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SPIRITUAL MONOPOLIES

It should not surprise us, in this age of business monopolies, that the commercial world, the world of affairs, the only world of which many people have any consciousness, that the general habit, of mind should be extended to the world of religion, so that the Christian Church members act as though they had patent rights on Jesus, the Buddhists of some stripes wish to claim the world for Buddha, the Mahometans hold their territory as sole agents for The Prophet, and the Brahmins also claim exclusive privileges.

Of course it is little men who assert these rights, which, after all, only become tangible in the collection of royalties. One of the unfortunate aspects of the delusion is that it has crept into the ranks of the Theosophical Movement which was originally intended to abolish all such arbitrary and unreasonable assumptions and unite all reasonable people in St. Paul's broad conception that though there be Lords many and Gods many, to sensible people there could be only one Lord and one God. Yes, at once agree the sectarians, that is Our Lord and Our God.

But no, dear friends, you may call him by any name in any language you please but still there are not many but One Reality. Some of our Theosophical friends appear to think they have a monopoly of the Masters, and one enthusiastic sacerdotalist asserts that Adyar is their home. He should remember that the only home of a Master is a True man's heart.



Isis Unveiled: A Perspective

by David Reigle

This might possibly exclude some presumptuous localities. The Master Jesus, who was wise enough to tell his disciples to call no man Master, took world-wide views of his functions. St. John affirms that God, the Theos, so loved the World that he gave his Son to save it.

Christians limit this and say it only means the Church that was to be saved. Early Christians knew, that saving the world was a prolonged process, achieved slowly through individual progress by earnest men and women, very few, in any generation, for though many are called, few choose to respond, and the effort to reform goes on life after life, incarnation after incarnation; till not to the Church, the Temple, the Pagoda or the Mosque, but to the Love and Wisdom of the Eternal-all the lost. sheep are brought home.

What else did the Master mean when he said, "Other sheep I have, not of this flock; them must I bring, and they shall all be one fold, one shepherd:"

That means Brahmins, Buddhists, Christians, Moslems, Jews, Turks and heathen, all recognizing each other as brothers.

That is the Universal Brotherhood idea of the Theosophists of 1875. Go and see such a picture as "With Which We Serve" and reason it out for yourself if any: other solution is possible, for the profound problems of Life:

From *The Canadian Theosophist* Vol.24, No.1, March, 1943

Isis Unveiled was never intended to unveil Isis, the Egyptian goddess who here represents the mysteries of nature. Blavatsky had given this book to the printer with the title, *The Veil of Isis*. But after printing had commenced, it was found that this title had already been used elsewhere. So a new title had to be found quickly. The publisher suggested *Isis Unveiled*, and Blavatsky had little choice but to agree.¹

The book which came out as *Isis Unveiled* was intended not to unveil the mysteries of nature, but to make known to the world the existence of a once universal Wisdom-Religion, now hidden from view. The symbolical Isis, the Wisdom-Religion, is indeed veiled since it had been lost to the world for long ages, but it exists! This startling news caused so much excitement that the first printing of 1000 copies sold out in 10 days.²

What is the Wisdom-Religion? It is described by Blavatsky in her later book, *The Secret Doctrine*, as the universally diffused religion of the ancient and prehistoric world.³ Further, all the presently existing religions and philosophies originate from it. When this is recognized, the divisive walls that separate one group of people from another crumble. It was brought out to help achieve this, in keeping with the first object of Blavatsky's Theosophical Society, to promote universal brotherhood.

In making known to the modern world for the first time the existence of the once universal Wisdom-Religion, Blavatsky had a twofold task. She had first to show that science did not have all the answers; that the ancients had knowledge of things not yet discovered by science. This she did in volume I of *Isis Unveiled*. She had also to show that religion in its separatism had ceased to meet humanity's needs, but that these separate pieces come together in the one archaic Wisdom-Religion. This she did in volume II.

Throughout both volumes of *Isis Unveiled* she cited book after book written by ancient authors from all over the world, showing on their part a knowledge of the teachings of the now lost Wisdom-Religion. In this way she showed that although this knowledge had become lost, partly through the religious fervor of followers of separate religions, and partly through being withdrawn by its custodians to safeguard it from such sectarians, it was once common knowledge. But it had for many centuries been carefully hidden away.

So how did Blavatsky learn of the existence of the once universal Wisdom-Religion, hidden so well for so long? She had gone to the East in search of wisdom, and found there certain individuals who were its custodians. But Blavatsky was not the only person to travel to the East in search of wisdom. Why did she find the Wisdom-Religion, when others did not? It would seem, rather, that its custodians found her.

The custodians of the Wisdom-Religion make up a secret Brotherhood centered in

Tibet and India. Two members of the Tibetan Brotherhood were Blavatsky's primary teachers, called in Theosophical writings the Mahatmas K.H. (Koot Hoomi) and M. (Morya). The great fourteenth-century Tibetan teacher Tsong-kha-pa, who reformed Tibetan Buddhism and founded the Gelugpa order, is said to have also reformed the secret Tibetan Brotherhood who are the custodians of the Wisdom-Religion. Among his reforms of the latter is an injunction to make an attempt to enlighten the Western barbarians during the last quarter of each century.⁴ Hitherto, we are told, each such attempt had failed. Then came the attempt in 1875. The Mahatma K.H. writes about the choice of Blavatsky as the agent for this in a letter now preserved in the British Library:

After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European body upon European soil to serve as a connecting link between that country and our own.⁵

Thus it was the custodians of the Wisdom-Religion who found her, and then allowed her to find them.

After receiving instruction from them, Blavatsky founded the Theosophical Society in 1875. She then wrote *Isis Unveiled*, which was published in 1877. In this way she made known to the modern Western world for the first time the existence of the Wisdom-Religion, still preserved in the East. She was entrusted with the task of bringing out a portion of its teachings, for which she used the

term “Theosophy.” The first installment of these teachings is found in *Isis Unveiled*. It is thus a pioneering work, a work which paved the way for the much fuller installment given in her later work, *The Secret Doctrine*.

