

THE HIGH COUNTRY

THEOSOPHIST



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Alexandria West: Open to the Public

Over the last few years in northern California a remarkable Theosophic center has been gradually built up. Two long-time students of Theosophy, associating concurrently with U.L.T., the T.S. (Adyar) and the T.S. (Pasadena), settled in Turlock, California a few years ago, bringing with them a sizeable collection of Theosophical books and MSS. That collection has now become an archives of some 12,000 volumes and 50,000 pages of archival material, much of which has never been published.

Recently, this center announced that approximately 160 acres of land had been purchased near Coulterville, CA, which will be the site of the "Alexandria West Academy." Alexandria West will be a Theosophical study center for the use all theosophical students and inquirers, regardless of organizational affiliation..

On April 12 and 13, 1996, several dozens of Theosophists of varied backgrounds gathered at the historic Jefferey Hotel in Coulterville for a conference commemorating W.Q. Judge. On April 14, many conference attendees remained for a ceremony to dedicate the land for the future Academy. The rural landscape is beautiful and particularly conducive to meditation and study.

According to the owners, the Alexandria West archival collection is said to be the only world-class Theosophical



archive open to all Theosophists regardless of creed, as well as to the public, completely free of charge.

The collection is quite remarkable for its rare book collection, its documentation of many important events in Theosophical history, and its comprehensive collection of nearly all Theosophical periodical literature.

Among the rare books of Alexandria West, one may find original editions of Olcott's *People from the Other World*, Sinnett's *Esoteric Buddhism*, and nearly every edition of every work of Blavatsky, not to mention every biography ever written on H.P.B.

There is also a remarkable collection of many of the books frequently referred to by H.P.B., including Max Muller's *Chips from a German Workshop*, the original 1825 edition of the *Institutes of Menu* (a.k.a. *Manava Dharma Shastra*), *The Golden Bough* in 13 volumes, Mackey's *Revised History of Freemasonry*, Maspero's *History of Egypt* (13 volumes) the *Collected Works* of Thomas Paine (10 volumes), the *Zohar* (5 volumes), the *Babylonian Talmud* (34 volumes), A. Franck's *Kabbalah*, Kenneth Mackenzie's *Royal Masonic Cyclopeda*, 24 volumes of *Asiatic Researches*, and a host of other rare works, not to mention an extensive selection on the *Vedas*, *Upanishads*, world mythology, magical and occult movements. spiritualism, Buddhism, and American religions.

The collection of Theosophical journals is perhaps more impressive. The center has complete runs on *The Path*, *Theosophical*

Review, *Theosophical Quarterly*, *The Adyar Theosophist*, *The Eclectic Theosophist*, *Hermes*, *Vidya*, *Lucifer*, *Sunrise*, *Theosophy magazine*, *Theosophical Forum*, *Theosophical History*, *The Aryan Path*, *Old English Library Critic*, Franz Hartmann's *Lotusblüten*, *The Word*, *The Temple Artisan*, *Le Lotus Bleu*, *The*, *'Spiritualist Newspaper*, W.T. Stead's spiritualist *Borderland*, and many others. It also owns the first 50 volumes of the *Proceedings of the Society for Psychical Research*.

There is also a collection of archival materials, running to about 50,000 pages, including rare and 'in some cases unpublished photos of important Theosophical figures. Several areas which the archives cover extensively are the "Judge case," events surrounding Annie Besant and Leadbeater, and a great collection of original pamphlets from all Theosophical organizations, especially in the 19th century.

Alexandria West is committed to an unsectarian approach to Theosophical study, and all are welcome to visit and use the collection. For more information, one may contact:

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Turlock CA 95380 (209) 667-7486

e-mail: jhe@toto.csustan.edu

Reprinted from *Ergates*; June '96

H.P.B. in Tibet

By a U.L.T. Student
in San Francisco

In December of 1993 a remarkable Tibetan teacher visited the United States. Tulku Kalzang Rinpoche, a high lama in Eastern Tibet, suffered from a medical condition that was best addressed by physicians in Palo Alto, California.

The Chinese government allowed him two months to seek treatment. Unfortunately, Kalzang Rinpoche had another mission which he could not complete in so short a time: he was looking for the reincarnation of H.P. Blavatsky. Her master, Kalzang Rinpoche claimed, was his uncle.

Kalzang Rinpoche is the abbot of Dzogchen monastery in Kharn province, which is in Eastern Tibet. While in the U.S. he sent inquiries to the Theosophical Society in America and attempted to make contact with other Theosophists, but apparently no one at that time was able to help him. Recently, however, several Theosophists have learned of Kalzang Rinpoche's visit, and are attempting to get more information.

According to Kalzang Rinpoche, a Tibetan scholar, Gendro Zundap, deceased now some forty years, wrote about H.P.B.'s visit to Tibet.

Gendro Zundap wrote that H.P.B. was trained by a Lama, "Mora," received an important transmission, and that when Lama

"More" died he was reincarnated in Tibet. Kalzang Rinpoche, relying on the work of this Tibetan scholar, hoped to find in the West the teachings which his uncle Mora gave to H.P.B., and to learn more about her life and work.

It is obvious that, if true, this information will have vast consequences for how Theosophy will be perceived by many in the West.

Currently, most scholars believe that H.P.B. invented the *Stanzas of Dzyan*, which form the basis of her *Secret Doctrine*. Most biographers of H.P.B. doubt that she ever went to Tibet, and claim that either she made up her Masters, or that H.P.B. was a trance medium who conjured them spiritualistically.

If in fact there are historical records in the Tibetan language that H.P.B. visited Tibet and received training by an important Tibetan Buddhist lama, scholars (and eventually the public) will be forced to take H.P.B. much more seriously. Many people will also have to reconsider H.P.B.'s claim that there exists in fact a "brotherhood" of Adepts living beyond the Himalayas and preserving the Wisdom Religion.

In short, this discovery could revolutionize the future course of Theosophy in the world.

Currently a small team of Theosophists from various traditions is working on bringing Kalzang Rinpoche back to the United States (with Chinese permission), so that the Tibetan documents which he has may be translated

into English and examined very carefully. Especially important would be Tibetan records of what exactly H.P.B. was taught by Lama “Mora,” using which texts, and -whether the originals of the *Stanzas of Dzyan* exist in Tibet today.

