

THE HIGH COUNTRY THEOSOPHIST



Vol. 8 No. 1

Boulder, Colorado

January, 1993

THE RAJA-SUN MYSTERY

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Alfred P. Sinnett wrote several letters to Mahatmas M. and K.H. inquiring into the teachings of Occult Science regarding many questions that were being explored by European Science of that time in the 1880s.

Present-day readers of *The Mahatma Letters* will find much of interest in this vein in the section of the *Letters* entitled "Philosophical and Theoretical Teachings." In their replies, the Masters as well as H.P. Blavatsky in *The Secret Doctrine*, frequently gave enigmatic answers -- leaving much unsaid and unexplained, with the warning that the query was soliciting information that could be given only to Chelas at higher degrees of initiation.

One such enigmatic answer was received in reply to query number (11) of Sinnett in Letter 23A, regarding the Planet Jupiter:

Is Jupiter a hot and still partially luminous body and to what cause, as solar energy has probably nothing to do with the matter, are the violent disturbances of Jupiter's atmosphere due? [p.146]

The reply of Master K.H., introducing an additional mystery not perceived in the original question, follows in reply (11) of Letter 23B [p. 167]:

It is - so far; but is fast changing.

Your science has a theory, I believe, that if the earth were suddenly placed in extremely cold regions - for instance where it would exchange places with Jupiter -- all our seas and rivers would be suddenly transformed into solid mountains; the air, -- or rather a portion of the aeriform substances which compose it -- would be metamorphosed from their state of invisible fluid owing to the



absence of heat into liquids (which now exist on Jupiter, but of which men have no idea on earth).

Realize, or try to imagine the *reverse* condition, and it will be that of Jupiter at the present moment.

The whole of our system is imperceptibly shifting its position in space. The relative distance between planets remaining ever the same, and being in no wise affected by the displacement of the whole system; and the distance between the latter and the stars and other suns being so incommensurable as to produce but little if any perceptible change for centuries and millenniums to come;

-- no astronomer will perceive it *telescopically* until Jupiter and some other planets, whose little luminous points hide now from our sight million upon millions of stars (all but some 5000 or 6000) -- will suddenly let us have a peep at a few of the *Raja-Suns* they are now hiding.

There is such a king-star right behind Jupiter, that no mortal physical eye has ever seen during this, our Round. Could it be so perceived it would appear, through the best telescope with a power of multiplying its diameter ten thousand times, -- still a small dimensionless point, thrown into the shadow by the brightness of any planet; nevertheless -- this world is thousands of times larger than Jupiter.

The violent disturbance of its [Jupiter's - ed.] atmosphere and even its red spot that so intrigues science lately, are due:

- (1) to that shifting, and
- (2) to the influence of that Raja-Star.

In its present position in space, imperceptibly small though it be -the metallic substances of which it is mainly composed are expanding and gradually transforming themselves into aeriform fluids - the state of our own earth and its six sister globes before the first Round - and becoming part

of its atmosphere.

Draw your own inferences and deductions from this, my dear "lay" chela, but beware lest in doing so, you sacrifice your humble instructor and the occult doctrine itself, on the altar of your wrathful Goddess -- *modern science*." [M.L. - 167]

There has been no further light thrown upon this mystery of "The Raja-Sun *behind* Jupiter" from credible Occult sources until the teachings of G. de Purucker's Esoteric School at Point Loma became available in published form.

These are contained in *The Dialogues of G. de Purucker, Vols. I - III* [Pasadena] and *Esoteric Teachings, 12 Vols.* [Point Loma].

Both publications, I understand, were issued posthumously and therefore without G. de P. having had the opportunity to remove certain key-words from the texts.

There is indeed reference to the Raja-Sun in *Studies in Occult Philosophy, 318* in which G. de P. says;

"Unfortunately this question about Jupiter and the Raja-Sun is not one that can be answered outside of esoteric teachings, and I am being perfectly frank about it. I think it would be a shame to deceive any honest and thoughtful student by side-stepping. The explanation of this matter is esoteric and wholly so. Therefore it cannot be touched upon in a gathering of this kind. ..."

