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Dharma of the U.S.A.

Last month, we re-opened the topic of the Dharma of the United States of America. [See Back Issues May, June and November, 1990]. Last month's lead article reprinted *source material* for a chapter in *The Secret Destiny of America* by Manly P. Hall, a rare and fascinating volume in the theosophical library of Robert Hütwohl in Santa Fe, New Mexico.

This month we continue the focus on our National Dharma from the same book with a second selection: "The Unknown Who Swayed the Signers of the Declaration of Independence." [Chapter 17, pp. 165 - 172]

The text of the following selection in quotes, are the words of Manly P. Hall:

Some years ago, while visiting the Theosophical colony at Ojai, California, A.P. Warrington, esoteric secretary of the society, discussed with me a number of historical curiosities, which led to examination of his rare old volume of early American political speeches of a date earlier than those preserved in the first volumes of the Congressional Record.

"He made particular mention of a speech by an unknown man at the time of the signing of the Declaration of Independence. The particular book was not available at that moment, but Mr. Warrington offered to send me a copy of the speech, and he did; but unfortunately neglected to append the title or the date of the book.

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“He went to India subsequently, and died at the Theosophical headquarters at Adyar, in Madras. Then, in May, 1938, the speech appeared in *The Theosophist*, official organ of the society published in Adyar.

“In all probability the original book is now in the library of the Theosophical society. There is no reason to doubt the accuracy and authenticity of Mr. Warrington’s copy, but I am undertaking such investigation as is possible to discover the source of the speech.

The Unknown who swayed the signers of THE DECLARATION OF INDEPENDENCE

“On July 4, 1776, in the old State House in Philadelphia, a group of patriotic men were gathered for the solemn purpose of proclaiming the liberty of the American colonies. From the letters of Thomas Jefferson which are preserved in the Library of Congress, I have been able to gather considerable data concerning this portentous session.

“In reconstructing the scene, it is well to remember that if the Revolutionary War failed every man who had signed the parchment then lying on the table would be subject to the penalty of death for high treason. It should also be remembered that the delegates representing the various colonies were not entirely of one mind as to the policies which should dominate the new nation.

“There were several speeches. In the balcony patriotic citizens crowded all available space and listened attentively to the proceedings. Jefferson expressed himself with great vigor; and John Adams, of Boston, spoke and with great strength. The Philadelphia printer, Dr. Benjamin Franklin, quiet and calm as usual,

spoke his mind with well chosen words.

“The delegates hovered between sympathy and uncertainty as the long hours of the summer day crept by, for life is sweet when there is danger of losing it. The lower doors were locked and a guard was posted to prevent interruption.

“According to Jefferson, it was late in the afternoon before the delegates gathered their courage to the sticking point. The talk was about axes, scaffolds, and the gibbet, when suddenly a strong, bold voice sounded” :

Gibbet ! They may stretch our necks on all the gibbets in the land; they may turn every rock into a scaffold; every tree into a gallows; every home into a grave, and yet the words of that parchment can never die! They may pour our blood on a thousand scaffolds, and yet from every drop that dyes the axe a new champion of freedom will spring into birth! The British King may blot out the stars of God from the sky, but he cannot blot out His words written on that parchment there. The works of God may perish: His words never!

The words of this declaration will live in the world long after our bones are dust. To the mechanic in his workshop they will speak hope: to the slave in the mines freedom: but to the coward kings, these words will speak in tones of warning they cannot choose but hear...

Sign that parchment! Sign, if the next moment the gibbet’s rope is about your neck!

Sign, if the next minute this hall rings with the clash of falling axes!

Sign, by all your hopes in life or death, as men, as husbands, as fathers, brothers, sign your

names to the parchment, or be accursed forever!

Sign, and not only for yourselves, but for all ages, for that parchment will be the textbook of freedom, the bible of the rights of man forever.

Nay, do not start and whisper with surprise! It is truth, your own hearts witness it: God proclaims it. Look at this strange band of exiles and outcasts, suddenly transformed into a people; a handful of men, weak in arms, but mighty in God-like faith; nay, look at your recent achievements, your Bunker Hill, your Lexington, and then tell me, if you can, that God has not given America to be free!

