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AMONG THE ADEPTS CONFIDENTIAL COMMUNICATIONS FROM THE HINDU ADEPTS AND CHRISTIAN MYSTICS. By FRANZ HARTMAN, M.D. A POSTSCRIPT TO HIS REMINISCENCES" TRANSLATED BY FRITZ HAHN

I often had the opportunity in America of attending spiritualistic seances, when unctuous orations were delivered, but the mediums through which the spirits communicated, understood nothing, as a rule, of what was said, nor followed the advice given to them.

Here it was entirely different. Both the "Leaders," whom I will name, one, J., and the other, S., did not only know exactly what they were talking about and understood it, but also lived it according to the principles expounded. The family of S. was not entirely strange to me; my parents twenty years before had friendly relations with them.

His mother was known amongst the initiates as a woman of exceptional occult powers (Siddhis), enabling her to heal sick or obsessed persons and animals. Many peculiar stories could be told similarly described in Gorres' "Christian Mystics" in his III. Volume. To narrate them here, though, seems superfluous. Both were instructed in their youth by a man named P., who was considered a Rosicrucian Alchemist. About his occult knowledge several anecdotes were related to me which would indicate that he



was able, like many Indian fakirs, to transfer pictures of his imagination to others and to make them see things which did not externally exist. For example, P. was waylaid one night on his way home, but while jumping on him the highwayman saw in front of him a scaffold, with the hangman trying to seize him. He ran away as fast as he could and P. went home quietly.

P. also had the power to transmit baser metals into precious ones. Several samples of these are in my possession But all this could not explain the profound religious knowledge of these people which could only be explained by their own inner vision.

Their knowledge could not be the result of logical conclusions, as they lacked the necessary foundation of theoretical instruction. But if it is true that every one is God within and all knowing, why should it need other means to penetrate the secrets of God, by getting closer to God—that is, to reach a more profound and loftier consciousness of God within your own heart?

The power by which man reaches a higher consciousness and deeper self-knowledge Christian Mystics call “spiritual faith,” the Hindus Shraddha, that is, innermost conviction. This is the power of the conscience and not to be confounded with intellectual faith, that is, in the correctness of theories.

The practical Occultism of these Rosicrucians consisted, in fact, in nothing else but in a method to further the growth of this higher consciousness.

“The external theoretical knowledge,” says S., “is not to be despised. It

is a means for the seeker for truth.

But the true Theosophy, or self-knowledge, does not consist in talking learnedly about theories of evolution, circles and spheres, classifications and systems, about the conditions of the inhabitants in the middle regions or the heavens. Or about things someone else has studied, nor in subscribing to what someone has told or written about, whether man or ghost; but in this, to attain by one’s own inner perception and self-knowledge to the secrets of God in the universe.”

“Our school,” J. added, “is not a receptacle for accumulating scientific rubbish, even if it appears ever so necessary for the life in this world.

With us it is more of a matter of inner perception and the opening of the inner spiritual senses; more of spiritualization and refinement than intellectual search of exterior matters; not about phraseologies and quibbling of words: but interior illumination and the inner Word. When the Word of God speaks in your heart, it is the speech of truth, and whoever is taught by wisdom itself does not need any other instruction. Whoever finds God within him, to him all secrets will reveal themselves.”

“I could look a long time,” I interjected, “before I could find a God within me. I can search within as much as I like, I find nothing else but myself.”

“Happy is he,” responded J., “who has found himself in truth, for he has found God and relinquished the illusion of self, which is nothing but the production of his own imagination. Whoever wants to become acquainted with what God is must become a son of God, for nobody can come to the Father except through the Son.

He who wants to find God cannot find Him in his imagination, but in spirit and in truth. In the prayer of the Christian, it says, ‘Our Father Who art in heaven!’ If we want to reach the Father, the Creator of all things, which men mistake for ‘Self,’ we must create a heaven within us, where God can dwell and reveal Himself. This is practical Theosophy.”

I begged of S. to give me a short description of his methods, so he dictated this to me:

“Man is a step-ladder of spiritual evolution. It is like pulling grass out of the earth. First recognize you are on your feet.

Ascend this ladder, insert the steps and you will find there are twelve, which comprises the body as a whole.

Press from above below in the centre of the heart. You will find the germ through which the light of thought begets its growth, and this growth reaches the senses, the spiritual within you.

Learn to eat from the tree of knowledge and from the tree of life taste the fruit. Search for both within and if you have perceived them and

know their origin you have arrived at the top of the ladder.

Then learn to recognize the power, and this power conquers death, and when death has lost its sting the cubus of life begins to grow; a sun will form, a light which will illuminate the whole of your Ego.

In this light you will see past, present and future. Your life is disclosed, and a new heaven has opened in which the perfect will move. Enter the sea and learn to swim like a swan which cannot drown, and happily you will reach the shore of your spiritual world.”

I must admit that this sort of language sounded just as strange and incomprehensible to me as to most of those who will read it, but it is a fact in self-knowledge that the theory will only become clear when experience verifies it.

That is why many years passed before the deep meaning of these words, through my inner experience, became partly clear, and I recognized also that the truth contained therein could not have been expressed any more clearly and lucidly.

