

# THE HIGH COUNTRY

## THEOSOPHIST



**Vol. 14 No. 1**

**Boulder, Colorado**

**January, 1999**

**Contents**

Meditation ..... 1

Happy birthday Bodhisattvas ... 9

For her birthday ..... 10

A Student's plea (poem) ..... 11

*Secret Doctrine* Index Review . 12

Letters: Avtar Pandit ..... 12

Abhinyano ..... 13

*Secret Doctrine* Q & A ..... 13

Modern Theosophy origins ..... 16

HCNL/HCT back issue  
listing ..... 19

**Meditation . . .**

Should be a concentration of all the mentation of the mind and of the affections of the heart to become one-pointed in thought, pressing upwards through all the personalized veils of consciousness and feeling to reach the inner divinity, the Spiritual Flame within - which, when all is said, is the essence of the Spiritual Monad. . . .

True concentration in meditation, like everything else that is worth while, takes time and long effort, but every single effort made, if constantly renewed, builds up an accumulation or storehouse, so to speak, of spiritual force, making the true practice of meditation more and more easy and efficient as time passes. Rome was not builded in a day, nor is the Mahatman the product of a single lifetime.

There are few things more useful and helpful than true spiritual meditation, which begins first of all and as a basis, with an impersonal love for all that is and a strong dislike of indulging one's merely personal propensities, appetites, psycho-physical yearnings, and similar things. . . .

A man may meditate anywhere, and at any time, and do so in the most effective and fruitful manner; whether he be sitting in his armchair or lying in his bed, or walking the streets of a busy city, he can with practice abstract his mind to things of the spirit, and yet be fully alive and self-conscious of what is going



on around him. Such are the first stages of meditation or concentration in meditation.

The later stages, however, are characterized by their own rules or laws, and when the student has progressed so far that he has entered into these later stages of meditation, he will then find it needful for his meditating hours to seek a place of quiet, where, in utter seclusion and peace, he can at least at times enter into that ineffably glorious inner communion with the god within which in its highest forms makes him virtually to be an incarnate divinity himself. But these last are the final stages of this state of consciousness and are attainable only by the highest of men. - G. de Purucker, *The Esoteric Tradition*, pp. 1005-6

MEDITATION is a positive attitude of mind. It is rather a state of consciousness than a system or a time-period of intensive brain-mind thinking. Meditation implies quiet, peace; above everything else, it means quiet undisturbed reflexion.

Evening-tide is the best time for meditation, or perhaps the early morning at about the time of sunrise. Be alone when you meditate. Be quiet. Have no disturbing influences around you, particularly avoiding the disturbing influences of your own ever-active and feverish brain-mind mentality. Be positive in your attitude, but quietly so; positive as the mountain of granite, and as quiet, and as peaceful. Above everything else, be impersonal. And this injunction applies with particular need to the meditation practised in the evening. A good time for most

people, perhaps, to undertake this meditation period is in bed, just before sleeping.

The reason for the need of strict impersonality, without the slightest thought of any degrading, or morally offensive element intruding into the heart, such as hate, or anger, or fear, or revenge, or the other ones of the horrid progeny of the lower self, is that when meditation is impersonal and elevates the soul - when sleep steals over the body, and the ordinary brain-mind consciousness drops away, the soul is then released, and automatically follows the direction last given to it by the meditation when the brain was awake.

It is possible so to meditate before falling asleep at night that your soul ascends to the gods, and is refreshed and strengthened by its confabulations with those divine beings. It is likewise possible so to meditate - or more accurately speaking to brood - before falling asleep, that when the bonds of wakefulness are broken, and the brain-mind is silenced, the soul is dragged downwards, even into the higher parts of Avichi, and thus is degraded and weakened. Be therefore always impersonal. Have your heart filled always with impersonal love; never sleeping, never sleeping, my Brothers, until you have sincerely forgiven all injuries done unto you. This rule is very important. It is not only an elevating practice, but it is a much needed rule for your own safety. Fill your heart with thoughts of love and pity and compassion and forgiveness. Fill your mind, when meditating, with some sublime, some lofty and elevating, idea. Dwell on it quietly in thought. Brood upon it with the higher brooding, the impersonal brooding, which is effortless and still; and let there be a rest of all the senses, and

quiet in the mind.

Meditation is simply the bending of the consciousness in a certain direction and holding it there. You can meditate on evil things as easily as you can on good; and, alas! Many human beings do this. Meditation in the better sense is a bending of the consciousness: the elevating of the mind and the consciousness to the plane where intuition guides, and where some noble thought is native, where some great aspiration has its home and dwelling, and the holding of the consciousness in thought there. It is very easy to do, and very, very helpful. It is simply a bending of the consciousness in the direction towards which you aspire; and when you grow to love this and it becomes automatic, the help that you will receive will be very great.

There is a difference between just thinking concentratedly on a subject and meditating, especially if thinking concentratedly means using the brain-mind: but if a concentration of thinking means the absorption of the consciousness in following the ennobling direction along which the spiritual will is guiding, then they are the same.

You may pass hours in meditating, and you will hardly be conscious of the passing of time. Now, this does not mean that so much time should always be spent in meditation. You may thus take away time which you owe as a duty to give to other things; and such an act would be wrong. Be sensible; be reasonable in meditation as you are in other matters.

Even in the profoundest meditation, when he has lost all sense of surrounding

circumstances, the trained chela is never in the condition of having lost his spiritual and intellectual grip. He is always conscious that he is in control of the situation, is always alert, even while the consciousness is passing in review the myriad phases of the subject under meditation.

It is highly inadvisable, as a general rule, to allow oneself to be on another plane in thought so greatly and fully that one becomes a psychic and physical automaton.

Meditate all the time. Nothing is so easy, nothing so simple, nothing so helpful. Far better is it than a set time for meditation. A set time is a rule for those who are weak. It is likewise a rule for those who are far along the path.

But for most students, the better rule is: quiet thought on the questions you have in your mind: constant, unremitting, continuing even when the hands are busy in the tasks of the day; even when the mind itself is quite away or distracted by other duties, in the back of the consciousness there can still be this steady undercurrent of thought.

A little practice will make this easy; and then it becomes not only easy, but a delight. It is likewise an akasic shield, a protecting shield, in all your other affairs; for meditation surrounds the body with an aura drawn forth from the deeper recesses of the Auric Egg, which is akasic and through which aura, when condensed by the will of one who knows how to do it, nothing material can pass. Meditate all the time; it is helpful, very helpful; and as the sound of the gong reverberates in the silence so does thought sound in the Silence.

Everyone is greatly benefited by meditating before sleep at night and before rising in the morning; the quiet, peaceful, keeping of some beautiful thought in mind, even if it is for only a quarter of an hour. Meditation before sleep helps to protect the body during sleep, if done by one who knows how to meditate, who is accustomed to meditating, and whose meditation is lofty and on sublime topics of thought: the help, the reward, is very great, and in addition usually conduces to calm and peaceful slumber.