“Dzyan,” itself a Tibetan word, is apparently a transliteration the Sanskrit “Jnana,” both of which mean “spiritual wisdom.” It seems reasonable to hope that the complete text of the *Stanzas of Dzyan*, from which H.P.B. made extracts, should turn up sooner or later in or around Tibet . . .” *Ergates*, June, ‘96

[This is a most significant development and is immediately relevant to the work of David Reigle. See HCT Jan., Feb., May 96,

THEOSOPHY WORLD

An Internet Magazine Dedicated to the Theosophical Philosophy And its Practical Application in the Modern World

THEOSOPHICAL NOTES (MODERATED)
#2, June 8, 1996

News and notes of interest to students of the theosophical philosophy. Send submissions to theos-notes@theosophy.com.

To subscribe, unsubscribe, or write regarding other administrative matters, write to: theosworld@theosophy.com.

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ERGATES: THE ENERGETIC WORKER

by Rich Taylor, Editor

ERGATES (“The Energetic Worker”) is a newsmagazine about Theosophy around the world __ late-breaking events and new ideas for successful teaching and learning, technology and book- reviews to support efforts to educate the public about Theosophy, and correspondence from students everywhere.

ERGATES is published by students of U.L.T. San Francisco, and maintains the UL.T. tradition of impersonal contributions (no names or ego boosts) and holding to the lines laid down by the Founders, but ERGATES does not limit itself only to U.L.T. students or U.L.T. events.

Subscriptions are free of charge, but donations are very welcome (and needed). We hope that all who receive ERGATES will read it, comment on it, and circulate their copy to all who are interested in the Cause of Theosophy.

To subscribe, write to U.L.T. San Francisco, 166 Sanchez St., San Francisco CA 94114 or send email to ULTnews@aol.com.

THE PARACELSIAN ORDER

by John H. Draais

The Paracelsian Order as a theosophical organization has an interest the “Truth”. We know only too well that this truth can never be expressed, but at least we can do our part to keep our search for it on course.

So much information was released by the early Theosophical Societies that even today it is not well digested.

To make matters worse, the original flavoring has been altered by too many cooks in the kitchen. Almost all, if not all in fact, of the original writings have been “improved” by these later hands so finding what the original actually said is getting more difficult with each new publication.

We have no dogmas to promote. We have no belief system we think is incumbent on anyone to believe. We appreciate all sincere attempts to display the truth, even if it is not done in our way, “the correct way”, or imprinted with someone’s stamp of “authority”.

We do not accept the word of authority, even that of the Masters, Blavatsky, Judge, or any of the world’s “revealed” sacred literature.

We do respect the opinions of those whose life efforts demonstrate their sincere care for the “orphan humanity”. We think-, among others, Blavatsky and Judge demonstrated such a care.

Our Home Page is now on-line and ready for review, even though it is still under construction.

We have reproduced several articles, the first in a series, and certify them as ACCURATE REPRODUCTIONS OF THE ORIGINALS.

We do not promise they are free from errors, either ours or those present in the originals. We do want to be notified of any errors you may find in them, and -we will publish notations to suggest corrections to the originals.

Now on-line are:

**The Voice of the Silence* (HP Blavatsky)
Original Edition of 1889.

“Culture of Concentration” (W.Q. Judge)
The Path, 1888 & 1890.

* “Pen-Names of William Ouan Judge”
(Fussell & Small) *Eclectic Theosophist*, 1981.

* “The Paracelsian Order” (JH Draais)
Theosophical History, 1991.

* “Roots of Madre Grande” (JH Draais)
The Philosopher’s Stone, 1991.

Viewing of these pages is best done with Netscape 2.01, but it should be nearly as good on any browser. Turn online images on. No large graphics, no frames, or other special features are used, since we found most of our viewers can not yet take advantage of them.

If you like what you see (or if you don’t like what you see) please E-mail me and let me know. I will notify you of updates and additional publications as we proceed. If you have a link you want included on our page, please give us the address.

You may link us to your pages as you wish. We do In the same book, (letter 46) not yet have a counter, so your responses will be greatly appreciated.

Try us as <http://upanet.uleth.ca/-PARA/index.htm>

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(619) 468-3512

EMBARKING ON A NEW ATTEMPT

by Rodolfo Don

We are ready to embark on a new attempt to start a theosophical discussion list on the Internet. It seems to me that it would be appropriate to go back to the founding of the Theosophical Society and read what the founders wrote about theosophy and the Theosophical Society.

In "*The Mahatma Letters to A.P. Sinnett*", (letter 4)

"The term 'Universal Brotherhood' is no idle phrase. Humanity in the mass has a paramount claim upon us, as I try to explain in my letter to Mr. Hume, which you had better ask the loan of. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the true adept." K. H.

In the same book, (letter 6):

"The Chiefs want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds." K. H.

Further on, (letter # 138):

"You cannot have forgotten what I told you repeatedly at Simla and what the Master K.H. wrote to you himself, namely, that the T. S. is first of all a universal Brotherhood, not a Society for phenomena and occultism." H. P. Blavatsky

In her message sent to the American Convention, April 7, 1889, H.P.B. writes:

"But our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old '*In hoc signo vinces*' which should be our watch-word, for it is under its sacred flag that we shall conquer."

There is no mystery why the founders decided to give us our Three Objects, and the First One:

"To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color".

Like Master K.H. says:

"It is the only secure foundation for universal morality and it is the aspiration of the true adept. "

How do we work for Universal Brotherhood on a theosophical discussion list? That is the question!

We know how we participate in conventional discussion lists: we have an opinion, we use our reasoning and try to convince the others that our opinion is the correct one. In the process our ego gets inflated. We hear very little about Universal Brotherhood in those discussions because that term is not welcome in the realm of the ego.

Basically, I must forget about myself in order to understand and work for Universal Brotherhood.

Universal Brotherhood means that Humanity comes first. My primary concern should be the welfare of Humanity, not my own welfare, whether spiritual or material.

Once we have our priorities straight, we realize that the mind can serve us, but only to a point. We may have some questions that require answers ‘ and realize that the mind cannot provide those answers.

If we have the right motive: to serve humanity, we will be able to transcend the mind. But, we must have the right motive, otherwise it won’t work. So, eventually, with the right motive, we will get in touch with our True Self and find our answers.

It is true that theosophy is Altruism, and theosophy is also Universal Brotherhood. Let us work to fulfil our First Object!