No more than a corpse can understand life, can the spiritual life in man be comprehended except by him awakening, and whoever will know spiritual forces cannot find them with the brain, but must comprehend them with his heart and soul.

To attain this one must possess the necessary soul power, which takes many years of practice. Then when man has recognized the power of God within himself as part of himself, when he has learned to distinguish right from

wrong, the Eternal from the ephemeral, in his inner consciousness, and becomes firmly implanted on the side of the Everlasting, then he stands on his own feet.

Then he can begin to ascend the ladder. Just as one pulls grass out of the earth, so he lifts himself, in his consciousness, gradually from the corporeal to the spiritual, and from the spiritual to the divine.

To explain this more clearly and more scientifically it is necessary to consider the different auras (Koshas) of which the human organism consists, described by Sankaracharya in his "Tattwa Bodha.;"

The lowest consciousness is the visible body (Annamaya-Kosha),

next the astral consciousness of the body of sense (Pranamaya-Kosha),

then the consciousness in which man lives entirely in the thought-world (Manomaya-Kosha),

then the world of perception of abstract ideas, the consciousness of the "conscience body" Vijnanamaya-Kosha),

and at last the state of blissful existence (Anandamaya-Kosha) which leads to Nirvana (the all-knowing and omnipresent).

This ascent take place by directing the will power toward the highest. In this way man receives God draws God within, and God draws man to Himself.

Reprinted from *The Canadian Theosophist*, Vol. 1 No. 2, January 15, 1921.

(To Be Continued)

The Winter Solstice

by

G. de Purucker

Student—Professor, may I ask that we have the answer to the question concerning initiations at the Winter Solstice?

G. de P.—Yes. Will you kindly state your question again?

Student—Can you tell us something more about the period of initiation which takes place at this time of the year as I understand it?

Is there not something more in the fact that so many of the Great Teachers have been born at this time of the year, than the mere fact of its being the winter-solstice time?

G. de P.—How do you know, dear Companion, that the Teachers were born (physically born is what you have in mind), at the season of the winter-solstice?

I will tell you that it has reference to the mystical birth; and it is this mystical birth, achieved through initiation, which took place in the middle of the winter-period.

The supreme initiatory cycle takes place when the Sun, and Mercury, and Venus, and the Moon, and the Earth, are in syzygy, as the astronomers say, in a straight line as it were; that is to say a straight line from the Sun would pass through or very close to each of the other bodies mentioned.

Why was this combination of time and circumstance perpetuated as the time of the supreme initiation?

I can tell you this: The Sun is a divine being. It is constantly throwing forth from itself currents of physical and vital power, as well as spiritual and psychological energies; and when a number of planets are in line, the influences received from the Sun are colored by the vitality, the vital and other powers, inherent in each planet.

Now, as regards the Moon. The Moon on this occasion must be new, not full. That is to say the Earth must be the outermost of the celestial bodies that I have spoken of, the Sun must be the most distant, Mercury must come next, then Venus, then the Moon, and then the Earth.

The Moon (now listen carefully) is the receiver and giver of human souls. It receives human souls at death, and they pass from the Moon to the Earth before reincarnating.

The typically ideal situation for initiation is where a straight line will pass through the center, or nearly so, of all these celestial bodies.

Then the spiritual influences streaming from the Sun carry along with them, as they proceed to the Earth, the respective vital impress or color of each one of the planets and of the Moon.

The aspirant who has been in training for months or perhaps years before,

approaches this date of his initiation in heart and mind (that is to say, in thought and aspiration) by still more and more intensive preparing. He has been told in general what is coming, what he is to expect. Preparations have been made.

He is watched over and cared for by the Teachers; and at the exact time when the Moon, the center of the Moon (this is the ideal situation) and the other celestial bodies—or at any rate at the exact time when the Moon is nearest this straight line—his spirit, the spirit of the aspirant, more accurately the soul-spirit, leaves his body and travels along that line by magnetic attraction sunwards, and enters the Sun.

In some cases the return is made almost instantaneously, because human time is not a factor in these things so far as the mystical movements are concerned. The body meanwhile is entranced.

Now, I will draw a curtain here, and take you in thought to a period two weeks later than the date of the winter-solstice, when the Moon is full, to the 4th of January.

The aspirant then returns into self-conscious existence on Earth. During those two weeks his soul-spirit has been peregrinating, and on the 4th of January his soul-spirit returns, carrying with it the solar glory, and as it reenters the entranced body and the physical man awakens to physical consciousness, the whole being is suffused with solar splendor, the very face shines with glory.

And when I say the solar splendor, I do not mean the ordinary physical solar light. I mean the spiritual splendor of the Sun, of which the physical light is the outer garment, the vitality of the Sun streaming forth.

His face is suffused, his whole body is surrounded with this splendor, with the glory, so that, as the truthful word has come out of the crypts of initiation, he is 'clothed with the sun.'

For the time being, for that period, short or long according to the man himself who has gone through this test successfully, he is a 'risen Christ,' a manifested Buddha.

He is surrounded with the Buddhist Splendor, and for the time being is an incarnate god, an incarnate human god. He has seen his own Higher Self face to face, and has been taught—and *knows!* Thus are the Buddhas and the Christs 'born.'