It is not given to our poor human intellect to climb to the skies, and to pierce the Council of the Almighty One. But methinks I stand among the awful clouds which veil the brightness of Jehovah's throne.

Methinks I see the recording Angel come trembling up to that throne and speak his dread message.

'Father, the old world is baptized in blood.

'Father, look with one glance of Thine eternal eye, and behold evermore that terrible sight, man trodden beneath the oppressor's feet, nations lost in blood, murder, and superstition, walking hand in hand over the graves of the victims, and not a single voice of hope to man!'

He stands there, the Angel, trembling with the record of human guilt. But hark! The voice of God speaks from out the awful cloud: 'Let there be light again! Tell my people, the poor and oppressed, to go out from the old world, from oppression and blood, and build My altar in the new.' As I live, my friends, I believe that to be

His voice!

Yes, were my soul trembling on the verge of eternity, were this hand freezing in death, were this voice choking in the last struggle, I would still, with the last impulse of that soul, with the last wave of that hand, with the last gasp of that voice, implore you to remember this truth God has given America to be free!

Yes, as I sank into the gloomy shadows of the grave, with my last faint whisper I would beg you to sign that parchment for the sake of those millions whose very breath is now hushed in intense expectation as they look up to you for the awful words: 'You are free.'"

The unknown speaker fell exhausted into his seat. The delegates, carried away by his enthusiasm, rushed forward. John Hancock scarcely had time to pen his bold signature before the quill was grasped by another. It was done.

The delegates turned to express their gratitude to the unknown speaker for his eloquent words. He was not there.

Who was this strange man, who seemed to speak with a divine authority, whose solemn words gave courage to the doubters and sealed the destiny of the new nation?

Unfortunately, no one knows. His name is not recorded; none of those present knew him; or if they did, not one acknowledged the acquaintance.

How he had entered into the locked and guarded room is not told, nor is there any record of the manner of his departure.

No one claimed to have seen him before, and there is no mention of him after this single In

all, there is much to indicate that the unknown speaker was one of the agents of the secret Order, guarding and directing the destiny of America.

Some time ago, an eastern publisher suggested to me that an interesting and important title for a book would be, "The History of Unknown Men." This publisher was a great reader of history; and it was his observation that nearly all great causes are furthered by mysterious and obscure persons who receive little or no credit for the part which they have played.

To write the history of these men would be to write the history of the Order of the Quest, the story of the unknown philosophers. Some, like Francis Bacon, come to high estate; but most of the unknowns work obscurely through other men, who gain the credit and the fame.

In an old book of rules used by the brothers of the secret orders, is the following:

"Our brothers shall wear the dress and practice the customs of those nations to which they travel so that they shall not be conspicuous or convey any appearance that is different or unusual.

Under no condition shall they reveal their true identity, or the work which they have come to accomplish; but shall accomplish all things secretly and without violating the laws or statutes of the countries in which they work."

Of those who did not 'reveal their true identity', or the work which they came to accomplish, one is the mysterious Professor who inspired the design of our flag, and remains unknown and unnamed.

And similarly, another is the unknown

speaker whose words removed indecision about signing the Declaration of Independence.

It is not known who he was, and the incident is preserved only in a rare old book, the very existence of which it is difficult to prove.

It is reasonably conceivable that in secrecy and anonymity, well ordered aid has been given to the struggle for human equity and justice that has been America's destiny through the past into our present time.

It is our duty and our privilege to contribute what we can to this Universal plan. It will go on, served by the unknowns, until the Platonic empire is established on the earth, and the towers of the new Atlantis rise from the ruins of a materialistic and selfish world.

OUTREACH UPDATE

Our congratulations and thanks go to Liesel |Deutsch for an outstanding job with the outreach project. Out of the compassion of her heart and on limited funds from Social Security, Liesel sent off a large care package to Kaluga, Russia.

Hopefully, enough food to supplement their meals for several months. She writes: "*I'm not starving!*" Anyone wishing to help: write to Liesel Deutsch, 214 Summerfield Village Lane, Syracuse, New York, 13215.