Meditation is an inexpressible delight. It is an unspeakable pleasure, this blending of one's consciousness with something indescribable in words; this bathing in the Ocean of Light and Life, intellectually and spiritually speaking.

Meditation consists of two things, or, perhaps better, there are two kinds of it: First, the keeping of some beautiful idea clearly in the mind as a picture, and letting one's consciousness enter into that picture; and second, the casting of the consciousness into higher spheres or planes, and taking in, absorbing, the experiences that flow into the consciousness by doing so. If you set your teeth and grip your hands and mentally hammer a subject of thought on this point and on that point, you are not meditating at all. Such thought is simply brain-mind cogitation, and it is often exhausting, tiring, uninspiring, and uninspired.

Meditation is the holding of a thought steady in the mind, and allowing the consciousness to work interiorly upon this thought, and the doing of it easily and with delight. The way to meditate properly is to

have a noble thought, a beautiful thought, a helpful thought, one taken from our own Order, and to hold it in the mind and make a delight out of it. Love this thought. Keep it in your mind. Let it dwell there. Let the spirit brood over it. You may even go about your business, about your professional work, about your affairs; in the meantime keeping the thought in the consciousness, and brooding over it as a mother-hen will brood over her eggs and chicks. There is no need to put the physical or psychical will on to it. If you do you won't succeed, because such exercise of the will means effort, it shows strain; and that is no way to meditate. Love a beautiful thought and keep thinking of it, keep it in the mind; this is meditation, and if you practise this simple rule of Jnana-Yoga after a while it will become natural to you. It will become part of your daily consciousness. At times you will hardly realize that you are thinking of it. It will be there all the time at the back of your mind. That is meditation. And concentration is simply at certain times, when you have the leisure for it, taking this thought as it were into your consciousness more clearly, and centering all your attention upon it, not with the will, but with ease.

WHAT is said in the preceding text with regard to meditation, is really the fundamental secret of what in India is called *yoga*, meaning union of the mind or thinking organ with the ineffable peace, wisdom, and love, of the god or divinity within. Hence it is very valuable; whereas all other forms of yoga which depend more or less upon exterior aids, such as posturings, breathings, positions of hands and fingers and feet, etc., all belong to the lower parts of Hatha-yoga and are little more than crutches at the best, and usually do more harm

than good, because distracting the mind to these latter exterior things and away from the main objective of true yoga itself, which is a reversal of the mind and the thinking organ from exterior things to inner and spiritual things. Hence our disapproval of all forms of the lower yoga, now become so popular in the West through the ‘teachings’ of itinerant and wandering ‘yogins.’

The aphorisms on yoga of the great ancient Hindu writer, Patanjali are well known in Theosophical circles mostly through the interpretation of William Q. Judge, entitled *Yoga Aphorisms (Sutras)* of Patanjali but it is to be remembered that this little booklet, while containing many fine thoughts, is little more than an interpretation and an elaboration written especially for Theosophical students in the earlier days of the T. S.

Real yoga is what is described in the preceding text under the term meditation, which obviously includes concentration of mind, or one-pointedness, which latter means the holding of the mind with fixity on and to a point of noble thought, and a brooding upon it, pondering upon it, meditating upon it. ... When the ever active brain-mind, with its butterfly-like wandering from thought to thought, and its fevered emotions, can be controlled into one-pointed aspiration and intellectual vision upwards, then these ‘whirlings’ of thought or of thinking vanish, and the aspiring organ of thought thus becomes intensely active, manifests intuition, sees truth and all verities, and in fact makes the man whose organ of self-conscious thought is thus occupied, an embodiment of wisdom and love - and this is the true yoga. It is the Manas

which is thus active and is turned upon itself, so to speak, upwards instead of downwards, and thus becomes the Buddhi-Manas instead of the Kama-Manas. The chitta of the Sanskrit phrase, i. e., the thought or thinking, becomes filled with wisdom and intuition, and the man becomes virtually, when expert in this sublime spiritual exercise, one with the divinity within.

[Note: The following paragraph has been edited for clarity by the co-editor (ML) by removing the Sanskrit source text, while retaining the English translation .]

Patanjali states that “the Seer abides in himself,” the meaning being that the man becomes a Seer and abides in his true Self, his Spiritual Self the god within him. When the mind is not so retrained and directed upwards then,” the whirlings become assimilated mutually, meaning that when the mind is thus fastened in the lower things, its whirlings and feverish activities enchain the higher manasic part of man with the lowest parts, and the man is in consequence no more than the ordinary human being, such as surround us on all sides.

An occult secret in connexion with the mind is that it becomes or takes the form, or flows into the form, of the object contemplated or perceived, whether good, bad, or indifferent; and thus the mind molds itself into the objects of thought; so that if the object or mental picture is spiritual or divine, the mind becomes similar to it because it flows into the

divine and loses itself therein, or molds itself according to it; and similarly, when the mind is fastened in the lower things, it becomes assimilated to the lower things or flows into their form and appearance.

This great occult secret has thus a good and high, as well as a low and bad, aspect; and this faculty of the mind it is which is used by the Adept of either the White or the Black class in order to produce, when required, magical effects. ...

G. de Purucker; *Esoteric Teachings II The Esoteric or Oriental School*, pp. 63-67.

Commentary by co-editor Marty Lyman:

In the preceding text, G. de P. says:

“It is highly inadvisable, as a general rule, to allow oneself to be on another plane in thought so greatly and fully that one becomes a psychic and physical automaton.”

There should be no reason to “fear” meditation or going deeper within. If everything is contained in the “One” how can there be anything outside of the “One?” We should keep our focus on the Higher Self. We may do this via a mantra or evoking a Master, or Higher Deity such as Krishna, or take refuge in Scriptural Readings such as a Sutra.

G. de P. also said:

“Meditate all the time. Nothing is so easy, nothing so simple, nothing so helpful. Far better is it than a set time for meditation. A set time is a rule for those who are weak. It is likewise a rule for those who are far along the path. ... A little practice will make this easy; and then it becomes not only easy, but a delight.”

For those who are as advanced as G. de Purucker, this is true. This is one’s ultimate goal, but for those beginning on the path it is wise to set aside a certain time for meditation and keep it regularly. It is an important discipline to practice. The mind loves to be lost in its own thoughts. The mind needs the practice of being stilled so that one can be attuned to the Buddhi.

The article further goes on with:

“whereas all other forms of yoga which depend more or less upon exterior aids, such as posturings, breathings, positions of hands and fingers and feet, etc., all belong to the lower parts of Hatha-yoga and are little more than crutches at the best, and usually do more harm than good, because distracting the mind to these latter exterior things and away from the main objective of true yoga itself, ...”