You may remember having heard the 6th of January spoken of in Christian ritual and story, for that date is in the Christian Church the 'Epiphany.' *Epiphany* is a Greek word meaning 'the manifestations of a god.'

By the various changes of calendar, the 'Epiphany' in the esoteric mystical sense, strictly speaking, should now fall on the 4th of January and not on the 6th, because the 4th of January is two weeks after the date of the winter-solstice. Therefore the 4th of January is, strictly speaking, the beginning of the esoteric New Year.

Thus were all the great Initiates of the past 'born' in the winter-season, and, by Occidental habit and custom, they are said to have been born on Christmas Day, or what we call Christmas Day.

Actually, the true date is not December 25th, but December 21-2, the day of the winter-solstice. It is merely through a mistake of the Christians, based on a misunderstanding of a custom of the Mithraic teachers, at some date previous to the time of Julius Caesar, that the 25th of December was chosen as the day instead of the 21st.

There is a similar mystery connected with what the Christian Church commemorates as Easter, the Resurrection from the tomb, from the dead; but that is another very interesting esoteric story.

Student I ask what happens in the years when the new moon does not come on the date of the winter-solstice?

G. de P.—The same rites are gone through, but with much less effect; and as the mystic birth of the Great Ones takes place at rare intervals, these initiations may be reserved from one incarnation to the next, or until such astronomical conjunction takes place more or less completely.

Meanwhile, the initiations proceed just the same; but men not so great are initiated. There are also times when actually no initiation takes place at all; but the period is remembered, is commemorated, and is held

in reverence and respect.

I think that H. P. B. in one of the volumes of *Lucifer* refers to the 4th of January as being the beginning of the esoteric New Year.

There are a number of things that you can learn from the facts that I have stated: first, that one's inner self is not the same as the personal self, nor yet the same as the psychological self. There is in man an inner god. There is in man also the human soul.

There is in man an entity still inferior—the animal soul; and all these three are the seats of entities, or the seeds of entities. The animal soul is an undeveloped human soul. The human soul is an undeveloped god.

Yet they all work together in each human being to form the inner constitution which we call 'Man.'

This inner god or inner Self is at once you and not you. It is your parent, the source of all you are, the source of all your inspiration and illumination, the fountain of life and of all the noble virtues in you; and yet, while it is you, it is not you.

You are the human soul, a child of the divine within you, and therefore a spark of divinity growing into full-blown divinity, or rather destined to achieve.

Dialogues of G. de Purucker, Vol. I, p.126

Introducing Frank Reitemeyer

About a year ago Robert Hütwohl of Santa Fe, N.M., an HCT subscriber, paid for a subscription to the HCT for Frank Reitemeyer of Berlin, Germany. Robert advised us that Frank was performing valuable research into the later career of Franz Hartmann after he left Adyar and returned to his native Europe.

Within the past month we received several e-mail communications from Frank pertaining to the HCT.

The first message contained an offer to exchange back issues of *Theosophy in Action* magazine for HCT back issues. When Frank explained that *TIA* was the official magazine of the T.S. in England during the 1950s, we were glad to agree to the exchange. In reply, I said:

"I look forward to a window on European TS history. In addition I would especially appreciate anything you could write as a first-hand account of the events, from a theosophic perspective, during those terrible Nazi years of 'The Third Reich.' As the years roll away and those who lived those years leave the scene — their replacements represent humanity's forgetfulness (fortunately). But it is the duty of the survivors, to leave the record."

Frank Reitemeyer's response, below, was prompt and heart warming:

O great lords, I am glad for your interest. All this is my wish too. But from the Theosophists I am alone here

in this field of earnest and systematic historic research. All was destroyed.

I have NO spare time. I must first fulfill my worldly duties. [*MLC 126, P. 423*]. You know of this occult law. My difficult private circumstances absorb all of my little free time.

The oldest Theosophists, all over their eighties, are dying and I am much overwhelmed, trying to rescue and save materials before they are lost in the trashcan (as the relatives, too often, are not interested).

I have just returned from a 3,000 km tour through the country saving eyewitness reports about the Gestapo destructions, arrests etc. and finding unknown photos of our leaders, such as Franz Hartmann, Hermann Rudolph, Erhard Baezner and others. I had tears in my eyes when I got them.

There is so much research needing to be done that many academics could work for decades. And I am only a freetime worker!

The time when these materials can still be found is nearly past and I am still in the preliminary stage of searching for and collecting information before the seniors are dead and the information in their minds dies with them.

Because Robert Hütwohl has forced me to supply him with Franz Hartmann materials, I do now what I can. As I have no co-worker, I can't do

heavy researchings on one single fact like a full time job researcher could and I must set priorities. Therefore all goes slow with me.

Officials of the several Theos. Societies had not much interest in historical research and were not willing to give financial support to this needful task when I began. I have spent my entire fortune of more than \$20,000 in rebuilding an Archive and have no more to spend.

Until now it seems to be the greatest of all Archives I know of in theosophical circles, but it is only a few drops compared to an ocean we have lost. As an example: We had more than forty titles of magazines dating from the early days until the persecution began in 1935.