ABOUT ROBERT HÜTWOHL

At request of the Editor, I consented to put down in writing the events leading up to how I came upon that living jewel of the world, Theosophy.

It was in the winter of 1970, while attending college that I came upon a book on the shelf of the James Madison University library entitled, *The Conquest of Mind* by Frank M. Bazl.

Probably what led up to this event were a long series of failures and frustrations during my teens in finding answers to questions that really puzzled me, such as that concerning my beloved maternal grandfather's death:

Is there life after death? Was there a crucifixion of the Christ? and other intricacies about Christianity.

I had appealed to my minister, parents, teachers and peers for answers, all to no avail. My college classes were completely boring with no rhyme or reason.

On March 10, 1970, I wrote to Mr. Bazl out of complete enthusiasm and joy for having found such a book and much to my surprise, he wrote back, five days later. It was the receipt of that first letter which set me off on an unforgettable journey in correspondence with him.

In one of the first paragraphs of this letter he wrote:

“. . . The greatest reward for an Author, writing on Metaphysical and Philosophical subjects, (which by necessity demands years of research, study, contemplation, austerity and hard work, contrary to the massive volume of superficial, destructive novels daily pouring out of the nation's printing presses) is represented in a gracious Letter of Appreciation and encourage-

ment, written from the heart, by a serious Seeker of Truth, conducting an ardent, strenuous, courageous philosophical inquiry into the uncharted fields of Mind and Life!”

I was under 21 years of age at the time, still living with my parents. Shortly after, in timely fashion, I was “thrown out of the house,” much in the same way my older brother was, but whereas he went on to get married, I was taken in by my paternal grandparents to live with them.

Having my own room there, I spent countless hours reading in solitude, as well as walking high up on my grandfather's pasture, taking a large stack of books with me.

Mr. Bazl had suggested numerous titles for me to explore in the areas of Theosophical literature, Yoga and Vedânta literature, Buddhist literature, Tântic yoga and other works such as the vast field of original Sanskrit writings and commentaries: “in order to drink of the nectar, one must go to the Source (Sanskrit).

Fielded with the greatest enthusiasm I had ever experienced up to that time, I continued my research with him, having been accepted as a personal student of the higher philosophy, and particularly focused on one of the chapters in his book, “what is an independent system of philosophy,” which led me into a study of virtually every western and eastern system of philosophy and metaphysics and eventually ending up with preference towards the Central Asian systems, which appeared to be the most engaging and comprehensive.

(During that time, I continued to have a certain recurring dream dealing with the Doctrine of Cycles, which I have later come to learn is the Buddhist Kâlachakra Tantra, but the explanation is far too lengthy to give here.)

It was this influence (having met Mr. Bazl) which completely turned my life around. With dignity and a sense of appreciation, I once again entered university and other studies and had a deeper appreciation for the sciences, arts, and histories.

The heart of all my study was, of course, Theosophy or the occult side of everything, and very sound occult literature.

I came to learn that virtually every piece of spiritual literature, whether it was Hermetic, Rosicrucian, Masonic, Âryâvarta (Buddhist, Vedic-Hindu, Jain, Parsi or Zoroastrian), Mayan, Greek, Chinese, Islamic or Sufi has been abridged but Theosophy holds the key to bridging those gaps of extraction, particularly using the teaching of the seven principles and seven keys.

The next millennium will see more to this, especially with the revival of freemasonry in the west of a totally new order and with esoteric Buddhism on the rise world-wide, as Soul-Power pours out into the world to break up old, worn-out crystallizations.

A brief word about my Kalyâna-mitra (Sanskrit for benevolent-friend), Frank M. Bazl (born very advanced, as Farajollah Bazl, Tehran, Iran).

His whereabouts is presently unknown by me or by his Kalyâna-mitra, former curator of the Tibetan collection at Yale U., Wesley Needham, therefore I am using the past tense.

Though a yogi, he wrote nine languages and spoke seven, including Sanskrit, and one of the last world scholars of the Kufic inscription, which is found on some of the minarets of Jâm, Afghanistan.

He was a great healer, but quietly so.

Doctors from all around sent patients to him with enlarged hearts and other conditions, which he was able to correct with the gaze of his eyes, having never physically touched the patient!

