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CONTENTS

I
 Mission/Messenger/Message -Part 2
 The Fall of A.P. Sinnett 1

Atlantis by Abhinyano 4

Friday folder 9

Friday folder #1 9

Friday folder #2 11

Friday Folder #4 12

Plenty report 14

Shenpen Choeling 15

High Country Back issues 16

The Mission, The Messenger, The Message

Part 2 - The Fall of A.P. Sinnett

A year ago, in the January 1995 HCT, in the above titled article, we proposed a study of the letters between A.P. Sinnett, H.P. Blavatsky and the Masters K.H. and M., plus Sinnett's *Autobiography* and *The Early Days of Theosophy in Europe* in order to discover and, hopefully, arrive at some understanding of the unseen causes driving the events that led to breakdown in communication between Masters K.H. and M., on the one hand and A.P. Sinnett on the other.

We intend, with this issue, to begin tracing the events that led to the failure of A.P. Sinnett as a Lay Chela and how it happened that the mainstem Adyar lineage drifted away from the teachings of the Masters and into a philosophy definitely at variance with their teachings. The Mars-Mercury controversy stands as the prime example.

In order to understand the unfolding of events, it is imperative to study the letters in their proper chronological sequence. We shall use the Philippine chronological sequence edition of *The Mahatma Letters*, based on the chronology of Virginia Hanson and George Linton, plus the results of additional research done by Daniel H. Caldwell.

We are to understand that, with few exceptions, the great majority of the letters from the Masters to Sinnett, beginning in October 1880, up to the crisis of mid-July 1884 were transmitted phenomenally through H.P. Blavatsky. The teachings given to Sinnett during the period 1880-82, formed the source material for *The Occult World* (1881) and *Esoteric Buddhism* (1883).



Sinnett was fired from his post as editor of the Allahabad *Pioneer*, shortly after November 1882.

Students of *The Mahatma Letters* might well ask, what were the motives that accounted for the interest K.H. had in Sinnett? The answer is clearly spelled out in excerpts from Letter MLC-112/ML-81:

“... I scarcely knew until I had begun to watch the development of this effort to erect a bulwark for Indian interests how deeply my poor people had sunk. As one who watches the signs of fluttering life beside a dying bed, and counts the feeble breaths to learn if there may still be room for hope, so we Aryan exiles in our snowy retreat, have been attentive to this issue.

“Debarred from using any abnormal powers that might interfere with the nation’s *Karma*, yet by all lawful and normal means trying to stimulate the zeal of those who care for our regard, we have seen weeks grow into months without the object having been achieved. Success is nearer than ever before, yet still in doubt. ...

“There was never a time when the help of a man like yourself was more needed by India. We foresaw it, as you know and patriotically tried to make your way easy for a speedy return. But, --alas! that it must be confessed-- the word Patriotism has now scarcely any electric power over the Indian heart.

“The “Cradle Land of Arts and Creeds” swarms with unhappy beings, precariously provided for, and vexed by demagogues who have everything to gain by chicane and impudence.

“We knew all this in the mass, but not one of us Aryans had sounded the depths of the Indian question as we have of late. If it be permissible to symbolize things subjective by phenomena objective, I should say that to the psychic sight, India seems covered with a stifling grey fog--a moral meteor.--the odic emanation from her vicious social state.

“Here and there twinkles a point of light which marks a nature still somewhat spiritual, a person who aspires and struggles after the higher knowledge. If the beacon of Aryan occultism shall ever be kindled again, these scattered sparks must

be combined to make its flame.

“And this is the task of the T.S., this the pleasant part of its work in which we would so gladly assist, were we not impeded and thrown back by the *would-be chelas* themselves.

“I stepped outside our usual limits to aid your particular project from a conviction of its necessity and its potential usefulness: having begun I shall continue until the result is known.

“But in this uncongenial experience of meddling in a business affair, I have ventured within the very breath of the world’s furnace.

I have suffered so much from the enforced insight at short distance into the moral and spiritual condition of my people; and been so shocked by this nearer view of the selfish baseness of human nature (the concomitant, always, of the passage of humanity through our stage of the evolutionary circuit) I have seen so distinctly the certainty that it cannot be helped -- that I shall henceforth abstain from any repetition of the unbearable experiment. “(K.H.)

Refusing to enter *The Phoenix* venture, Sinnett and his wife left India for England at the end of March 1883. Upon their return to England in late April, they befriended the Arundales, members of the British Theosophical society, and Anna P. Kingsford, its newly elected president. Sinnett was subsequently elected vice president and headed an inner group wishing to follow the eastern teachings, under the guidance of K.H.

H.P.B.’s health had begun to deteriorate and, knowing this K.H. had searched for, and located an American widow -- Laura C. Holloway -- having excellent clairvoyant abilities, brought her to Europe for the purpose of testing her as a possible replacement for H.P.B. in her role as a transmission link between the Brotherhood and Sinnett.

From “*The Early days ...*”:

“Some months passed without noteworthy incidents except that we made the acquaintance of an American lady who was for a time very conspicuous amongst us--Mrs. Holloway--a remarkable clairvoyant and pupil of the Master K. H.

“Her coming from America had been heralded by impressive stories concerning her psychic gifts and relationship with the Higher world and we found her an extremely attractive personality.

“She was a guest of Miss Arundale’s in the first instance and in June came over to stay with us. Eventually she became, quite unintentionally, the cause of some temporary misunderstandings between Miss Arundale and ourselves, but that developed and passed away much later.

“At first while staying with us she was to some extent a link between ourselves and the Master K. H.