In *The Dialogues*, however, we have the following additional teaching on the Raja-Sun, introduced by a student's question about Jupiter's 'red spot':

Student -- What is the 'red spot' on Jupiter?

G. de P. -- You mean the 'red spot' that caused so much discussion some few scores of years ago?

Student -- Yes, Professor, that one.

G. de P. -- Naturally that red spot has interested astronomers and bothered them a great deal, because they do not know what caused it; but it is nothing of particular importance. It is due to two things:

first; to a phase in the evolution of the planet Jupiter, and

also; to the effect, the karmic effect, on that planet of one of the Raja-Stars. I do not know whether you know what a Raja-Star is.

Student -- You have spoken of it before.

G. de P. -- A Raja-Star, or King-Star, is one which on account of the enormous spiritual and psychical influences that it exercises on surrounding space, is given that name. You might call it a central sun around which other suns and satellites revolve. A Raja-Star may or may not be accompanied by planets. As a matter of fact, cosmic space has millions of these Raja-Stars scattered through it. Some of them are connected with our solar system, karmically, and others are not.

Jupiter is a very interesting planet in some ways.

The planets outside the orbit of the Earth; those farther from the Sun than the Earth is, are at one and the same time more ethereal than are the planets nearer the Sun beginning with the Earth, and yet in one or two cases are of a more material quality.

Now that statement sounds like a contradiction, but it is not.

They are more ethereal because they are younger than the Earth is, less materially consolidated.

But the character of them, their intrinsic swabhava or characteristic quality, will lead them into a grosser and more material development even than that of the Earth. I do not mean physically material, I mean more material in quality.

Now, this 'red spot' on Jupiter -if you can imagine a collection or aggregate, or group of psychical-material entities swarming like bees in or rather on a young planet, and on account of certain peculiar karmic conditions, closely connected with a Raja-Sun, which actually has produced that collecting together, then you will understand perhaps what the 'red spot' is.

Jupiter is inhabited, but by beings of its own kind or type, or quality. They are inhabitants of a Jovian type, just as the inhabitants of Earth are inhabitants of an Earth-type.

Student -- Is it not said in *The Mahatma Letters* that Jupiter hides a Raja-Star, or Raja-Sun rather? And may it be that sun [is? - ed.] causing the red spot shining through the etherealized material of Jupiter, but only visible to us as a red spot?

G. de P. -- Yes, the first part of the statement is quite correct. I believe one of the Masters in *The Mahatma Letters* speaks of this.

But it would not be the Raja-Sun shining through the material of Jupiter and producing this 'red spot,' because this Raja-Sun you could not see; it does not produce light that our eyes could take in and vision as light.

It is an invisible star -- that is, invisible to our eyes. It exists on a superior plane. It is, nevertheless, a sun. Actually, this Raja-Star, so far as this our own cosmic plane is concerned, is a nucleus of matter in its seventh or highest stage, just as the heart of our own Sun is.

It is therefore utterly invisible to merely physical eyes. It is, in fact, energy -- what the scientists would call a 'ball of energy.'

Nevertheless it is a star on its downward path, that is, on its descending arc of its own particular Solar Round. Stars themselves have their rounds, just as planets have.

Beginning in the invisible worlds, they gradually descend through the intermediate

worlds down into more concrete and material existence until they reach the bottom, each one, of its own individual cycle of descent; and then they begin the rise again on the Luminous Arc, or Ascending Arc.

This particular Raja-Star behind Jupiter - and it does not mean so much 'behind' it physically - is in just that period of its evolution.

There is an interesting point of thought here. The influence of Raja-Suns is not derived solely from size and volume, but from the intensity of the spiritual and psychical currents pouring through them -- pouring through each one as an individual.

The Raja-Sun here spoken of in connection with the planet Jupiter is actually a mere physical point, atom-size; and yet its influence over its own realms, or in its own realms, is enormously greater than that of our own Sun in its realm. [Dia. II 171-73]

With regard to Master K.H.'s statement that "the whole of our [solar] system is gradually shifting its position ..."; G. de P. adds the following [Dia. I, p. 291]:

Student -- I would like to ask a question on astronomy. The present-day position of the scientific world in regard to the motion of the solar system as a whole, is that to all appearances, the solar system revolves around Alcyone in the Pleiades. What has the esoteric doctrine to say about this? Is it true?