Fraternally,
Rudy

THEOSOPHY IN THE COMPUTER AGE

by Jerry Hejka-Ekins

There is much talk about the place of our booming computer technology and its contribution to a new paradigm shift that is without question taking place.

Those of us with computers and a connection to Internet have the means to communicate instantaneously with people of like interest and we can access the major libraries of the world. Information is more available and communication is more possible than ever.

The technology is here and those who are engaged in these activities are riding the wave crest of change. Where it will lead us is still too early to tell, and the consequences of today’s technology will be changing society in ways not yet predicted.

On the other hand, personal computers are only in about ten percent of the households. For most of the population, this wave crest will produce ample side effects that will bring about further changes in society.

For them, computers are still too complicated to learn and too expensive to buy. They represent the backwash of technology on the one hand, and an ever present potential market on the other.

Also present with this new technology is a shift in the way people are beginning to think about information.

The platonic concept of “Transcendental Truth” is now on the trash heap. The whole concept of authority is falling more and more under suspicion.

Morals and ethics are becoming regarded as quaint ideas of a less enlightened past. Western

Society is regulated more and more by laws and less by society's self regulation

It is no wonder that the Theosophical Society, an organization born in the Victorian age, has become irrelevant to the thinking of a postmodern society.

Here are a few examples:

The theosophical writings assume a transcendental Truth, and the members of the Theosophical Society were originally committed to seeking it.

Today, transcendental truths are replaced by relative truths.

Nineteenth century Theosophical doctrines suggest a moral and ethical code of behavior in common with the -world's major religions.

Today, ethics are considered to be an artificial construct used by the churches to control the population. Rather than ethical choice making, people fall back upon the law and calculate the risks against the benefits in breaking them.

Theosophical teachings such as the seven principles, rounds and races, and cosmic evolution are understood by only a very few and considered irrelevant by most.

Interest in psychic and spiritual development remains high because of its potential utilitarian value.

But other organizations have capitalized upon these teachings and have exploited them to better effect than the Theosophical Organizations.

So what significance does a Victorian organization have in a post modern society? Obviously very little.

If theosophy is to be meaningful today, it must attract a significant percentage of the population. It does not, and will not unless it somehow connects with the needs of our postmodern society.

But what are those needs? How can the Theosophical Movement meet them? How will the new technology help in meeting those needs?

It what way does the values of the Theosophical Movement interface with the very different values of today

I hope that these and like questions become grist for future discussion in future issues of Theosophy World.

[Regretfully, space limitations in the HCT forbade reprinting the other fine articles in this first issue of *Theosophy- World Online*. Ed.]

THE FOLDER # 2 7

MAY 19, 1996

THE TRUE MAN OF CARLYLE

The third fundamental of Theosophy weaves like a *golden thread* thru the answers of the Mahatma as he writes Mr. Leadbeater in this letter received October 31, 1884:

It is *not* necessary that one should be in India during the seven years of probation. *Force* any one of the "Masters" you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in *our* rules); be honest and unselfish; forget your *Self* but to remember the good of other people and you will have *forced* that "Master" to accept you.

So much for candidates during the periods of the undisturbed progress of your Society. There is something more to be done, however, when theosophy, the Cause of Truth, is, as at the present moment on its stand for life or death before the tribunal of public opinion—that most flippantly cruel, prejudiced and unjust of all tribunals.

There is also the collective karma of *the caste you belong* to, to be considered. It is undeniable that the cause you have at heart is now suffering owing to the dark intrigues, the base conspiracy of the Christian clergy and missionaries against the Society. They will stop before nothing to ruin the reputation of the Founders. Are you willing to atone for *their* sins? Then go to Adyar for a few months

He who would shorten the years of probation has to make sacrifices for theosophy. Pushed by malevolent hands to the very edge of a precipice, the Society needs every man and woman strong in the cause of truth.

It is by *doing* noble actions and not by only determining that they shall be done that the fruits of the meritorious actions are reaped. Like the “True man” of Carlyle who is not to be seduced by ease, “difficulty, abnegation, martyrdom, death are the *allurements* that act” during the hours of trial on the heart of a *true* chela.

You ask me, “what rules I must observe during this time of probation, and how soon I might venture to hope that it could begin.” I answer: you *have* the making of your own future, in your own hands as shown above, and every day you may be weaving its woof. If I were to

demand that you should do one thing or the other, instead of simply advising, I would be responsible for every effect that might flow from the step and you acquire but a secondary merit.

Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true.

Chelaship is an educational as well as probationary stage and the chela alone can determine whether it shall end in adeptship or failure.

Chelas from a mistaken idea of our system too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs perhaps. But it cannot demand of any man to make himself either.

So now choose and grasp your own destiny, and may our Lord the Tathagata’s memory aid you to decide for the best.
K.H.

Letters Received

Stan Treloar writes:

After seeing Robb’s biased diatribe in the May 1996 issue of your magazine, I can still truly say that I have yet to see a valid, let alone intelligent reason why Alice Bailey’s books should be deemed so foul by our ultra conservative, fundamentalist theosophists.

As to the Master D.K. being a “spook” I

wonder why H.P.B. did not warn us of this “spook”, especially after D.K. appeared partially through a cabin wall while H.P.B. was on a steamer [steamer? ed.] traveling from India to Europe, when D.K. delivered a message to her, as she related in one of the few letters in *The Mahatma Letters* that were by H.P.B.?

Then, what about the two “spooks” that aided H.P.B. in the writing of the Secret Doctrine? Why not list all the spooks, as H.P.B. gave us the names of many?

Robb makes accusations that amount to childish name-calling. There is no proof offered that Bailey was a trance medium, nor is any proof offered that such is always evil or produces bad results, nor was there proof offered that others, H.P.B. too, were not trance mediums in the production of what they brought forth.

Regardless of the means, I -would always think that the results from whatever the method of bringing them forth were of more importance, the proof of the pudding is in the eating if one has the intelligence to see through the blinds and other difficulties, to mix metaphors a bit.

It was interesting to see your reprint of Felix Belcher’s article on the (then) new Bailey organization and her (then) few books. I came across this a year or so ago, and thought at that time of reprinting it, but then some new material came in for the magazine which was printed, and there being no space for the reprint of Belcher’s article, it was then put aside for further possible consideration. Mr.

Belcher was highly regarded back ‘in the ‘30s, and a few of our older Canadian members may remember his contribution.