“Madame Blavatsky returned to London (and to the Arundale’s house) at the end of June and by degrees some troublesome friction ensued between her and ourselves ...

[*The Early Days of Theosophy In Europe*, p.58]

In Sinnett’s words (note the date):

“On the evening of the 6th July we had an interview with the Master K.H. through Mrs. Holloway. On this occasion he actually took possession of her and spoke to us in the first person.

“Previously she had merely a consciousness and repeated whatever he said. I well remember the conversation, through finding its date in the Diary. ...”

[*Ibid.*, p. 61]

July 18, 1884

“... You ask me if you can tell Miss Arundale what I told you through Mrs. H. You are quite at liberty to explain to her the situation, and thereby justify in her eyes your *seeming* disloyalty and rebellion against us as she thinks.

“You can do so the more since I have never bound you to anything thro’ Mrs. H.; **never communicated with you or any one else thro’ her - nor have any of my, or M.’s chelas, to my knowledge, except in America, once at Paris and another time at Mrs. A.’s house.**

[**Emphasis added.** Here is the key point at which

Sinnett began to receive bogus teachings from an equally bogus “K.H.” Sinnett received this letter, transmitted through H.P.B., on July 18 -- *twelve days* after hypnotizing Laura C. Holloway into the passive trance of mediumship. Ed. HCT]

“She is an excellent but quite undeveloped clairvoyante. Had she not been imprudently meddled with, and had you followed the old woman’s and Mohini’s advice indeed, by this time I might have spoken with you thro’ her - and such *was* our intention.

“It is again your own fault, my good friend. You have proudly claimed the privilege of exercising your own, uncontrolled judgement in occult matters you could know nothing about - and the occult laws you believe you can defy and play with impunity have turned round upon you and have badly hurt you.

“It is all as it should be. If, throwing aside every preconceived idea, you could *TRY* and impress yourself with this profound truth that intellect is not all powerful by itself; that to become “a mover of mountains” it has first to receive life and light from its higher principle - Spirit, and then would fix your eyes upon everything occult, spiritually trying to develop the faculty according to the rules, then you would soon read the mystery right.

“You need not tell Mrs. H. that she has never seen correctly, for it is not so. Many a time she saw correctly - when left alone to herself, never has she left one single statement undisfigured.

“And now I have done. You have two roads lying before you; one leading thro’ a very dreary path toward knowledge and truth - the other ... but really I must not influence your mind.

“If you are not prepared to break with us altogether then I would ask you - not only to be present at the meeting but also to speak - as it will otherwise produce a very unfavorable impression. This I ask you to do *for my sake* and also for your own. ... “K.H.

[*MLC-126/ML-62*]

“It is impossible for K.H. to trouble every moment for the most unimportant matters. This

must stop². Why should she not have confidence in what you say, but must needs have autographs from Masters.

“She was told to publish it simultaneously here and across water, but has still less confidence in herself.

“Had she been docile to advice given to her, had she avoided to fall daily under magnetic influence that, after first experiment, dragged her down from the lofty plane of seership to the low level of mediumship, she would have developed by this time sufficiently to trust in herself with her visions. ... “ M
[*Letters From The Masters Of The Wisdom*, First series, Letter XI.]

“My dear Mr. Sinnett

“It is very strange that you should be ready to *deceive yourself so* willingly. ... And the words in the first line are words I am bound to repeat to you as a warning, and because I regard you, after all, as one of my best *personal* friends.

“Now you *have* and *are* deceiving, in vulgar parlance, *bamboozling* yourself about the letter received by me yesterday from the Mahatma³.

“The *letter is from Him*, whether written through a chela or not; and--perplexing as it may seem to you, contradictory and “absurd,” it is the full expression of his feelings and *he maintains* what he said in it.

“For me it is surpassingly strange that you should accept as His only that which dovetails with your own feelings, and reject all that contradicts your own notions of the fitness of things. ...

“Had I known last night what I have learnt since-- *i.e.* that you imagine, or rather force yourself to imagine that the Mahatma’s letter is not wholly orthodox and was written by a chela to please me, or something of the sort, I would not have rushed to you as the only plank of salvation. ...

“If you--the most devoted, the best of all Theosophists--are ready to fall a victim to your own preconceptions and believe in new gods of your own fancy dethroning the old ones--then, notwith-

standing all and everything Theosophy has come too early in this country.

Let your L.L.T.S. go on as it does - I cannot help it, and what I mean I will tell you when I see you.

But *I* will have nothing to do with the new arrangement and - retire from it altogether unless we agree to disagree no more. Yours, H.P.B.

[*MLC-127/ML-133*]

End Notes

1. The Phoenix venture is referred to. See *MLC-114/ML-82*, etc.
2. Master Morya refers to, at least, eight letters of personal counsel and encouragement sent to Laura C. Holloway by Master K.H. See *Letters From The Masters of The Wisdom*, First Series, pp. 147-158
3. *MLC-126/ML-62* is referred to here, which opens with: “My poor blind friend ...”