In bringing out something altogether new, *Isis Unveiled* had to devote much space to tearing down and clearing away existing beliefs that stood in the way of the acceptance of the new teachings. The existing beliefs, as said before, were firstly that modern science had all the answers, when in fact it was limited to physical reality alone; and secondly that religion had the whole truth, when in fact it had only pieces. Thus, much of *Isis Unveiled* was devoted to showing the inadequacies of science and religion, and comparatively little of it was devoted to giving out new teachings, other than the very fact of their existence. An exposition of the new teachings as such was to come later. Those who have studied *The Secret Doctrine* should therefore not expect to find in *Isis Unveiled* the same kinds of things they found in *The Secret Doctrine*. *Isis Unveiled* is quite different.

In order to get a perspective on what one will find in *Isis Unveiled*, it may be useful to review some of the comments on it made by the author and her teachers. Blavatsky writes:

. . . it was the first cautious attempt to let into the West a faint streak of Eastern esoteric light . . .6

While writing *Isis*, we were not permitted to enter into details; hence—the vague generalities.7

The Mahatma K.H. writes in his letters:

The author was made to hint and point out in the true direction, to say what things are not, not what they are.8

Many are the subjects treated upon in *Isis* that even H.P.B. was not allowed to become thoroughly acquainted with . . .9

Don’t you see that everything you find in *Isis* is delineated, hardly sketched—nothing completed or fully revealed.10

“*Isis*” was not unveiled but rents sufficiently large were made to afford flitting glances to be completed by the student’s own intuition.11

Not only was Blavatsky not permitted to give clear details, she had to express what she could give out in a language that was foreign to her. She informs us:

When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language. . . . Until 1874 I had never written one word in English. . . .12

Therefore she submitted the manuscript of *Isis Unveiled* to her co-worker Colonel Olcott to correct her English. They worked together on this, rewriting all but the passages

which had been dictated to her by her teachers. Thus she says:

It is to him [Olcott] that I am indebted for the English in Isis.

. . . .

The language in Isis is not mine; but (with the exception of that portion of the work which, as I claim, was dictated), may be called only a sort of translation of my facts and ideas into English.¹³

However, Olcott was not then in a position to correct errors of doctrine that Blavatsky was oblivious to because of her lack of fluency with English.

It was my first book; it was written in a language foreign to me—in which I had not been accustomed to write; the language was even more unfamiliar to certain Asiatic philosophers who rendered assistance; and, finally, Colonel Olcott, who revised the manuscript and worked with me throughout, was then—in the years 1875 and 1876—almost entirely ignorant of Aryan Philosophy, and hence unable to detect and correct such errors as I might so readily fall into when putting my thoughts into English.¹⁴

Indeed, Olcott could not correct what he did not understand, and Blavatsky could not express what she understood.

I am [at] 47th St. New York writing Isis and His voice dictating to

me. In that dream or retrospective vision I once more rewrote all Isis and could now point out all the pages and sentences Mah. K.H. dictated—as those that Master did—in my bad English, when Olcott tore his hair out by handfuls in despair to ever make out the meaning of what was intended.¹⁵

This situation necessarily led to mistakes in Isis Unveiled. One that was soon to catch up with her was her usage of the term “God.” Blavatsky writes in the Preface to Isis Unveiled:

“When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: Where, who, what is GOD? Who ever saw the immortal SPIRIT of man, so as to be able to assure himself of man’s immortality?”

“It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man’s spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental

philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. . . . prove the soul of man by its wondrous powers—you have proved God!"¹⁶

When writing *Isis Unveiled*, Blavatsky was unaware of the connotations of the word "God," and therefore used it when she actually meant the impersonal and universal principle known in Hinduism among Advaiti Vedantins as Parabrahman.

A sceptic in my early life, I had sought and obtained through the Masters the full assurance of the existence of a principle (not Personal God)—"a boundless and fathomless ocean" of which my "soul" was a drop. Like the Advaitis, I made no difference between my Seventh Principle and the Universal Spirit, or Parabrahm; . . . My mistake was that throughout the whole work [*Isis Unveiled*] I indifferently employed the words Parabrahm and God to express the same idea . . .¹⁷

A few years later the problem with the use of the term "God" emerged. Two Englishmen living in India, A. P. Sinnett and

A. O. Hume, had in 1880 begun a correspondence with Blavatsky's two teachers, the Mahatmas M. and K.H. The two Englishmen then wrote about the heretofore hidden or occult teachings of the Mahatmas based on these letters. Hume had in 1882 written a "Preliminary Chapter" headed "God" intended to preface an exposition of Occult Philosophy. The Mahatma K.H. responded clearly and unmistakably:

Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H. . . . Our doctrine knows no compromises. It either affirms or it denies, for it never teaches but that which it knows to be the truth. Therefore, we deny God both as philosophers and as Buddhists. We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law. . . .¹⁸

Hume's chapter had added "God" to their philosophy, which the Mahatma regarded as a very serious problem, saying:

. . . if he publishes what I read, I will have H.P.B. or Djual Khool deny the whole thing; as I cannot permit our sacred philosophy to be so disfigured.¹⁹

A different kind of problem arose due to the fact, noted above, that Blavatsky could not give out Theosophical doctrines in their

completeness in 1877 when *Isis Unveiled* was published.

In this book she taught the threefold constitution of a human being: body, soul, and spirit. When the Theosophical teaching on the sevenfold constitution of a human being was brought out four years later, she was accused of contradiction. But as the Mahatma K.H. explained in a letter to Sinnett:

In reality, there is no contradiction between that passage in *Isis* and our later teaching; to anyone who never heard of the seven principles—constantly referred to in *Isis* as a trinity, without any more explanation—there certainly appeared to be as good a contradiction as could be.

“You will write so and so, give so far, and no more”—she was constantly told by us, when writing her book. It was at the very beginning of a new cycle, in days when neither Christians nor Spiritualists ever thought of, let alone mentioned, more than two principles in man—body and Soul, which they called Spirit. If you had time to refer to the spiritualistic literature of that day, you would find that with the phenomenologists as with the Christians, Soul and Spirit were synonymous.

