

THE HIGH COUNTRY THEOSOPHIST



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The Mission, the Messenger and the Message

We proposed, in the October HCT (page 2), to undertake a study of the letters between A. P. Sinnett, H. P. Blavatsky and Masters K. H. and M. between the years of 1881 and 1884. This, we hoped, would lead to an understanding of the events that led to Sinnett's failure as a "Lay Chela," and "how the most popular and main-stem of the movement was led into psychism and distorted teachings under Annie Besant and C.W. Leadbeater.

After some preliminary study, the magnitude of our task for a proper understanding, seems much larger than before. All journeys, however, begin with the first step.

The study topic may be divided into three phases:

I The Mission -: The injunction or mandate of Tsong-Kha-pa (1357 - 1419), with some background of the early history of Buddhism in Tibet.

II The Messenger -: H. P. Blavatsky

III The Message -: The basic teachings of the Ancient Wisdom as embodied in the letters to A. P. Sinnett and A. O. Hume from Masters K. H. and M., and in Blavatsky's Secret



Doctrine.

I - The Mission

Before we consider the injunction of Tsong-Kha-Pa, we shall first take a brief look at the history of Buddhism in Tibet and Tsong-Kha-Pa's place in it.

Tibetan Buddhist History - Overview

"Buddhism was introduced into Bod-yul [Tibet, ed. HCT] in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King, who was converted by her from the Bön religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India.

"It was he who sent his minister ... ; his own brother, the first Lama in the country -- according to Tibetan historical records -- to India.

This brother minister [Marpa, the translator, Ed. HCT] returned "with the great body of truth contained in the Buddhist canonical Scriptures, framed the Tibetan alphabet from the [Sanskrit] Devanagari of India, and commenced the translation of the canon from Sanskrit - it had previously been translated from Pali, the old language of Magadha into Sanskrit - the language of the country." [*Blavatsky Collected Writings* Vol. IV p.16]

"The 'Dug-pa or Red Caps' belong to the old *Nyingma-pa* sect, who resisted the religious reform introduced by Tsong-Kha-

pa between the latter part of the fourteenth and the beginning of the fifteenth centuries.

It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith - so strongly mixed up with the Bön practices of the aborigines - into the Shammars sect, that, in opposition to the reformed 'Gelukpas,' the Bhutanese set up a regular system of reincarnations. It is not Buddha though, or 'Sang-gyas' the Buddha who incarnates himself in the Dharma Raja, but quite another personage." [ibid. p. 9]

"The Regular System of the Lamaic Incarnations of 'Sang-gyas' (or Buddha) began with Tsong-kha-pa. This reformer is not the incarnation of one of the five Celestial Dhyanis, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of 'Amita,' one of the Chinese names for Buddha.

"The records preserved in the Gompa (lamasery) of 'Tashi-Lhunpo' (spelt by the English *Teshu Lumbo*) show that Sang-gyas incarnated himself in Tsong-Kha-pa in consequence of the great degradation his doctrines had fallen into." ...

"It was because, among many other reforms, Tsong-Kha-pa forbade necromancy (which is practiced to this day with the most disgusting rites, but the Bönns - the aborigines of Tibet - with whom the Red Caps, or Shammars, had always fraternized), that the latter resisted his authority.

“This act was followed by a split between the two sects. Separating entirely from the Gelukpas, the Dugpas (Red Caps) - from the first in a great minority - settled in various parts of Tibet, chiefly its borderlands, and principally in Nepal and Bhutan.”
[ibid. p. 11-12]

The Injunction of Tsong-Kha-pa

“Among the commandments of Tsong-Kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to **enlighten the world, including the `white barbarians,**”¹ every century, at a certain specified period of the cycle.

“Up to the present day none of these attempts has been very successful. Failure has followed upon failure.”
[BCW Vol. XIV p. 431]

II - The Messenger - H.P. Blavatsky

“After a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European body upon European soil, to serve as a connecting link between that country and our own.”
[MLC/ML3 - 79/201]²

“One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the Occult doctrine might gain an intellectual acceptance, and the

impulse given for a new cycle of occult research.

“Others - wiser as it would now seem - held differently, but consent was given for the trial. It was stipulated, however, that the experiment should be made independently of our personal management; that there should be no abnormal interference by ourselves.

“So casting about we found in America the man³ to stand as leader - a man of great moral courage, unselfish, and having other good qualities. He was far from being the best, but (as Mr. Hume speaks in H.P.B.’s case) - he was the best one available.

“With him we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work. We sent her to America, brought them together - and the trial began.” [MLC p. 124-5]

ENDNOTES

1. The “White Barbarians” are the “White-skinned” nations of Europe and the Americas.

2. *MLC/ML3* refers to Mahatma Letters Chronological Edition/Mahatma Letters
3rd edition page numbers.

3. Henry Steel Olcott (1832-1907) was chosen as Blavatsky’s colleague and became President-Founder of The Theosophical Society.

SCIENCE
A BANNER YEAR

When Rip van Winkle fell asleep for 20 years, he missed a lot of news, including the American Revolution.

He missed some important new science, too, such as the discoveries of oxygen and the planet Uranus. But he would have missed a lot more new science had he dozed through 1994. ...

Lucy, loses oldest-ancestor crown.

“In September, anthropologists reported the discovery of 17 fossil bones and teeth belonging to a species named *Australopithecus ramidus*.

“The 4.4 million year-old bones were found in Ethiopia’s Afar region, not far from where the bones of Lucy had been discovered in 1974.

“Lucy, age 3.2 million years, was of the species *Australopithecus afarensis*, the oldest non ape human ancestor. The new species appears to be the root species for the human family.”

Science is proceeding under the given hypothesis that the species of man evolved from the ape species at some point in the distant past.

Theosophy teaches that man himself is the central trunk of evolution, and that apes were an offshoot from the human line:

“It is not denied that in the preceding Round, man *was* a gigantic apelike creature; and when we say ‘man’ we ought perhaps to say, the rough mould that was developing for the use of man in this Round only - the middle, or the transition point, of which we have hardly reached.

“Nor was man what he is now during the first two and a half Root-Races. That point he reached, as said before, only 18,000,000 years ago, during the Secondary period, as we claim.”

[*The Secret Doctrine*, Vol II p. 261]

Scientists top off list of particles, sort of.

“In April, physicists at the Fermilab atom smasher in Illinois announced that they might have discovered the long-sought top quark, last of the six quark brothers. Along with their cousins, the leptons, quarks are the fundamental particles of matter - constituents of mesons, protons, neutrons and related particles.