Some, from Krotona Institute knew him, whereby they received various treasures from him, especially after he left his residence in Lucerne Valley, CA upon his wife's death.

He related many stories about his contact with Masters Morya and K.H., however, I will probably never relate them to anyone, having found the theosophical community disparagingly skeptical of such matters.

There is, of course, much more to relate, but this is quite long already, but enough of it is here to hopefully inspire others, just as I have been inspired, by meeting Great Ones and reading truly great books such as H.P. Blavatsky's *The Secret Doctrine*, which can lead an individual on innumerable courses and paths of service to humanity.

Robert L. Hütwohl
Santa Fe, NM
June 18, 1995

**Some Questions
Concerning Reincarnation
and the Fate of
Victims of Accidents and Violence**

compiled by
Daniel H. Caldwell

Dr. Ian Stevenson is well known for his investigation and research of children who apparently remember previous lives.

He has written about six books on reincarnation and is planning to publish at least four more volumes on the subject. He has in his files more than 2,000 cases from around the

world.

In his work *Children Who Remember Previous Lives*, Dr. Stevenson writes:

“One of the most interesting, and potentially most important, of the recurrent features of the [reincarnation cases] is the high incidence of violent death among the previous personalities of the cases.

We found that among 725 cases from six different cultures, 61 percent of the subjects remembered previous lives that ended in violent death. “

(p. 160)

On p. 117, he says that “...the interval between the previous personality’s death and the subject’s birth is usually less than three years....The median interval for 616 cases from ten different cultures was fifteen months. “

Dr. Stevenson’s work on reincarnation has been hailed by many Theosophists as “proving” on an empirical level, or at least pointing toward, the truth of one of the basic tenets of the Theosophical philosophy.

Joseph Head and Sylvia Cranston have quoted Dr. Stevenson’s work in their three best-selling books on reincarnation. In the work *Reincarnation: a New Horizon in Science, Religion, and Society* co-authored by Sylvia Cranston and Carey Williams, two chapters are devoted to Dr. Stevenson’s reincarnation research.

But let me pose a question: How do students of Theosophy reconcile the above quoted findings of Dr. Stevenson with certain statements of the Master Koot Hoomi in *The Mahatma Letters*?

Master K.H. writes about the fate of suicides and victims of accident and violence in some detail.

In Letter No. 68, p. 197 of *The Mahatma Letters* (new chronological ed.), one finds the following statement:

“...suicides and those killed by accident...are an exception to the rule, as they have to remain within the earth’s attraction, and in its atmosphere — the Kama-Loka — till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore.

“But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life; a chance to overload their Karma, by tempting them into opened doors, viz., mediums and sensitives.... “

On p. 200 of the same letter, K.H. goes over the subject again:

“The rule is, that a person who dies a natural death will remain from `a few hours to several years’ within the earth’s attraction, i. e., in the Kama-Loka.

“But exceptions are, in the case of suicides and those who die a violent death in general.

“Hence, one of such Egos, for instance, who was destined to live, say, 80 or 90 years, but who either killed himself or was killed by some accident, let us suppose at the age of 20—would have to pass in the Kama Loka not a `few years’, but in his case 60 or 70 years, as an Elementary, or rather an `earth-walker’; since he is not, unfortunately for him, even a `shell’..... “

If I understand what the Master is saying, a victim of suicide or of violence must “live” out

the remainder of his normal life span in Kamaloka *before* the death struggle, the gestation and the Devachanic states commence.

Furthermore, it is only after these after-death states are completed that the Atma-Buddhi-Manasic “individuality” reincarnates in another physical body.

Is the Master K. H.’s teaching on the subject contradicted by Dr. Stevenson’s findings?

I will briefly summarize below several of Dr. Stevenson’s “typical” cases.

(1) The Case of Kumkum Verma

Kumkum was born on March 14, 1955 in India. She remembered being a woman named Sunnary, who had died of a sudden, serious illness (possibly poisoned) in 1950.

The previous personality (Sunnary) was age 50 at the time of her death. The interval between incarnations was five years.