It was H.P.B., who, acting under the orders of Atrya (one whom you do not know) was the first to explain in the *Spiritualist* the difference there was between psyche and nous, nefesh

and ruach—Soul and Spirit. She had to bring the whole arsenal of proofs with her, quotations from Paul and Plato, from Plutarch and James, etc., before the Spiritualists admitted that the theosophists were right.

It was then that she was ordered to write *Isis*—just a year after the Society had been founded. And, as there happened such a war over it, endless polemics and objections to the effect that there could not be in man two souls—we thought it was premature to give the public more than they could possibly assimilate, and before they had digested the “two souls”;—and thus, the further subdivision of the trinity into 7 principles was left unmentioned in *Isis*.²⁰

For reasons such as this the Mahatma M. told Sinnett to beware trusting *Isis Unveiled* too implicitly,²¹

and the Mahatma K.H. told him the same thing:

By-the-by you must not trust *Isis* literally. The book is but a tentative effort to divert the attention of the Spiritualists from their preconceptions to the true state of things.²²

The Mahatma K.H. is here not referring to the two versus three human principles question, but to the teaching of Spiritualism that the spirits of the dead can return and communicate with the living through mediums. Theosophy opposed this strongly,

teaching that such activity causes serious harm to the departed, and usually to the medium as well.

What can return is not the spirit of the departed, but only a “shell,” made up of his or her disintegrating lower principles. This shell may retain memories of the recently departed’s life, but it is devoid of the actual spirit or higher principles of that person. So communication with it is of little value to the living; but this positively harms the departed and seriously hinders his or her passage to the next world.

This teaching, however, was not quite clear in *Isis Unveiled*. An 1882 article called “Fragments of Occult Truth,” published in *The Theosophist*, included the clear statement: “in short, that no departed Spirit can visit us.”²³

A letter to the editor asked if this contradicted what was taught in *Isis Unveiled*, where it said: “many . . . among those who control the medium subjectively . . . are human, disembodied spirits.”²⁴

Blavatsky replied that it did not; that here the term “disembodied spirit” refers to the “reliquiae of the personal Ego,” not to the spiritual Ego. She explained that:

the term “spirit” had to be often used in the sense given to it by the Spiritualists, as well as other similar conventional terms, as, otherwise, a still greater confusion would have been caused.²⁵

She concluded her article:

We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in *Isis* and those of the later period, as both proceed from one and the same source—the Adept Brothers.²⁶

The next month another writer in another journal quoted this concluding sentence, and then brought up what appeared to be, indeed, a “radical discrepancy” between the teachings given in *Isis Unveiled* and those given out later.²⁷

Reincarnation seems to be denied in *Isis Unveiled*, which says:

Reincarnation, i.e., the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant.²⁸

Blavatsky responded in *The Theosophist* the following month that “the ‘astral’ monad is not the ‘Spiritual’ monad and vice versa.”²⁹

In other words, the same individual personality, a Mr. Smith, does not reincarnate; only the immortal spiritual monad that gave

rise to Mr. Smith will again give rise to another personality, perhaps a Mrs. Jones. Therefore, there is no discrepancy. She remarks here, in the same vein she had earlier:

The most that can be said of the passage quoted from Isis is, that it is incomplete, chaotic, vague perhaps—clumsy, as many more passages in that work, the first literary production of a foreigner, who even now can hardly boast of her knowledge of the English language.³⁰

On this reincarnation question, the Mahatma K.H. says about “the confused and tortured explanations” in Isis Unveiled:

... for its incompleteness no one but we, her inspirers are responsible. . . .³¹

This same reincarnation question on this same passage in Isis Unveiled was to arise again and again. Four years after her first brief reply, Blavatsky gave a detailed response, providing a description of the reincarnation process. She again showed that “there is no ‘discrepancy,’ but only incompleteness”³² in what was given out earlier.

She adds, however, that there are important mistakes in Isis Unveiled, resulting from being edited by others, that should be corrected.

The sentence saying that the Hindu dreads transmigration and reincarnation “only on other and inferior planets, never on this one,”³³ should be corrected to:

“The Hindu dreads transmigration in other inferior forms, on this planet.”³⁴

Similarly, in the sentence saying that “this former life believed in by the Buddhists, is not a life on this planet,”³⁵

the phrase “life on this planet” should be corrected to “life in the same cycle.”³⁶

Just over two years later, these same two sentences were again corrected in a similar manner.³⁷

But here she also added a correction to the sentence cited above,

“Reincarnation, i.e., the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature.”

She here said that the word “planet” was a mistake and that “cycle” was meant, i.e., the “cycle of Devachanic rest.”³⁸

She had already explained, more than once, that the “astral monad” is only the personality; therefore the doctrine of the reincarnation of the immortal spiritual monad is not being denied. In this article she explained further:

The paragraph quoted meant to upset the theory of the French Reincarnationists who maintain that the same personality is reincarnated, often a few days after death, so that a

grandfather can be reborn as his own grand-daughter.³⁹

Errors such as “planet” for “cycle” were permitted to remain in *Isis Unveiled*, she repeats, because its stereotyped plates were owned by the publisher and not by her. She then says:

The work was written under exceptional circumstances, and no doubt more than one great error may be discovered in *Isis Unveiled*.⁴⁰

The “great error” discovered in *Isis Unveiled* pertaining to reincarnation was due, then, to two causes.

First, as with the problem of wrong usage of the term “God,” Blavatsky had to write in a language that was foreign to her.

Second, as with the problem of three human principles versus seven given later, the teachings found in *Isis Unveiled* are incomplete.

The teaching that the personality does not reincarnate, without stating that the immortal spiritual monad does, led to the misconception that reincarnation is denied in the *Wisdom-Religion*. Blavatsky could maintain that there is no radical discrepancy between the earlier and later teachings because they come from the same source, her teachers. Thus, this would be true irrespective of whether or not she herself knew the whole teaching from the beginning.