He gave a donation of \$10,000. to the Toronto Theosophical Society to pay off their mortgage on their lodge building, the auditorium of which was added by my grandfather, who was an architect. In those days, \$ 10,000. was an enormous sum of money.

He did stipulate in a document, which I have in a file somewhere, that the Toronto group were to set up a side organization to prevent Adyar from seizing the building in any possible asset grab. In view of what has happened here and there from Belchers’ time to the present, he was farseeing.

That requested side organization was set up, and has been a source of friction between us in Canada and various persons in Adyar over the years. After the excommunication of the Canadian Section, that Toronto Lodge asset owning organization was dismantled, as being now unnecessary.

etc. Edgards, Stan

Liesel Deutsch Writes:

Dear Richard Robb,

I note by your message to Stan Treloar, as reproduced in the May 1996 HCT, that you don’t like Alice Bailey.

One of my own basic beliefs is that everyone is entitled to their own opinion ... and so I think that you’re entitled to yours too.

As a matter of fact, I don't like Alice Bailey's works that much either. She's too superficial for me, & I prefer the depth I find in Annie Besant and CW. Leadbeater.

However, I find it in very bad taste, and highly offensive that you sling ugly epithets at the person of Alice Bailey, when you know as a fact that some of the people who read your very negative message look upon Alice Bailey as their role model, with great admiration & love ... whose feelings are sure to be hurt by your uncalled for barbs.

I consider this a very self-centered disregard for the feelings of some of your fellow human beings. Seems to me that, among Theosophists, to whom Alice Bailey & followers rightly belong, such crass behavior is indefensible, especially since Theosophists consider their first object to be to form a nucleus of the human family. I hope for your sake that you've regained your cool since you wrote that message . . . Liesel

[A note on HCT editorial policy regarding reader's letters: Criticism of others' behavior/statements is acceptable; letters containing personal attacks are unacceptable and will not be printed. Ed.]

John Greschner comments:

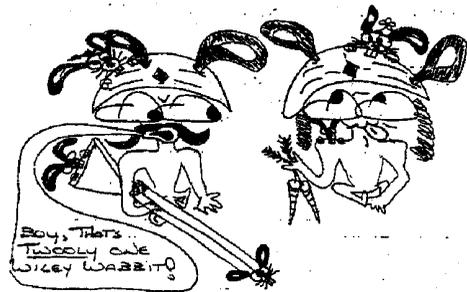
"... I appreciate the info on Alice Bailey.

To me, everything is both real and Maya -- except "THAT," the creation springs into existence -- be it the fundamental or the dancing ripples in the fundamentals wake, called "pseudo-Theosophy" or whatever --- the heart of illusion presents itself itself itself

as reality, due to the very real experience of the dream's dynamics & sensations.

The experience, too, is but a dream -- whatever the realm/plane of "reality" & existence, and the ,, components" of that realm, are but the "stages" and the "actors" of this cosmic dance of the ONE essence witnessing itself in its own emanated creation -- all is THAT -- call it what you will -THAT, GOD(s), Devil(s), Source, Etc., it is all .*The One Essence*, in all its mayavic & karmic permutations -

The flowering/evolving fruit on the many branches of The One Tree Of Being -- The heart of *All That Is* -- is The One



We can argue, debate, point fingers and holler from now on -- the "lower" mind state, truly the "Tower of Babel," and yet, until "The One Essence" is witnessed, within and without, we are simply feverishly babbling in deep states of delirium induced by the karmic & mayavic dreams

It is true, that you can argue -- that deviation from the fundamentals can skew the evolutionary process, i.e., that the fundamentals are the pure "Spiritual D.N.A.," so to speak-, and that mutations muddy the

unfolding process, creating deeper mayavic and karmic realms -- and in one sense, from a woven fabric perspective, this is True - Yet, in any place, in any form -- it is only THE ONE.

Further in the unfolding evolutionary process of Cosmic Creation within the Bosom of Infinity, from beginning to end, of all its great cycles, the Petals of Manifestation of the Universal Lotus, within The Great Out Breath contains everything - there are **no limitations**, anywhere, in any time, in any thing - **THAT** is but a dream from an atom, to a star, including all in-between look into its heart's heart - and you will witness a shining forth of the infinity of the One - pure, unlimited - enjoying its infinite diversity - *Ae One* has become "the many," yet remains *The One* --*Satchitananda-John*"

Isaac Okorie writes from Nigeria:

"I write to thank you for the special magazines on the Spiritual Truth -- "The High Country Theosophist," that you have been sending to me for quite a long time now.

The articles in the magazines have helped in no small measure in transforming many people in my locality, Oheozara, and, we are really very grateful for that.

In your recent letter to me, it was declared that my subscription for the past year, 1995 has expired and, that I still have the- chance to renew it for the current year 1996

As I wish to be receiving the magazine for the current year, 1996, I would like to make it clear to you that I'm one of those granted a free subscription due to my inability to pay for the magazine.

Please know that we highly treasure your kindness and love for people in Africa like us. Greetings in God. Yours in divine wisdom.
(Rev.) Isaac P. Okorie.

[We are pleased to extend Rev. Okorie's free subscription until June 1997. Ed.]

Rosemary Vosse writes from Wynberg, South Africa:

I'm just writing to thank you very much for being so good as to send us The High Country Theosophist.

The family and I read it with great interest. As my eyes aren't so good, I have it read to me, but that doesn't lessen my interest & enjoyment.

Would you be interested in hearing about the video available about a series of interviews taken from those contacted by a woman called "Peace Pilgrim (now deceased), who walked the length and breadth of the U.S.A., talking about and demonstrating Peace to all she met?"

I thought you might mention in your magazine that this video is available from:

Friends of Peace Pilgrim
43480 Cedar Ave. Hemet, CA 92544 Ph. (909)
927-7678 c/o Ann Rush

Peace Pilgrim met so many people in the course of her travels whose lives, she had an influence on. There must be many people who would like to know about this video.

Thank you once again for your magazine and, keep on sending them. My best regards to you, Rosemary Vosse.

[Many thanks to Rosemary for the information

and, especially for the lovely pressed flower enclosed with her letter. We are happy to extend her subscription. Ed.]

America turned us down, saying that they could not support theosophical projects *outside* the U.S.A.

Daniel Entin Executive director of The Nicholas Roerich Museum in New York City, replied that he was in communication with Russian theosophists in Moscow and he, too, was looking for a source of funds to buy his friends in Moscow a computer.