To be continued

[Editor’s note: Points of view expressed by authors and correspondents in the HCT do not necessarily agree with those of the editors. In the interest of freedom from censorship, we do print diverging viewpoints -- provided they do not constitute unbrotherly personal attacks. Ed. HCT]

Last month, Abhinyano wrote in response to John Oliphant’s Book review on: *When the Sky fell, in Search of Atlantis*, appearing in the November ‘95 HCT. For the benefit of readers who wondered what has become of the article that accompanied his letter -- here it is now
Ed. HCT

ATLANTIS

BY

Abhinyano

[Although] Oliphant’s Book Review was published in a theosophical magazine (HCT),

the writer ignored our own theosophical version of this fascinating subject. [I wish to add] a few words in defense of those doctrines which were given by our Masters via HPB in *The Secret Doctrine*, Vol. II and *The Mahatma Letters*.' According to these sources:

".... the Fourth-Race Atlanteans were developed from a nucleus of Northern Lemurian Third-Race Men, centered, roughly speaking, toward a point of land in what is now THE MID-ATLANTIC OCEAN. Their continent was formed by the coalescence of many islands and peninsulas which were up heaved in the ordinary course of time and ultimately became the true home of the great Race known as the Atlanteans." [SD. II, p. 348]

"No more striking confirmation of our position could be given than the fact that the elevated ridge in the Atlantic basin 9000 feet in height, which runs for some three thousand miles southwards from point near the British Islands, first slopes towards South America, then shifts almost at right angles to proceed in a south-easterly line toward the African coast, whence it runs on southward to Tristan d'Acunha (Tristan da Cunha Group).

THIS RIDGE IS A REMNANT OF AN ATLANTIC CONTINENT, and could it be traced further, would establish the reality of a submarine horse-shoe junction with a former continent in the Indian Ocean" (Lemuria).

This submarine horse-shoe junction has been verified now by Geology!

What say the Hindu Puranas about Atlantis?

"...the Hindu Puranas give a description of wars on continents and islands situated beyond WESTERN AFRICA in the Atlantic Ocean...

In the Pauranic (Puranic) accounts, the island (the last remainder of Atlantis - Shankhadvipa or Poseidonis) is still existing, these accounts must be older than the 11,000 years which have elapsed since Shankhadvipa or

the Poseidonis of Atlantis disappeared ...

Plato's Atlantis (Poseidonis) perished between water below and fire above; the great mountain vomiting flames all the while. The 'Fire-Vomiting Monster survived alone out of the ruins of that unfortunate island.'" (ibid p.425-6.)

Which is this surviving great mountain?

THE AZORES!

The Azores are a group of Islands in the Atlantic Ocean, approximately 1,000 miles due west from the coast of Portugal.

"There still survive as lonely insular remnants of the once great Atlantean land-massif, the Azores, the Canaries, and the Islands of Madeira -- all of which were once cloud capped mountain peaks of the Archaic Atlantean continent."

[*The Esoteric Tradition*, Vol. II, p. 1045, G. De Purucker]

Ed. HCT

Our Mahatma (Arhat) Kuthmi says in *Mahatma Letters*, pp. 151-155:

"In the Eocene Age...the great cycle of the fourth Race men, the Atlantean - had already reached its highest point and the great continent, the father of nearly all the present continents, showed the first symptoms of sinking, a process that occupied it down to 11,446 years ago, when its last island... we may call with propriety Poseidonis- went down with a crash...."

The sinking of Atlantis - the group of continents and islands - begun during the Miocene period- AS CERTAIN OF YOUR CONTINENTS ARE NOW OBSERVED TO BE GRADUALLY SINKING (especially En-

gland, sinking about 6 cm a year, nota bene!) - and it culminated in the final disappearance of the largest continent, an event coincident with the elevation of the Alps; and second with that last of the last of the fair islands mentioned by Plato (Poseidonis).

The Egyptian priests of Sais told his ancestor Solon, that Atlantis - i.e., the only remaining large island (Poseidonis) had perished 9,000 years before their time. This was not a fancy date, since they had, for millenniums, preserved most carefully their records. But then as I say, they spoke but of the 'Poseidonis' and would not reveal even to the great Greek legislator, their secret chronology."

In Timaeus, Plato as the chief witness of the West, says that the island of Poseidonis was situated west of the pillars of Heracles, the Atlas mountain-area in north-west Africa:

"For these histories (of the Egyptian priests) tell of a mighty power which, unprovoked, made an (military) expedition against the whole of Europe and Africa, and to which your City (the City-state Athens) put an end.

"This (mighty warlike) power came forth out of the ATLANTIC OCEAN and spread itself with hostile fury all over Europe and Asia... and there was an ISLAND situated in front of the straits which you call the PILLARS OF HERACLES (Hercules); this island was larger then Lybia and Asia (Minor) put together...-

"Now in this island of Atlantis there was a great and wonderful EMPIRE....and furthermore, the men of Atlantis had subjected the parts of Lybia within the pillars of Heracles as far as Egypt, and of Europe, as far as Tyrrhenia....

"But afterwards there occurred vio-

lent earthquakes and floods, and in a single day and night of rains, all your warlike men in a body sank into the earth and the island of ATLANTIS in like manner disappeared and WAS SANK BENEATH THE OCEAN"

In Kritias, Plato gives more details about the Atlanteans. Here are some extracts:

"The people of Atlantis built enormous palaces and temples, marvels to behold for size and beauty ...

"For generations, as long as the divine nature lasted in them, they were obedient to the (divine) laws and well affectioned toward the gods (the Divine), who were their kinsmen, for they possessed truthfulness and divine wisdom, practising gentleness for each other and thus brotherhood.

"They despised everything but virtue, not caring for their present (material) state of life (and were more interested in developing spirituality, ethics and morality), thinking lightly on the possession of gold and other material possessions and property; which seemed only a burden to them.

Neither were they intoxicated by luxury nor did wealth deprive them of their self-control, but they were sober and saw clearly that all these goods are increased only by virtue of friendship with one another, and that by excessive zeal and greed for material possessions and money; virtue and brotherhood and spirituality will be lost.

"By such reflections and by the continuance (of virtue and spirituality by the dominance of the Divine in them), all that we have described, waxed and increased in them.