Colonel Olcott, who worked with her

throughout on correcting the English in *Isis Unveiled*, writes in his *Old Diary Leaves* about the reincarnation teaching:

When we worked on *Isis* it was neither taught us by the Mahatmas or supported by her in literary controversies or private discussions of those earlier days. She held to, and defended, the theory that human souls, after death, passed on by a course of purificatory evolution to other and more spiritualised planets.⁴¹

Besides errors due to faulty expression and those arising from incompleteness, others were added by proofreaders when *Isis Unveiled* went to press. As Blavatsky describes:

. . . the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher’s proof-reader.⁴²

This resulted in other serious mistakes, such as on its opening page. About this the Mahatma K.H. writes:

Proof reader helping, a few real mistakes have crept in as on page 1, chapter 1, volume 1, where divine Essence is made emanating from Adam instead of the reverse.⁴³

There is yet another kind of error in *Isis Unveiled*, that for obvious reasons was not noted during Blavatsky’s lifetime. This kind

arises from the fact that Blavatsky used the then current knowledge and books to support the teachings given to her by her teachers. For example, while writing about the Jainas, she adds that Gautama Buddha was the pupil of the Tirthamkara, the great Jaina teacher, who is called Mahavira:

It is clear that Gautama Buddha, the son of the King of Kapilavastu, and the descendant of the first Sakya, . . . did not invent his philosophy. Philanthropist by nature, his ideas were developed and matured while under the tuition of Tirthamkara, the famous guru of the Jaina sect.⁴⁴

Professor C. P. Tiele wrote in his book, *Outlines of the History of Religion*, at that same time:

According to the Jainas, Gautama (Buddha) was a disciple of their great saint, Mahavira.⁴⁵

This was the current view in 1877, when almost nothing was known about the Jainas, and very little about Buddhism. It is based on the fact that Mahavira's closest disciple was named Gautama. But it has long since been known that this Gautama was not Gautama Buddha, and that the latter was not a disciple of the Jaina Tirthamkara Mahavira.

Errors of this kind in regard to Buddhism are frequent in *Isis Unveiled*, attributing to Buddhism both the teaching of God and of an immortal soul, or atma. These teachings, of course, are not found in Buddhism. Some of these errors, such as the ones regarding God,

may have been due to Blavatsky's lack of fluency with English, while others were apparently due to the fact that she drew from then available sources to back up the material given to her by her teachers.

Despite Blavatsky's repeated statements that *Isis Unveiled* was far from perfect, some of her followers regarded the whole book as infallible truth. Because some of it was dictated to her by her Mahatma teachers, they thought every word of it was.

These "friends, as unwise as they were kind," writes Blavatsky, spread this idea, "and this was seized upon by the enemy and exaggerated out of all limits of truth." She continues:

It was said that the whole of *Isis* had been dictated to me from cover to cover and verbatim by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that my enemies and critics inferred—as they well might—that either these invisible inspirers had no existence, and were part of my "fraud," or that they lacked the cleverness of even an average good writer.⁴⁶

The idea of writing by dictation from unseen teachers was so supernatural-sounding that such rumors about *Isis Unveiled* easily arose. Blavatsky points out, however, that there is nothing supernatural about it. She affirms that the teachings come from her Eastern Masters, and "that many a passage in

these works has been written by me under their dictation.” She explains:

In saying this no supernatural claim is urged, for no miracle is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of thought-transference, will easily concede that if even a hypnotized subject, a mere irresponsible medium, hears the unexpressed thought of his hypnotizer, who can thus transfer his thought to him—even to repeating the words read by the hypnotizer mentally from a book—then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psychomagnetic rapport, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.⁴⁷

Blavatsky stresses repeatedly that her teachers are living men, not disembodied spirits. She, while living in New York, could easily receive dictation from them, living in Tibet, since distance is no barrier to this. She also received dictation from other teachers, living in other places, for use in *Isis Unveiled*.

As described by her co-worker, Colonel Olcott, their ability with English varied greatly, so that sometimes he had to make several corrections per line, and other times hardly any. The unique work of one of these teachers is described by Olcott as follows:

Most perfect of all were the manuscripts which were written for her while she was sleeping. The beginning of the chapter on the civilisation of Ancient Egypt (vol. i, chap. xiv) is an illustration. We had stopped work the evening before at about 2 a.m. as usual, both too tired to stop for our usual smoke and chat before parting; she almost fell asleep in her chair while I was bidding her good-night, so I hurried off to my bedroom. The next morning, when I came down after my breakfast, she showed me a pile of at least thirty or forty pages of beautifully written H.P.B. manuscript, which, she said, she had had written for her by—well, a Master, whose name has never yet been degraded like some others. It was perfect in every respect, and went to the printers without revision.⁴⁸

The material for *Isis Unveiled* was thus given to Blavatsky piece by piece, without system. When it began, she had no idea that it would eventually become a book. The material was later arranged and rearranged. She often commented on its lack of system, saying about the resulting book:

. . . it looks in truth, as remarked by a friend, as if a mass of

independent paragraphs having no connection with each other, had been well shaken up in a waste-basket, and then taken out at random and—published.⁴⁹

According to the Mahatma K.H., her own contributions to *Isis Unveiled* were similarly unsystematic, and her explanations were unclear.

She . . . is unable to write with anything like system and calmness, or to remember that the general public needs all the lucid explanations that to her may seem superfluous.⁵⁰

For these reasons, and the several reasons given above that errors entered *Isis Unveiled*, the Mahatma K.H. remarked:

It really ought to be re-written for the sake of the family honour.⁵¹

Blavatsky in fact did start to rewrite it in the mid-1880s, and announced it as such. But this was soon transformed into an altogether new book, *The Secret Doctrine*, because she was able to give out so many more truths in clear terms. Already in 1882, the situation had changed significantly. She then says:

When *Isis* was written, it was conceived by those from whom the impulse, which directed its preparation, came, that the time was not ripe for the explicit declaration of a great many truths which they are now willing to impart in plain language. So

the readers of that book, were supplied rather with hints, sketches, and adumbrations of the philosophy to which it related, than with methodical expositions.⁵²

By 1886, the situation had changed greatly. She writes:

And I tell you that the *Secret Doctrine* will be 20 times as learned, philosophical and better than *Isis* which will be killed by it. Now there are hundreds of things I am permitted to say and explain.⁵³

So *Isis Unveiled* was never rewritten; instead it was replaced by *The Secret Doctrine*. But these two books cover very different ground, and much of the material given in *Isis Unveiled* is still to this day found nowhere else.