Mr. Entin had maintained close ties with “underground” theosophists in Russia during the Soviet years, and promised to provide us with an account of the then unknown history of the Russian theosophical movement since the revolution in 1917.

He described the chaotic conditions currently facing his Russian friends and suggested that any contributions in support of his computer project would be most welcome.

The article entitled “Russian Theosophical History” appeared in the April ’93 HCT. Appended to the end of the article, Mr. Entin had added a plea to the readers to contribute to the Moscow TS computer fund.

Additionally, he submitted the same material to the TS in A, which appeared, verbatim with the HCT version, in *The American Theosophist* serially in the May/June and July/August, 1993 issues.

Mr. Entin’s post script carried ‘in the May/June issue said, in part:

“... The great need for Russians now is to have the theosophical material made available

Update

Russian Outreach

First, a bit of recent history of events relating to our involvement with theosophists; in Russia since the collapse of the Soviet Union:

Our Involvement with Russian theosophists began when I responded to a letter from Sergey Belkovsky of Kaluga, Russia which appeared in *The American Theosophist* some time ‘in 1992.

In my letter, I proposed a modest exchange of “news and views.” In his reply, Sergey outlined a grandiose proposed plan which was clearly **beyond our modest resources and abilities**. Sergey then suggested that we approach the Kern Foundation or The Nicholas Roerich Museum for a grant to implement his proposals.

The Kern Foundation of the T.S in

to them. The printing presses must work overtime to produce the hundreds of thousands of copies of each book that is needed. For this reason, the Russian Theosophical Society is striving to establish its own press. I hope that all of us in the more stable and longstanding Theosophical communities will find ways to help them achieve this. Donations are needed to purchase computers, printers, and a printing press.

The goal this year is to provide the necessary computer equipment, which will cost approximately ten thousand dollars. Please help with whatever you can.

Because it is impossible to send money directly to anyone in Russia, all donations should be sent to Nicholas Roerich Museum at the above address. These donations will therefore be tax deductible for the donor, and will be taken by hand to the society in Moscow.

The pleas by Mr. Popov may be politely expressed, but they are urgent.”

In the AT issue for July/August, '93, part II of the article appeared with the following preface added, we may presume, by the then editor William Metzger:

“This is the second part of an account by Dmitry Popov, chairman of the revived Russian Theosophical Society, in which he traces the history of the Theosophical Society in Russia. Here he picks up the story with the “Khrushchev thaw “of the fifties and sixties, and continues to the present time.”

The Russian Theosophical Society needs

our help to purchase computers, printers, and a printing press. Those who wish to contribute may do so by making donations for this purpose to the Nicholas Roerich Museum. These donations will be tax-deductible for the donor, and will be taken by hand to the Moscow Society. Please direct your contributions to:

Daniel Entin, Director, Nicholas Roerich Museum ...

Response from readers of the HCT and AT articles was immediate and gratifying.

Then, in the Nov./Dec. '93 issue of the AT, the following warning appeared, borne in, evidently, by a chilling wind from Adyar:

Theosophy Around the World
Theosophy in Russia

The history of Theosophy in Russia has recently been dealt with by two articles in *The American Theosophist* (May-June and July-August 1993) An academic study of the subject has also appeared: “*No Religion Higher Than Truth*” *A History of the Theosophical Movement in Russia, 1875-1922*, by Maria Carlson (Princeton University Press, 1993).

Now that Russia has been freed from the intellectual and spiritual repression that smothered it for so long, there is again great activity in the land of Blavatsky's birth. However, much of that activity is of an uncertain nature. Radha Burnier spoke of it in her 1991 Presidential Address:

“A ‘Russian Theosophical Society’ was formed and registered in Moscow

without prior information being sent to us. It consists of persons who have not become members of our TS, and its groups have not been chartered as lodges.

Their Rules also have not been submitted to our International Headquarters, but we were told that they are based on the Rules of the TS in Russia before it was closed down in 1918.

“This self-styled TS in Russia is, for the reason stated, not an official part of our Society, at least for the present. Other organizations have also sprung up calling themselves the “TS in the USSR” and so forth, each with its own aims and concepts, not necessarily corresponding to ours.

“The new-found freedom of the peoples of the former Soviet Union has resulted in an exuberant interest, not only for a new philosophy, but also for novel experiences through psychic communications, and an assortment of cults. “It is therefore necessary to prepare those who apply for membership in the Theosophical Society, in order to ensure that the future work of the TS in this part of the world will be conducted with some understanding of what the Society and Theosophy are.”

Because of the uncertainty of organized groups in Russia today, if anyone wishes to make a contribution to Theosophical work there, it would be best to send it to the Theosophical Society in America for work in Russia, and we will under-take to see that such contributions are used appropriately.

John Algeo
National President

Reading John Algeo’s closing paragraph, above, one can easily see why support for the Moscow headquarters which began so promisingly, suddenly withered and died, far short of its goal. [Another tragic scenario, orchestrated by Adyar, to place alongside the experiences of the TS Czechoslovakia, Canada and Denmark. See HCT Sept., ’92, Aug., ‘94

We reprint below some of the recent communications initiated by Liesel Deutsch on behalf of bringing Russian Theosophists onto Internet. [Ed.]

Dear Theosophists, dear friends,

Some of us who correspond on the Internet (theosI@vnet.net and theos-buds@vnet.net) would like to establish some contact with you. You have been cut off for so long, and we would finally like to have an interchange of ideas and some ties of friendship with you. You must be as eager to find out about us, as we are to find out about you, after all this time of not being able to communicate. We’d also like to know what is happening to you just now, because the reports we get from our TV and our newspapers is that life in Russia is pretty difficult.

Also, some theosophical friends have told us that the Theosophical Society Adyar is making it really difficult for you to join them.

We can’t remedy that, but if some of you would like to correspond with us, or join us, we’ve just started a very loose organization called Theosophy International.

Perhaps, for now we should just try to

communicate back & forth, & then, later on, if some of you would like to join Theosophy International, you'd be welcome. We think that the most important thing right now is to have an interchange.

>Members of Theosophy International belong to The Theosophical Society, TS Pasadena, United Lodge, Alice Bailey enthusiasts, and our Danish & Canadian members have national unaffiliated Theosophical Societies. One only needs to agree to that one is in favor of the 3 theosophical objects, which we've modernized a little.