As the (lower, animal) human nature got the upper hand, the Atlantean DIVINE NATURE became polluted with the mortal (and selfish) qualities and began to fade away, and to him

who had an eye to see, the Race began to degenerate and lose their precious gifts (of Ethics, Morality and Spirituality) They found delight in injustice, power and material possessions”

Generations of compassionate Kings, instructed them in arts, sciences, the ‘Path of liberation from the bonds of matter and the flesh, and gave them the discipline of Royal Yoga.

Magnificent temples of initiation into the Mysteries, namely the grand pyramids, were built for the Atlanteans who fell into slothful habits.

They became easy prey to the machinations of materialistic entities who had assumed physical bodies to rule over them. These were sent by Karma to bring their downfall.

In *S.D. II*, p.232 we read:

“Only as these Dhyanis were Rupa or material Spirits they were not always good. Their King Thevetat was one of the latter (as Oduarpa, Cotuha, Ilocab, Belial. etc.). And it is under the evil influence of this King-Demon that the Atlantis-Race became a nation of wicked ‘magicians.’

In consequence of this, war was declared ...” (And the vampire-like blood cults were established.) It was the Alanteans ... who became the first ‘sacrificers’ to the God of Matter ... and who offered fanatical worship to the Spirits of the Earth; the dark, cosmic, anthropomorphic Powers, with whom they made ALLIANCE.”

(See the COVENANT in *Genesis*, 17.)

Thus, “Many acquired divine, nay more - unlawful knowledge (black magic) and followed willingly, the Left Path (of Matter). Consequently, “the Atlanteans

were approaching destruction in their turn ...

Water (submersion of their continent) threatened the Fourth” (Race, the Atlanteans) and “the ungodly Atlanteans perished and ‘were seen no more.’ Few (groups) remained.”

Beside black magic blood cults¹, the Atlanteans repeated the sin of the Lemurians, namely, sexual bestiality; breeding with animals, an unnatural act, which was at that time still fertile - unfortunately.

“The Esoteric Doctrine accuses (the Lemurians and Atlanteans) of having committed, in our view, the abominable crime of having bred with so-called ‘animals’ and thus produced a truly pithecoïd species, now extinct ... Mindless (men) ... committed the first cross-breeding ... and bred monsters, and it is from the descendants of these that (some) Atlanteans chose their wives ... having human shape, but having the lower extremities, from the waist down, covered with hair.

“Hence, the race of Satyrs, perhaps. ...”
[*SD II* pp. 286-7]
(But) sterility is not the only result of such unnatural-breeding.”

Bestiality was then endemic among many Atlanteans and beside sterility, it resulted in venereal diseases, especially Syphilis and AIDS.

Yes, AIDS! This sexual disease, destroying the reticulo-endothelial defence system of the body, has been with mankind since the time of the Atlanteans and with the White Race. It was diagnosed then by some other medical terms. Now it has become specific. Indeed, sexuality has become a curse, because everything went wrong with it from the beginning. (See the myth of Pandora’s box.)

When the box (the female genitals) opened, all the misery, diseases, the suffering of mankind started. The Gods warned mankind not to open this terrible box, but all was of no avail. Thus “this chronic animalism and sensuality hangs over mankind like a heavy funeral pall.”

(S.D. II, p. 430)

What should the theosophist do about it?

“With the Eastern Occultist, it is entirely the reverse (in comparison with the phallic element of the Semitic creeds and Judaeo-Christianity.) The sexual relation, they (the Arhats) consider as a ‘Karma,’ pertaining only to the mundane relation of man, who is dominated by illusion (and by his hormones), a thing to be put aside, the moment he becomes ‘wise.’

“They considered it a most fortunate circumstance if the Guru-teacher (or Arhat), found in his pupil, an aptitude for the pure life of the Brahmacharya.” (S.D. II, p. 479)

And, “Saith the Buddha: ‘Whosoever is unacquainted with my Law (Dharma) and dies in that state, must return to Earth until he becomes a perfect Samano-ascetic. To achieve this object, he must destroy within himself, the trinity of Maya (illusion). He must extinguish his passions (especially the sexual one), unite and identify himself with the Law - the teaching of the Secret Doctrine (and Yoga discipline) and comprehend the philosophy of Nirvana.’”

(S.D. III, p. 403.)

The reader may say, this is all very unrealistic. True!

But this is just the challenge and threat that the mass of mankind faces; to achieve Nirvana or, to go down all the way to ‘Absolute Evil,’ as Original theosophy and the Eastern religions teach. There are, indeed, only a few spiritually advanced seekers nowadays, even among the theosophists, who are able to conquer craving, ignorance and the hormonal system of their bodies.

Most men and women need a whole series of future incarnations, in which they can, by study and self-discipline, by good karmic deeds and by progressing upon the ‘Path’ of liberation from the bonds of matter and the body, gradually work themselves up to spiritually advanced forms of existence.

They can then become accepted chelas of initiated Arhats who will teach them Royal Yoga and, thereby, gain the opportunity to destroy the craving (Kama) of their bodies and achieve the total control of the latter.

By initiation they escape the compulsion of involuntary further embodiments. Theosophy teaches that, indeed, it is certain that all who strive for enlightenment and total initiation will gain it in a future incarnation.

There exists, says the Buddha, a heroic effort (viryam), in man;

There exists the possibility of a successful exertion (utsaha) aimed at the disengaging of man from the vortex of rebirth- provided he strives wholeheartedly for this end”.