We are therefore fortunate that a new edition of *Isis Unveiled* was prepared by Boris de Zirkoff, who spent countless hours correcting references, quotations, spellings, etc.

We are also fortunate that an abridgement of *Isis Unveiled* was prepared by Michael Gomes, which eliminated most of the dated or erroneous explanatory material. For as Blavatsky said about this book of hers just eleven days before she died:

I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is

proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings.

Prepared to take upon myself—vicariously as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since neither ideas nor teachings are mine, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy.⁵⁴

As summed up by Olcott, her co-worker on this book:

The truest thing ever said about Isis was the expression of an American author that it is “a book with a revolution in it.”⁵⁵

NOTES

ODL: Old Diary Leaves, by Henry Steel Olcott, 2nd ed., Adyar, Madras: Theosophical Publishing House

BCW: H.P. Blavatsky Collected Writings

ML: The Mahatma Letters to A.P. Sinnett, 3rd ed

1. “Introductory,” by Boris de Zirkoff,

p.43, in *Isis Unveiled*, by H. P. Blavatsky, rev. ed., Wheaton, Ill: Theosophical Publishing House, 1972 (1st ed., 1877); and BCW, vol. 1, p. 302.

2. ODL, vol. 1, p. 294.

3. *The Secret Doctrine*, by H. P. Blavatsky, 1st ed., 1888; rev. ed. [by Boris de Zirkoff] (pagination unchanged), Adyar, Madras: Theosophical Publishing House, 1978, vol. 1, p. xxxiv.

4. BCW, vol. 14, p. 431.

5. *The Mahatma Letters to A. P. Sinnett*, ed. A. T. Barker, 3rd rev. ed., Adyar, Madras: Theosophical Publishing House, 1962, p. 201.

6. BCW, vol. 5, p. 221.+

7. BCW, vol. 4, p. 184.

8. ML, p. 45.

9. ML, p. 179.

10. ML, p. 127.

11. ML, p. 118.

12. BCW, vol. 13, p. 197;
see also ML, p. 472.

13. BCW, vol. 13, pp. 198, 201.

14. BCW, vol. 7, p. 50.

15. ML, p. 472.

16. *Isis Unveiled*, “Preface,” vol. 1, p. vi.

17. BCW, vol. 7, p. 51.

18. ML, p. 52.

19. ML, p. 300; see also p. 152.
20. ML, p. 285; see also BCW, vol. 7, p. 288.
21. ML, p. 179.
22. ML, p. 45.
23. BCW, vol. 4, pp. 119, 120.
24. BCW, vol. 4, p. 120;
also Isis Unveiled, vol. 1, p. 67.
25. BCW, vol. 4, p. 120.
26. BCW, vol. 4, p. 122.
27. BCW, vol. 4, p. 182.
28. Isis Unveiled, vol. 1, p. 351.
29. BCW, vol. 4, p. 184.
30. BCW, vol. 4, p. 184.
31. ML, p. 169.
32. BCW, vol. 7, p. 181.
33. Isis Unveiled, vol. 1, p. 346.
34. BCW, vol. 7, p. 183; see note 37 below.
35. Isis Unveiled, vol. 1, p. 347.
36. BCW, vol. 7, p. 184; see note 37 below.
37. BCW, vol. 10, pp. 215-216. These two sentences were here corrected as: “Hindus dread reincarnation in other and inferior bodies, of brutes and animals or transmigration”; and the “former life believed in by Buddhists is not a life in the same cycle and personality.”
38. BCW, vol. 10, p. 215.
39. BCW, vol. 10, p. 215.
40. BCW, vol. 10, pp. 215-216.
41. ODL, vol. 1, p. 278.
42. BCW, vol. 13, p. 199.
43. ML, p. 45.
44. Isis Unveiled, vol. 1, p. 322.
45. Outlines of the History of Religion, by C. P. Tiele, London and Boston, 1877, pp. 141-142.
46. BCW, vol. 13, pp. 195-196.
47. BCW, vol. 13, p. 196.
48. ODL, vol. 1, p. 211.
49. BCW, vol. 13, p. 192.
50. ML, p. 126; see also pp. 103, 111, 127.
51. ML, p. 127.
52. BCW, vol. 4, p. 253.
53. ML, pp. 473-474.
54. BCW, vol. 13, p. 193.
55. ODL, vol. 1, p. 297. This American was Dr. Alexander Wilder; see “Introductory” by Boris de Zirkoff, Isis Unveiled, p. [51].
- Editor’s Note: David Reigle wrote the above article in English for a German language study edition of Isis Unveiled. It was translated into German by Hank Troemel.
- It contains an excellent analysis of the content of Isis which can serve as a valuable guide to its study.

Letters received

Geoffery Farthing writes from Surrey, England:

I recently received your May/June 2003 issue of *The High Country Theosophist* and hasten to send you my subscription for next year (\$15 for :surface mail).

I wonder if I might make some comments on the articles by the Dalai Lama and the Friends of Plenty.

I was about 4 1/2 when the First World War began and have occasion to remember the very day when it started (not part of this story).

In the succeeding years I learned to read and still have memories of reading the news sheets, in those days proper broadsheets, not the tabloids that are so common now. After some of the major battles there would be many pages listing the names of thousands of casualties, each entry a life or a wounded man.

My mother lost five brothers killed and two gassed. Everyone now has seen over the years extracts from films and newspaper photographs of the horrors of that war. We do not need reminding that war brings nothing but devastation to property and to masses of human lives, not to mention those of the soldiers involved.

I was myself a soldier in the Second World War, as a volunteer and served throughout it. I got to know the viewpoint of a soldier. During training I learned what it meant to be one. In the article from Plenty there is the story of the marine Lt. Colonel referring to men in training as being built up to a point where they are emotionally ready to kill. This is only half the story. The other half is that one has to be built up emotionally to be ready to be killed.