“The top search began after the fifth quark (named bottom) was discovered in 1977. In particle collisions at Fermilab, physicists think they’ve seen debris from the top quark.

“But they admit that there’s a small chance - about the same as

drawing two aces in a row from the top of a shuffled deck - that their top suspects are flukes.”

Science may be coming closer to realizing that their search for the most elementary quark will only lead to more elementary particles. They may eventually realize that they are looking at *Laya Centers*.

“A *Laya Center* is a `point of disappearance ‘ - which is the Sanskrit meaning. *Laya* is from the Sanskrit root *li*, meaning `to dissolve,’ `to disintegrate,’ or `to vanish away.’ A *Laya Center* is the mystical point where a thing disappears from one plane and passes onwards to reappear on another plane. [*Occult Glossary*, Purucker, p. 84]

“The mathematician, in order to calculate geometrical figures, had been obliged to divide them into an infinite number of infinitely small parts, and the physicist saw no limit to the divisibility of matter into atoms.¹

“The bulk through which external things seemed to fill space was a property which they acquired only through the coarseness of our senses ...

“Leibnitz followed these arguments to some extent, but he could not rest content in assuming that matter was composed of a finite number of very small parts. His mathematical mind forced him to carry out the argument *ad infinitum*.

“And, what became of the atoms then? They lost their extension and they retained only their property of resistance; they were the centers of force. They were reduced to mathematical points. ... but if their extension in space was nothing, *so much fuller was their inner life*.

“Assuming that inner existence, such as that of the human mind, is a new dimension, not a geometrical but a metaphysical dimension ... having reduced the geometrical extension of the atoms to nothing, Leibnitz endowed them with an infinite extension in the direction of their metaphysical dimension.

“After having lost sight of them in the world of space, the mind has, as it were, to dive into a metaphysical world to find and grasp the real essence of what appears in space merely as a mathematical point.

“As a cone stands on its point, or a perpendicular straight line cuts a horizontal plane only in one mathematical point, but may extend infinitely in height and depth, so the essences *of things real* have only a punctual existence in this physical world of space; but have an infinite depth of inner life in the metaphysical world of thought.”

[*The Secret Doctrine* I, p. 628]

The Universe lies about its age.

“In October, astronomers using the Hubble telescope reported new evidence that the universe is a lot younger than theorists had thought.

“Measuring variable stars in the distant galaxy M100 provided a way to gauge how far away that galaxy is, which in turn allowed a new estimate of how fast the universe is expanding.

“The results suggest that instead of 15 billion years old, the universe may be only 8 billion to 11 or 12 billion years old.

“More measurement will be needed to check this figure, of course, but it presents astronomers with a serious problem, since they calculate that the oldest stars in the universe are 13 billion to 16 billion years old, and it would take a really creative theory to explain how stars could be older than the universe they live in.”

?? “It would take *`a really creative theory’* to explain how stars could be older than the Universe.”

Occultism teaches:

“Every star as well as every true cluster of stars transmits to us its own particular range of vibrational energies.

“In fact, the stars, and to a less extent the planets, are the builders of

the manifested universe - not merely of the physical bodies which flow forth originally from the physical bodies of the various celestial runners, but more particularly are they builders through the spiritual, intellectual, and psychical, as well as astral and vital, energies inherent in them and rooted in the invisible realms of the universe.”

[*Fountain Source of Occultism*, Purucker, p. 149]

Milky Way gets new neighbors.

“In another astronomical surprise, a radio telescope in Holland detected radio waves from a new spiral galaxy called Dwingeloo, about a third the mass of the Milky Way, that has been out there all along.

“Nobody noticed it because the bulk of the Milky Way blocks the view from Earth.

“Earlier in the year astronomers discovered another new Milky Way neighbor, a dwarf galaxy right next door, a mere 70,000 light-years from Earth.”

G. de Purucker observes:

“The extraordinary thing is that even the scientists, if driven into a corner by probing questions, would themselves acknowledge that this phrase (empty space) merely signifies portions of space or cosmical fields

which contain no `matter' i.e. no physical matter which they, with their instruments, can cognize or see.

“When we examine the limitless expanse of boundless Space around us, as far as our vision and our imagination can carry us, we see fields of apparent cosmic emptiness sprinkled throughout with glittering stars, and with millions upon millions of wisps of light that are nebulae which, under the resolving power of the telescope, are seen to be universes, themselves, of other stars and star clusters - or again, vast bodies of cosmic gas.

“However, they are not gas in any single instance; but this need not concern us here except to remark that many, if not all, of these irresolvable nebulae belong to ranges of matter superior to the physical, which as yet have never been studied in the laboratory.

“In other words, they are composed of ethereal matter of a higher plane than our physical plane.”
[Ibid., p. 65]

Future fashion: designer sperm.

“In November, University of Pennsylvania scientists reported a method for removing stem cells destined to become sperm from mice and reimplanting them in sterile mice. The transplanted sperm actually

worked, enabling some of the recipient mice to father progeny with the transplanted sperm.

“Combined with techniques for modifying genes, this method raises the future possibility of introducing genetically modified sperm whose modifications could be passed on to future generations. Experimental gene therapies now used to treat diseases affect only the individual treated, not offspring.”

Race to discovery ends, research continues on breast cancer gene.

“In September, researchers disclosed they had finally found a widely sought gene linked to hereditary breast cancer.

Defects in the gene, which is called BRCA1, are related to perhaps half of hereditary breast cancers, which would amount to about 1 in 20 of all breast cancer cases. The gene is complicated and subject to numerous mutations, so much more research is needed to make the new knowledge useful for screening or treatment purposes.”

Too fat for your jeans? Blame genes.

“In December, scientists from Rockefeller University reported finding a gene responsible for obesity in mice. They also identified the human counterpart of that gene.

“Apparently, defects in the gene disrupt the body’s signaling system, so the message that the stomach is full doesn’t get to the brain.”

In all three of the above cases, we note that there is no consideration given to ethics, which is inherent in the metaphysical approach. In his first letter to A. O. Hume, Master K. H. points out:

“Will permit me to sketch for you ... the difference between the modes of -- physical called exact -- often out of mere politeness -- and metaphysical sciences?”

“The latter, as you know, being incapable of verification before mixed audiences, is classed ... with fictions of poetry.

“The realistic science of fact, on the other hand, is utterly prosaic.

“Now for us poor and unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of *moral* results, and in the ratio of its usefulness to mankind.