(H.Zimmer; *Philosophies of India*, p. 266)

We theosophists can learn from the glory, but also from the decline and fall of the Atlantean civilization, because the present mankind will go down to its own destruction in a similar way as the Atlanteans. HPB says in *BCW XI*, p. 202:

“If Theosophy (The Arhat philosophy) is NOT prevailing in the struggle ... then the storm will burst, and our boasted western civilization and (mere Intellectual) enlightenment will sink in such a sea of horror that its parallel in History has never yet been recorded.”

Also, Dr. Taimni in *The Science of Yoga* says the same!

Our great Master Morya specifically warns that “new’ land [will] appear and the ‘old ‘subside, volcanic eruptions and tidal waves

appal ... the imperious (mere physical-intellectual) will be humiliated ...'
(BCW V, p. 259)

There exists already a trend of separation, since the White Race will soon reach its 'mid point,' where it will split in two.

This process of preparation for the (future, more spiritual) Sixth great Race must last through the whole sixth and seventh SUB-RACES.

The last remnants of the Fifth Continent (Europe), will not disappear until some time after the birth of the new Race (the Sixth), when another and new dwelling, the Sixth Continent (within the Pacific area), will have appeared above the new waters on the face of the globe, so as to receive the new stranger. It is already slowly forming as geologists have proved!

All those WHO WILL BE FORTUNATE ENOUGH TO ESCAPE THE GENERAL DISASTER. (In Europe and the USA as well) will emigrate and settle there.....but they will no longer be Americans or Europeans.

When the Sixth Race commences; for they will all have become a new Race, and many new nations (in the Pacific realm)... the Sixth (Race) will be rapidly growing out of its bonds of matter and the flesh...

The majority of future mankind will be composed of glorious Adepts. . . ."

It was and is one of the missions of the Theosophical Society to work in this direction, but it failed!

There existed the Point Loma colony; it went down due to massive errors.

The Krotona Institute, was infiltrated and usurped by non-theosophical church-people, who then ridiculed and fought against the serious adherents of Original Theosophy,

(resp, Arhat philosophy) and drove them out.

It does not matter whether the Theosophical Society now ignores its Arhat philosophy.

The present program and policy of projecting only intellectual trash, mechanical computer science, hairsplitting Sophistry, worthless discussions and the abstract walk upon the nebulae of our galaxy, and the Milky Way has made the Society spiritually sterile and static.

And yet the work will go on. The new thrust of the Arhat brotherhood is in full swing, and Others will do the work with or without the Society.

Abhinyano.

THE FRIDAY FOLDER

The Friday Folder, a new feature in the HCT, is a regular study session of the San Francisco Lodge of U.L.T. and will be a regular contribution of our mystery correspondent Vikash Kandalavala.

Mr. Robert Crosbie (1849-1919) was the founder of the United Lodge of Theosophists.

His life exemplified the maxim "That power which the Disciple shall covet is that which shall make him appear as nothing in the eyes of men."

THE FRIDAY FOLDER #1 DECEMBER 1, 1995

Matter and Spirit are two words that constantly receive new definitions according to the context in which they occur.

In the following Mr. Crosbie, while answering a question on *the Gita*, sheds light on the word "matter":

Question: The trend of the *Gita* is in the direction of freedom from rebirth. Is not a righteous and happy existence in a body the chief end of Man?

Answer: That would imply that the whole trend of evolution was toward a *material* existence, whereas all the facts point in the direction that the Real Man is in essence Spiritual, and has in the immensity of his past accumulated vast stores of knowledge, by means of which He has contacted and is working with, what is generally called Matter, but which in reality is the intelligence and embodiment of entities of a much lower kind.

His object is not to seek and make permanent a perfect physical embodiment for Himself, but by his contact and use of these lower lives to gradually give *them* the impulse toward self-consciousness, which alone can arouse to action the latent spirituality in all these lower intelligences.

The word Spirituality does not mean a hazy, indefinite condition, as many regard it, but “an intimate *knowledge* of the ultimate essence of everything in Nature.”

The Real Man -- the Triad of Atma-Buddhi-Manas has therefore descended into “matter,” to use such a misunderstood term, in order to contact [and] understand it as the embodiment and expression of the innumerable intelligences of which it is composed, and [finally] to give these lives impulse and direction towards self-consciousness.

That He has failed to carry out as he might have done the initial self-sacrificing purpose, is due to the illusions pertaining to sentient existence, in which He has become involved by setting up causes which inevitably under karma keep Him fluctuating between Birth, Death, Kama-Loka and Devachan in a continuing series.

The freedom from rebirth of which the *Gita* speaks, is obtained by setting up

causes born from an understanding of Man’s real nature and mission, and action on the basis of that understanding *while in a body*.

Once the chain of lower causation is broken by Him, He is free to choose, and moreover has brought into play on all planes the sum-total of his knowledge.

From then on, His field is the whole of Nature, visible and invisible; He will then live a conscious existence in *Spirit*, not in Matter, and can, while occupying bodies of temporary duration, maintain and use His spiritual self-consciousness, knowledge and power on that plane of existence, without detriment or hindrance.

Such are the results of “freedom from rebirth,” instead of loss, as so many imagine, it means immeasurable gain; the goal is worthy of all effort.

[*Answers to Questions.... p. 119.*]

Question: What is meant by “unexpended causes”?

Answer: If , as is shown, we have lived many lives and have affected other incarnated beings in a way that requires adjustment by us, and the co-ordination of our lives heretofore has not been such as to bring us in contact so as to make that adjustment possible, these unexpended causes will have to be met as effects in some life and either adjusted, or strengthened as further causes.