Everything that the Dalai Lama and Peter Schweitzer have to say about war is of course true. If it were possible to avoid it no sane person would enter into it. But wars unfortunately are not born out of sanity, they are born out of insanity. Such insanity is the cause of human suffering on an unimaginably large scale through the destruction of social structures and the reducing of a nation's resources to starvation level even without war.

An example is what occurred in Germany before and during the Second World War with, as everyone knows, the anti-Semitic frenzy of hatred and killing. Later we had Idi Amin in Uganda perpetrating the most terrible atrocities and reducing his nation to penury. This is happening at the moment under President Mugabe in Zimbabwe.

We have recently all heard of the cruelties perpetrated by Saddam Hussein. His depriving the Marsh Arabs of their

livelihood, the gassing of the Kurdish people in the north of his country and the multiple executions of his people on political grounds.

Do the peace lovers really feel that they can tolerate these things in our day? These leaders are not susceptible to dialogue and reason; they are insane in the worst possible way, i.e., with inflated selfishness seeking wealth and power only for themselves, never mind what happens to the population in their own country.

Do the peace lovers really accept that nothing should be done? Is it not really the case that, in order to save humanity from such depravation and misery, someone must try to stop it? This is the job of the soldier. Would it not be cowardice if no one were to take up this challenge? If reasonable argument and persuasion cannot be effective, surely the only way is to use force.

Using force necessarily means all the consequences that arise from it, i.e., death and destruction. Military commanders do not go about their business with the intention of killing civilians or bombing children. They have all had experience of civil life and many of them are married men with their own children.

Being a theosophist is not necessarily being a pacifist, however much one may appreciate the horrors of war. Surely there

is a limit to some horrors of 'peace', such as the tribal genocide in Africa. Does it not have to be stopped somehow?

In the Bhagavad Gita, the discourse between Arjuna and the Lord Sri Krishna actually takes place on a battle field. It is there that Krishna points out to Arjuna that the "Spirits" of men were not vulnerable, it was their bodies only that could be destroyed, and that there was such a thing as an honourable calling as a soldier.

In fact, according to Krishna, it became a duty to uphold the cause of right and justice and fair dealing even if it involves the risk of losing one's own life and of taking the lives of others.

We are told that even H.P.B. took part in Garibaldi's war at Mentana and was wounded by a sabre stroke and several gunshot wounds. [*H.P.B. Collected Writings*, Vol.. 6, page 278 fn. (ed.HCT)]

Yes, surely we are all agreed that the world without war would be a very desirable place but first we have to get rid of the causes of war and that is about as difficult as curing a violent patient of severe mental disorder.

Yours sincerely, Geoffery Farthing

Marty's Corner

PRASAD'S Tour de Smile Trans America Bike Tour Colorado

Early in the spring, the Denver Siddha Yoga Center had invited Dyan Campbell to give a talk about the PRASAD project for dental health care. They were sponsoring a bike tour across America to raise money and awareness for children's dental care and they needed riders to get sponsors. Although it had been many years since I had done a long distance road bike trip, this seemed like an opportunity that shouldn't be turned down.

Dick and I started on Sunday, July 27, 2003 from Boulder, CO., to Salida, CO. We were in search of a new bicycle for Dick. Bikes have changed dramatically over the years. My very first bike belonged to my mother. It was a ladies single speed coaster brake bike. I was slow to learn how to ride and as an encouragement Dad bought for me the "New English Racer," which are now commonly known as three speeds. It had hand brakes and three gears. I didn't really much care for it though, as hand brakes were hard to get used to.

The ten-speed derailleur was invented about the time that I was at Western State College in Gunnison (1960's), but it wasn't until I moved to Colorado in 1973 that I bought my first ten-speed. Traveling

across the country with all the necessities was just starting to be in vogue and Bike Centennial 76 (now Adventure Cycling) sponsored my very first cross-country trip.

However, Dick's and my real love lay in wanting to travel into the backcountry. We yearned to explore some dirt or jeep roads and the early ten-speed bicycles at the time didn't have the gear technology or durability to meet the challenges of mountain riding.

In the late seventies and early eighties, pioneering bikers in Crested Butte, CO and Marin County, CA decided to pull out their old coaster bike frames and modify them for riding in the high country - thus was born the mountain bike era.

The bike manufacturers were not sure this new crazy phrase would really take hold. In the early 1980's commercially made mountain bikes were simply not available so we went to a custom frame builder and my bike "Panzer" was born along with Dick's Rock Creek. Dick built both bikes using the then available road bike componentry. These two bikes were truly unique "clones" unduplicated anywhere else. By today's standards Panzer would be considered a modified or perhaps even a hybrid mountain bike. They did not have shocks back then. No, Panzer is a truly authentic vintage mountain bike but only a person familiar with that era would know this.

Sunday, July 27, 2003:

Due to his 20 year battle with Parkinson's disease, Dick has been having more and more difficulty mounting and dismounting his bikes. He felt that if the top bar were lowered, as with a ladies frame, then his main difficulty would be solved. Marty trusted the bike shop in Salida; it was where Panzer was serviced. Dick found that he could straddle one of their new bikes with no difficulty. We decided to take the new bike on the Tour de Smile trip but we would take one of the other bikes as well just in case there was trouble or as an extra bike in case some one needed it.

Monday, July 28, 2003:

Monarch Pass was under construction and we had decided to scout out Marshal Pass as an alternative. Marshal Pass was built by the Denver Rio Grande Railroad to haul ore from the Gunnison area to Salida. Marshal Pass is now a dirt road that winds its way through the San Isabel and Gunnison National Forests through sagebrush to Sargents. The dirt road was rough and in trying to dodge a rock, we tore the muffler loose. Nope, this pass won't do for the Tour.