For many here in Germany, Theosophy is not in the physical world. They describe Theosophy only as a state of mind and therefore they don't need any Archives. Why then, I ask, did the Masters and HPB found the TS? Does this mean we have to thank Adolf Hitler for destroying? Surely not.

My main problem is the time. Time runs away. I know of a lot of places in Germany where I had to go quickly and save materials before it was too late. But I can do only what I can do.

I tell you this not for your praise or commendation but I give you the truth so you can better appreciate my circumstances.

I hope Dr. Santucci may one day find a German scholar who will choose to do this work here in Germany. So many questions regarding the history remain unanswered today and many lifetimes will be spent in search of the answers. We need fulltime workers here.

When the Franz Hartmann job is done I must arrange and sort all the other materials I have gathered. It greatly troubles my mind.

Whatever useful piece of information I find I will give to you or to Robert, and then, piece by piece, the riddle can be solved.

Please be patient with me. I do hope you understand what I am trying to do, meanwhile.”

Best wishes, Frank Reitemeyer

Theosophisches Centralarchiv - Theosophical Central Archives - An independent non-profit institution for the collection, restoration and preservation of theosophical books, journals, autographs, bio- and bibliographic records - with a special emphasis on searching for relevant materials that were lost or destroyed during the persecution of the Theosophical Movement in Nazi-Germany -

Can you help in any way?

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Berlin, Germany

When I asked Frank for some personal background he replied:

I am just turned 34 years old and came to Theosophy around 1990 after reading Erich von Daniken books (“Chariots of fire” and so on) where H. P. Blavatsky and her “Secret Doctrine” was quoted here and there.

I sensed there must be truth here and I went to an esoteric book store and bought “Die Geheimlehre” (as *The Secret Doctrine* runs in German) and was fascinated from the first moment on. I sensed the truth I had been looking ever for since I was a little boy.

Soon I got reminiscences of the Ancient Wisdom I had in my heart. When the veil was a little bit opened I sensed that I am ready I soon entered the local Point Loma Lodge.

For more than two years I conducted a group of Beginners fortnightly which I founded myself in spring of 1994. Then in summer 1996 I had to close this group for both private—and occult reasons.

Since then I have been searching for and assembling historical material which was all destroyed. I got in touch with old members who told me about the prohibition and arrestings under Hitlers dictatorship. I am very alert to be up-to-date as to what goes on in the esoteric scene and am a regular visitor of the book stores.

I soon became aware of several books on the market implicating the Theosophists and HPB with Nazi slanders and as prerunners of Nazi racist terms :- “Aryan”, the “sub-races”, and the “Svastika”.

But these terms are not inventions of HPB or the Theosophists - they are much older and were not used in a political or discriminating sense. As I got deeper in researchings I compiled a “poison list” listing all those Books, tv shows, radio essays and articles containing slanders against Theosophists.

I have so far collected more than 120 items. When I have this list updated and edited I will bring it to the Internet for the benefit of all who are interested in this field, too. Perhaps many Theosophists will see for the first time how dangerous and insidious these slanderous works are.

I am sensitive to this theme because my mother and her family had to flee to the west part of Berlin just a few days before the infamous Berlin wall was erected on June 13, 1961, dividing the city.

They received advance information from a high communist for which my grandmother worked as a house-keeper that they would be arrested in a few days.

They were alleged to be doing anti-communist work. They listened to the RIAS, the American radio station

and my uncle had refused to join the communist party.

Now in the Theosophy field I found many parallels but had to face four problems:

1. There is no documentation available about the persecution under the Nazis even though more than 50 years have passed

2. The old Theosophists are often not interested in talking about this period, they would rather forget.

3. Many of the members who were eyewitnesses to the persecution and arrestings are already dead and their reminiscences with them.

4. The many slanders from missionaries and left winged ideologists.

Facing this situation and wishing to improve the standing of Theosophy I began my work to rebuild an Archives as several pupils did in an early time, for instance Dr. Huebbe-Schleiden (Berlin), Paul Raatz (Berlin), J. Th. Heller (Nuremburg) or Dr. Hermann Rudolph Fischer of Leipzig who wanted to become the first Professor of Theosophy and wrote on his graduation work about “Das Problem der Individualiaet in der Theosophie” (The problem of Individualtiy in Theosophy).

When the Nazis took over, his doctorfather and other teachers were persecuted and he had to jump into geography - a neutral field.

Letters Received

Geoffery Farthing writes from Fetcham, Surrey, England:

I have just received the November issue of the High Country Theosophist and seen Robert Hütwohl's comments on my Manifesto. It is good to see so much notice taken of what one writes and get some feedback.

Mr. Hütwohl may well be justified in many of the things he says. The more thinking we do on these matters the better. It is important that our thinking should be based on objective research with as little admixture of personal coloration as possible. Obviously I cannot agree with all his points but that is no matter.

Mr. Hütwohl may be interested in a copy of the little book 'The Etheric Double?' which I found it necessary to write to try to eliminate some confusions which arise in the minds of students when they try to reconcile some aspects of second generation 'theosophy' with the Master original.