We may be meeting in this life the effects of causes set in motion many lives back as well as those of a more recent causation. As we think over the contacts with others in this present life, we will find some that were friendly for a time, and others that were inimical, but both of which are but memories now, our external connections with those persons having ceased.

These friends or enemies of ours are still what we made them, and although the

feelings then engendered have no present means of manifestation, nevertheless they remain as unexpended *causes* in our nature, and in the natures of those friends and enemies, the effects which will be experienced when we meet again in this or future lives.

The lapse of time does not change the power or nature of the cause. We should therefore make friends for the future as Jesus advised in saying: "Forgive your enemies; do good to them that despitefully use you and persecute you."

It is to point the way to freedom from rebirth that Theosophy was given to us, to relieve us from the dire necessity which the operation of the Law of Karma in ourselves compels us to undergo.

The *Gita* says "Freedom comes from a *renunciation of self-interest* in the fruits of our actions."

...[A Master occupies] the body without being attached to it. He would be living a conscious existence in Spirit, while being "in all things like unto us" as far as appearances go. He would know how to balance Cause and Effect in all that He did, having no attachment to either and acting only for the good of all.... As an ancient saying is: "He loves, and He understands," and He serves Humanity as best he can.

[*Ibid.*, pp. 121-23]

THE FRIDAY FOLDER #2 DECEMBER 8, 1995

No matter how we twist and turn the problem, our plans return eventually to the only spot we command, the only ship we captain. Human heroes grasp this idea intuitively and, by giving themselves away, they create a vortex of light. This light gives others the vision to see a better way, and we end up calling them reformers. Mr. Crosbie points out this

"*open sesame* " of world reform in eloquent terms

Question: Do not all the good thoughts sent out by these people who pray for the unfortunates of the war do good, some good, at least, to those who are prayed for?

Answer: We are still imbued with the old fallacy of praying to some outside power or being. Neither prayers to any supposed God, nor to Masters even, are of any avail.

Power either exists *within*, or not at all. All the power that any being exerts or can exert in any direction is what he himself is able to arouse within himself.

Good and kind thoughts for others are good for those who think them, but they have no effect outside, unless the arouser of those thoughts has both the knowledge, will and power to direct them, and beings differ greatly in these. Most thoughts are like soap-bubbles and do not travel very far.

Thoughts to be effective must not only be free from all selfish taint, but they must be sustained. The Masters, who of all beings are the most capable of sustained thought and have the power and knowledge, are not able to affect the minds of the people of the world, because those minds are constantly full of active, selfish thoughts. If Masters were able to affect humanity by their thoughts, they wouldn't have to write books. If people who can hear and read words intended to arouse the best in them, benefit so little by them, what hope is there in fugitive thinking?

The most powerful wireless, capable of sending messages all over the world, would be a most useless expenditure of force unless there were receiving stations attuned to the sending one. If we think kindly of another and that other is in a receptive mood, the thought will reach, but who is able to tell when the object of his thought will be receptive?

As the parable says, "First make clean the inside of the platter," before we try to serve wholesome food. The best help we can give others, and the most power we can acquire, is by getting rid of our defects, by subduing the personality, and giving play to our spiritual forces and faculties.

Then there will be power and knowledge as to when, where and how to act or to refrain from the action producing thoughts.

(Answers to Questions on the Ocean, p 234)

Question:

Is not the mastery of the air, on the part of man, a mystic power?

Answer:

No, it is not in any way a mystic power. Man's desire to fly and to get a machine that will enable him to do so is the only power behind the mastery of the air.

Any boy who flies a kite understands the primal principle of flying--that it is the angle of the impact of the air upon a plane surface that holds the machine up.

But, perhaps, the *desire* to fly comes from something in the past -- something hitherto hidden in the natures of men. The Atlantean Races, it is said, fought their battles in the air. They did not use gasoline, however, to propel their ships.

They used a solar force, and they had a solar engine which had no machinery but served as a focal point--a point of impact--for the sun's rays in several phases of operation--as a driving force, an ascending force, a descending force, or whatever force they required.

Question: Are not the Orientals by a certain system of breathing able to overcome polarization and so to levitate the body?

Answer:But what does anyone want to

levitate for? What would be the use of it?

Question: Was not the knowledge of levitation put to good use by the Egyptians in building the pyramids?

Answer: That was in older times before we became as we now are. We must remember that we are not as good as -- we once were, nor so wise. We have come down the stairs further, and, to use a simile, we are working now in the cellar, instead of on the first floor.

When we worked in the very early Egyptian nation, we had the knowledge which enabled us to change the polarity of the immense stones and make them easy to handle.

Even the bringing of them .from tremendous distances was accomplished by the knowledge of polarization.

In one period we used song; that is, certain methods of chanting. In other periods, we used a metal of which we have no knowledge at the present time. This metal had the effect, when placed under any heavy weight, to prevent the attraction of the earth from taking place, for that is what weight is; the attraction of the earth for certain masses of substance.

Break that attraction and the weight is as nothing, or just comparatively light weight.

(Answers to Questions, pp. 217-19)

THE FRIDAY FOLDER #4

DECEMBER 22, 1995

Seeds are odd items in nature. They seem to be nature's favorite way of *forcing* a choice. No sooner do the seeds sprout than you have TWO PATHS: one into denser matter, one into air and light.

No matter which choice we make,

Karmic Law (or nature) forces us to serve the *evolutionary purpose of a given cycle*. In what follows, *The Secret Doctrine* may be whispering to us that there is that in us which is the arbiter of cycles and not their slave:

Jesus accepted the serpent as a synonym of Wisdom, and this formed part of his teaching: "Be ye wise as serpents," he says. "In the beginning, before Mother became Father-Mother, the fiery Dragon moved in the infinitudes alone"

The Aitareya Brahmana calls the Earth Sarparajni, "the Serpent Queen," and "the Mother of all that moves." Before our globe became egg-shaped (and the Universe also) "a long trail of Cosmic dust (or fire mist) moved and writhed like a serpent in Space."