We correspond via theos-buds@vnet.net, or by ordinary mail, which computer nerds call "snail mail". We don't have a chairman. We don't charge dues. We do have a statement of intent. We are so young that we haven't done anything much yet.

Alan Bain, of Bristol, England, who dreamt up Theosophy international has been putting some of the theosophical classics on the computer; John Crocker is working on some introductory Theosophy for beginners, and Rodolfo Don has started a home page on the World Wide Web (that's a new part of the Internet).

>About a week ago, I received your Fax number and your address from Svetlana Bakanova. I sent it out to the theos-I list which has about 80 members, but I don't have any idea as to how many will respond, maybe only a few. A number of them expressed an interest. Most of the theosophists on our list live in the USA, but

we also have a few in England, France, Canada, Australia, New Zealand, Denmark, Iceland, and Holland.

>I've also been in touch with Dick Slusser, who publishes the newsletter "High Country Theosophist" from, Boulder, Colorado. He's contacted another 30 people, some of whom are publishers of little Theosophical newsletters, and he's given them your address & FAX number. So now let's see what happens. >

>I don't know whether you know that I've been corresponding with Sergei Belkovsky for 3 or 4 years now. I've also been sending him books he can use in his work. I'm hoping that some other members of this list will be willing to help you out with items you can use, but that's something I can't promise you. I don't know whether anyone else would, & I myself can't take on any more financial obligations.

>Svetlana and ---- ---- with whom I've so far had a brief exchange, both said that you have enough people who know English, so that we can correspond in that language. We've been able to discover 2 Russian speakers so far, if it becomes necessary. One is Dick Slusser's brother and the other is Grady Austin's step son. Dick & Grady are both Theosophists, but their relatives, I think are not. It'd take a while for them to translate letters back & forth. So if we can stay in English, it'd be much quicker, but I wanted you to know that we do have some people who know Russian.

I'm going to give you my 2 addresses &

the Fax number of **the Summerfield office**. They said they'd receive any Fax letters you would send me.

> Liesel F. Deutsch
>214 Summerfield Village Lane

> Adyar's rules, require that if there are seven >persons who are already, on their own, members of the TS, they can >band together and apply to become a subsidiary society.

> From the Russian TS point of view, they were not trying to become a new society, but were reviving a long-existing society that had been suppressed, but never dead. That was more of a romantic notion than a legal one, but that was the way they felt.

> But the rules that were not adhered to were used, in my opinion as the reason that covered a more "political" one. A different organization had already befriended Ms. Bernier, and she had already had printed and donated to them several thousand copies of Helena Roerich's Russian translation of the Secret Doctrine. (The fact that they promptly sold, rather than distributed, these did not seem to enter into the realm of consideration.)

Dear Sergey

A few weeks ago, I asked David Keane whether I could take \$ 100.- of the book money, and send it to you, so you can get your health taken care of

Today he wrote back saying "ok".

Now I'm writing to ask you what you want to do in view of the following:

1.) Ive given orders now to Snow Lion, Quest, and the Institute for Music, Health & Education, & I can already see that the money David sent me isn't going to buy all the titles you asked me for. David said that if you accept his job offer, (see below), he won't be able to send me any more book money. If I start buying books for you again, it'll be one a month of thereabouts. I can't do it any faster.

2.) David wrote that he will offer you a job as translator for \$ 100.- a month. Apparently he'll ask you to translate some things from Sundial House, and also some things you choose. Apparently you'll still be able to do your group work.

In view of these facts, I need to know whether you want \$ 100. - for your health. or whether you'd prefer that I spend it all on books & tapes.

If you'd like me to express mail you the money, I need your home address, & I also need to know whether you want a draft in Dollars or in Rubles to your house, or else what your bank account is, because David writes the money can be transferred electronically into your bank account.

Love to Lilly, Lada, & yourself Liesel

[Liesel informed me that a man, David Keene, in Perth, Australia was sending her money to pay for the books Sergey was requesting. He

was working through, she said, East-West Network, headquartered in Perth, Australia with an affiliated organization, called Moxa United, 'in Durango, Colorado.

I sent 4 sample copies of the HCT to each of the organizations and received the following replies]:

East-west Network

Dear Richard,

Thank you for the copies of 4 issues of High Country Theosophist. Upon browsing through them I find them most interesting reading.

A number of my former Theosophical contacts had expressed in their letters an overconcern to the significance of registering with Adyar, to the extent that such Theosophists are refusing to network in an open sense. I find it refreshing that a voice is being presented elevating the eternal theosophical principles, not over-emphasizing form or organisation, and seeing true Theosophy being expressed through many groups going by differing and diverse names.

In return I enclose our own main publications, a copy of each of the 3 newsletter issues, the most recent circular, an article "Building Global Unity" and a brochure. I will ask our American contact group, Moxa United, to place you on our distribution list for future newsletters. It is our policy to distribute the newsletters free. More copies of the newsletter can be sent to anyone who wishes to help distribute them.

We do not have any formal affiliation with any author, bookline, teacher or company, but the newsletter is an open forum for servers in the Light to link together and share, provided only that they support the principles of goodwill, unity, and group participation.

I find your article on the difference between movements and organisations as most interesting. The EW Network had itself become an organisation 2 years ago, registered under the State legislation for the formation of associations.

The association was well supported during the first year, but then a curious thing happened, people kept being attracted and inspired by the ideas put forward through the EW Newsletter, but they neglected the organisation.

Our Australian Association is therefore likely to be dissolved later this year through lack of support. And yet the newsletter itself remains popular. The formation of an association was clearly premature, and was not invoked by a significant group. That which was invoked was along the lines of spiritual purpose. You will notice that the purpose of the EW Network activities is steadily shifting through all three issues, though there remains a call in all three for us to express our dreams through practical activity. It seems that at least in the beginning stages, that activity will not be through a physical organisation.

Part of the problem relates to our free distribution and lack of any campaign to attract donations. From the beginning, we were more interested in being responsive to God's Will and letting the work materialise according to God's providence. If

a sufficient number of people have common purpose and support a certain project, then they will find the means including finances to promote that project. At the moment, the EW Newsletter is supported about 80% through my own invalidity pension, which means that for the time it will continue to be a fairly small distribution.

Besides financially supporting the EW Newsletter I set aside some pension each week to provide for various goodwill projects in Russia, a quarter of which is helping purchase English language books for Sergei Belkovsky, as Liesel Deutsch mentioned in her letter to you.