In one thing Mr. Hütwohl is wrong: I have no 'pervasive dislike of Leadbeater'. I never met him or Annie Besant although I am old enough to have done so. I have, however, studied the works of both extensively and read much biographical matter.

I read their books with the avid eye of a student beginning to learn. Theirs was the first 'Theosophy' that I came across and for a number of years it was the only one. It was something of a shock to discover *the Mahatma Letters* and later *The Key* and then *The Secret Doctrine*.

I am well aware of the 'potency' of Alice Bailey's writings (I met her twice at our Lodge). I studied them as avidly as I did the others when I was starting on my quest. I have come to my present view after much other study and many years of contemplation.

Wishing you and your Journal well,
Yours very sincerely, G A Farthing

Note: A copy of G. A. Farthing's *The Etheric Double* has been forwarded to R. Hütwohl for his comment. Ed.

Note: In a previous e-mail Frank Reitemeyer took exception to the title of the lead article in the November HCT: "*SHAMBALAH, THE GOBI DESERT AND THE ORIGIN OF THE WHITE MANKIND*," expressing the opinion that it sounded "racist" to him.

In our reply we said:

"Yes, we sensed a subtle racist overtone in the title but decided to let it pass.

Statements and opinions appearing in signed articles, are those of the authors and are not necessarily shared by the HCT editors. We exercise restraint in editing letters and articles for publication and generally draw the line on personal attack and on instances that don't "feel right" Further, we believe that the controversy aroused by what we do print is of value in the quest for Truth."

Ed. HCT

Responding, Frank Reitemeyer writes from Berlin via e-mail:

Dear Brother Slusser,

That's obvious. But may all readers [be] aware of this???? O, I would like you could see this problem with my eyes! One of my tasks is to watch over the press and I have until then assembled more than 120 works against theosophy containing slanders and rumours about the root-races and sub-races alleging

theosophy is the forerunner of the Nazi-cult.

Poppycock! One might only see the clear statements of GdeP about the then upcoming WWII. You have never had a dictator or a nazi-party or the total destroying of all theosophical archives.

It would be 100 % impossible to print such a tendencious article in a German magazine. The missionaries would attack on this by return.

And I fear they recognize this article one day, too and will bring new slanders against Theosophists.

They will say: Look, a racial article in a theosophical magazine and *SURELY NOT*: Ah, an article with only the personal opinions of the author and Theosophy and the theosophical magazine has nothing to do with this... Can you follow me?

I beg you for the future to make a clear editorial statement like you did for Mr. Farthings Manifesto. You must explain this to prevent misconceptions.

When I have done my first priority work about Franz Hartmann with Robert I will edit a revised printing of my "poison list" and you will get one and see then how difficult this problem is for the German Theosophists.

I beg you to insert the SD quotation I mentioned in my comment (II, 249):

"The Aryan races, for instance, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy color, are yet all of one and the same stock - the Fifth Root-Race - and spring from one single progenitor, called in Hindu *exotericism* by the generic name of Vaivasvata Manu..."

Yuri Gorbunov writes from Simferapol Crimea, Russia:

Thank you for your letter of June 6 and magazines regularly received by me and for information about different publications.

I am interested in receiving diskettes with all the HCT issues. I have asked the SRU to pay for the diskettes from the money donated by the Canadian lady whose name is not given to me till now. I hope to find some money to pay for. I am eager to start translating the first issues as subjects were perfectly selected to help a reader/student to study fundamentals of theosophy. Again a problem of copyrights. It will be nice if they are donated to the magazine. As you know I am going to publish an international *Magazine of Theosophical (Esoteric) Studies* in the Russian language for students of theosophy and esotericism.

I do believe that publication of such a magazine will be a significant contribution to the development of theosophical enlightenment in Russia. I hope that Editors of theosophical magazines will help me in accomplishment of this project.

Excuse me for long silence. After returning I was obliged to work hard for a private publishing house as a foreign rights manager to earn some money for living.

The work is hard. I have to travel a lot: to the Chicago book fair in June with a publisher, to Chelyabinsk Publishing House HQ in Russia in August, to the Moscow book fair in September and to the Frankfort book fair.

In November I read lectures at the local university. In December I shall go to Chetrabinsk Publishing House HQ again and then, I hope, I will be able to devote myself solely to translation and theosophical work.

I am writing a series of articles *An Esotericist's Journey to America* for Russian and foreign readers. Mr. D. Keane has promised to

translate them into English. I would like to offer you to read them and publish some articles in your magazine, if you find them interesting.

One chapter will tell about your magazine and our relationship. It will be nice if you write me a few words about yourself (education, work positions, your coming to theosophy, why you decided to publish *The HCT*, etc.).

Advised by you, I have received three huge volumes of *The Eclectic Theosophist* and found a number of articles that if translated and published will be of a great interest for Russian readers. I shall choose some for translation and ask to permit to translate then into Russian. I have received a complete set of *The Journal Esoteric Psychology* with some interesting articles for translation from Dr. M. Robbins.