“And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing, but the selfish requisites for its advancement than this materialistic and realistic science

of fact? ...

“Exact experimental Science has nothing to do with morality, virtue, philanthropy, therefore can make no claim upon our help, until it blends itself with the metaphysics.

“Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her methods, she little cares. ... “
[MLC pp. 471-2]

Violence in space: Jupiter gets black eye.

“In July, Americans all became astronomers, watching as a crumbled comet named Shoemaker-Levy splattered the surface of the giant planet Jupiter.

“One impact left such a dark gash that an astronomer compared it to a black eye. Jupiter seems to be recovering, though, as the dark splotches caused by the impacts have already begun to fade.”

See HCT Mar. ‘94, Nov. ‘94, for coverage of the rendezvous of Comet Shoemaker-Levy 9 with Jupiter.

Fiction becomes fact as Hubble discovers that black holes are really something.

“Science fiction fans everywhere rejoiced in May when the most popular of astronomical objects, the black hole, was proved to be more than a figment of Einstein’s imagination.

“By determining the speed with which gas circled the core of a distant galaxy, Hubble astronomers were able to show conclusively that the object there had to be so dense that it could be nothing other than a supermassive black hole, 3 billion times as heavy as the sun.

“While black holes had become widely known in science fiction, the idea originated in studies of Einstein’s theory of general relativity.

Proof of their existence underscores the remarkable ability of the human capacity to figure out fantastic things using only paper, pencil and brain.”

We are speculating that Black holes may be evidence of the existence of a “pralaya.”

Black holes had not been discovered or even postulated at the time of our great teachers.

“When Brahman breathes forth the universe, it is the outflowing of the Great Breath which thereupon instantly becomes Brahma; the cosmic

or (or cosmic) manvantara is the life term of Brahma.

“When this life term ends, then Brahma re-enters its own spiritual essence or Brahman, and all manifested space vanishes into abstract or potential Space, and this is the indrawing of the Great Breath, or the beginning of kosmic pralaya.” [*Fountain Source of Occultism*, p. 84]

“And the headlines of 1994 underscore the remarkable capacity that science retains for providing newsworthy surprises.

“There will be more science headlines in the years ahead, reporting discoveries more intriguing than anything Rip van Winkle ever dreamed of.”

[A Banner Year for Science, Tom Siegfried, *Dallas Morning News*, reprinted in *The Boulder Daily Camera*, Thursday, December 22, 1994.

As we approach the year 2,000 A.D., will Rip van Winkle see science come closer to what Occultists have kept secret? Perhaps!

Note 1. ‘Atom’ was the smallest division of matter known to 19th century science. Today, we would say “particle.”

Editorial commentary by Marty Lyman.

Kalachakra Initiation

It was on Wednesday December 7th, barely two weeks after my back surgery, that David Reigle telephoned from his home in Cotopaxi, Colorado, inviting me to attend and participate in the Kalachakra Initiation being held at the mountain home of Maggie Kress near Gardiner, Colorado.

He and Nancy Reigle, his wife, Robert Hütwohl from Santa Fe and others would be there. A high Lama, Jetsun Dampa, from Tibet and Mongolia and speaking only Tibetan, would be in residence to offer the Initiation in English through his interpreter, a Tibetan Buddhist Nun.

It was an opportunity not to be missed, advice to the contrary notwithstanding, from friends and Doctor. Owing to schedule conflicts, Marty was unable to go, so on Friday morning, armed with detailed route instructions, USGS Topographic maps, a lower back support cushion from my Chiropractor, and a sense of purpose, I set out alone on the 4 1/2 hour drive for Gardiner.

The Initiation involves accepting the vow and commitment to the practice of striving for enlightenment for the ultimate attainment of Bodhisattva-hood for the service of humanity.

I am grateful to have been given the opportunity, and am glad I went. Following below is some background information on the event. D.S.

His Eminence
the Ninth Khalkha Jetsun Dampa

His Eminence the Ninth Khalkha Jetsun Dampa was born and educated in Lhasa, Tibet. This prominent position was first conferred by the Fifth Dalai Lama in the 17th century. He studied at Rading and Drepung Monasteries.

As the head of the Yellow Hat (Gelugpa) Sect of Buddhism in Mongolia, he was known as the Bogda - in their eyes the Living Buddha.

Because of religious oppression by the Communists in Mongolia, His Eminence escaped into exile in India in 1959 and his existence was kept secret.

Because of recent political changes with the collapse of the Soviet Union and greater religious freedom in Mongolia, His Holiness the Dalai Lama decided in 1991 to make his position known.

His Eminence is recognized as the reincarnation of the great Tibetan historian and Tantric master Taranatha, whose work on the history of Buddhism and Tantra in India continues to be highly respected as being clear, authentic, and reliable to the present day.

In Tibet Khalkha Jetsun Dampa was considered one of the most revered teachers of the Kalachakra Tantra.

Gaden jangtse dratsang monastery

Gaden Jangtse Dratsang monastery was founded by Je Tsong-Kha-pa, Lobsang Drakpa in the year 1409 near Lhasa, Tibet. Sixteen hundred monks lived there until the Chinese invasion of 1959.

The military occupation and destruction of Tibetan culture forced His Holiness the Dalai Lama and 100,000 of his followers to flee to India for political asylum.

By special request from His Holiness the Dalai Lama to the government of India, all the monasteries first settled at Buxa; later they were re-established in south India.

The traditional culture of Tibet was largely religious in nature, and fundamental to the understanding of Tibet and its great civilization is a proper appreciation of its religion. It was not only the dominant force in the life of the Tibetans but the very theme of their life.

[Prior to the Chinese invasion in 1959], there were 3,700 large monasteries in Tibet with a monk population of over 200,000. The monasteries were the hub of the civilization.

One of the most important educational centers to be rebuilt in India is Gaden Jangtse Dratsang. When first started in Mumdog in 1969, it housed only 169

monks who had originally come from Tibet.

The other 1500 had either fallen victim to the Chinese or to malnutrition and tropical disease. Eighty of these pioneer monks have died since 1969, and of those remaining the average age is over 60.

Over the years, the Lamas have brought their 107 acres of jungle land under cultivation. Through hard work and with great difficulty, they have managed to complete a Tsokchen (prayer hall) capable of accommodating 300 people.

At present, Gaden Jangtse Dratsang has more than 524 permanent monks in residence - ranging from age 6 to 69. Approximately half are under age 20 and a majority of them are orphans, semi-orphans or from destitute families.