(2) The Case of Mounzer Haidar

Mounzer was born in Lebanon on Feb. 17, 1960. He remembered a life in which his name was Jamil Souki.

Jamil had been killed in a battle in Lebanon’s civil war in 1958. Mounzer had a birth mark in the area where he had been shot in the previous life.

In this case, the previous personality (Jamil) died as a young man, killed by a gunshot. The interval between incarnations was 19 months if we count from death to “re-birth”.

(3) The Case of Gopal Gupta

Gopal was born in India on Aug. 26, 1956. Gopal remembered a previous life which matched the life of Shaktipal Sharma, who had been a married man and one of the owners of a business.

Shaktipal was shot by his brother and died a few days later on May 27, 1948. In this case the previous personality (Shaktipal) died as an adult, killed by a gunshot. The interval between incarnations was eight years.

(4) The Case of Bishen Chand Kapoor

Bishen Chand was born in India in 1921. He remembered a life in which his name had been Laxmi Narain. Laxmi died of natural causes at the age of 32. In this case, the interval between incarnations was several years.

(5) The Case of Ma Tin Aung Myo

This Burmese girl was born on Dec. 26, 1953. ‘During her pregnancy, the mother of Ma Tin Aung Myo had dreamed on three occasions that a Japanese soldier was following her and telling her that he would come to stay with her.

When Ma Tin was between three and four years old, she started remembering a previous life in which she had been a Japanese soldier stationed in Nathul during World War II, when the Japanese army occupied Burma.

The Japanese soldier had been a cook and had been killed when an Allied plane strafed the village where he was staying. He had been married and lived somewhere in northern Japan.

The soldier had been killed during the Japanese retreat from Burma. This would make 1945 the probable year of the soldier’s death.

Ma Tin could not remember the names

either of the Japanese soldier or of the place in Japan where he had lived. Consequently, Dr. Stevenson could not trace a Japanese person corresponding to Ma Tin's statements.

In this case, the previous personality died as an adult, killed in 1945. The interval between incarnations was about 8 years.

The above five cases are fairly typical of the numerous cases investigated by Dr. Stevenson and his associates. But the following case from Dr. Stevenson's files is more unusual:

(6) The Case of Jasbir Lal Jat

Fasbir lived in the Uttar Pradesh district of India. In the spring of 1954 at the age of three, the little boy contracted smallpox and apparently died.

But the next day Jasbir showed signs of life. He recovered over a period of time but showed sudden changes of personality. Jasbir now claimed that he was a man later identified as Sobha Ram.

Over a period of time Jasbir expressed more and more the personality of Sobha. Subsequent investigation showed that Sobha had died as a result of a fall in May 1954 when Jasbir was three years old!

One might suggest that this is more an apparent case of "possession" than a case of "reincarnation."

Dr. Stevenson in his book *Children Who Remember Previous Lives* (p. 124) briefly refers to other "cases with anomalous dates of death and birth":

"In a small number of cases [from Stevenson's files], the subject was born before the

person whose life he remembered died. (The intervals vary between a day or two and several years.)

"In a case of this kind, taken at face value, it would seem that the subject's body was fully made and presumably occupied by one personality before another one took it over.

"We may be talking here about a type of body theft, often called 'possession.'

"The quickest way to rid oneself of such awkward cases is to suppose that errors have been made in recording the dates, and in some cases vagueness about the exact dates supports this conclusion.

"I have satisfied myself, however, that in a least ten cases of this type we have obtained accurate dates and the anomaly remains."

Are there real contradictions between Dr. Stevenson's typical cases cited in this paper and Master K.H.'s teachings on the same subject?

Are the typical cases from Dr. Stevenson's files true cases of reincarnation (as defined in HPB's and the Masters's writings) or is there some better, alternative explanation?

Did the Master K.H. really know what he was writing about when he explained the "fate" of victims of accidents and violence or is there some better explanation for K.H.'s remarks?

I will close with one more quote from Master K.H.:

"...a child may be born bearing the greatest resemblance and features to another person, thousands of miles off, no connexion to the mother, never seen by her, but whose floating image was impressed upon her soul-memory,

during sleep or even waking hours, and reproduced upon the sensitized plate of living flesh she carries in her. “

p. 75 in chrono. ed. of ML

Comments on these issues and questions will be gratefully appreciated. I would also like to have permission to quote from any reply received in a future article on the same subject.