It is sufficient for me that Sergei is doing wonderful work organising the Kaluga New Age Centre; I am therefore happy for him to choose books to his own liking, or through Liesel as he has indicated he would like to do. I am very appreciative of Liesel's help in this regard.

Unfortunately, the idea has not taken off in a big way; a few of our networkers have donated a few books or small amounts of money, and the occasional pen-friend contact or triangle group has been formed. But it is really a disappointingly low level of response for such a strong appeal. And so our purpose has shifted away from objective sharing and gifts to subjective sharing (bonding) leading to joint objective activity.

Many people have been inspired through reading our newsletters --how do we help those people follow through that inspiration so that they participate in meaningful practical activity that responds to the need?

It is a difficult challenge, but the need is great,

and so we remain at the point of tension for the work to be done.

If you have any contacts who would appreciate a free copy of our newsletter, or especially those in poorer nations (in any nation --- we are now linking with servers around the world) who stand at a point of service for humanity's need, yet would benefit from subjective and objective support, believe in the principles of goodwill and unity and accept the idea of open networking, then we would love to get in contact with them.

In America, our contact address is c/- Moxa United, P.O. Box 3527, Durango CO 81302.

We may not have the financial and material resources, but we can at least offer to bond and together stand at the point of tension of need, and act as a bridge to share the nature of the need with others. Then if enough people of goodwill choose to support a project of need, the material requirements will in time materialise.

At the moment, I am rather busy concluding the distribution of our latest EW Newsletter. I would therefore like to set aside your excellent magazines for a while until I have more leisure time to read more deeply the material you sent. And so for the time there is no need to send any more issues. I will reply again within 2 months with an answer to your question, of whether I would like to receive a regular subscription.

Once again, thank you for the issues and offer of a regular free subscription.

Yours with Love and Light,

David Keane

Moxa United

Durango, Colorado

Thank you for sending us several copies of *The High Country Theosophist*. We are enjoying reading them and would like to request receiving future copies.

In addition we would like to receive some past editions such as:

November '94, April '94, January '93, April '90, March '89, August '88, January 87 and December '86. We have enclosed a small donation for shipping and handling. Please let us know if there are any additional costs.

We have enclosed the latest edition of our newsletter that is distributed approximately 9 times a year and have enclosed a list of past newsletters. If you would like to receive any past editions, please indicate which ones and we will forward them to you. We are happy to place your name on our mailing list as well as the East-West newsletter.

We have studied and worked with much of the material from H.P.B. as well as the teachings of Alice A. Bailey. We have found that both teachings-- for the most part--are complimentary to each other.

It is unfortunate that disciples who focus on one teaching oppose and criticize the other. This we feel counters the true Ancient Wisdom: universality.

Both the teachings through each of the Masters' amanuenses hold keys of understanding in relation to one another.

It is our prayer that the disciples come together to a greater harmony through this personality conflict.

“Lead us, O Lord, from darkness to Light; lead us from the unreal to the Real; lead us from death to Immortality lead us from chaos to Beauty;

lead us from individuality to Universality; from the many cycles to the One Life; from manifestation to space. Amen.”

We wish you much success in all your spiritual endeavours and may our spiritual connection grow stronger.”MAY the soul control the outer form and life and all events and bring to light the love that underlies the happenings of the time.”

Fraternally Yours
Mikal A. Renzi President,

From the Brookings, Oregon Study Group:

Dear Friends,

You are warmly invited to an informal gathering of students of Theosophy, at the above address on the southern Oregon Coast, Friday, August-9th through August 11th. We look forward to strengthening our bond and hope for a vital exchange of ideas in the interest of the continuing Work of The Theosophical Movement.

This year marks the 100th anniversary of the passing of William Q. Judge--a great Theosophist and example for all of us. Attention *will* be given to his life and work in the Cause of Theosophy.

On Friday evening, August 9th, 7:30 pm to 9:30 pm. a meeting is planned at Brookings Best Western Beachfront Inn. We have arranged for the conference room and the public *will* be invited to participate.

Together, and in the Spirit of William Q. Judge, we hope to focus the Light of Theosophy on the current issues and concerns of Humanity.

Some lodging can be provided in student's homes. Food will be available for all--more or less pot-luck and picnic style.

There are numerous motels in Brookings with rooms with two beds, ranging in price from \$53.00 to \$89.00. Harris Beach State Park is within walking distance. Fees for R.V.'s are: complete hook-ups \$19.00, electric and water hook-ups -\$19.00 (free cable included); tent sites are \$16.00. It is wise to make reservations early. The State Park Reservation number is 1 (800) 452-5687.

For further information our phone number is (541) 469-1825 or you may call (707) 487-5019. All students of Theosophy are welcome.

Sincerely and Fraternally,
Brookings Theosophy Study Group

***Secret Doctrine* paperback needed**

John Greschner writes:

“ ... more and more, I am interesting people in Sadhana - the Self — beyond the dancing superficial - I direct them inward to the heart of their being, and to give them a sense of both historical perspective and a credible base on which to premise clearly to the unknowing, but famished — seemingly incredible stuff — I tell them — I direct them to theosophy and H.P.B. —

Which leads me to the question - Is there any way I can get two copies of *The Secret Doctrine* shipped in to two guys? They can be old, used, - whatever; as long as they are legible. If they're soft cover, they can be sent straight in from anyone (a publisher/bookstore). Sending them is only required for hardcovers - and if there are any usable hard covers laying around — carefully cut the hard covers off so that the pages won't fall out

— then anyone can send it in

If this is possible, please let me know and I'll get the guy's name and number, so you can send it directly to them.

These guys aren't on the same Tier with me. They're six different Tiers of cells in here and if I'd let them read my copy of the S. D. —

Needless to say, they're both destitute financially - or I'd have them kick in the \$18 (that Mark Jaqua offers the Theosophy Co. Edition for).

The government won't let me work — no employment up in here. There's a few orderly positions, but they never let me have one or I'd buy them myself - I'd make \$20 a month — I need about a grand to fall out of heaven & bounce off my head -grin — I could cover a lot of stuff with that — Oh well! All ya can do is keep trudging on.