A large number of residents are from Nepal, Bhutan, Assam, Ladhak, Lahul and Sipiti regions.

Gaden Jangtse Dratsang offers education from first standard up to the equivalent of a Ph.D. in Buddhist studies (the Geshe Lhamapa degree). English, Hindi, Mathematics and General Education are also studies.

Many of our monks have been invited to teach in Central schools, to translate and to go abroad as religious instructors. All have done very well.

SHENPEN CHOELING

Huerfano Valley, Colorado

Shenpen Choeling, a Buddhist meditation center in the Rocky Mountains of Southern Colorado, has been established by the most Venerable Ganden Tri Rinpoche, master of Tibetan Buddhism.

Sixty acres of magnificent 8,500 foot high mountain terrain, said to be similar to Eastern Tibet, will function as a non-sectarian meditation center providing a community teaching facility and eventually retreat houses for practitioners of all faiths.

Those who sponsor a retreat house will, with the permission of the center, be able to maintain a long term interest in its use.

The center will aid in the transmission of Tibetan Buddhist teachings through educational, artistic and scientific pursuits which will include a resident teaching lama, events, and publishing.

In phase one of the project, a 2,000 square foot building [is planned] that will provide for a meditation room, community room with kitchen, bathrooms, and 2 bedrooms to house the resident teacher and visiting teachers.

Camping facilities are available.

For additional information write or call: Maggie Kress, P.O. Box 99, Gardiner, CO, 81040 (719) 746-2250.

Time Off

by Bo Lozoff

A popular American Buddhist meditation teacher recently asked the Dalai Lama a question which seems to be a favorite notion in our culture:

“Your Holiness, how do you feel about the issue of needing to take time for ourselves?”

You know, our need to drop out of our roles and just take time off, how do you feel about that?”

The Dalai Lama turned to his translator, Tenzin Geyche, who explained it a little more in Tibetan, but he still couldn't understand the question.

So the fellow rephrased it about four different times, and finally the Dalai Lama ‘got it.’

He burst out laughing and said: “Buddha time off? Bodhisattva time off? hahahahahaha.”

What a concept! Do we need time off from breathing? What would happen if we take time off from breathing?

Every movement, every thought, every breath we take is our only begotten Son of God, God's expression into the world.

Why create separateness between “me

and the community,” or “me and life,” with expressions like “I need time for **myself**, and I deserve it!” That just reinforces our duality.

Sure we need to eat, relax, play with our family -- but because it’s natural, not because there is any inherent *conflict* between altruism and self-care.

Besides, the only *real* rest from all our roles and identities would be, as the monk Father Theophane would put it, “to throw away our silly smiles, fall to our knees, clutch his hand and whisper, `Father!’”

That’s a **perfect** description of a period of daily spiritual practice: “I throw away my silly smile” -- all my clever ideas, what I’m wearing, what I look like, who Bo Lozoff is, what I drive, how much money I earn, how much good I want to do in the world, what I’m going to say in this sermon... I throw away my silly ideas, fall to my knees, clutch his hand and whisper “Father.”

That’s the opportunity we all have to take a real break from the tediousness and weariness of our worldly lives. Nothing less is truly “time off.”

[*Human Kindness Foundation Newsletter*, Christmas - 1994]

Plenty Report **December 1, 1994**

Plenty is a village-based development agency that has always worked at the village level with village-scale technologies.

For the more than half of the world that is not living in cities, the village is the next basic social unit after the family. Traditionally, villages encompass all the systems needed to support their members.

Our challenge has always been to develop and/or enhance systems that will improve the local food production, economy, health and well-being of the village community.

More recently we have realized that this also includes considerations for the health and well-being of the local environment - air, water, soil, vegetation - and implications for the environment of the whole planet and future generations. In other words, development cannot be conducted in a vacuum for the simple reason that nothing exists in a vacuum.

This awareness has helped to spawn the concept of the “eco-village” and the development of “eco-technologies” - ones that protect and cleanup the environment and limit consumption of natural resources to what is sustainable.

This new *Plenty Bulletin* is dedicated to ecovillages - the Ecovillage Training Center on the Farm, a project in which Plenty is a partner; “Ecoville” in Russia, another project we’ve been involved in; a new eco-technology center in El Salvador and the

ongoing assistance for the Carib's in Dominica, a village-based indigenous people.

1994 has been a year of evolution and revolution in Plenty, fitting for a twentieth anniversary. Plenty moved its headquarters back to our community in Tennessee.

Some of the highlights: The children of some of Plenty's original volunteers are themselves becoming volunteers, boldly venturing forth to far-off lands, diving headlong into unfamiliar cultures, returning with articulate and impassioned reports of their discoveries.

We've gone back to Guatemala to begin picking up where we left off with the Mayans at the end of 1980.

New projects have emerged:

- Ecovillage Training Center;
- Community agriculture in Nepal;
- Working with urban Native Americans in Northern California;
- People's diplomacy and soy education in Cuba.
- Indigenous Women's Economic Development Program Director, Catherine Runno, was elected Chairwoman of the newly formed Fair Trade Federation which is uniting fair trade efforts in both hemispheres.

Meanwhile, work continues on long-standing projects in Native American territory at Pine Ridge, South Dakota and Round Valley, California.

- The Soy Utilization Program is

progressing in Nicaragua, Jamaica, Dominica, Belize, Liberia and other countries.

Establishing Plenty's Belize Center waits only some additional funding.

Kids to the Country keeps growing.

There are so many things we are thankful for we want to spend the rest of this letter saying thank you.

In computer-speak Plenty is like a "virtual village," only much more real because the threads of common experiences and shared visions that bind the Plenty community together are so numerous and rich that when we move in unison we are powerful with influence beyond anything we can completely grasp. That is miraculous. That is something to cherish and celebrate.

When great ideas appear in the fabric of history, global change can be sudden and simultaneous. We are at such an instant now. One overriding force is the disastrous tilt which human population is taking toward extinction by virtue of exceeding, polluting, and wasting the natural resources needed for survival.

A countervailing megatrend is the greening of the culture in response to the emerging sense of foreboding as these limits are reached. Environmental education now starts in Kindergarten.

Increasingly, people are giving up very good jobs in industry to take lesser-paid positions, work as volunteers, or otherwise seek out a healthier quality of life for themselves and their children.

There are two separately emerging, vaguely utopian visions at play. The first of these places trust in experts, planners, and architects to manage nature and human relationships in a more responsible fashion.