Our Thoughts, Our Earth by Richard Robb

Space. The vast black stillness of endless space. Without beginning or end, it exists, and no thought can comprehend its infinitude. It is Life itself, Law itself, complete in its depth, and unknowable. It IS.

Scattered throughout are billions of galaxies, each growing, maturing and decaying in their course, the heartbeats and rhythms of the great breath of Life. They swirl, and eddy, spinning along their cycles, host to billions of luminaries, trillions of planets.

Towards the outer edge of the long arms of one small galaxy, a small sun is the reflected logos for its small brood of nine little orbs, some sleeping, some being born, one enduring its physical cycle of development, born of necessity, with all its vicissitudes.

Dense and rapid, all is quickened and intensified in its own minor harmonies, proceeding from pianissimo, to allegro, to crescendo, then falling silent to begin anew.

Thus is our minuscule earth, a blue and white egg of life in its ongoing struggle, host to its myriads, a mirror of the macrocosm we can only guess at through analogy and extension of

our own feeble knowledge.

That knowledge extends back but a few thousand years ... perhaps 6,500, except for one or two manuscripts that allude to earlier times, and the statements by sages of vast periods.

Those of us who have been fortunate enough to rediscover theosophy have the help afforded by a vast literature. That body of writings shows us the path towards understanding, leaving us to work out solutions to apparently inexplicable problems ourselves.

Karmically we can earn the right to know through effort, rather than blindly follow assertions given by self-proclaimed satraps (or gurus).

Can we discover the periods of our earth's cycle of regeneration? It is mentioned in bits and pieces by H.P. Blavatsky, William Q. Judge, Subba Row, and others. To gather these together falls into the category of inductive reasoning ... arriving at a solution based upon their sums ... a process that is always to some degree erroneous, as one can never quite find every fact, thus the conclusion is tainted. Still, we can approach the truth, though it will always be on the horizon.

When dealing with humans, we should remember they have certain psychological characteristics. For instance, if a North American comes across someone building a boat, there seems to be a reflex that causes them to ask, “are you going to sail around the world?” About one sailor in 100,000 does it.

This same type of innate psychology underlies the annual predictions of the “End of the World”. Most recently it was Elizabeth Clear Profit in Montana. Her disillusioned flock dispersed when, astounding to relate ... nothing

happened.

In the last century, Halley's Comet was the harbinger of immanent disaster touted from the pulpits, and people hid for days in cellars, my grandmother among them. The widespread notion of "the end of the world," far from being the focus of universal jocularity, seems to strike a note in the psyche of many.

It seems plausible, not impossible at all. Why? The earth has been here 4 billion years ... that tends to guarantee its future; it is not going away.

This phrase really translates into... "the end of life as we have known it." This is subconsciously familiar to millions of people, because it has happened before.

But for millions more, the only life they have known is our present aberration... our high tech, ultra convenient, glamorous, hydrocarbon based Disneyland. It seems completely real, and thus must continue.

Only a few see that the spirit of man is ignored; that which is most valuable is most neglected. The average man is unaware that thoughts are real things and have real effects... not immediately, but inevitably.

Since 1900 we have all experienced the heavy influence of the number 9. It is as its symbol... from a complete and balanced circle, it projects an arm outward and downward into materiality, becoming imbalanced. It stands for abject multiplicity, repetition, and quantity, and is surely the single most significant indicator for this century.

In every possible area, numbers have increased. Mass production of every conceiv-

able item by the millions. For 8 hours a day, people repeat the same motions like automata... crowded together, quality lost, philosophy forgotten, in the mad scramble.

No need to launch into a litany of what is wrong with our civilization... suffice to say it cannot endure.

Too much has been set in motion in the past... the immense inertia of a century of imbalance, like the fabled car of Juggernaut, must inevitably run its course. Perhaps the only way to think of it, is a *spasm*. ...

But our subject is the cycle of the earth's periodic renewal. Let us examine three areas that present themselves for consideration: Scientific evidence, myths-legends and fables, and the writings of theosophy.