Although it is true that to devote one’s total attention to these other forms of yoga may be a distraction, it does not follow that one should exclude them entirely. Dick and Marty have found that proper posture, breathing and being more flexible enables them to go deeper within; it helps keep one focused on the Higher Self. If a person is to meditate in the body, then does it not make sense to make the body comfortable so that the attention can be directed on the object of meditation rather than being distracted by the physical discomfort one is feeling?

Marty and Dick recently attended a meditation course in California. Various techniques were presented, explored and put into practice. Some of these will be discussed

here from a summary of Marty's journal.

There are many different techniques to meditation. Meditation is a process of exploration. Explore and play with it. Some techniques fit certain people better than others. Remember that not all days will it seem like progress. Some days will be showered with grace and others not so. Hang in there with the negative days. They are a cleansing process and necessary. Don't give up. Listen to your Higher Self, honor it and enjoy its presence. Different people will experience its presence in different manners. The three major ones are:

1. Visual
2. Kinaesthetic or through feelings
3. Auditory

Don't compare yourself with others, thinking that they or you are more or less advanced. Know that it is simply different.

Try to meditate for forty-five minutes or longer. It takes that long just to clear out the dregs. For beginners twenty minutes is good. The time will increase naturally as you become more proficient. You must be disciplined in keeping a meditation schedule. Do not be discouraged if nothing seems to be happening. Changes are occurring within and may not be apparent at first.

Four main principles are:

1. See the meditation as a relationship with your Inner Self.
2. Honor whatever arises as the "One."
3. Do not become afraid of the experience; sit with it and be with it.

4. Feel free to experiment and try the different methods, i.e. mantra usage, contemplation, spiritual inspiration and readings, visualization

A suggested approach:

1. Do some sort of honoring to the Higher Self. Examples are waving lights before a puja\altar center. Marty likes to hold her locket. Some Theosophists like to say Annie Besant's Invocation, "Oh Hidden Life. ..."

2. Intentionality: Entreat the Higher Self with some sort of intention. Example: Intention; Shower me with your grace to help me write this meditation journal with the intent to help other Theosophists meditate.

3. Ask the Higher Self in what form will this grace present itself?

4. Meditate and listen\watch\know. The Higher Self has infinite ways of showering its grace on you. They may come as visual either during meditation or dreams, they may come as voices or they may come as a feeling from the heart and a direct knowing. This will depend on the persons and the individual karmic situations.

They may not always be in a positive form. Sometimes pain and suffering may be the more powerful teacher. This latter may require journaling and reflection.

5. Thank the Higher Self. Thank it even if you didn't think anything was happening.

6. Contemplate (think over) and journal especially if it was a negative experience. Write immediately so that your actual writing comes from your meditative state.

Notes for beginning meditation:

1. Set a certain time of day for meditation.

Morning and evenings are best. Marty meditates three times a day. Early morning, afternoon and late evening before bed. Each time has a specific purpose. Marty uses mornings for Intentionality, afternoons for centering, resolution, contemplation of the day's events and evening for spiritual reading contemplations.

2. Set a certain place for meditation. Dick likes to use a puja center or altar. Marty often uses her locket as an aid to meditation because of travel restraints.

3. Aim for a certain time limit. Marty's times can vary from ten minutes to over forty-five minutes.

4. Position yourself so that you are grounded and the spine can be elongated. It has been said there is a shaft of golden light extending from the base of the spine to the crown of the head. Its helps if you visualize this column of light as it supports your entire being and keeps the body upright for meditation. In your inner most being lies the source of great bliss. As you breath in and out, allow the waves of this bliss to rise. (Meditation CD with Gurumayi Chidvilasanda.)

5. Close your eyes. It is best in the beginning to close out any sensory images. The point of meditation is to go within and drop the sensory inputs.

6. Take several long deep breaths then let the breath be natural. Sometimes it is helpful to breath into various parts of the body to relax them.

7. Use the method of preference:

mantra usage: Almost all of the religions have a mantra that may be used. It must invoke the Higher Self. The purpose is to raise your consciousness to that Buddhist (Impersonal) level. Examples may be: Ram, Jesus, So'Ham (That I Am), Kwan-Yin (See notes in this

issue), Om Mani Padme Hum (See notes in this issue). There are many examples contained within the Secret Doctrine. Marty and now Dick, use So'Ham. When using a mantra, say it on the out breath and again on the in breath or you may prefer to split it. If you use So'Ham, the So is on the Out breath and the Ham is on the in breath.

Contemplation for centering or Intuitive Contemplation

In both of these techniques you are using intentionality to become the Seer or Witness. You will then focus your attention on either the experience or problem. You must remain non-judgmental and simply allow the experience to be. It is important to journal your insights. This is also a good technique for practicing non-attachment. Allow your emotions to come forth; simply witness them and let them be.

Spiritual Inspiration and readings:

This is again a contemplation. After a spiritual reading, sit with it, allow whatever experiences to come, be non-judgmental. Remember that the experiences may take a visual, auditory or kinesthetic form.

Visualization:

This is a technique of which the author has little experience and it was not addressed in our course.

8. Chants and music:

Sometimes when the mind simply won't be stilled, Marty finds it useful to put on some background music. It should be music that is restful and steady. Some examples are the Indian tanpura. Side two of Robert Gass's tape/C.D. Om Namaha Shivaya is the Om If that doesn't work try chanting. It may put one into the mood faster.

A BIRTHDAY GREETING  
TO ALL BODHISATTVAS

by John Greschner

Greetings and Satchidananda,  
Did you know, that your birth  
is a great gift?

A supreme opportunity?

It is true ---

A human birth is a great gift  
In that it offers an opportunity  
of the highest order  
An opportunity of  
True Self Knowledge.

It is only in the human form  
that this possibility awakens  
with its supreme potential ---

Your birth and your life  
are not to be wasted in yearning  
for the transitory dancing phantoms  
that seem to offer such promise

They are but empty shadows.  
Your birth and your life  
is not to be wasted  
in worry and doubts

based on the conditioned,  
misleading importers,  
that seek a home within you ---  
in the form of ideology, theology  
and their progeny of mentation.

If you cling to the transitory,  
You shall not know  
your supreme truth ---

If you, at all costs,  
find your supreme Truth,  
then the great gift  
of your birth  
with its supreme promise ---

will be fulfilled,  
and then, **truly**,  
for the first time  
You will witness the same Truth,  
in all the perishable, transitory  
shadows too.

## For her birthday

co-editor Marty Lyman received a silver locket which has a sculptured emblem of a four petaled flower with a blue gem in the center. On the back is the Sanskrit devanagiri characters for Om Mani Padme Hum.

John Greschner comments:

*Om Mani Padme Hum means:  
"The Jewel is in the lotus"*  
but there is much more.