The other is reflected by individuals who choose to live in small villages where they relearn basic skills like food growing, house-building, and reading nature's signposts, and where "community" means an extended family of your best friends, rather than some obligatory level of organization among strangers.

Sharing each others' discoveries is the purpose of PLENTY's ecovillage training program.

In 1994 we developed the capability to provide live-in training in appropriate technologies for interested persons in former Soviet bloc countries, the developing world, and those closer to home.

A three day sustainable forest economics seminar in March featured noted mycologist Paul Stamets.

A two day workshop in August featured strawbale building techniques with architect Howard Swizer.

In October we offered an eight day Permaculture design course with instructors Peter Bane, Chuck Marsh, and Adam and Sue Turtle.

In 1995, we plan to conduct three sessions, bringing together participants from around the world to study:

- Environmental building and restoration,
- Co-housing,
- Co-operative living arrangements,
- Alternative education,
- Conflict resolution,
- Meeting facilitation,
- Strategic and interactive planning techniques,
- Health care and wellness,
- Renewable energy,
- Organic and biodynamic farming,
- Permaculture,
- Alternative transportation,
- Water conservation and reclamation,
- Extractive forest resources and silviculture,
- Revolving loan funds,
- Community-owned banking,
- Land trusts,
- Worker and consumer-owned businesses,
- Non-polluting products and services,
- Local and native crafts,
- Historic preservation,
- Land use planning and biodiversity.

If you would be interested in participating in this program, either as a student, sponsor, or someone with skills to share, please write us at:

The Natural Rights Center
P.O. Box 90, Or email us
Summertown TN via Internet:
38483-0090 Natlaw@igc.apc.org.

**Death of an
AMERICAN THEOSOPHICAL HISTORIAN**

The Theosophical historian Walter Adley Carrithers was born in Fresno, California on August 14th, 1924 and died in the same city on or about August 21st., 1994. He died of heart failure and was found by the police three days after his death.

Walter Carrithers will be best remembered under the pen name of Adlai E. Waterman as the author of the book, *Obituary the "Hodgson Report" on Madame Blavatsky 1885-1960*, which was published by the Theosophical Publishing House in 1963 with a preface by N. Sri Ram.

The then President of the Theosophical Society called the book a "remarkable piece of work ... undertaken ... with extreme thoroughness and care."

His first publication was The Truth about Madame Blavatsky published both as a pamphlet and as a supplement to *The Theosophical Forum*, April 1947, by the Theosophical Society then at Covina and now at Pasadena, California.

This pamphlet was a rebuttal to the Blavatsky biography *Priestess of the Occult* (1946) by Gertrude Marvin Williams.

His book *Obituary* led to intensive debate with Victor Endersby the editor of *Theosophical Notes* and, later, Walter Carrithers published several long articles on Tantra and Tibet in that journal.

He formed the Blavatsky Foundation to perpetuate public knowledge of the life and works of Helena Petrovna Blavatsky. He issued regular Newsletters mainly dealing with attacks on Madame Blavatsky for the Foundation.

He became obsessed with this defence and neglected his health by working night after night as one of the Defenders.

In some ways he carried this to such an extreme that his friend Boris de Zirkoff wrote to advise that he should "take some rest, some sleep ... and place your mind somewhere else than on those schemers and slanderers."

On Tuesday 14th, November, 1989 Dara Ekund, her husband Nicholas Weeks and I drove to Fresno to meet with Walter. It was a sad visit as he was quite ill.

Walter Carrither's work continues and his writings deserve close study. His colleagues wish him well in his journey into the unknown.

John Cooper

Letters Received
Jeremy K. Mwaura writes from
Kenya, East Africa:

Acknowledge my sincere greetings and gratitude for your love to serve mankind, especially we in Africa. I sincerely appreciate your generosity to send me your monthly HCT.

I find it overwhelming, especially when I realize the wealth of information if not knowledge that you share to me through the periodical.

It is only that some of us can hardly afford the subscription. Please, don't stop - do not strike my name off the list. Maybe some day I will donate what I will. God bless you.

Please, note my new address, but I have been receiving the HCT regularly, though very late, for instance, the last HCT (June 94) was received mid-November.

Please sustain the correspondence. Have a happy Christmas and a happy gainful and spiritually prosperous New Year.

Theosophy is the religion of my whole self.

May I attain the goals.

Sincere thanks,

Damage Minimal
in Boulder Crash

Co-editor Marty Lyman was busily typing text into WordPerfect for this issue, when the error message "Sector seek error on Drive C," flashed on the screen! An hour of investigation revealed that the computer was useless for anything more than a boat anchor.

A trip to the local computer hospital confirmed that the 240 Megabyte Hard Drive had "crashed" and worse yet, all data thereon was utterly lost and unretrievable. The Address files, Kiva co-op spreadsheet and lots of other data was lost and will have to be re-invented.

By a stroke of serendipity, I had just finished saving complete archives of High Country Back Issues on 3 1/2 Diskettes.

This local disaster occurred just as the commitment had been made to upgrade to MS-Windows and WordPerfect 6.1 Windows version -- in order to make possible a further upgrade to a full-page flatbed scanner and accompanying state-of-the-art Optical Character Recognition software.

When all of this new technology is in place and working we expect to be able to scan, digitize and convert to text, out-of-print treasures like the issues of *The Canadian Theosophist* that we have which are too fragile to be Bound.

Meanwhile we are proceeding at half speed with a antiquated 40MB hard disk while we await warranty replacement Advice to fellow computer users: Back up all the hard drive data that you can't afford to lose

!Editor's note: Pilgrimage to India is omitted from this issue owing to the space taken by the abstract of back issues of *The High Country*. Pilgrimage will resume next month.

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The new Krotona program just arrived, and is summarized in the two columns to the right.

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The High Country Newsletter
Abstracts of Back Issues

[Nov. '86] An introduction to the writings of the *real* founders of the theosophical movement -- the Masters. An invitation to study *The Secret Doctrine*, using an intuitive approach. Dick's proposal teach a beginners' course in Theosophy through Learning Unlimited is accepted.

[Dec. '86] We discuss the Masters and their work and practice inspirational/intuitive problem solving using a card deck made up of quotations from the Masters.

[Jan. '87] The Unity of Life. Introduces the concept of The One Life and One Consciousness which pervades all manifested being and has its Source in Being — “an omnipresent, eternal, boundless and immutable substance principle.”

