years ago.

Warm welcome to your noble mission and I promise to do my best in promoting our co-operative relationship for the good of all.

Briefly stating, I work closely with young indigenous theosophists of Kenya Region of the East and Central African Section of the T.S., with the guidance and assistance of Mr. Reuben Thuku, a highly advanced rare soul, who is the National Lecturer (a misnomer surely as Dr. Kitonga says) of the East and Central African

Section. Dr. Kitonga herself is also closely associated with the said group.

Wishing you all the best, I am,

Yours truly, Savita Patel

P.O. Box 62
Okposi, Okwu
Ohaozara LGA - Abia State
Nigeria, West Africa

March 29, 1992

My beloved in truth, Jinny,

Please, just pardon my inability to give immediate response to your kind letter of 7th January 1992. That has not been a conscious act on my part. Our only rural post office here in Okposi has been unable to receive supplies of essential postal materials from the state headquarters for a long time, and that has actually made external communication impossible for me.

Dear, your letter interests me a lot, and most of my ardent members appreciated your motive and objective. Personally, I would like to maintain a concrete spiritual link with you because your spiritual objectives and principles as theosophists agree quite alright with our aspirations. I am a theosophist, and was initiated in India on 3/6/91 although I didn’t go there in person due to lack of fund for transport.

Here in Ohaozara, people are always on a crossroad, not knowing which way to go, and the mad pursuit of material wealth has beclouded their minds, thus making them view spiritual teachings as fruitless endeavour. Yes, I agree with you that “ideas rule the world.” But how do we gather enough of this? In fact, we greatly need your assistance and directives to enable us to achieve certain spiritual goals. These are the areas we need your help:- (a) (Books) We don't have adequate teaching aids to help us impart the teachings and principles of theosophy to those who are interested. (b) (Cassette tapes). If these are available we will appreciate having them for teaching and meditation. (especially meditation).

Dear, you have got to use your spiritual discretion in considering and implementing any of our requests.

The Nigerian currency has been very badly devalued and this has made importation of any material into the country difficult, especially to those of us in rural areas.

Dear, while I wish you a very successful spiritual in your life, I hope to hear from you favourably.

yours in theosophy,
Bro. Isaac P. Okorie

Several ideas have occurred to me, which would invite participation and support

of HCT readers beyond Colorado;

(1) Soliciting participation of theosophical organizations offering correspondence courses. This could perhaps take the form of a correspondence course offered to a participating group.

(2) Sending copies of selected audio cassette tapes. With permission of the originators, copies of theosophical tapes can be “dubbed” i.e., copied on home machines for around \$1 each, or less.

(3) Asking HCT readers to join in an effort to collect suitable Theosophical books in their locality for contribution to the Outreach respondents making requests. Many such valuable Theosophical books can be found in used bookstores at nominal prices. Other books might be found as library surplus or as publishers' seconds.

As a first step in exploring the above possibilities, I will send letters to known theosophical centers offering correspondence courses to see whether they are interested in offering their courses to foreign student groups through Outreach.

A potential problem may perhaps be foreseen here -- and that is a limitation of available 'teacher mentors' within the offering organizations. But such problems can better be addressed when encountered.

Pilgrimage to India Introduction (Continued)

With the onset of World War II, which occurred during my high school years, I recognized the inevitability of military service and saw it also as an opportunity to leave the home which was no home to me.

And so in 1943, at the age of 17, I left high school and enlisted in the Army Signal Corps pre-radar school, was subsequently called to active duty, and served overseas in the Philippine campaign and in the army of occupation in Japan.

Soon after entering college on the GI bill in 1946 as an electrical engineering student, I met and fell in love with an attractive young student nurse. In the intensity of our love affair my studies suffered and we were opposed by both sets of parents. When in 1947 we married, my father refused to attend the wedding. I nevertheless persisted in my studies while holding down a part time job as a TV repairman and graduated in 1951 with barely acceptable grades.

To his credit, my father helped me find my first job as an electrical engineer (at about half what I had been earning in TV repair) and helped me purchase a small house in the Chicago suburbs.

Soon disillusioned with these prospects, I talked my wife into striking out on our own and moving with our two year old

daughter to Denver in 1953 where we opened a small struggling TV repair business in a rented house. As prospects improved somewhat we purchased a new house in Aurora and a son was born.

Five years of struggle to survive in a cut throat business soon led to impending bankruptcy in 1957 and divorce in 1963, during which time I paid off the business debts by returning to a salaried engineering job in aerospace and moonlighting in TV repair.

Following the divorce, I lived alone with my two children for two years and was remarried in 1965 to a sincere and selfless young woman with three children from a previous marriage. For awhile the new marriage seemed to be a success and the five children, almost perfectly spaced in age, got on well together.

In all honesty, I was not a good husband and parent and insisted on having my own way in all things regardless of the wishes and needs of my wife and children. This attitude had its seeming justification in my feelings of resentment over having suffered the loss of a mother's love and a home in childhood.

During these years, I became attracted to the ideas of open marriage and communal living being practiced and advocated by the alternative life-styles subculture. In these ideas I saw the possibility of a utopia which promised the love I felt I had missed.

Not surprisingly, the second marriage ended in divorce in 1976 and estrangement from my children as well.

[To be continued.]

QWAA REPRINT PROJECT

A pilot run of the first copy of Series 1 (2 volumes) has been collated, checked and submitted to the book binder and is expected to be in our hands by May 15. At this writing, the remaining eleven copies are in reproduction and are promised to be bound and completed five weeks after delivery to the binder.

Present efforts on Series 2 are centered on error checking of volume 1, the remaining index.

Experimentation has shown that WordPerfect is not capable of merging and alphabetizing the two indexes, but we have been assured by David Blaschke, as well as Eldon Tucker, that the task can be easily done with other software programs they are familiar with.

TRIP PLANS

Your editor is planning to attend the Theosophical History Conference in San Diego on June 12-14 and expects to report on the proceedings in a forthcoming issue of the HCT.

Plans are also being made with Marty

Lyman to visit Theosophists Doris and Ted Davy, recently retired editors of the *Canadian Theosophist*, in Calgary and Rogelle and Ernest Pelletier in Edmonton in August. We are allowing three weeks for the trip, of which five days will be required for auto travel from Boulder to Calgary and return. The remaining 18 days will allow time to visit the Calgary and Edmonton Lodges as well as include a 14 day bicycle tour from Calgary to Edmonton and return through the Canadian Rockies by way of Jasper, Lake Louise and Banff.

SUBSCRIPTION TIME

This is the last issue on your present subscription. Now that we are mailing the HCT at second class postal rates, we shall continue for 1992/93 at last year's domestic subscription rate of \$7.50. Canadian subscriptions are \$10.50 and all other foreign countries are \$11.00.

If you wish to continue to receive the High Country Theosophist, please re-subscribe by sending a check in the appropriate amount, payable to:

Richard Slusser
140 S. 33rd St.
Boulder, Colorado 80303.

Calendar

Tuesday May 12
Parkhill Public Library

Montview Blvd at Dexter St.

Friday May 15
Charlene Laharpe's home.

Friday May 29
Charlene Laharpe's home.

We will review the second half of Theosophy and Myth with Stephen Hoeller and Linda Jo Pym, a video recently received from headquarters. We still 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 ongoing 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.

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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:
Richard Slusser
140 S. 33rd St, Boulder, CO U.S.A.
80303-3426
Phone (303) 494-5482
E-Mail: dslusser@indra.net

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.

(3) To examine contemporary ethical,

OBJECTIVES

religious, metaphysical, scientific and philosophical issues from the viewpoint of the source theosophical teachings.

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