G. de P. -- Well, if it were true it would not be of especial importance. Even the Hebrew Bible speaks of "the sweet influence of the Pleiades." Alcyone, one of the stars of the Pleiades-group, is a well-known star in Occultism. I may say: from that group come to our solar system some of the most elevating spiritual influences that it receives from the entire cosmos -- which is the basis of the Hebrew remark. ...

No, I do not think that Alcyone is the great Central Sun. In fact, I know it is not, although the

movement as far as our astronomers can trace it, of our solar system, may seem to be pursuing an orbit of which Alcyone apparently occupies either the center of the circle or one of the foci of a cosmic ellipse.

Our astronomy is not yet old enough fully to have traced the orbit that the solar system is actually making around some greater spiritual center. The real Central Sun of the solar system is invisible. In fact, it is not on this plane; and it is what we call in Tibetan and Indian Occultism a 'Raja-Sun,' a 'King-Sun.' [Dia. I - 291]

G. de P. adds the following in *Esoteric Teachings VII 70*:

There is one interesting thing about Jupiter, namely, that it is very strongly influenced indeed by what we call a *Raja-Sun*, a Royal Star, a Royal Sun; and this sun is not yet what astronomers would call a physical body.

Could they see it with the naked eye or through their instruments of observation, they would discover it as a practically dimensionless point - a laya-center, in other words, so far as the physical plane of our solar system is concerned. And yet this *Raja-Sun* is hundreds and hundreds of times more bulky, greater in volume than is our own planet Jupiter.

There is a close relationship between this *Raja-Sun* and the planet itself, and it has a strong bearing upon the question of the so-called 'physical characteristics' of the surface of that planet, particularly the dense, concealing cloak of 'vapor' which, according to astronomers, is supposed to surround it.

Editor's note: There is additional commentary by G. de P. regarding the esoteric significance of the Raja-Sun being "behind" Jupiter in *Esoteric Teaching IV -34*, footnote 19. This involves establishing the distinction between the *Universal Solar System* and *our own Solar System*. Interested readers and students may wish to pursue this.

The Web of Life

AN ALLEGORICAL MYTH FOR CHILDREN

BY MARTY LYMAN

BASED ON A DREAM OF DICK SLUSSER

Come! Come here my children and listen to my story.

It is a strange story but nevertheless -- I was sitting --sitting as I am now, when I noticed all about me a web of threads.

No! No, not threads but more rope like and they seemed to be tangled all about me. As I looked up they were there, and as I looked down they were there.

It seemed as though they were thickest in the middle but maybe not. Now these ropes appeared like puppet strings.

They moved about as if maybe something above moved them and what was below well, maybe, just maybe, *we* controlled whatever was below.

For all about in this tangle there were people, all ages they were.

Now the children, they would scamper about as if they noticed nothing -- and well, the ropes didn't seem to be quite as messy as the tangles around the older people.

As I watched, I saw a group of people talking and as each person spoke more of these ropes appeared.

As more people became involved, the more they all became entangled. Oh, what a mess it was! Sometimes, once in a while, the ropes would straighten out but mostly it was just an awful

mess.

One fellow I saw was chasing a girl. It looked like he really wanted to keep her with him, but she struggled to free herself --and Oh! what an awful tangle he was making. If only he could see these ropes.

Then I saw in a corner a fellow. He was old! Such a pickle he was in too. Had himself so tangled I thought he was strangling himself.

I really thought so! I was beginning to feel this was really a nightmare -- seeing these ropes and all, and no one seemed to notice or care.

Then, I saw someone quite different. When he walked -- no! He didn't walk, *he danced* and as he did so, the ropes immediately straightened out.

No tangles around this Being. I looked up above him -- he *knew how* to dance in perfect harmony with whatever was above him, and when I looked down, everything below him danced also. Oh! it was such a beautiful sight.

At this point I decided to leave my sitting position. As I did so, the ropes began to fade some, although I could still see them.

I saw my house and I remembered my stepmother. Now, I don't like my stepmother.