*It is the supreme Self: "I am  
THAT I am, I am in thee and  
thou art in me."*

*The jewel is the supreme Shiva.  
Everything arises into being from  
Him. It contains all colors but in  
manifestation it is the Blue Ray or  
Expanded Consciousness that  
enlightens the manas of humans  
and hence the blue dot within the  
four petal leafed lotus of your  
loket.*

Further:

*Aum Mani Padme Hum is the  
Jewel in the lotus; you can even  
say Jewel and the lotus. In truth,  
the jewel and the lotus are one.  
They appear distinct, but the lotus  
is the jewel in manifestation like  
Atma and its six petals, bodies,  
and principles. They are buddhi,*

*buddhi-manas, kama-manas,  
kama, astral, prana and sthula  
sarira.*

*Avalokiteshvara is Kuan-Shih-Yin  
(male) [Higher Self GP], Kuan-Yin (female)  
[Dick's mantra ML]; also the logos or first  
cause; Isvara (Lord, manifested deity); also  
Sabda-brahman. Sabda equals the sound or  
word. It is also Sadashiva which corresponds  
to Iccha Shakti or the power of the will of  
Shiva, which is the 3rd aspect of Shiva in  
manifestation. [Kashmir Shaivism ML]*

*It is all the same thing, just  
manifesting in different sound,  
color and form. Shiva and Shakt.*

*Direct witness this yourself, Go  
within.*

*John Greschner*

Avalokiteshvara is the third logos in  
cosmic form [Dyhani-Bodhisattva of  
Amitahaba-Buddha and it corresponds to the  
Manushya-Buddha, the offspring of the divine  
ray [Occult Glossary GP]

---

A most interesting visual occurred to me  
during one of the meditations while out in  
California. I saw my locket with the blue dot.  
As I watched this pulsating blue dot, it turned  
into a blue rose, rose to just above my eyes  
where a third eye would be. There was an  
exchange of energy. This lasted for the entire  
meditation. [Co-editor Marty Lyman]

**Rick Archer**  
**contributed this poem**  
**to take to his teacher in California**  
**where we attended a meditation**  
**workshop. This plea was written for**  
**all students and does not necessarily**  
**indicate that Rick is having any**  
**difficulties.**

November, 98

A Student's Plea

Be the one  
who holds me tight  
Upon this darkened night

For I  
am a troubled soul  
Plagued by karma  
Seeking only  
to hold  
Thy teacher's hand.

One by one  
these lives unfold  
Each growing brighter  
as the morning sun.

Still 'tis only in death  
my peace will come  
to be awakened yet again  
by the ticking of  
karma's clock.

Dear Teacher,  
tell me it is so,  
That the pleasure  
I so seek - -

Are yet only  
a sister to the pain,  
an illusion of the mind.  
Slay the mind!

Help me awaken  
my consciousness  
To the True Light  
of the Self - -

A place where all have come,  
A place where all belong.

Dear Teacher,  
teach me these things  
I need to know,  
Help me slay  
this karmic hold.

Chase away  
these illusions,  
this goodness  
has brought forth.

For it is she,  
Maya,  
that haunts me so,  
This poor un-enlightened soul.

## Secret Doctrine Index

**Rick Archer writes a short note to his fellow brothers and sisters of Theosophy.**

### A Note to Our Brothers and Sisters

It has been five to six months now since receiving a copy of *The Secret Doctrine Index* prepared by John Van Mater.

As a student of Theosophy, I can not express enough how important this text has been to me, not only in my correspondence lessons but on many levels.

Every time I see a documentary of some ancient subject I find myself looking up some term. There is always a reference to some subject.

Since receiving the copy of the S.D. Index, I find myself digging back into my S.D. copy four or five times more often than I would have done otherwise. So, please if you do not have a copy, get one.

**Fraternaly yours,  
Rick Archer  
ADX, Florence, Colorado**

Available from:  
Theosophical University Press  
Post Office Box C  
Pasadena, CA  
91109-7107

Service to Humanity  
7/384, Malviya Nagar  
Japur (RAJ.) Pin 302017  
Bharat-India

Dear Dick Slusser and Marty Lyman,  
I have received the twelve Esoteric Teachings from Point Loma Publications and thank you both for this help to these aged as well as young readers who are interested in studying the Ancient Wisdom.

The readers and I pray for the long life and prosperity of the senders and may God bless you always and keep you both well and happy for all times to come.

We request that you continue to send us free copies of the High Country Theosophist from 1999 onward. We are obliged for this help. Our readers like the H.C.T. because it gives them much information about the Ancient Wisdom. It is one of the best journals on Theosophy.

If possible, please do explain in detail subjects on meditation to get inner awakening. Our readers have started the study of the twelve booklets on the Esoteric Path, Booklet One, *The Esoteric Path: Its Nature and its Tests*. We will study one book a month regularly.

With regards:  
Avtar K. Pandit

A special note from Abhinyano  
December 19, 1998

Dear Richard and Marty,

Enclosed you will find my reaction to Brother Farthings letter to the HCT. I read your note in regard to your health and your birthday. It hurts me to see that you have had to deal already for 14 years with this dreadful disease, because I know too well as a former doctor; 'LIFE IS SUFFERING,' that is the first of the four Noble Truths of Gautama Buddha, and that includes me. In October I suffered a massive myocardial infarction (heart attack), during which I was unconscious for not quite an hour, but I survived for the time being. The Cardiologist told me that if I should have another attack I will not survive, since I am over 85 years old. Thus I do not think that I will see the end of the next year. I am ready to go! At the present time I will continue with my literary work and some light work in the garden. I get tired easily as I have lost 3/4 of my strength. I can not play tennis any more. As you can see I am working with Edmonton, Canada, the new Canadian Theosophical Magazine. I enclose: 'Eternally Vigilant.'

Sincerely yours,  
Abhinyano

Editor's note: We regret having to postpone Abhinyano's response to Geoffrey Farthing's writings due to a lack of space in this January issue. It will appear in the February issue.,

SECRET DOCTRINE QUESTION  
AND ANSWER SECTION  
CONDUCTED By GEOFFREY A.  
BARBORKA

*Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions clo The Editors to be forwarded to Mr. Barborka.*

*Question.* Please clarify the difference between Prana and Animal Magnetism.

*Answer.* There is indeed a difference between Prana and Animal Magnetism, as may be pointed out by defining each term from the standpoint of *The Secret Doctrine* --under numbers (1) and (2) below.

(1) *Prana.* In the first place, Prana may be classified by means of two major aspects, rather than sub-divisions:

(a) Cosmic Prana -which, strictly speaking, should be termed Jiva-which, in turn, is an aspect of the One Life, also termed the One Life Force in *The Secret Doctrine*. This may be equated to Cosmic Vitality, which suffuses every living thing that is "impregnated" with Atman.

As *The Secret Doctrine* has it:

"every atom being said to contain in itself creative energy of the divine breath." (S.D. I, 12 or. ed.; I, 40 3rd ed.; I, 77 6 vol. ed.)