Tuesday, July 29, 2003:

Driving Dallas Divide, we searched

for a nice Aspen Grove in a grassy meadow where we could relax, but it seemed that everywhere we drove we saw huge ranch houses enclosed by fences. We scouted out the Last Dollar Road. Dick had always been curious and wanted to explore it. Well, explore it we did. We took a wrong turn that went down and down. There was no way we could turn back on the single-track road, a 20% grade with tight 180 degree switchbacks, and down 2000 feet to San Miguel Canyon into Telluride. Dick was terrified. The muffler fell off so we bungeed it to the roof of the car and drove to Cortez to have it fixed. While the new muffler was being installed, we rode into town in search of ice cream. How times have changed! Our ice cream shop had rows of supplements: Siberian Ginseng, various protein powders and vitamin supplements to add to the high fat calories.

Wednesday, July 30, Dolores, Colorado:

We met our 'Tour de Smile' party at eight Wednesday morning. I remember watching an elderly gentleman on a modern day road bike pass by. Oh! I wanted to yell out to him. Somehow I felt he was part of our group.

To my delight and surprise, the party had acquired an extra driver. He had just arrived from Durango, CO, the previous day. This would give us an extra driver and free me to ride more. I knew there was a

reason for bringing along an extra bike. Of course, it fit him perfectly. We had decided to let him stretch his legs out before we tackled the mountain grades. What a splendid spin it was as it was a gentle ride up through ponderosa pines and spruce trees. Fond memories of riding from Calgary, Canada to Banff in the '80s, came flooding back to me.

We met the elderly gentlemen at Rico. His name was Marty but since the Guru authorized his spiritual name we decided to call him Hari Dass and myself Marty.

Oh! How I wanted to ride from Rico to the top of Lizard Head Pass, but discretion held me back. Instead Dick and I drove to within five miles of the summit. We, together, rode to the top and then turned around. We met Hari Dass at our parked car, so I just turned around and rode again to the summit with him.

I had discovered that this was his sixth day on the road and he was intending to ride five more days through Colorado. He was from Connecticut and was most committed to his pledgers who were supporting him on this ride. He had only been training since June and just bought the bike, whereas my old friend Panzer dates back to 1981.

As we neared the summit, Hari Dass showed me the blue toothbrush. "This is

what is being carried from California to New York," he said. He unstrapped the toothbrush and together we held it up between our bikes. Oh! A most proud moment that was.

At the summit, it was my turn to drive. Dick took off on his new bike with Tom, the extra sag wagon driver, for the screaming downhill. I chose to be the last sag wagon driver sending the others ahead to make camp reservations. It wasn't long before I came upon Dick. His new bike gears had jammed. He tried to fix it, but the technology has changed so much that I finally convinced him we should take the bike into Telluride in search of a bike shop.

How different Telluride is from our recollections of 20 years ago. Oh, the mountains are still the same but the houses have grown into million dollar ranches. What an interesting sight, all the streets were lined with mountain bikes and many were vintage bikes. Fortunately for Dick we did find a shop that understood and could replace the frayed cable. He did what he could sending on our way refusing to accept more than three dollars for his efforts. Could he have been an agent of the Guru?

The evening became more and more confused. Due to its lateness we had decided to eat out. It took three different restaurants before we finally settled on one where they had a jazz band. Here, I

discovered that Tom was a professional jazz player. How exciting.

Thursday, July 31:

Hari Dass left camp at six am for the scheduled cold and fast downhill ride out of Telluride down San Miguel canyon. Dick and I had wisely chosen to skip that portion of the ride and met the crew at eight in Placerville at the beginning of the climb over Dallas Divide. The timing was perfect as we met the group just as they were ready for the steep ascent.

I always loved Dallas Divide. It is a mixture of grassy slopes, Aspen groves and pines and certainly an ideal spot. On the summit one has a long and clear view of the San Juan Mountains, which are dominated by Mt. Sneffels. Dick had climbed that peak long before I met him. I, myself, have only ridden the jeep roads leading to Sneffels' famous mines.

Ridgway is the town where the road divides three ways, our road leading back over Dallas Divide to Telluride and the other road leading south to Ouray and north to Montrose. The traffic picks up here becoming quite heavy. Again, I decided to drive this section to the nearest town, Colona, about ten miles from Montrose. Oh, I really wanted to ride through a town. I had a vision of holding up the toothbrush with all of us riding into Ouray but Montrose would have to do.

Pillars of very black clouds were building over the San Juan Mountains behind us. If I was to ride, now was the time. So, I left Colona figuring that Hari Dass would have to catch up which he did. What a glorious ride it was too. It felt so good to really stretch out and bike hard.

Now as we turned east out of Montrose our tailwind became a crosswind and we realized why we could cruise at such a fast pace. We both decided discretion was the better part of valor with the storm overtaking us. As we waited out the storm I realized that the old 'touring bug' had definitely bitten. I vowed to ride the next two days completely.

Cell Phones:

They may be a modern convenience but they don't always work in these hills. Tom missed a turn in Montrose but had driven ahead to the campground while we were patiently waiting in Montrose for him to catch up. His cell phone wasn't working. So, I had to call Denver from a pay phone and have a friend in Denver call those waiting in Montrose.

Friday, August 1, 2003

I knew this stretch of canyon. There would be a horrendously steep hill followed by a screaming downhill through the narrows (a portion of the canyon where the walls descend upon the road).

Climbing out of the narrows would be dangerous so it would be best to get an early start.

I figured for sure Hari Dass would catch me on his skinny tired bicycle but I felt strong. I had found that combining Glaceau Vitamin Water with Whey Protein Powder and Flaxseed Oil gave me an extra boost of energy. Nope! Hari Dass will have to catch me on the downhill.

Boy! Am I glad for the fat tires. I could hit the barrow pit (edge of the road that is often gravel) whenever the trucks and R.V.'s passed too closely in the narrows.

Just before Gunnison there is a long stretch of desert country. It is very open where the winds blow across the Blue Mesa Reservoir. Here, Hari Dass did finally catch me and he gave me a great boast into town via drafting.

Gunnison:

Gunnison is the hometown of my alma mater, Western State College. I had always wanted to ride to and from my college ever since the 1960's. Tomorrow will be my golden opportunity.

At the KOA Kampground we picked up our 7th member of the team, Austin. Austin is a young man in his thirties who had been traveling about the country. Like

myself, he rides daily and is accustomed to the altitude. But he has not ridden in the saddle for any length of time. He will ride the bicycle that is carried in the RV as a spare. It is a mountain bike with shocks but mounted upon street tires.