I am receiving *The HCT* regularly and very obliged to you for your kind support of my plans. I am translating an article *The Theosophical Society and its Future* by G. A. Farthing (Vol 12, #5). In the nearest future I am going to translate the following articles available to me:

- * Among Adepts - Vol 12, #7
- * The Theosophical Movement - Vol 11, # 3
- * First two articles in Vol 11, #7
- * About A Bailey Vol 11, #5 and Vol 12, # 5

I am looking forward to hearing from you.
With all good wishes, Sincerely yours,
Yuri Gorbunov

**Robert Hütwohl writes from Santa Fe N.M.
via e-mail:**

Here are my corrections to my "The Practical Vision of Shri! Kalacakra' article" from your April 97 issue of the High Country Theosophist [Vol. 12, #4 pp. 9-20]:

First, I stand corrected as to who was the "author" of "Sakya Muni's Place in History" which first appeared in "*The Theosophist*" and later in "*Five Years of Theosophy*."

My footnote 8 incorrectly states either K.H. or H.P. Blavatsky was the author. However, in "*The Letters of H.P. Blavatsky to A.P. Sinnett*," page 46, H.P.B. says in a letter to A.P. Sinnett:

"M. ordered Subba Row to answer his objection on the date of Buddha's birth"

(This article does not appear in "*Esoteric Writings of T. Subba Row*".) My apologies extended for this oversight.

As Subba Row says in his "Sakya Muni's Place in History," "*Five Years of Theosophy*" pp. 374-5:

"For the profane, the Exalted One was born in the sixty- eighth year of the Burmese [Anjana] era . . . for the initiated-in the forty- eighth year of that era . . . in 563 [b.c.] that Tathagata reached his full Nirvana, dying . . . in 543 [b.c.]."

The year 623 b.c., on the full moon of May, is considered the accepted date of the Buddha's birth for the profane. For the initiated, 643 b.c. would be His date of birth.

Thus, based on the previous paragraphs by Subba Row, there was a span of 100 years between Gautama Buddha's birth date and his date of physical death.

This then would further support much better, what I have previously written in my article. Also, in my haste to cut the article to fit the number of pages allotted for the article in the journal, by error I cut footnote 35, which should be: *The Mahatma Letters*, 2nd ed., Jan. 1930: 303.

Robert Hütwohl, Santa Fe, New Mexico

Adolph Hitler's Horoscope

It was several years ago that we discovered this horoscope of Adolph Hitler in a 1935 issue of *The Canadian Theosophist*, and have been waiting for a good time to reprint it. Written just two years after Hitler came to power, we are impressed that while the time-table is foreshortened, the event scenario is surprisingly prophetic. The context of introducing HCT readers to Frank Reitemeyer and the fine and important historical archiving he is doing in Germany is a most appropriate time. Readers' commentaries are welcome. [Ed. HCT]

HITLER, MAN OR MONSTER?

By Robert A. Hughes

“He shall rule them with a rod of iron.”
-Rev. 2, 27.

Adolf Hitler, child of destiny and self-appointed Caesar of the German people is an enigma to the world. An enigma which only astrology can explain by a study of the character of this man as revealed in the horoscope of his birth.

The present German chancellor was born in Brannau, Austria, April the 20th, at six-thirty in the afternoon, 1889. A chart cast for that time and place, interpreted according to the unerring canons of astrology, reveals the psychology, character and destiny of the German chancellor. Adolf Hitler was born when the twenty-

seventh degree of Libra was rising on the eastern horizon. At the same time the strange and eccentric planet Uranus was ascending conjunct the rising degree. This marks him as a man out of the ordinary. Uranus, the planet dominating Adolf's personality has made him abrupt, eccentric or “queer”, unconventional, and erratic with a touch of genius.

This planet shows him to be sincere in his desire for the betterment of the Germanic peoples, He is endowed somewhat with a peculiar vision, mental or psychic; and believes himself to be the saviour of his people! In this he is no political hypocrite, but simply a misguided idealist.

His childhood and early manhood, according to the chart, were not happy. From his earliest years his mind has been occupied in dreams, in a worship of power. An insatiable lust for power and glory has occupied him throughout his life, though, unhappily for him, he lacks the character commensurate for leadership.

Like most psychological cases Adolf Hitler is not a “realist”, his dreams lying in the ideal world. “The dream is his real life, the world around him is the dream.” (F. T. Palgrave). Such was the influence of Neptune over the formative stages of his life and mentality. Neptune conjunct with the newly discovered but sinister planet Pluto gives a weird or fantastic touch to the “dreams” of this man.

Uranus, Mars, Saturn and Pluto have inclined him to a life associated with continual violence. It is unfortunate for this unhappy man who is indeed a “child of destiny” in that he is a scourge of the people he rules, that his life must continually be marked by violence or atrocities. Uranus, rising, tended him toward socialistic and revolutionary movements; while Saturn, Neptune and, Pluto to underhand and sinister methods of the attainment of power.

Emotionally Hitler, suffering from repression, could never achieve happiness as Saturn oppresses his significators of marriage and love. So he has devoted his life mainly to his innate insatiable lust for power, and to the realization of his distorted, twisted, but yet sincere desire for the betterment of his people.

We find Saturn (Satan, Lord of the World) in the royal sign Leo, high in the mid-heaven of his nativity. Such a position is bound to lead those born under it from obscurity to the highest height of power.