Here, creative energy" may be equated to Prana and "divine breath" to Atman. Some Sanskritists hold that Atman is derived from a verbal root, *an*, meaning to breathe. The second aspect

(b) is Individualized Prana, which is present in the human sevenfold constitution as the life-principle. Therefore, Prana may be regarded as the individualized aspect of Jiva,

during man's life on earth. To cite *The Secret Doctrine*:

“Prana is the Breath of Life . . . At the death of a living being, Prana re-becomes Jiva. Prana on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the *ONE LIFE*, of Jiva, the synonym of the Absolute and Unknown or Jiva, but its aspect in a world of delusion.” (S.D. III, 493 3rd ed.; V, 471 6 vol. ed.)

Thus, in *The Secret Doctrine* Prana is most often used in connection with the seven principles of the human constitution, but oftentimes in its cosmical aspect.

An analysis of the word *prana* should next be considered. It is derived from a Sanskrit verbal root *an*, meaning to breathe, to blow, to live; the prefix *pra* is a preposition which means before. Therefore this rendering is permissible: that which is before breathing, or living, i.e., the One Life.

In ancient Sanskrit writings, Prana. is used in a technical sense and is often translated into English by the words “vital airs” or “vital winds”; however, in connection with the physical body of man a more appropriate rendition would be “vital currents” or “vital fluids,” because five pranas are enumerated:

(1) Apana (literally *apa*, away; *an*, to breathe), the vital current which takes care of eliminating waste products which are produced within the physical body.

(2) Samaria (lit. *sam*, together; and *an*, to breathe), the vital current which takes care of the assimilation of materials taken into the body by means of food and drink.

(3) Vyana (*vi*, apart and *a*, towards and

*an*), the vital breath or current which governs the circulations taking place within the body itself in conjunction with separating and disintegrating processes as well as supplying resistance to the destructive forces constantly at work within the body, likewise maintaining the bodily shape.

(4) Prana (*pra*, before, and *an*), the vital current associated with inhalation of air and its consequent purification, as well as expiration, in which internal “gaseous” compounds are exhaled.

(5) Udana (*ud*, up and *an*), the vital current which takes care of bodily currents which flow upwards to the higher centers of the body situated in the brain. Furthermore, there are, in fact, seven pranas in all; but the two higher pranas are not designated in exoteric literature: they are associated with the two highest principles of the sevenfold constitution of man.

(2) *Animal Magnetism*. In connection with the definition of this term, attention is called to the fact that the word “animal” is used in its original Latin meaning and not in the sense usually associated with the word in common speech.

To explain this statement: in its original Latin form of *anima*, the word signifies air, breath, and then its secondary meaning “soul”; hence an organized sentient, living being.

Thus the familiar term “Anima Mundi,” literally rendered Soul of the World, is often equated to the Astral Light.

Please note that the same Sanskrit verbal root *an*, to breathe, is present in the Latin word: *anima* - *breath*. However, in common speech “animal” usually signifies a four-footed

creature, even though the dictionary definition conveys this interesting factor; any living organism typically capable of moving about but not of making its own food by photosynthesis (which is the function of the plant kingdom); thereby distinguishing a creature from a plant.

Here is the dictionary definition of Animal Magnetism: the term by which Mesmer (1733-1815), the proponent and exemplifier of the phenomenon designated mesmerism, now called hypnotism under its more scientific development. (This aspect of the subject need not be pursued further.)

So if the question is asked whether there is a connection between Prana and Animal Magnetism, the answer may be given: Yes, there is a connection in a certain aspect; specifically that aspect which was given in the definition connected with the fourth prana (enumerated above), namely, the exhalational aspect of Prana. A citation from H. P. Blavatsky is appropriate:

“While official science calls it (Animal Magnetism) a ‘supposed’ agent, and utterly rejects its actuality, the teeming millions of antiquity and of the now living Asiatic nations, Occultists, Theosophists, Spiritualists, and Mystics of every kind and description proclaim it as a well established fact.

Animal magnetism, is a fluid, an emanation. Some people can emit it for curative purposes through their eyes and the tips of their fingers, while the rest of all creatures, mankind, animals and even every inanimate object, emanate it either as an aura, or a varying light, and that whether consciously or not.

When acted upon by contact with a

patient or by the will of a human operator, it is called ‘mesmerism.’ “ (*Theos. Gloss.* 199)

With regard to the above statement that animals emit this ‘magnetic fluid,’ the writer can testify to the fact of having seen a rattlesnake demonstrate the ability of utilizing its ‘animal magnetism’ upon its intended victim by making it immobile.

Question. Is there any relationship between Prana and/or Animal Magnetism and the Astral Light?

Answer. Yes. But this question does not enable one to give as clear an exposition as the former query for the following reason.

The term ‘Astral Light’ is used in such a generalizing manner that it would be necessary to designate which aspect of the Astral Light is applicable.

Just as Akasa is used by the Mahatmas to cover a wide range, extending over seven cosmic planes, so also may the term ‘Astral Light’ be so employed.

However, there is a relationship which may be designated: it occurs when the “animal magnetism” (to use the common term) is transmitted from one person, who acts as the transmitter of the fluid, to another: it is carried by means of the astral currents present within the lower reaches of the Astral Light. The ‘fluid’ is transmitted even when there is no physical contact between operator and patient.

Here is an example illustrating the use of Akasa in connection with the human constitution, therefore bearing upon the theme under consideration. The passages cited from a letter written in French by the Master Hilarion to Col. Olcott:

“le Col. pourrait se rendre pour

quelques jours ~ Colombo-mais seulement pour *quelques jours*-pour les encourager et les remplir de son Akasa *personnel--ce* qui ne pourTait que leur faire du bien. “

In translation: “the Colonel could go to Colombo for a few days-but only for a *few days*-to encourage them and to recharge them with his personal Akasa-which could not fail to be beneficial to them.” (*H. P. Blavatsky Collected Writings*, V, 132)

We humans are “bathed with,” or “enveloped in” Cosmic Prana--or Jiva-whether we realize it or not. Similarly we are in contact with the Astral Light, although the vast majority of humans are not aware of it, because at present our “senses” are not sensitized to the vibrations of the Astral Light. Furthermore, we are apt to think of Cosmic Prana and the Astral Light-which in its lower reaches may even be called Cosmic Linga-sarira-as being situated in blocks one on top of another, because of listing the seven Cosmic Principles diagrammatically-comparable to the seven principles of the human constitution. As a matter of fact these cosmic “vitalities” (to use the word in its first dictionary definition of vital forces) interpenetrate all the seven Cosmic Principles; just as they permeate even the physical plane and world on which we reside.

*The Canadian Theosophist*, Vol. 47, No.3, July 1966.

## MODERN THEOSOPHY ORIGINS AND INTENTIONS

### A TRILOGY

THE ORIGINS OF MODERN THEO-  
SOPHICAL LITERATURE  
- ISIS UNVEILED AND THE SECRET  
DOCTRINE -  
AND  
THE INTENTIONS BEHIND THE  
FOUNDING OF  
THE THEOSOPHICAL SOCIETY.