A number of works have been written concerning the cataclysmic theory of earth changes. Recently, Hugh Achincloss Brown, Charles Hapgood, Imanuel Velikovsky, Frank C. Hibben, and Chan Thomas books have appeared, and the last century Georges Cuvier, J. Andre DeLuc, Dolomieu, Escher, Forel, Donnelly, Dana, Klee, the list is long...

They have agglomerated an impressive mass of information. They cite geological evidence such as:

- The age of the gorges at Niagara Falls, St. Anthony Falls,
- The sudden 200' rise of oceans the world over,
- The age of the Antarctic and Greenland Ice Caps,
- The flood of Noah, the rise of the St. Lawrence River Bed...

all dated at 6,500 years ago.

There could be volumes of similar evidence cited for this date. Another significant date is shown by:

- The bones of the LaBrea Tar Pits in Los Angeles,
- The continuous evolution of the Galapagos Islands,
- The end of the Laurentian Basin ice cap in Canada,
- The Murumbidgee River Basin ice cap
- The extinction of species at Pejark Marsh in Australia,
- The sudden end of work at Tihuanaco at Lake Titacaca in Peru,

all occurring about 13,000 years ago.

There are compelling references in:

Ignatius Donnelly's *Ragnarak, the age of Fire and Gravel*;

Alexander Winchell's *Walks and Talks in the Geological Field*;

Edward Belcher's *Earth and Man*;

Louis Agassiz *Geological Sketches*; and

Fred Plummer's *Last Change of the Earth's Axis*, (which draws upon *The Secret Doctrine*);

These will provide the student with a huge body of data.

What caused the simultaneous extinction of the following?:

A walrus in Virginia, 2 types of bears, 3 kinds of porpoises, 2 species of big cats (like the sabre tooth tiger), 4 kinds of dogs, 2 types of sea cow, 6 species of horse, a type of camel, 2 genus of sheep, two kinds of bison, 2 species of

elephants, 2 of mastodons, a species of megatherium, 2 of megalonyx, and a huge terrestrial sloth as large as an elephant...

All these existed on the North American Continent, and *all disappeared at once* about 13,000 years ago.

There is also the well known discovery of the Siberian mammoth found with fresh flowers in its mouth, frozen in situ, as if done in an instant.

There is a mountain of evidence pointing towards two major adjustments in the earth, one at 6,500 years ago, and a greater occurrence 13,000 years ago.

This certainly lends credence to the Timaeus of Plato, wherein Solon states that the sinking of Atlantis (or Posiedonus) occurred 11,000 years before his time.

These events have left their impression on the survivors in the form of myths and legends.

The Christian bible has several passages of interest. One is Isaiah, x:i,

“Behold the day of the earth cometh,... I will cause the arrogance of the proud to cease, I will make man more precious than the golden wedge of ophir, therefore will I shake the heavens, and the earth shall move out of her place...” etc.

In Frederick Klee's *The Deluge*, p.224, the Scandinavian Eddas are cited:

“Before the present order of the world, the sun, which now rises in the

east, formerly rose in the south.”

Herodotus states he was told by the Egyptian priests that their records show the sun to have been twice arising elsewhere, once in the west and once in the south.

Indeed the alignments of the pyramid complex at Saqqarah, differ completely with others in Egypt, and are considered to be the oldest of all.

The Moslem tradition of the second coming of Mohammed says:

“the time of the resurrection will be shown by signs, the first of which will be that the sun shall arise in the west.”

The Quiche Mayas say that the sun of today is not the same as the one before.

The Aztec legends have an account of their ‘Gods/Chiefs’, speculating on where the sun would reappear in the ongoing gloom after a great change, and they made bets as to the exact place it might first be seen to rise, but when it finally appeared, they were all wrong.

The Egyptians have the myth of Osiris, the sun who died, and Horus the new sun rose in its place.

The Mayas have also an account of the great and sudden change of climate at Toulán in Mexico.

The Indians of Terra del Fuego, the remnants of the 10' to 12' giants seen by Antonio Pigafetta in the late 1500's, had a legend that the sun set in the *wrong place*.