The regal sign Leo represents monarchy, or today absolute dictatorship. Saturn therein, in the house of government (the Tenth) raises those born under it to the highest degree of power for a season. Napoleon had Saturn on the mid heaven and attained unlimited power for a time to fall at last into disgrace and ignominy.

Hitler's fate may be worse than Napoleon's. Were Hitler anything else than an unbalanced idealist and endowed with

powers of character similar to Napoleon, I would unhesitatingly say that, with this position of Saturn, Hitler would have ended as Emperor of Europe! It is fortunate for Europe that Hitler has not the character to achieve his dream of empire, the first step of which was to be the Pan Germanic Alliance.

His rise to power as shown in the horoscope; Venus, his ruler in conjunction with Mars, favours popularity with military characters. As it is afflicted he cannot, however, permanently hold this popularity. Nevertheless the close position of these planets and the house they are in (Seventh) favours the support of the military forces for a time, then they will turn against him. He will perish by the very forces that gave him power.

Mercury in Aries on the cusp of the Seventh house endowed him with demagogic powers Thus enabling him to enflame the people in his behalf. Uranus's aspect to Mercury has made his reasoning, eccentric, erratic, though original and serious. It has made him hasty in his words and has been the seed of much ill-considered action.

Saturn in Leo shows that his methods and personality would stir up unending and bitter animosity with France, and as Mars is afflicted, to a lesser degree with England. That his foreign policy is dictated by the military clique is shown by Mars afflicted in the Seventh. His choice aides-de-camp such as the domineering Goering and the demagogue Goebbels is unfortunate, as they will be the first to desert him during his

real crisis. It is not unlikely that Goering will himself seek the destruction of his friend and leader.

Jupiter conjunct the Moon in Capricorn is fortunate so far as power is concerned, though it cannot maintain his power. It shows his lifelong desire for power, for rulership over others, and aids somewhat in their achievement, by giving public support as well as the help of powerful predatory interests such as those controlled by Thyssen.

The German chancellor's ultimate end, after a brief period of the supreme Caesarship or dictatorship, is one of the frustrations of all his plans, hopes and desires, culminating in a most violent and tragic death.

He will pass into history somewhat unfairly recorded as an inhuman monster, a destroyer, whereas he is the victim of evil and sinister powers for whom this misguided idealist has become the dupe. His fate may be both sinister and, terrible, a disgrace to the German people, even though he may deserve it.

Pluto and Neptune in the house of death (Eighth) presage nothing else than a violent end, and their progressed aspects show that this is not far off.

He is simply a representative of the type of men who will raise their heads more and more in Europe as time goes on. They are preparing that continent for the cataclysmic social and political upheaval

that it faces in the next few decades. At the end of a period of civilization the seats of the mighty are occupied by the "rough-necks"!

Both 1934 and 1935 are critical years of his life and it is doubtful that he will outlive them.

The horoscope well shows that Hitler will, for a time be the first Caesar of the Third Reich! The science of numbers reveal that 1934 measures to the restoration of the Germany monarchy, but not necessarily that of the decadent house of Hohenzollern.

The elevation of Hitler to the presidency, as well as still remaining chancellor, will result in the most tyrannous oligarchy that Fascism has yet devised. The sublime vanity and pride of this man cannot be satisfied with anything less than that.

In the words of Frederick William I, of Prussia- "I plant the royal power firm as a rock of iron". This Saturn in Leo will enable Adolf Hitler to do for himself in Germany, to be followed by his violent and tragic end which will not bring peace to unhappy Germany.

Reprinted from

The Canadian Theosophist

Vol. XV, No. 7, Sept. 15, 1934

Book Review

The Psychic Revolution of the 20th Century and Our Psychic Sense

by **Claire G. Walker Ph.D.**

Self published by the author. For price and availability, contact

Psychic Sense Publishers
14001 Thunderbird Drive
Seal Beach, CA 90740
Phone (310) 493-0395

Review by Marty Lyman and Dick Slusser

This is an excellent book which first gives an overview of the historical development of psychic powers latent in humanity, which is, incidently, Theosophy's third object. (To investigate unexplained laws of nature and the powers latent in man.)

Specifically she deals with the power of psychic sense which she defines as:

“A direct inner knowing of a situation, involving any relation to a personal need met or unmet, or a basic personal value.”

The full development of *our intuitive nature* will require learning to focus our consciousness at the Budhic level and not merely the development of the lower mental and psychic faculties such as clairvoyance, clairaudiance etc. [ed.]

Be that as it may, the author states:

“I submit that psychic senses have always been involved in the creativity of mankind. Directing that creativity to a new evolutionary level of purposefulness is the next step. The 20th century is not an isolated episode in history. Some

beginnings in centuries past came to a remarkable peak of material harvest in the 20th century.”

The book is divided into four main sections. Part One: Psychic Sense, the Secret Doctrine, and the Sequel; Part Two: The Revolutionary Nature of Psychic Sense; Part Three: The Light and Dark Sides of Psychic Sense; and Part Four: The Psychic in the Future of Mankind.