### INTRODUCTION

As generation succeeds generation the memories of the past with their heroes and achievements tend to be overlaid by the more recent ones, the older memories being submerged or forgotten.

This trilogy is an attempt to revitalize old memories so that the present generation can know something of, and perhaps be inspired by, the stories of the Great Ones who were responsible for the advent of Theosophy at the end of the nineteenth century.

Those who worked in the physical world to promote the message were mostly ordinary men and women but some of them possessed some extraordinary qualities, one in particular very extraordinary ones.

That one was Helena Petrovna Blavatsky. Inspiring and helping her, not only with support but with material for her great literary works, were the Adepts in the knowl-

edge whom she acknowledged as her Teachers.

The existence of Initiated Adepts, usually operating from behind the scenes, is very germane to this story. They were variously known as Masters of the Wisdom, or simply Brothers or Initiates. Over the years these figures have been accepted by some at least as ideas, and sometimes idealized. The fact of their existence has, however, to be recognized if what follows is to be understood.

These Masters are the products of hastened evolution by self-development. Their inner or subjective faculties are developed beyond the stage achieved by humanity in general. For various reasons they tend to isolate themselves from the environment and circumstances of normal life. This is chiefly because of the purification of their vehicles of consciousness which renders them abnormally sensitive to the relatively crude atmosphere created by unregenerate humanity in the mass.

However they can and do communicate with those who have suitably prepared themselves by way of long periods of correct living according to the laws of Inner Nature. H.P.B. was one of those who had qualified herself to communicate and commune with them.

During the last quarter of the 19th century two members of one of these Brotherhoods of Adepts felt that the time might be opportune to make an attempt to make available some of their knowledge of the na-

ture and inner workings of Nature herself. This knowledge is traditionally that of the esoteric or occult sciences; the Masters were not only Adepts in this knowledge but guardians of it.

These two Masters felt not only that some members of the human family at that time might be so developed as to be able to 'see' and 'hear' something of their great message but that such an attempt should be made to help mankind along its proper evolutionary path. They saw humanity's almost exclusive self-interested materialism as a great danger to its future well-being.

Their message was to acquaint man with his essential spiritual nature, and with his identity with Nature herself and thereby with all of his fellow men. Their message was predominantly to promote a universal brotherhood.

From ancient times there have been in the world various more or less secret societies and brotherhoods with some knowledge of these secrets of Nature. These organizations, open only to a select few, had their own literature and practices for the development of psychic and spiritual faculties.

They not only imposed secrecy on their members but instilled disciplines, and had their own ceremonies and rituals reminiscent of those of the Ancient Mysteries. These brotherhoods may have been brotherly within themselves but they did little to form a universal brotherhood.

It appears that the Masters felt that such a universal brotherhood could only be successfully established on the basis of a knowledge of some of the elements common to all these movements. They were prepared to give out as an experiment a limited overall synthesis of this knowledge publicly for the first time.

For this purpose they needed a suitable agent to work in the physical world. This agent would have to be possessed of the necessary capabilities and qualities to be able to do the work of making available, in writing, the information they had to give. Such a one was H.P. Blavatsky (H.P.B.)

The story of H.P.B.'s life has been written in many places and it does not have a part in this short introduction. There were no others with her qualifications available at agethe time, and it is apparent that there have not been any since.

This may immediately seem an unjustified statement but as students become familiar with her works they cannot but realize how unique she was. It is apparent that none yet has equalled her. This becomes obvious to anyone who will study her works attentively and with an open mind.

It is important to realize that H.P.B.'s Masters were men living in the world, in physical bodies.

They were, however, possessed of marvellous powers as can be inferred from what follows. They were, for example, able

to project "bodies of illusion" and transfer their consciousness to them. In such bodies they could visit and converse with people, as if they were actually present in the flesh.

They were certainly not 'ascended' and judging by their own account of what happens after their death, they could not be so. They have to go through the same *post mortem* processes as we do.

This does not mean that there are not high-grade discarnate entities but that is another story.

The purpose of this book is twofold: first to remind us of the Masters' direct involvement in the production of the two classics *Isis Unveiled* and *The Secret Doctrine* which gives them an authenticity that no other theosophical writings can claim. They contain the mass of esoteric information that forms the basis for all later theosophical writings.

Secondly it indicates the Masters' intention that the Theosophical Society should be the Corner Stone of future religions, the only true basis of which is Nature.

---

To be continued.

Next month: *Isis Unveiled*.  
The Extraordinary story of its  
writing.

*The High Country Newsletter*  
**Abstracts of Back Issues**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[May '88] The Elixir of Life - “Is the

Desire to ‘Live’ Selfish?” Steps on the path of purification.

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

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

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

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

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

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

[Dec. ‘88] On Capital Punishment. An 1895 essay by W.Q. Judge and passages from *The Mahatma Letters* give the

theosophical case against capital punishment.

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

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

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

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

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

[June ‘89] Insights from studies in *At the Feet of the Master*. Highlights from

Stephan Hoeller's talks on C.G. Jung and the Eastern Religions and The Magic of the Animal Powers — Shamanism, Divination and Synchronicity. Part 2 of teachings from P.G. Bowen's Berber Teacher — *The Sayings of the Ancient One*.

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

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

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

[Oct. '89] The Mystery of H.P. Blavatsky and her writings. The paranormal methods H.P.B. used in writing *Isis Unveiled* and *The Secret Doctrine* are described by H.S. Olcott and Countess Wachtmeister. The mystery of H.P.B. as

"the psychological cripple" is discussed in letters from Master K.H. and A.O. Hume; Bibliography of literature by or about H.P. Blavatsky.

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

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

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

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

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

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

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

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

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

[Aug '90] Global Transformation and our Responsibilities. Reflection on challenges facing the T.S. in the coming 21st century. A review of the mandate given the T.S. by the Maha-chohan in the 1880s, also some views expressed by W.Q. Judge. A "Sister-Lodge" proposal.

[Sep. '90] The Minneapolis Letter. Commentary on the dissent within the American Section of the Adyar T.S. over the dismissal of Bing Escudero as the sole paid lecturer of the section. Video reviews of The Theosophical Movement and its Importance by John Cooper, and The Perennial Wisdom by April Hejka-Ekins.

End High Country Newsletter

Begin

High Country Theosophist

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

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

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

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

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

[Mar. '91] Are the teachings of Theosophy outdated? Editorial critique on an article by John Algeo in the Jan./Feb. '91 *American Theosophist* and response in Emmett Small's rebuttal in *The Eclectic Theosophist*.

[Apr. '91] The Moon: An Enigma. Mark Jaqua's commentary on an article in *The Canadian Theosophist* and some further teaching on the subject from G. de Purucker;

Book reviews: *Blavatsky Collected Writings Cumulative Index* and Olcott Library Annotated Book List. Video review: The Mahabharata by Peter Brook.