[Apr. '87] Review of Videotape *The Lost Years of Jesus*, produced by Richard Bock. The program concerns the mystery of the life of Jesus between the age of 12 and 30; also discusses Shroud of Turin and Sword of Longines.

[Aug. '87] A Farewell from the Other Side - A Personal Experience. Dick Slusser's brother-in-law says “farewell” in a lucid dream.

[Sept. '87] Summary: *The Origin & Evolution of Man*, by Adam Warcup. Part 1 of 3: Glossary of Sanskrit terms and commentary on Lunar Pitris.

[Oct. '87] Summary: *The Origin & Evolution of Man*, by Adam Warcup. Part 2 of 3: The Awakening of mind - the Kumaras' sacrifice. Two letters on violence in Nicaragua.

[Oct. '87 #2] Summary: *The Origin & Evolution of Man*, by Adam Warcup. Part 3 of 3: Religion of the Lemurians and Atlanteans and the role of the “Initiator.”

[Nov. '87] On Channeling. Guidelines for Authenticity from the *American Theosophist*.

[Dec. '87] *Mahatma Letter* #10, on God and Evil. Excerpts from Letter #10 and from the *Bhagavadgita*.

[Jan. '88] What is Spirit and Matter and Who was Jesus? Master K.H. in an 1882 *Theosophist* article (excerpt) and H.P.B. in an 1887 interview with Charles P. Johnson.

[Feb. '88] The Masters:- Who are They? Quotes from *The Mahatma Letters* and Annie Besant.

[Mar. '88] On Channeling. A quote from H.P.B. and an article in *Theosophical Network* suggest that some channeled material may be authentic.

[Apr. '88] Inhabitants of the Astral World. Excerpts from *The Mahatma Letters*.

[May '88] The Elixir of Life - "Is the Desire to 'Live' Selfish?" Steps on the path of purification.

[June '88] The Mars-Mercury Controversy. Why were *The Mahatma Letters* published?

[July '88] On Channeling. Annie Besant and H.P.B. on communications from "the other side" and the various inhabitants of the astral world.

[Aug. '88] Devachan and Avitchi; about the various Lokas, Lost Souls, and Satan. The full unexpurgated text of the 1900 letter of advice from Master K.H. to Annie Besant.

[Sept. '88] Therapeutic Touch in The New Age; Colonel Olcott: Healer of the 1880s; Excerpts from Old Diary Leaves and Alice Bailey's *Esoteric Healing*; Review of a Theosophical Video.

[Oct. '88] Ethics: For Wimps Only? Bill Moyers and Michael Josephson consider various ethical problems in contemporary life.

[Nov. '88] What of Phenomena? Some contemporary Ram Dass tales from *Miracle of Love*; A.P. Sinnett's "Cup and saucer incident"; Rationale for the production of "phenomena" in the 1880s and why WORD came to stop it.

[Dec. '88] On Capital Punishment. An

1895 essay by W.Q. Judge and passages from *The Mahatma Letters* give the theosophical case against capital punishment.

[Jan. '89] Native American Religion and The Ancient Wisdom. Correspondences between Theosophy and Amerindian Cherokee tribal traditions as described in the book *Voices of Our Ancestors* by Dhyani Ywahoo.

[Feb. '89] The Swastika: Why does Theosophy use it? For many people it is a symbol of Nazi oppression and genocide. How Hitler came to adopt it and it's historical significance in Theosophy.

[Mar. '89] The Ancient Wisdom in Fairy Tales. Can there be an occult level of meaning in the Hans Christian Anderson Fairy Tale "The Snow Queen?" The tale is compared with H.P. Blavatsky's *Voice of the Silence*.

[Apr. '89] Reincarnation Potpourri. References in the Old and New Testaments which may allude to reincarnation and explicit references in the Hindu tradition compared.

[May '89] P.G. Bowen and his Berber Teacher. The son of Cmdr. Robert Bowen and one of H.P.B.'s students, P.G.B. was introduced to the Ancient Wisdom by an occultist in Africa, a member of the Berber tribe. Bowen describes how he encountered his Teacher. Part 1 of 2.

[June '89] Insights from studies in *At the Feet of the Master*. Highlights from Stephan Hoeller's talks on *C.G. Jung and the Eastern Religions* and *The Magic of the Animal Powers* — Shamanism, Divination and Synchronicity. Part 2 of teachings from P.G. Bowen's Berber Teacher — *The Sayings of the Ancient One*.

[July '89] Monads and Group Souls. The idea of a "Group Soul" as a distinct entity in the animal kingdom found in a number of "second generation" Theosophical texts: C.W. Leadbeater, Annie Besant and others the Adyar lineage is compared with teachings of G. de Purucker in the Judge lineage.

[Aug. '89] A Modern Look at the Theosophical Masters. Are the Mahatmas, H.P.B.'s Teachers, now long deceased physical men, or are They lofty spiritual Beings still guiding the Theosophical movement? Excerpts from writings of H.P.B., W.Q.J., G. de P. and Master K.H.

[Sept. '89] Is Chelaship possible in the West? Gerald Schueler says that "all one needs for Chelaship is the burning desire in one's heart — and that the kind of qualifications set forth by Damodar in the 1880s are 'nonsense' in today's world." What did Damodar and the Masters say about this?

[Oct. '89] The Mystery of H.P. Blavatsky and her writings. The paranormal methods H.P.B. used in writing *Isis Unveiled* and *The Secret Doctrine* are

described by H.S. Olcott and Countess Wachtmeister. The mystery of H.P.B. as "the psychological cripple" is discussed in letters from Master K.H. and A.O. Hume; Bibliography of literature by or about H.P. Blavatsky.

[Nov. '89] Without distinction of Race, Creed, Sex ... Is the T.S. Sexist? Transcript of a workshop by Beverley Noia; Secular Humanism and the crash of Flight 232. Questions of life and death in a dialogue from a local newspaper. (Part 1 of 2)

Dec. '89] A second Pilgrimage to India. Editor Dick Slusser returns to India with Marty Lyman. Part 2 of Secular Humanism and Flight 232.

[Jan. '90] A second Pilgrimage to India — Part 2: The Sri Aurobindo Ashram and Auroville; Indian Section T.S. headquarters at Varanasi and travel experiences in India.

[Feb. '90] On hypnotism. A discussion with two U.L.T. Theosophists in Bangalore India; What Master K.H., W.Q. Judge and H.P. Blavatsky say about mesmerism and hypnotism.

[Mar. '90] From *the Secret Doctrine*: H.P.B.'s recapitulation of Vol. I; The six fundamental propositions.