Saturday, August 2, 2003:

Today would be the hardest day of all but because of construction on Monarch Pass, we would have to be shuttled to the top. It would simply be too dangerous. Since the most strenuous portion of the ride was removed we gave ourselves extra sleep time.

Pictures at the Campground:

We asked our camp neighbor if he would be so kind as to take our picture holding the banner 'PRASAD'S Tour de Smile.'

"Where are you going?" he asked.

"New York," replied the tour director.

"New York?" he questioned.

It is always so much fun telling people the final destination. They don't seem to realize that this is an adventure of the whole summer.

"No, we are going to Salida today," I

said.

“Oh! You are going over the Big Hill then,” he responded.

How funny, we Coloradoans, including myself, will never refer to driving over the mountain or even a mountain range. We climb a mountain in Colorado; you hike over a mountain range but you drive over the hill and the ‘Big Hill’ means the Continental Divide where the water flows to the Pacific Ocean on one side and to the Gulf of Mexico on the other.

Today would be the big day. So, Hari Dass and myself opened our special kit for bikers and brought out Elliott the toy elephant. I seat belted Elliott to the front rack with a bungee cord and Hari Dass tucked his Elliott safely in his front handlebar bag.

The trip from Gunnison to Sargents (town at the base of Monarch Pass) would be rolling terrain in semi arid country. Sagebrush was on one side of the road and a lush green valley was on the other. Off in the distance is the Gunnison National Forest, which we were riding through.

Hari Dass and Austin had ridden ahead. I must have looked pretty tired as I was slumped over my handlebars stretching my upper body while drinking some water.

“Want a ride?” said the sag wagon driver as the sag wagon pulled up along side of me.

“Huh?” I choked out a reply.

“What?” I asked as I raised my water bottle to strike.

“Just checking,” came the response.

It wasn’t long before I caught them all. Austin had found a goat head thorn puncturing his front tire. Oh the ubiquitous goat heads, the terror of all road bikers. Goat heads are a small seed with one thorn. They grow on a small low lying plant that loves the cracks and edges of roads and their thorns can puncture right through even a fat tire knob.

Athletes:

It always amuses me how we athletes view each other. We look at the others’ strengths but ignore our own. Thus, Hari Dass will catch us, he is riding a road bike with skinny tires, he is strong; Austin will catch us he is so young and strong; or Marty will catch us as she is experienced and strong. Therefore, each and every one of us felt that we had to hurry, as the ‘others’ will soon catch us.

Hari Dass and I took off thinking that Austin will surely catch us after he fixed his tire. Wrong!

“Want to draft me to Sargents?” asked Hari Dass.

Oh! The joy of sailing down or even up the road. It is easy for a mountain biker to draft a road biker - that is if the road biker is willing to hold his speed down. The fat tires are more stable and the upright handlebar makes it easier to see around for any potential danger. One does have to work harder though, but it is worth it hearing the hum of the tires on the road. I wish I could have given Hari Dass the same experience but it just doesn't work. A mountain biker can't go fast enough to keep the road biker from constantly braking which disrupts the flow of riding.

The Big Hill:

AS we approached the Big Hill, the question was where do we turn off and let the sag wagon carry us through the construction zone? But where was the construction? On and on we rode until finally one of the sag wagon drivers decided to check it out.

“No construction!” he yelled as he passed us.

It was the weekend and no one was working. Thus we did get to ride over the whole pass after all.

Grand Finale:

“It is all downhill to the Gulf of Mexico,” I said jokingly as our picture was being taken.

The trip down to Salida was a twenty-mile downhill run with most of it pretty fast. I was glad I had the fat tires as they held my speed back. No one caught me until near town.

In Gunnison, we had sent Dick on to Salida to fix his new bicycle. The gears were broken again and this town is where we bought the bike. Our plan was to meet Dick at the Circle Eight Motel. Our party had decided to take a full rest from camping. Since it was the weekend they expected the campgrounds to be full. What Dick did not know was that the motel room was not reserved in the Tour de Smile name nor even the tour director's. When we had not arrived by four, he became concerned and asked them to call the sheriff to look for our party. However, he had a bleeding cut finger and so the paramedics were called too. As we arrived we were greeted by the paramedic team, fire truck, and ambulance.

What a grand finale!

Special moments to be thankful for:

Finding we had an extra support crew member to help with the driving and giving me a chance to really bike.

Riding over Lizard Head Pass while holding the toothbrush between a road biker and mountain biker.

Driving through the town of Telluride and seeing both sides of the street lined with mountain bikes and many of them vintage mountain bikes.

Stretching out and really riding hard and fast (for a vintage mountain bike) between Colona into Montrose with a good stiff tail wind.

Finding out the power of mixing protein power and flaxseed oil with Glaceau Vitamin Water.

Feeling the strength, power, and energy in my body as I rode up the hills or when drafting.

For the first time “ever” on a long distance trip (mountain and road) having enough water to drink. In the past, I have always had to conserve my water to the next stop or drink out of streams. This time there was always a sag wagon ready to hand me “cold” water.

Being able to truly draft a skinny tired road bike while listening to the hum of my fat tires on the pavement.

Finding out that there was no construction on the BIG HILL (Monarch

Pass).

LAST BUT MOST IMPORTANT

Calling to Shiva “OM NAMA SHIVAYA” when I started, stopped, or passing the sag wagon and finally, finally, on the last day, near the crest of the BIG HILL (Monarch Pass) I heard him echo back.

Why this issue is late.

A combination of events expected and unexpected have resulted in this issue of the HCT to be over 2 weeks late:

1. Participation in the Colorado portion of the Tour de Smile bike trip. -- 8 days
2. Attending a family wedding in Sheridan, Wyoming. -- 5 days
3. A computer crash resulting in the replacement of the motherboard and processor chip. 10 days
4. A general worsening in the state of my Parkinson’s disease which makes every task more personally difficult and time consuming. It would be impossible to continue without the loving support of co-editor Marty Lyman.

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EDITORIAL

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

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

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

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

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

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