Similar to Maslow's Hierarchy of needs, she builds a pyramid representing the development of psychic sense starting with the fulfilling of basic needs of security and love and culminating in transcendence.

The Psychic Revolution ... will be of interest to those who are interested in learning of some of the many organized approaches to psychic development.

HIGH COUNTRY THEOSOPHIST JOINS INTERNET

Arrangements are nearing completion for posting monthly issues of the HCT on InterNet. This will be good news to our foreign subscribers in Africa, Australia, Canada, Costa Rica, England, France, Germany, Holland, India, Latvia, Philippines, Russia, Ukraine and Wales. They will be able to read and respond to the current issue within seconds of its posting. We also intend to make all back issues available as they are reformatted.

The good news on our end is that we can save up to \$20 a month on Air Mail postage and also be available to a wider readership.

Many thanks to Eldon Tucker, editor of *Theos-World* on InterNet for his support and good counsel. Dick Slusser, Ed. HCT

Upcoming Conferences

May 21-24

Host: Midwest Federation T.S.A.

THIRD SECRET DOCTRINE SYMPOSIUM

Saint Francis Pastoral Center,
Oklahoma City, U.S.A.

The year 1998 is the 110th anniversary of the publication of H.P. Blavatsky's *The Secret Doctrine*, which was published in 1888. We will honor the occasion with the third symposium in the United States on the Secret Doctrine in recent years. H.P.B.'s intention in her source book of esoteric philosophy was to bring to the highest minds a far-reaching vision and cutting-edge understanding of our universe and our own humanity. This, along with widening our own education, is the aim of this symposium.

CALL FOR PAPERS

We invite participation by all serious students of the Secret Doctrine who are interested in or involved in theosophic work federation wide, nationwide, or worldwide. For those interested in submitting one or more papers, please:

- i. Submit a proposal by mentioning a title, a brief synopsis, and a draft outline (January 31, 1998);
- ii. Submit the final paper for publication (May 1, 1998). The document may be submitted in hard copy or electronically (astrycker@compuserve.com). Mailing ad-

dress is: Arden Strycker, Midwest Federation, P.O. Box 251, Bartlesville, OK, 74005.

A committee will review those titles submitted by January 31 and make a selection for those to be presented at the conference. It is expected that there will be more papers than time to deliver all of them orally. In choosing those to be read, we will try to keep an overall balance to represent the scope of the Secret Doctrine and H.P.B.'s vision of service to humanity.

However, all papers submitted that are considered relevant to the conference will be included in the proceedings. The papers in the proceedings will not be limited to those presented at the conference. A copy of the proceedings will be available at the conference (cost will be extra).

Ceremonial addresses will be reduced to a minimum to accommodate as many oral deliveries as possible. Only brief comments will be permitted for each presentation. Subgroups might be arranged, depending on the number of participants interested in a particular subject. For example, one group might consider Cosmogogenesis, another Anthropogenesis, or other divisions of topics might be devised. Plenary sessions would bring all the groups together.

VENUE AND ACCOMMODATIONS

The symposium will be held at the beautiful Saint Francis Pastoral Center, Oklahoma City. An announcement of meeting details will be released in early 1998 and will include a preliminary program and a call for registration. Those registering early can take advantage of a discount on the preregistration fee. As details are available, they will be posted at this web site.

May 30, 31

**Host: The Theosophical Society
(Pasadena), American Section**

**CONFERENCE ON THEOSOPHY
AND MODERN SCIENCE**

Call for Papers, Panels, Demonstrations,
and Slide/Video Presentations.

Presentation Objectives:

1. To advance the scientific philosophy of theosophy.
2. To present theosophy as a body of workable hypotheses that provides understanding of some of the perplexing scientific questions of our day.
3. To foster an exchange on the significance of theosophic perspectives on science.
4. To explore scientific models found in The Secret Doctrine and the implications drawn from them as applied to modern scientific discoveries.

DETAILS:

* All areas of science are open, including: anthropology, astronomy, biology, botany, chemistry, cosmology, ecology, evolution, genetics, geology, geophysics, medicine, physics, psychology, sociology, space, zoology, related fields and cross disciplines, and the theosophical science found in The Secret Doctrine.

* Please submit a synopsis of your paper, panel, demonstration, movies or video no later than December 31, 1997, to allow the

organizing committee time to develop a program. The program for the conference will be announced as soon as possible following the December deadline.

* All are invited to attend and participate. The conference is free of charge, but reservations to attend are necessary as seating is limited. Attendees supply their own transportation, housing, and meals.

* Details will be available at our website

<http://www.greenheart.com/amsec/>

and will also be mailed to those holding reservations.

Alan E. Donant, General Secretary

July 3,4, 5

Host: Edmonton Theosophical Society

**The Works and Influence of
H.P. Blavatsky**

Call for papers: To focus on what HPB brought and/or her influence on 20th Century thought.

Edmonton Theosophical Society
Box 4587
Edmonton, Alberta,
Canada T6E 5G4

e-mail: fohat@planet.eon.net or
epelleti@netcom.ca

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:
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140 S. 33rd St, Boulder, CO U.S.A.
80303-3426
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Subscriptions

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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

OBJECTIVES

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

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

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

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

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

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