The "Spirit of God Moving on Chaos" was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth--which symbolized not only Eternity and Infinitude, but also the globular shape of all the bodies formed within the Universe from that fiery mist.

The Universe, as well as the Earth and Man, cast off periodically, serpent-like, their old skins, to assume new ones after a time of rest. (*S.D.I, 74*)

If we humans are the "seed doctrine" on this planet, then it is we ourselves that are constantly separating the ONE into the MANY, the fohatic *bolt of electricity* that forces the limbs and roots to go their separate ways:

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and

that all the rest--as in the world of phenomena--are but so many various differentiated aspects and transformations... of that One, from cosmical down to microcosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence--then the first and chief difficulty will disappear and Occult Cosmology may be mastered. All the Kabalists and Occultists, Eastern and Western recognize

(a) the identity of "Father-Mother" with primordial *AEther* or Akasa.; and

(b) its homogeneity before the evolution of the "Son," cosmically *Fohat*, for it is Cosmic Electricity.

"Fohat hardens and scatters the seven brothers" (Book III Dzyan); which means that the primordial Electric Entity--for the Eastern Occultists insist that Electricity is an Entity--electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness. (*Ibid., 75-7*)

A Master described the problem of beginnings like this to Mr. Sinnett:

The evolution of the worlds cannot be considered apart from the evolution of everything created or having being on these worlds....

Go on saying: "Our planet and man were created"--and you will be fighting against *hard facts* for ever, analyzing and losing time over trifling details--unable to ever grasp the whole.

But once admit that our planet and ourselves are not *creations*, but that both planet and man are *states* for a given time; that their present appearance--geological and anthropological--is transitory and but a condition

concomitant of that stage of evolution at which they have arrived in the descending cycle--and all will become plain.

You will easily understand what is meant by the "one and only" element or principle in the universe and that *androgynous*; the seven-headed serpent *Ananda* of Vishnu, the *Nag* around Buddha--the great dragon eternally biting with its *active* head its *passive* tail, from the emanations of which spring worlds, beings and things. You will comprehend the reason why the first philosopher proclaimed ALL--Maya--but that one principle, which rests during the *maha-pralayas* only....

Plenty Report

It's been over a year now since we moved Plenty's headquarters back to the Farm in Tennessee and in the course of that year I have been reminded why it's so important for Plenty to be here. The Farm is a small village about the size of the typical small village in parts of the world where Plenty is working.

There is a very different dynamic in a village where everyone knows everyone. You share each other's joys and sorrows, good times and hard times. It is more readily apparent that what you do affects everyone else.

That can be scary or exhilarating, because you see concretely your power to make a difference. It has always been one of Plenty's underlying principles that even one person can make a difference, and that is a principle we learned by living in a village.

Over the years of working with Plenty in villages in other parts of the world, we have learned also that, regardless of money, expertise or other resources, what often makes or breaks a project is the interpersonal dynamic among the people in the village itself.

If the people can put aside their personal differences, jealousies, and grudges to pull together in a cooperative effort or, at least, stand back and allow someone else to do something, projects have a much better chance of succeeding.

Consequently, Plenty's role in a project often becomes one of encouraging and implementing a cooperative spirit between sometimes antagonistic parties, not just bringing money and technical assistance.

In fact, encouraging and implementing cooperation should be recognized as a sophisticated form of technical assistance.

Living in a village ourselves hones our skills for this kind of technical assistance and increases our credibility when negotiating agreements with people in their villages. We have always said this was one of Plenty's strengths, and now we can say it with even more conviction, because we're living it again and grateful for it.

Sometimes villages sprout up virtually overnight, driven together by some common conviction and produce so much agreement, synergy and resolve that they actually shove the entire world in whole new directions.

Villages like the March on Washington in 1963 when Martin Luther King declared, "I have a Dream....," and Woodstock in 1969, and the Fourth World Conference on Women in

Beijing, 1995.

The Fourth World Conference on Women was the largest United Nations conference ever. More than 45,000 people, mostly women, including 5,000 delegates from 189 countries and 4,000 Non-Governmental Organization (NGO) delegates came together this past September to unite their voices in a cry for compassion and a demand for justice in a world that still, incredibly, undervalues, disregards and mistreats its women and girls while it undervalues, and mistreats the earth and disregards the warning signs that we must change how we live for the sake of our children's children

In this final Plenty Bulletin of 1995 we feature this Conference at which we were privileged to have two delegates, Catherine Rellino and Karen Flaherty representing Plenty and its Indigenous Women's Economic Development Program (IWED).

As was pointed out forcefully at the Conference, Indigenous Women endure a double prejudice, the one against women and the one against Indians. Indigenous women should be recognized as the caretakers and keepers of the pilot light that lives and regenerates life itself.

All-in-all it's been another adventurous year for the Plenty crew and we're looking forward to further adventures ahead. We are so glad to have you with us to share the burden and the fun. We love you very much. Have a great New Year.