I remembered the fellow chasing the girl and all the people who were talking, and I thought of all those nasty tangles.

I thought, "Oh! If only I could get my stepmother out of the house and in a tangle. I would teach her a thing or two!" So I called her name but she didn't come out.

LETTERS RECEIVED

From Savita Patel in Nakuru, Kenya, Africa;

Instead my brother came. "Oh no! Don't touch me," I screamed. Now I didn't want my brother to touch me for I knew these ropes would tangle him up and I loved my brother.

But my screams fell on deaf ears. He neither heard me nor could he see the ropes.

Oh! what have I done! I saw the ropes and it was as if someone above was -- well, playing with the puppet strings.

A thought flashed to my mind. It is an old saying of Jesus; "Not my will be done, O Lord but thine."

I turned away from my brother for I could not bear to see what I had done to him; then -- I saw that Being who danced through the ropes.

You do remember him, don't you? He turned toward me. Oh, how those eyes sparkled -- and then he smiled.

A smile that tickles your innards, and makes you feel warm and loving all over.

Yes, then I understood. I knew why he could dance with those above and those below. I knew why the ropes straightened out as *he* walked --

That smile said it all. He didn't think evil thoughts of stepmothers. He only thought loving thoughts and expressed them everywhere he went, and to everyone he met.

The Web of Ropes is the Web of Life; and he who seeks to find his life will lose it; and he who loses his life shall find his Life.

... I thank you for the copy of The High Country Theosophist which carries some very important information about a mystery school in Africa North and another in the East. A similar branch of the Great White Brotherhood is also said to be operating presumably in the area called the ruins of Zimbabwe. Thanks a lot.

I was present at Kenyatta University recently where Mr. Rueben Thuku was giving a lecture on Metaphysical Wisdom in Africa. And he talked at length on the mystery tradition as a part of African culture, taught to the aspirants in the language called *Isunzu* which is no longer in use ordinarily.

I have received a letter from Leisl Deutsch in Syracuse, saying that she would like to help us and has mailed some books which must be on the way. I have also received some magazines from an address - M-793 RD. 7, Napoleon OH. 43545, U.S.A. but no name of the sender is indicated. [Many thanks to Mark Jaqua, ed.]

We shall be helped a lot by these papers, books which will be used for the newly formed groups in schools, colleges and Universities. The new groups are composed of indigenous persons who have been inspired by Mr. Thuku's lectures and encouragement. We shall be grateful to anyone who could send us useful theosophical literature which is in short supply over here."

Editor's note: In response to Ms. Patel's letter, we are sending her copies of P.G. Bowen's published works; *Sayings of the Ancient One*, and *The Occult Way I and II*.

The following letter was received in reply to

our response to a letter from the writer in *The American Theosophist*. Being frankly overwhelmed by the scope of the writer's proposals, we reprint his letter below verbatim, except for minor corrections in grammar and spelling. Editorial comment follows below.

From Sergey Belkovsky Kaluga, Russia

“Thank you very much for your magazines [HCT], letter and brotherly concern. It's a real treasure to know that there are friends that, in spite of being so distant, can offer their assisting hands overseas.

We share your idea and accept your invitation to participate in your 'Outreach Project.' So I send you our Project which we consider to be very vital to us. I think you can share it and transmit it to all those able to do, at least, something for its realization with their good-will.

We also kindly request you to help us with some books (perhaps, as your possible assistance in the 1st stage of our project). They can not be found here, in fact, in anyway, so you stand as unique contributors in this field of enlightenment in Russia. I enclose the list of the needed books.

And now some words as a preamble to the project.

1. The difficulties in the way of personal and serial transformations in our country at present are due to underestimating the process by the authorities, their spiritual and psychological 'barbarism' and to a semi-pathological state of the national unconscious. The self-integration, psychologic/spiritual improvement is the only key to all those desired alterations in Russia. For it's a human being who is the subject and object of this great change.