Hope you all are well — looking forward to the next HCT - Take good care —stay strong, healthy happy, focussed on the good stuff — and stay centered in the inner light.
Satchitananda — John

[If any readers feel moved to send John's fellow prisoners a copy of *The Secret Doctrine*, please check with editor Dick Slusser for address particulars and to assure that your effort is not duplicated. I can be reached at 140 S. 33rd st., Boulder, CO 80303-3426; by phone (303)-494-5482, E-mail; Dslusser-ed-hct@msn.com]

[Pilgrimage to India

Continued from Feb. 96 HCT)
Tiruchchirappali, Tamil Nadu
January 6, '85

“Tirichi” for short. I left Tiru on the 1:00 p.m. bus without too much hassle. After a few experiences, you start to get wise to the bus station hustlers. The 1 o'clock bus was late and a young Indian told me all the seats would be taken on the bus, that it was loaded already with 90 passengers, but for 10 rupees he could get me a seat in front. He said he was an “agent”. Ok, I said to myself, let's wait and see. When the bus arrived, there were about 10 passengers. Meanwhile, another Indian carried my bike to the roof and “demanded” 10 rupees. I said; “No, only 5”, as the bus was pulling out. So he wound up taking his 5 and jumping off. Meanwhile, my “agent” is trying to get me to sit in front to justify his 10 rupees, but I take a seat by the window halfway back that I like just fine. He says; “You give me 10 rupees” and I say; “No way”. He says; “I'll get angry!”, and I say; “Ok, get angry.” As we reached the edge of town, the “agent” jumped off the bus.

On the way, a nice couple with 4 young children got on; three little girls and a boy. Three of the children sat next to me and they were delightful. The 10 year old girl spoke a little English that she is learning in school and in addition Hindi - plus her native Tamil. Before long, the wife was feeding me cake and shoestring potatoes. So it was a pleasant 5 %2 hour journey. I shot several pictures out of the window at 1/1000 of a second. The scenery was beautiful.

We arrived just after dark and one of the passengers helped me find a hotel near the bus

station for Rs 35, but I turned it down because they had no single rooms on the ground floor. At this point I thanked him and let him go on his way. Another young Indian knew a hotel with ground floor rooms. So, I put him on the crossbar of the bike and we rode to the hotel. It was nice at 19 rupees. He wants “baksheesh”; 10 rupees. I then say I want a vegetarian restaurant, so he finds a nice one. At this point, I think I know the game, so I give him the 10 rupees - too much probably - but he did help me a lot. When the bill came, it was 6 rupees - my chapatis were only 3, so I tell the waiter; “No, he's paying for his out of the 10 rupees I gave him”. You begin to understand the game now?

Monday Jan. 7, 12:00 noon. I have just returned from seeing the SRIRANGAM temple, roll # 18, which I'll mail with this letter.

Last night during supper, I struck up a conversation with 3 young Indians at a table behind me, and one of them, Balan, offered to take me to the temple at 6:30 a.m.

He arrived at my hotel at 6:30 on a borrowed bicycle and we rode to the temple together. I got an excellent guided tour from him He wants to go to Madurai with me but I think I'll decline.

He tells me his father died of alcoholism a year ago and he is now working to save 300 rupees to enter the university school of mathematics and electrical engineering. I do feel inclined to give him 100 rupees toward his education because he strikes me as honest and earnest. But traveling, I think, is better alone.

My finances are doing quite well, I have

about \$800 left - and on the bus yesterday I was thinking that it would be nice to buy gifts for Kiva members, you and Eleanor. I'd like to get your mom a gift, but I don't know what. The problem is, I have to draw the line somewhere and if I gift your mom then your sister Mary will feel slighted. Yesterday, I was thinking I'll give the sweater to Chris or Ken at Kiva, and then get another sweater and silk Saris for the women. I'll have to wait until I get back to New Delhi so I won't have to carry these gifts with me. If I can afford it, maybe I'll get Saris for Mary and your mom - 7 in all. If they're not over \$25 each, I'll probably do it. The giving is really a source of joy for me.

I had a major invasion of ants this morning. They apparently sent out scouts who found some candies in my pack and they got word back to home base -and you wouldn't believe the army that arrived. The manager came in and sprinkled some ant poison and I laid lines of mosquito repellent across their path. Hopefully, they've gone home.

I fell off my bike for the first time today. In close quarters, I caught my handlebar on a rickshaw and it threw me. I skinned my knee and ankle on the pavement and the camera lens hit. I'm ok with merthiolate and the camera seems unscathed.

While shooting with flash this morning, it was taking about 45 seconds for the "ready light", so I replaced the batteries. No alkalines were available, so I'll put alxies in when I get back.

Well, I'd better get this letter and roll # 18 into the mail and also get some lunch. Only 33 more days to wait until I see my beloved.

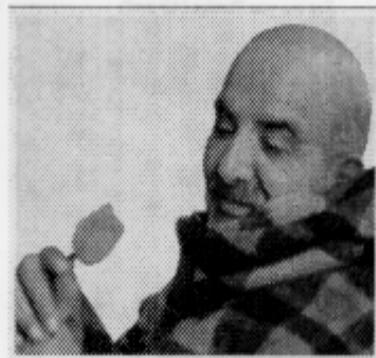
Namaste,

Neem Karoli Baba Ashram
1996 Celebrations

Tuesday, July 30 Guru Purnima
Saturday, Sept. 28 Maharajji's Bhandara
Monday, Oct. 21 Durga Puja



TAOS, NEW MEXICO



*A saint's heart melts like butter.
No, it melts more than butter.
Butter only melts
when you put it near the fire.
But a saint's heart melts
when anyone else's heart
comes near the fire.*

—Neem Karoli Baba

Submission Guidelines

By floppy disk
3.5 or 5.25 inch (DOS format),
WordPerfect or MS Word
in ASCII format preferable.
By hard copy
Laser printer preferable,
NLQ Dot matrix OK
Good Quality Xerox OK
Unacceptable
Draft mode Dot matrix
Faint printouts
Strike-overs
handwriting on printed sheet

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

Subscriptions

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

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

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

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

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

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

EDITORIAL

THE HIGH COUNTRY THEOSOPHIST is an *independent* Journal and has the following editorial objectives:

(1) To serve the greater Theosophical Movement as a forum for the free interchange of ideas and commentary in the pursuit of Truth and to facilitate various projects in furtherance of Theosophical principles.

(2) To present articles and essays consistent with source theosophy, otherwise known as the Ancient Wisdom as given by The Masters and H.P. Blavatsky, and other theosophical writers consistent with this tradition.

OBJECTIVES

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

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

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