[Apr. '90] Cycles, Manvantaras and Rounds — and a time paradox. Figures for the duration of the Rounds, Manvantaras, Root-Races and sub-Races and an insight

into the difference between “time” and “duration.”

[May ‘90] The 1980s seen esoterically. Channeled material by David Spangler of Scotland’s Findhorn Community has proven to be prophetic. National dharmas of the Soviet Union, Islam, China and the U.S. “Folksouls” and “national identities.”

[June ‘90] The 1980s seen esoterically — part 2. More on the world dharmas of the U.S., U.S.S.R., and China. Emergence of the “global village,” economic forecast for the 80s, and the role of “traditional peoples.”

[July ‘90] The Kali Yuga. Concerning the “Kali-Yuga” — an age of spiritual darkness — and what is good about it.

[Aug. ‘90] Global Transformation and our Responsibilities. Reflection on challenges facing the T.S. in the coming 21st century. A review of the mandate given the T.S. by the Maha-chohan in the 1880s, also some views expressed by W.Q. Judge. A “Sister-Lodge” proposal.

[Sept. ‘90] 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.

* * *

End *High Country Newsletter*

Begin *High Country Theosophist*

[Oct. ‘90] Karma: an article by Wm. Q. Judge; A reader’s response; Our editorial objectives.

[Nov. ‘90] Adepts in America in 1776: commentary by H.P.B. and W.Q.J.; Social Transformation - Local and Global. How can we participate? Upcoming workshop with Tim Boyd.

[Dec. ‘90] Vegetarianism and Theosophy. What H.P.B. and W.Q.J. had to say about the vegetarian diet; Proposals to Wheaton headquarters arising from the Tim Boyd workshop.

[Jan. ‘91] Vegetarian diet: Personal and Political implications. Frances Moore Lappe’s views of the politics of vegetarianism in her *Diet for a Small Planet*. News from New Zealand; Rules for being human; Ten Strong Things from the Talmud.

[Feb. ‘91] The Persian Gulf War: A theosophist’s reflections; Book review: *In Search of the Masters* by Paul Johnson; Master K.H. in Germany.

[Mar. ‘91] Are the teachings of Theosophy outdated? Editorial critique on an article by John Algeo in the Jan./Feb. ‘91 *American Theosophist* and response in

Emmett Small's rebuttal in *The Eclectic Theosophist*.

[Apr. '91] The Moon: An Enigma.

Mark Jaqua's commentary on an article in *The Canadian Theosophist* and some further teaching on the subject from G. de Purucker; Book reviews: *Blavatsky Collected Writings Cumulative Index* and *Olcott Library Annotated Book List*. Video review: *The Mahabharata* by Peter Brook.

[May '91] The Guardian Wall - STAR TREK version. Some interesting parallels with the script of the TV series to the Brotherhood of Adepts; *The Hidden Hand* - excerpts from Joscelyn Godwyn's article in the Apr. 1990 *Theosophical History*, investigates the premise that one or more lodges of the Adept Brotherhood were the impetus behind the various kinds of 'phenomena' which sparked the interest in and rise of spiritualism; Book review: *Just Another Spiritual Book* by Bo Lozoff.

[June '91] Occult Astronomy: Recent discoveries in Science vindicate statements made 100 years ago by H.P.B. in *The Secret Doctrine* and by the Adepts in *The Mahatma Letters to A.P. Sinnett*; Trip Report: Editor Dick Slusser and Marty Lyman follow Kokopelli's trail and visit Theosophists in California.

[July '91] The Mystery of G. de Purucker: How was it possible, for a man, regardless of how well educated in the West, to command this depth of insight to thus extend the teachings of an Ancient Wisdom,

for which H.P.B. herself claimed no credit? Previously unpublished material from Point Loma archives.

[Aug. '91] An Esoteric Look at William Q. Judge: Judge's "An Occult Tale" plus some testimony from "a close friend" of W.Q.J. suggest that he was more than he seemed to be.

[Sept. '91] Why study H.P. Blavatsky? An editorial on the value of the Source Teachings of theosophy; Why B.P. Wadia resigned from the T.S. in 1922; An occult view of the Russian Coup; Notes from a theosophist's journal; Reader's commentary on Purucker article (HCT July '91); A Yugoslavian response to 'Sister Lodge' proposal.

[Oct. '91] Peg Hilliard's art; Dead Sea Scrolls to be released; An alternative to the Swastika; *High Country Theosophist* upgraded; To-may-tos & To-mah-tos (editorial); *Lotus*: A new magazine.

[Nov. '91] Editor's note: *H.P.B. and the Fountain of Primeval Wisdom*; About Michael R. Meyer; Peg Hilliard revisited; Antiquity of the Sphinx; Letters received.

[Dec. '91] Project Gutenberg and the Ancient wisdom; Exploring the Moon Chain Question; Theosophical History Conference.

[Jan. '92] The Tower of Infinite Thought: G. de Purucker comments on Mahatma letter #9; Discord: Harmony of

the Universe; editorial comment on an article by Adam Warcup in *The American Theosophist*; Why study Rounds and Races by G. de Purucker; Readers' comments: Exploring the Moon Chain question. Lords of the Flame — From whence?

[Feb. '92] Damodar: A Theosophical Epic (part 1); Peg Hilliard: Kiva co-op member, artist and mask-maker shows her work at the national art show in Baltimore. She has applied for a grant to study and work with the traditional mask-makers on the South-Pacific island of Bali; G. de Purucker's *Questions We All Ask*, to be reprinted.

[Mar'92] Damodar (Concluded); "Africa's White Race" by P.G. Bowen. Africa's Berber Adepts; "the Wilderness of the Mind of Man" by P.G. Bowen; "Sayings of 'the Ancient One'" from P.G.B.'s Berber Teacher.

[Apr. '92] The Changing Times, (editorial); Hints for Learners, by P.G. Bowen; Letters received: Outreach; QWAA project update; Pilgrimage to India; HCT Editorial Objectives.

[May '92] 'After the Kali Yuga' by G. de Purucker; The L.A. Riots, (editorial); Outreach Project; Letters received: Kenya, Nigeria; Trip plans: Canada.

[June '92] "Have the Masters withdrawn?" by G. de P.; Winds of Change in *The High Country*; Pilgrimage to India.

[July '92 Rainbow Special ed.] Introducing the Theosophical Movement to members of the 1992 Colorado Rainbow Gathering.