2. I think Kaluga (our town) is a proper place for such a project. First, it's a heart of Russian provinces. And they say here that Russia is provinces, not cities like Moscow or St Petersburg which are felt like 'foreign'. Second, Kaluga has a unique historical background; here was established the first Theosophical Society in Russia (before 1917). Here lived Helen F. Pisarera, the Vice-President of the then Russian Theosophical Society. It was she who translated into Russian classics as of H.P. Blavatsky, A. Besant and others! She founded here a theosophical publishing house to issue for the first time many famous titles. Thus Kaluga was the point on the spiritual map of Russia.

But through the 70 year disaster everything was destroyed. Only recently our aspirations have become legal. And we began to collect the scattered pieces. Of course, we do need any kind of help! For we get no aid from our authorities, any foundation, nor we have any privilege as a non-profit organization.

First of all (as we vitally need here a state-of-the-art educational and propagating center) we need informational help: books, journals, tapes, videos covering wide New Age subjects.

Secondly - possible material help. Perhaps you know, we are under the level of poverty. Besides, many of us are half-employed now. I live with my wife and a little daughter in a one-room flat on some 1500 rubles as a month salary (some \$10.00). So you see we can not share enough money on anything except our living. Still we try.

One of the possible way-outs to suggest is to re-establish with your or others' possible help, the Kaluga Theosophical Publishing House. By that we would have two advantages, the necessary propaganda and the money for carrying it on.

The increasing orthodox church fanaticism and many different sectarian cults and ideologies

(by the way, substantially-aided from the West) are gaining ground more and more here. While the Theosophical Movement is left almost to itself, that is misery.

The Russia is risking to be completely beyond New Age/Theosophy/Holism ideas and practices; the results of that barbarism are obvious.

So, brothers, now you know the sincere picture of what the situation is here like. I think we should increase our cooperative work.

THE PROJECT

It's evident, the most radical method to stop barbarism in Russia is to introduce as much spiritual/sound humanness as possible into the whole life of the people, i.e. their consciousness and subconsciousness. The pressure of materialistic ideology with its most vulgar reductionism, positivism, objectivism has distorted the consciousness and hurt the subconsciousness of the nation. But the present Russian Government in fact does not appreciate and finance program[s] in culture, psychology, spiritual/holistic movement.

So, the only opportunity to develop and implement these vital for us and for the whole world existence programs is to call for the professionals and aid from the West. (From my experience it seems proven that hardly someone or something will finance such a project here.)

Thus, we feel it is indispensable to establish a New Age centre, integral educational-spiritual-healing centre in the Russian provinces, in Kaluga.

The project, financed by some foundation (Kern Foundation, Council of International Programs, Committee for Help to Eastern European Countries or some other) or by some centre or organisation itself, and initiated by some New Age organisation (also including The theosophical

Society and The Roerich Centres), may include the following stages:

1. To establish informational base: books tapes, videos covering the wide scope of the New Age , holistic movement.

2. To instruct the concerned persons from Kaluga (2-3), to invite them for study and workshop courses to USA or Europe. (For example, to The Institute of Transpersonal Psychology, The California Institute of Integral Studies, The Graduate School for the Study of Human Consciousness in John F. Kennedy University.)

3. To send specialists from USA/Europe to work on-site in order to start the function of the Centre in Kaluga (as a branch of the American/European centre or as an independent body).

The Kaluga Theosophical Group and the Roerich Centre can coordinate the project on site in Kaluga.

As for metaphysical background, it's known that occultly America and Russia now give rize to the races of the coming future. So the New Age is their age.

To summarize the points:

1. Integration of our country into present world peace-and-perfection-seeking civilization.

2. The basic importance of provincial development for the whole Russian transformation. To link the native Russian spirituality with up-to-date methods and techniques to apply them to social and individual life improvements.

3. New Age paradigm (holistic approaches, transpersonal psychology, psychosynthesis ...) as a driving force of the project.

4. Kaluga as a starting point of the project.

Dick, please reply [to] me what is your and others opinion on the Project, and what are the possible steps to its realization (if there are). We send our love and hope to all American Theosophists.”

(Signed) Sergey Belkovsky, P.O. Box 719, Kaluga, 2U8001 Russia.

Editorial comment: We feel that Mr. Belkovsky’s proposals are clearly beyond our abilities and may well be outside the scope of our objectives as defined in *The High Country Theosophist*.