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

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

[Jul. '91] The Mystery of G. de Purucker: How was it possible, for a man, regardless of how well educated in the West, to command this depth of insight to thus extend the teachings of an Ancient Wisdom, for which H.P.B. herself claimed no credit? Previously unpublished material from Point Loma archives.

[Aug. '91] An Esoteric Look at William Q. Judge: Judge's "An Occult Tale" plus some testimony from "a close friend" of

W.Q.J. suggest that he was more than he seemed to be.

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

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

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

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

[Jan. '92] The Tower of Infinite Thought: G. de Purucker comments on Mahatma letter #9; Discord: Harmony of the Universe; editorial comment on an article by Adam Warcup in *The American Theosophist*; Why study Rounds and Races by G. de Purucker; Readers' comments: Exploring the Moon Chain question. Lords of the Flame — From whence?

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

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

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

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

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

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

[July '92] Theosophical History Conference, San Diego: (report); Trip Report:

Mtn. Bike training for Canada; Outreach Report; Talks with the Pasadena T.S.; Letters received: Joy Mills, Karen Duncan; Pilgrimage to India.

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

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

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

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

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

[Jan. '93] The Raja-Sun Mystery: Mahatma Letters and G. de P.; The Web of Life by Marty Lyman; Letters Recd (Outreach): Zambia, Russia; Other resources: publications; Tape/Book Review: *Sanskrit Pronunciation*.

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

Books: *Index to Eclectic Theosophist*.

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

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

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

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

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

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

results; Nasrudin's Sermon.

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

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

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

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

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

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

[Mar. '94] Science: Fractured comet to

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

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

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

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

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

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

[Sep. '94] Kiva co-operative, Edelle

Corrine, Peg Hilliard, Tihar Jail Ashram, Emmett Small, replies, Letters received: Abhinyano; Olivia Hansen, New Book: *The Sermon on the Mount*, Pilgrimage to India.

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

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

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

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

[Feb. '95] David Reigle & Dzyan; Senzar; The mystery Language; Memorial: Dick Lyman; Letters: David Spurlin retires, Alan Donant: New Link Editor, Liesel

Deutsch; Editor's reply to Liesel D.; Winds of Change in *The American Theosophist*; Travel Plans; California; Pilgrimage to India

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

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

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

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

[July '95] Dharma of the USA; The "Unknown" who swayed signers of Declaration of Independence; Outreach Update; About Robert Hütwohl; Questions: rebirth

for victims of violent death; Our thoughts, Our earth; New Publication; Shaky times in southern Mexico; Harvest Festival.

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

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

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

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

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

[Jan. 96] Mission/Messenger/Message part 2 - The Fall of A.P. Sinnett. Friday Folder #1, #2, #4. Plenty report. Shenpen

Choeling. HCT Back Issues

[Feb. 96] Sinnett's 1882 warning, Friday Folder #3, #7, Crosbie Class #2, #3, Readers' Comment; C. Walker, L. Deutsch, Book of Dzyan Research Report, Pilgrimage to India, Noted; *Sunrise Magazine*, W.Q. Judge Centenary

[Mar. 96] Readjustments in Canadian T.S., The Theosophical Movement, Each member a centre, W.Q.J.; The American Spirit, It was "A Borrowed Body," Requiem *The Eclectic Theosophist*, The Two Sided Ego, W.Q.J, Centennial Celebration.

[Apr. 96] Secret of Self Knowing, Mesmerism/Hypnotism dialog; Letters Mrs. K. Cassim, D. Eklund, S. Treloar, Adyar Rejects Russian Charter application, Plenty Report, Crosbie class #1, Tolerance vs. Dogmatism

[May. 96] The Self - Friend of Self and Enemy, Outreach activity, Letters; J. Greschner, R. Robb, D. Tenbroeck, D. Reigle, Who is Alice Bailey?, The Arcane School

[Jun. 96] Alexandria West-Open, H.P.B. in Tibet, Theos-World Online, Paracelsian Order, True Man of Carlyle, Letters; S. Treloar, L. Deutsch, J. Greschner, I. Okorie, R. Vosse, E.W. Network, Moxa United, Update; Russian Outreach, Brookings U.L.T., Paperback S.D. wanted, Pilgrimage to India.

[Jul. 96] Brahma, Vishnu, Siva &

T.S. Movement, Transition of Kingdoms on Globe D., Values of the Jonangpa School, Letters; D. Keane, J. Cooper, Journey to Nepal & Tibet. Books review; *The Theosophical Enlightenment*, QWAA report, Paperback request filled, A Theosophical Fable.

[Aug. 96] A new Martian mystery (Meteorite), Book Review; *Message of the Sphinx*, Letters; D. Eklund, D. Keane, Y. Gorbunov, J. Greschner, J. Cooper, S. Ginsberg, HCT editorial position, Questions to Hiraf.

[Sep. 96] The Rosicrucian Path, Rosicrucians, Some Theosophical References, A Protest, Another Protest, Pilgrimage to India, An explanation to HCT readers.

[Oct. 96] Autbio. Dr. Franz Hartmann, part 1. To be Able, Wm. Q. Judge - Transl. by R. Hutwohl

[Nov, 96] Harvest Festival at the Farm, ONAWAY Trust Funds, autobio. Dr. Franz Hartmann, part 2 of 2. Heavy doings in High Country, Letters; Rick Archer, Pilgrimage to India.

[Dec. 96] Mysteries of Anasazi Kivas, Conflict over Kivas, Secrets of Anasazi, Seeds, K.P. Johnson's House of Cards, Heavy doings in High Country, Rick Archer writes, Pilgrimage to India.

[Jan. 97] *Self Realization through Love*, So Long - Danny & Frankie, The

Power of Theosophy, Pilgrimage to India, Abstracts of back issues.

[Feb. 97] Meditation, Who was Bill Lawrence?, Guided tour of the Chakras, Letters Received; Friends of the Old Man, Rick Archer, A Blavatsky Letter to Franz Hartmann, Winds of Change.

[Mar.97] Anger, Letters Received; John Cooper; Abhinyano; David Keane; Yuri Gorbunov; Point Loma Pubs, Early Morning Thoughts II, The living and the Dead, Pilgrimage to India, Poetry by Rachel LaMell.

[Apr. 97] Who are the Nirmanakayas, Editor's note, Statement of The Dalai Lama, Practical vision of Sri Kalacakra, QWAA update, Letters Received; David Bruce; Robert Hütwohl, Pilgrimage to India.

[May 97] The T.S. and its Future, Editor's Note, Letters Received; David Reigle, Alleged source of A. Bailey's Writings, Gladney Oakley contributes two short excerpts. Pilgrimage to India.

[Jun. 97] Desire and Will, Lincoln & Kennedy- a puzzle, Poem by Rachel LaMell, Lesson on Violence- Nicaragua, Letters Received; Dr. D. Gardner; Richard Robb; David Keane; Yuri Gorbunov, High Country Newsletters to be reprinted, California trip plans, Food for thought by R. Hütwohl, Comment on D. Farthing's Manifesto.