Steve Schweitzer

SHENPEN CHOELING

presents

HIS EMINENCE THE NINTH KHALKHA

JETSUN DHAMPA HUTUGTU

SANTA FE: FEBRUARY 2-5, 1996

In September 1991, His Holiness the Dalai Lama announced the existence of the Ninth Jetsun Dhampa. Born in Lhasa, Tibet, Jampal Namdol Chokye Gyaltzen was recognized at age 4 as the reincarnation of the eighth Khalkha Jetsun Dhampa. He studied at Rading and Drepung monasteries in Tibet and in 1959 exiled to India to escape Communist oppression. After Communist Russia fell and religious freedom was restored in Mongolia, Jetsun Dhampa's existence was made known to the outer world, after 61 years of silence as to his identity.

Historically he is known as Taranatha (Taranatha, b. 1575 AD), the great Tibetan historian and *Kalachakra-tantra* practitioner of the Jonangpa sect. Taranatha later went to Mongolia, where he died. In his subsequent incarnations as the Jetsun Dampa Hutugtu, he was head of the Gelugpa or Yellow sect of Buddhism in Mongolia, and was always revered as the *Ar Boghda*, the supreme spiritual incarnation in all of Mongolia. As well, he is considered one of the most revered teachers of the *Tara Tantra* and of the coming Buddha, Maitreya. His Eminence's visit to Santa Fe is a great blessing and opportunity.

THE KALACHAKRA TANTRA AND THE
SHAMBHALA CONNECTION

Sat.-Sun., February 3-4: 9:30 AM-5:30 PM.

Osal Nyingpo Buddhist Center, 63A Kachina Rd., Santa Fe
His Eminence will give teachings on the pinnacle of the Buddha's esoteric teachings, the *Kalachakra* (Wheel of Time) *Tantra*, a system related to astrology, healing, and the outer/inner elements, and the ultimate realization of "empty form." Saturday morning a short permission-empowerment, called *Kalachakra Je-nang*, will be given, allowing further investigation of the *Tantra* (This is required for further attendance to Sunday's talk.). Saturday afternoon he will give a history of the *Tantra* and its relation to Shambhala, the Light of the World. Sunday, he will explain the *sadhana* or meditative-visualization practices.

(Directions: From Santa Fe, south on Hwy14, approx. 1.5 miles past Lone Butte Store, turn right on Kachina Rd., go to end of road and look for prayer flags-)

For information Call Santa Fe: (505)-982-4236
Suggested donation: \$80 for both days

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 Be-ness — "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 dissent 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.

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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 edition.] 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; Pilgrim-

age 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 subatomic 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.

[Jan. '95] Mission/Messenger/Message; Science, a Banner year; Kalachakra Initiation; Gaden Jangtse Monastery; Shenpen Choeling Center; Bodhisattva - *Time Off?*; *Plenty* Report; Obituary - Walter Carrithers; Letters - Jeremy Mwaura, The Boulder Crash; Upcoming at Krotona; *High Country* Abstracts.

[Feb. '95] David Reigle & Dzyan; Senzar; The mystery Language; Memorial: Dick Lyman; Letters: David Spurlin retires, Alan Donant: New *Link* Editor, Liesel Deutsch; Editor's reply to Liesel D.; Winds of Change in the *American Theosophist*; Travel Plans; California; Pilgrimage to India

[Mar. '95] Intentional Communities; Mission/Messenger/Message; Update: David Reigle; Tibetan Text, English Translation; Three Turns of the Wheel of the Buddha - Dharma; Letters: Liesel Deutsch; Note to readers; Contributions: Eastern School Library; R. Hutwohl comments on UFOs;

Tests of Daily Life; Pilgrimage to India

[Apr. '95] Theosophy, Buddhism and Vegetarianism; California Trip Report; Book Review; Letters Received; Subscription Notice; Boulder's Bike Program; Kiva Co-op - New Member; Poem; Pilgrimage to India

[May '95] The Coming New Race; Editorial Rebuttal; Premature/Phenomenal Growth; Undersea Magma to Produce Eruptions; Light of Daring in the Heart; Discretion; Correspondences, Altruism; Letters Received; QWAA to be Reprinted; Subscription Reminder; Pilgrimage to India

[June '95] Adepts in America - Revisited; The Colonial Flag; Letters Received; N. Blott, R. Robb, D. Eklund, D. Pratt, Jerome Wheeler, K. Briggs, D. TenBroeck; QWAA Reprint; Final Subscription Reminder; Pilgrimage to India; At-One-ment.

[July '95] Dharma of the USA; The "Unknown" who swayed signers of Declaration of Independence; Outreach Update; About Robert Hütwohl; Questions: rebirth for victims of violent death; Our thoughts, Our earth; New Publication; Shaky times in southern Mexico; Harvest Festival.

[Aug. '95] Myth of *Secret Doctrine* Volume III; Responses: Rebirth for victims of violent death; Comment: Our Thoughts, Our Earth; Letters Received; Theosophy in Denver Fall 1995; Publication: Transactions Holistic Science & Human Values,

[Sept. '95] The Death of the Soul, Myth of Secret Doctrine Volume III (concl), Our thoughts our Earth: Commentary; Human Kindness Foundation report; Whose Shot was that?

[Oct. '95] Theosophy and Religion; Brookings U.L.T. Hosts Get Together; Letters Received: David Pratt, David Reigle; New Books: W.T. Brown's *Scenes in my Life*; Editor's Note: Pilgrimage to India; Pilgrimage to India.

[Nov. '95] Words on Daily Life; T.S. and Creeds; Atlantean Impressions; Letters Received: John Oliphant.

[Dec. '95] The Eve of 1996; Atlantean Impressions II; Theosophy: Philosophy/Science/Art. Brotherhood of The Master; Letters Received: David Reigle update, Abhinyano; QWAA Reprint status; Book Review: In Search of Atlantis; Pilgrimage to India

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