[July '92] Theosophical History Conference, San Diego: (report); Trip Report: Mtn. Bike training for Canada; Outreach Report; Talks with the Pasadena T.S.; Letters received: Joy Mills, Karen Duncan; Pilgrimage to India.

[Aug. '92] The Sphinx Enigma (again); The Rainbow Gathering; Editor's note re: Pilgrimage to India; Pilgrimage to India.

[Sept. '92] The Canadian Section *Excommunicated*; Canadian Trip Report; Kootenai Brown and Victor Endersby; *High Country Study Center* name changed; Boris de Zirkoff tapes available.

[Oct.'92] Secret Anatomy of the World by G. de P.; Pilgrimage to India; Book Review: *The Gods Await*; Letters received: Rosemary Vosse, S. Africa.

[Nov. '92] The Centennial Cycle by Roberto Fanteci; Pilgrimage to India; Theosophical Cartoon.

[Dec. '92] G. de P. - An overview of teachings; Flapdoodle (editorial); Candles of Hope: The workers; Outreach Report.

[Jan. '93] The Raja-Sun Mystery: *Mahatma Letters* and G. de P.; The Web of Life by Marty Lyman; Letters Recd

(Outreach): Zambia, Russia; Other resources: publications; Tape/Book Review: *Sanskrit Pronunciation*.

[Feb. '93] Stainton Moses and *Imperator* (Part 1); Injunctions sought in By-law controversy; Letters Recd: Netherlands, Zambia; Outreach Report; New Books: Index to *Eclectic Theosophist*.

[Mar. '93] Stainton Moses and *Imperator* (Part 2); TSA '93 Election (editorial); Outreach; New books; Pilgrimage to India.

[Apr. '93] Russian Theosophical history; TSA election '93, report; Editorials: HCT involved in TSA election, apology, Waco standoff; Pilgrimage to India.

[May '93] A bed-time story; California trip report; Emmett Small tribute; Letters received: Outreach, election; Editorials: election, Stillman proposals.

[June '93] The Ancient Wisdom in Africa; Letters: Outreach; New Book: *No Religion Higher than Truth*, (editorial comment)

[July '93] Neptune: Scientific findings from NASA's Voyager space craft probe compared with *The Secret Doctrine* and G. de Purucker; "Little Bessie would assist Providence" by Mark Twain; Letters received: Daniel Caracostea, Stan Treloar; Editorial comment re: *The American Theosophist*; Pilgrimage to India; QWAA status.

[Aug. '93] Chance, Probability or Free-will? Does free-will exist in the nature kingdoms below the human? Does the Uncertainty Principle allow free-will for sub-atomic particles? Damodar: A Theosophical Mystery. More on Damodar from John Cooper, A Spooky Story; TSA election results; Nasrudin's Sermon.

[Sept. '93] *The Temple and the Pool*. (Part 1) A theosophical teaching from P.G. Bowen's African Teacher; Reprints of *The Theosophist* available for the years 1882-1887; Upcoming: Krotona Institute; Letters received: Philippines; Pilgrimage to India.

[Oct. '93] Martian Mysteries: The human "face" on Mars and the old "Mars-Mercury" controversy. Editorial rebuttal; *The Temple and the Pool* (Concluded); Pilgrimage to India.

[Nov. '93] Franz Hartmann: A biographical sketch of an early Theosophist; "The One Life" by Wm. Q. Judge; Pilgrimage to India.

[Dec. '93] Franz Hartmann's Psychometric experiment: A clairvoyant German woman envisions an ashram in Tibet; The Christmas tree: Occult symbolism in pre-Christian tradition; Outreach: tribute to a dedicated worker; Pilgrimage to India; Nasrudin's boat.

[Jan. '94] Martian Mysteries, High Country: Back Issues, Science: Cruelty Free Testing, Letters Received: Robert

Hutwohl, HCT Upgraded, Resources.

[Feb '94] The Kalachakra Ritual, Dalai Lama invites Bo Lozoff, Science: Temperature of the Sun's Corona, Los Angeles Earthquake.

[Mar. '94] Science: Fractured comet to impact Jupiter, Letters received: Herb Lubitz,

Editorial comment: A.P. Sinnett & Mars-Mercury, John Carter, John Greschner, Ammonius Saccas vol. III available Rosemary Voss, a tribute, Pilgrimage to India.

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

[May '94] Bo Lozoff meets H.H. Dalai Lama, UFOs & Theosophy, Letters Received: John Greschner, Dara Eklund, John Carter, New Book: *Theosophy in the 19th Century* by M. Gomes, Pilgrimage to India, New Periodical: *Lotus*, Final Subscription Notice.

[Jun. '94] The True Theosophist's Path, Purification, Letters Received: Robert Hütwohl, Pilgrimage to India, Subscribers' Notice, The Golden Stairs.

[Jul '94] W.Q. Judge Bio. sketch, In a Borrowed Body, Living in Tune with our beliefs, New Book: *The Mahatma Letters* in chronological sequence, Notes on *ML* chronological edition, Other Journals:

Sunrise; Antahkarana; Protogonos, HCT Graphics upgraded.

[Aug. '94] Editor's note, Transition of Irene Urban, Marty Lyman's letter to her dying Dad, *The Prophet (Excerpt)*, Theosophical Ontologies, Movie Review *The Little Buddha*, Danish Court Rejects Adyar claim, Tribute to Liesel Deutsch.

[Sept. '94] Kiva co-operative, Edelle Corrine, Peg Hilliard, Tihar Jail Ashram, Emmett Small, replies, Letters received: Abhinyano; Olivia Hansen, New Book: *The Sermon on the Mount*, Pilgrimage to India.

[Oct. '94] Recap: Theosophical teachings - Shearman vs Small, A.P. Sinnett - Biographical sketch, Dukkha - Suffering, An Inner City Workshop, Pilgrimage to India, Windrock Springs, Errata.

[Nov.'94] Misadventures of Djual Khul, Fractured comet collides with Jupiter, Letters Received: John Cooper; John Drais, Reprint plans, *Canadian Theosophist* back issues available, Pilgrimage to India, A Miraculous Escape.

[Dec. '94] Borobudur, Thanksgiving in the High Country, Christmas; a Theosophical view, *Plenty* Returns to *The Farm*, Cuba/U.S. Friendship Park, HEY, MAN, I THINK HE'S A YOGURT!, The Middle Way Work as a Spiritual Path, John Cooper in India, Pilgrimage to India.

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EDITORIAL	OBJECTIVES
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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.

(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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