[Jul. 97] Among the Adepts, Ethics

& Confidential materials, Theos. Societies - Unification?, Book Review; HPB and the SPR, Letters Received; John Greschner; Brookings Theos. Study Group; Theos. Book Ass'n for the Blind, Plenty Report, Pilgrimage to India.

[Aug. 97] Among the Adepts, Future of The T.S., The Rosicrucian Church, In Theosophy's Shadow Vanity Whispers, Letters Received; Geoffery A. Farthing; Sophia Tenbroeck; David Reigle; Gloria Repka; Carmen Small; New Books; *The T.S. and the Miracle Cabinet of Adyar*; *The Pythagorean soldality of Crotona*;

[Sep. 97] Autobiography of Dr. Franz Hartmann, To Be Able, William Q. Judge, Pilgrimage to India.

[Oct. 97] Among the Adepts, Theosophical Pedagogy, Theosophy - Inner Wisdom, A Slice of Theosophical History, Call for papers, Ownership/Management and Circulation statement, Joyful Wisdom Tour, Letters Received; Abhinyano, David Keane, *Secret Doctrine* on Internet.

[Nov. 97] The Origin of White Mankind by Abhinyano, Among the Adepts, Human Kindness Report, Meditation by David Reigle, Theosophy and Meditation on the Inner Self by R. Archer, Letters Received; Robert Hütwohl; David Gardner, Fitting Into the Niche.

[Dec. 97] Among the Adepts, The Winter Solstice, Introducing Frank Reitemeyer, Letters Received; Geoffery

Farthing; Frank Reitemeyer; Yuri Gorbunov; Robert Hütwohl, Hitler's Horoscope, Book Review; *The Psychic Sense*, Upcoming Conferences

[Jan.98] Among the Adepts, In Memory of Dada, Plenty Report, Goals: Theosophical Central Archives - Berlin Letters Received; Mark Jaqua, Comment on Winter Solstice, John Greschner, Abstracts - HCNL/HCT back issues.

[Feb. 98] Among the Adepts, Recap: David Keane, and Yuri Gorbunov, David Keane; Letter, Esoteric journey in America, Kundun, Avtar Pandit-Letter, John G. comments; Among the Adepts-Memory of Dada, Longevity of Adepts, HCT on Internet

[Mar. 98] Among the Adepts, The real Gurus, Letters; Robert Hütwohl, *The Secret Doctrine*; Study, The Secret Doctrine Q & A, Milarepa, Life of,

[Apr. 98] Among the Adepts, Secret Doctrine.Q & A, Book Review: *The Secret Doctrine Index*, Questioning Farthing's Manifesto, St. Germain -- A great Theosophist, David Keane writes, The Time of Transition, A Letter From Kenya

[May 98] Among the Adepts, Errata, *Secret Doctrine* Q & A, Letters; Abhinyano, Geoffery Farthing, Nature of Outer Rounds, Plenty Report, Learning/teaching in Senegal, Women producing for life

[June 98] Among the Adepts, Esoterists'

Journey in America, Errata. Comment on Questioning Farthing's Manifesto, Geoffery Farthing writes, A Great Loss - John Cooper, Brookings Study Group

[July 98] Among the Adepts, Secret Doctrine Q & A, Letter: John Greschner, Poem; John Cooper, Letter: David Keane, John Cooper; A friend remembered, No unchanging Principles, Opportunity in Kaliyuga

[Aug 98] Among The Adepts, Secret Doctrine Q. & A, The One Flame and its Rays, Esoterist's Journey in America, Creation Mythology: *The Book of Hopi*, Bindu

[Sept 98] Among the Adepts, Secret Doctrine Q & A, *The Book of Hopi* Mythology, Sleep and Dreams, Letters received: Avtar Pandit, Greg Storey.

[Oct 98] Among the Adepts, Secret Doctrine Q & A, Hopi Creation Mythology, With the Druids, Work in progress, Letters Received ∴ Outreach Coordinator needed

[Nov 98] The Art of Magic, Secret Doctrine Q.&A . Who Am I?, Four States of Consciousness, Hopi Mythology: Emergence, Evolution of 4th Kingdom

[Dec 98] Knowledge - Absolute/Relative, Secret Doctrine Q & A, Ethics - For Wimps?, Plenty Report, Editor's note, Geoffery Farthing, Letter Rules of Conduct

# HCT Back Issues

	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
1986											1	1
1987	1	1	1	1	1	1	1	1	1	2	1	1
1988	1	1	1	1	2	2	2	2	2	2	2	2
1989	2	2	2	2	3	3	2	3	3	3	3	2
1990	3	3	2	3	3	4	3	3	3			

HC-T	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
19-90	---	---	---	---	---	---	---	---	---	8	8	12
19-91	8	12	16	12	12	8	16	12	16	12	12	16
19-92	12	12	16	12	12	8	16	12	16	12	12	16
19-93	16	16	16	20	20	16	16	16	12	12	12	16
19-94	16.	16	20	24	16	20	16	20	20	20	16	20
19-95	28	16	20	20	20	20	20	24	24	24	16	20
19-96	24	20	20	20	20	24	32	24	24	20	28	20
19-97	24	24	20	28	24	20	24	24	24	28	28	28
19-98	32	24	20	28	24	24	20	20	20	24	20	24

## BACK ISSUE PRICE LIST

### HIGH COUNTRY NEWSLETTER

1 SHEET.....\$0.15  
 2 SHEET.....\$0.30  
 3 SHEET.....\$0.45  
 4 SHEET.....\$0.60

### HIGH COUNTRY THEOSOPHIST

12 PAGES (3SHEETS) .....\$0.55 EACH  
  
 16 PAGES (4 SHEETS) .....\$0.75 EACH  
 20 PAGES (5 SHEETS) .....\$0.95 EACH  
 24 PAGES (6 SHEETS) .....\$1.15 EACH  
 28 PAGES (7 SHEET).....\$1.35 EACH  
 32 PAGES (8 SHEET).....\$1.50 EACH

### SHIPPING COSTS

1-5 SHEETS ..\$0.50  
 6-10 .....\$0.75  
 11-20 .....\$1.00  
 21-25.....\$1.50  
 26-40.....\$ 2.25  
 41-125 .....\$3.25  
 126 UP .....\$4.00

*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*

## 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.

**THE HIGH COUNTRY THEOSOPHIST,  
ISSN 1060-4766 is published monthly  
for \$9.00 per year by Richard Slusser,  
140 S. 33rd St. Boulder, Co. 80303-3426  
POSTMASTER: Send address changes to:  
THE HIGH COUNTRY THEOSOPHIST  
140 S. 33rd St., Boulder, Co. 80303-3426  
Periodicals Postage Paid at Boulder, Co.**