To be more specific; In our editorial objective (4) [see back page] we are indeed “serving as a forum for the free interchange of ideas” in printing correspondence received in response to our Outreach Project initiatives.

As to “facilitating various projects in furtherance of Theosophical Principles” -- this objective is sufficiently unspecific as to require some serious pondering in this case.

Since none of the requested titles on the booklist he included are of basic theosophical works, we feel that these are outside of our stated objectives.

We are sending Mr. Belkovsky’s letter and Project Proposal to the editor *American Theosophist*, requesting that it be printed in hopes that readers there can perhaps address the writer’s concerns.

A number of HCT readers have contributed money to be used on the Outreach Project, none of which has been used so far. We recognize an ethical responsibility to limit the

use of those funds contributed to the purposes intended in the Outreach project. My original intention was to offer correspondence courses in fundamental or *Source* Theosophical studies to groups lacking access to such resources, in places such as Africa, Eastern Europe and Asia.

Responses, so far, from Africa indicate a definite need for this kind of help. With regard to the HCT Outreach project we request that contributors and interested readers write us with their opinions and guidance as to how to proceed.

One potential problem we foresee as response to Outreach grows is that it can soon exceed our ability to serve respondents needs. One of our readers, Brett Forray of Los Angeles suggested that interested HCT readers could volunteer as theosophical ‘pen-pals’ for specific foreign respondent groups. We think this is an excellent idea and if the reader would also elect to sponsor the foreign respondent’s \$11 annual subscription to the HCT, it would help solve our problem with postal regulations, i.e. that no more than 50% of our subscriptions are ‘free.’

Listed below is a tabulation of our present African Outreach respondents, with a brief description from correspondence. If interested in participating as a theosophical pen-pal, please write Editor HCT identifying the respondent of your choice and indicate whether you wish to sponsor the yearly \$11 HCT subscription for your group. Please **DO NOT** write or otherwise communicate with an Outreach group until you have made your choice known to Editor HCT. It is in this way only that we can avoid duplication of efforts and confusion.

Ms. Savita Patel

Kenya, East Africa

“I work closely with young indigenous Theosophists of the Kenya Region.” See letter, p. 8.

Isaac P. Okorie

Nigeria, West Africa

Nigerian currency de-valued. Importation by mail difficult. Needs theosophical books, tapes.

Recommend coordinate with Nigerian contact used by Eloise Hart Pasadena.

Willis Tembo

Zambia, Central Africa

“We are a small group of ten students of theosophy, all indigenous Zambians in this small copper mining town. Our Lodge here has a small library of 50 books we have all read and studied and we need more. We meet Sundays one hour for Lodge studies in the only Secondary School in town, as most members are Secondary School teachers.”

OTHER RESOURCES

All-Ways Free, received recently by our request, is a publication serving, as we understand it, as the unofficial voice of “The Rainbow Gathering of Tribes.” In a newsprint format (11 1/2 x 17 inch pages) reminiscent of Rick Nurrie’s fondly remembered *Theosophical Network*, *All-Ways Free* seems to share similar goals (broadly defined) and, unfortunately, similar *modus operandi*.

Being distributed “free” and forbidding paid advertising, it subsists on the editor/publisher’s presumably limited resources plus voluntary donations. While no circulation figures or press run were noted, the bottom line showed a sadly similar red ink figure, i.e., \$3285 costs offset by \$921 in donations -- a \$2364 loss for the current issue!

In an undated issue of *TN*, the costs of \$5809 for two 1986 issues were given, offset by \$3559 in donations, for a similar loss of \$2559. It would seem axiomatic and should be obvious that in order to survive and continue to pursue its objectives, however lofty and altruistic, any such publication must have the tangible support of its adherents.

In the case of *The High Country Theosophist*, our subscription rate of \$7.50 a year (U.S.) covers the subscriber per-copy cost and we have subscription exchange arrangements with other publications. A limited number of “free subscriptions” are carried for those who value the publication *and* can demonstrate financial hardship. These are extended mainly to some readers in Africa, Eastern Europe and Asia. These costs are made up out of our own pocket on a pay-as-you-go basis and within the limit of not more than 50% free subscriptions as imposed by Postal Regulation.

All-Ways Free Editorial objectives are stated as:

Sharing heartsongs, dreams, visions, and the realization of peace

Updates on the events of the world and those in our own backyards

Expressing creativity in poetry, cartoons, short stories, drawings

Bringing increased awareness to the difficulties and problems facing us, as well as potential solutions, our progress and accomplishments

Most importantly, sharing of love for one another and our planet home.

In the content of the current issue, one learns that the Rainbow family seeks to arrive at their decisions by ‘consensus,’ rather than by majority rule. Several articles examine what, exactly, ‘consensus’ or ‘consensus minus one’ or ‘consensus minus two’ means in their decision making process.

TAPE/BOOK REVIEW

Also noted, is that the protocol of their meetings is patterned after Native American Indian ways, in which the person empowered to speak holds aloft an Eagle feather, rather than following 'Roberts Rules of Order.'

There is much of interest in 40 pages of *All-Ways Free*. Available from P.O. Box 24715; Eugene, OR. 97402. Donation suggested.

The Philosopher's Stone is published by The Paracelsian Order at the Madre Grande Monastery in Dulzura, California.

Articles of interest in the two issues received (Spring and Summer 1992) include: Madre Grande Master Plan; Madre Grande Library, 7000 volumes so far; Rune Casting; Life Readings with the I Ching; etc.

The Madre Grande Monastery is the project of John Drais (known to many theosophists) and others, and has a theosophical orientation.

In addition to publishing *The Philosopher's Stone*, the Monastery has facilities for visitors: camping at \$10 a night, dormitory \$20, private cabins \$30 single/\$40 double; vegetarian meals \$5; Hot Tub; Massage; Hikes; private lake; studies in *Isis Unveiled* led by John Drais; a Sunday morning Bible class in Hebrew Scriptures in which the original Hebrew is read, then translated and compared to various English translations.

You may receive *The Philosopher's Stone* on request to: *The Paracelsian Order* 18372 Highway 94, Dulzura, CA 91917-9716. Tel. (619) 468-3006

Sanskrit Pronunciation: Booklet and Cassette by Bruce Cameron Hall - \$10.00

This is an excellent guide for the serious student of Theosophy who realizes the value of correct pronunciation of Sanskrit terms. Because the Devanagiri alphabet used in classical Sanskrit contains 14 vowels, 33 consonants and several special characters, most sounds in its alphabet cannot be expressed in the Roman alphabet by a single letter. Moreover, the consonants are divided into groups, i.e. guttural, palatal, retroflex, dental, aspirate and labial which involve correct placement of the tongue and use of the breath in pronunciation -- a process totally unfamiliar to spoken English. For the lone and unaided student, correct pronunciation of Sanskrit terms is difficult if not impossible.

The tape and guide booklet consist of four sections: (1) Pronunciation guide for Sanskrit words.

(2) Alphabetic list of theosophical Sanskrit words with definitions. (3) Pronunciation guide for Sanskrit vowels and consonants. (4) Sample of Sanskrit in Devanagiri Script, Roman transliteration and English translation.

Dr. Hall has a doctorate in Sanskrit and Indian Studies from Harvard University and has taught at University of Michigan, U.S.C. and other national universities.

Highly recommended. THEOSOPHICAL UNIVERSITY PRESS, P.O. Bin C, Pasadena, CA. 91109

QWAA STATUS REPORT

Series 2 Index: Disk with 100% checked index mailed to Pasadena for re-assembly Dec. 7. On return of disk -- final check and index printout.

THE THEOSOPHICAL SOCIETY IN DENVER

Fri. Jan. 15 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 Charlene 757-7298 or Judy 477-4788 for location.
Charlene's home

Fri. Jan. 29 Same as for Jan. 15, above
Charlene's Home

THE THEOSOPHICAL SOCIETY IN DENVER holds regular meetings and study classes in Denver on the second and fourth Fridays monthly.

THE HIGH COUNTRY THEOSOPHIST 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 serve as a forum for the free interchange of ideas and commentary and to facilitate various projects in furtherance of Theosophical principles.