In Peru, it was the “day the sun stood still.” In Malaysia, it was the “Long Night.”

Fred Plummer feels he has found the approximate pivot axis to account for these legends, which reveals the former equator and polar axis... in relation to the continents.

The Easter Islanders have a name for their home, which is “Te Pito te Henua,” which also means *navel*. The island is very nearly 180 degrees from the Great Pyramid, and may have been the line around which the surface of the globe gyrated.

All these legends of the sun changing its place relate to the time of about 13,000 years ago, the event of 6500 years ago being of lesser magnitude.

Thus we have evidence that two convulsions have occurred, one concerning a flood and the other more radical, which caused the death of species, a change in the position of the sun and geological alterations.

There are passages in ancient literature which are interesting. In the Brahma Vaivarta Purana and the Krishnajanma Khanda is the story of the messenger of Vishnu who came to Indra at the request of Visvakarman, having been exhausted by Indras' continuous palatial building demands.

The messenger said, “Oh King, thy palace shall be the noblest of all, it shall be the noblest of all the palaces which the Indras before thyself sought to build.”

Indra became uneasy. “Dost thou say there were other Indras, other Visvakarmans before ourselves, other palaces before mine?”

“Yes indeed I have seen them. Moreover, I have seen the world arise and vanish, arise and vanish again, like a tortoise shell coming out of

the infinite ocean and sinking back. I was present at the dawn and twilight of cycles, past counting in their numbers,"... etc.

In the Book of Enoch,

"in those days Noah saw that the earth became inclined and destruction approached". (p. 78)

This passage is followed by a reference to the destruction of the magicians which is undoubtedly concerned with Babylon and Chaldean magic.

Most of us know of the predictions of Edgar Cayce in general terms at least... a portion of southern California to submerge, New York to have a serious quake and submergence, an inland sea as far as Nebraska, the re-emergence of land off Terra del Fuego, and in the Atlantic, plus a so-called shifting of the poles. All this before the middle of the next century.

It should be apparent that a shift of the poles, that is, for the angle of rotation to change from 23 1/2 degrees to some other angle, would require the entire mass of the earth to be moved, and to do this one needs a fulcrum or celestial pry bar... which are not in evidence.

However, if we concede that the crust of the earth could slide around the major bulk of the planet, it seems a more plausible theory, since the crust is only 100 miles thick, its mass is comparable to an egg shell.

That this shell could slip around the central core from time to time, while the axis of its mass continued to rotate at 23 1/2 degrees, may be closer to the truth.

Mr. Judge hints that the earth may be hollow, and the great mass of the earth's interior

may be a type of attenuated matter of which we are completely unaware.

The earth's surface has known at least 50 north magnetic poles, ranging from Siberia, through the Pacific, to Chile, then up the Atlantic to wander near its present position...during the past 20 million years. (See *The Secret Doctrine II*, R. Robb article) [Symposium On H. P. Blavatsky's Secret Doctrine - Available from Wizards Bookshelf Ed.]

These have been shown by the magnetic signature in solidified flows of magma over that time period. In *The Secret Doctrine*, Samson Arnold Mackey is cited showing the gradual inclination of the angle of rotation, changing 4 degrees from the ecliptic with each precession of the equinoxes, or about 26,000 years. So that it was 27 1/2 degrees of inclination the last time we entered the sign of Aquarius, and will be 19 degrees next time.

This means the change of seasons becomes less noticeable for future inhabitants, finally becoming a vertical pole in about 150,000 years, with equal day and night, and continual summer all year.

This condition is described in *The Secret Doctrine* as occurring in the dim mists of antiquity. Further, rotation is slowing as the earth's mass increases...

this due to the continual accumulation of the dust of space at the rate of 1 inch deep per century.

Thus the year of 360 days was not many millions of years ago, and 370 will occur in the future. The earth we like to think of as constant and stable is neither.

An eternal summer at the poles is possibly

why we find at 79 degrees north latitude in Northern Greenland, remains of ash, beech, pine, walnut, poplars, vines, citrus trees, the flora of a semi-tropical climate.

Another method of ascertaining the age of an important event was derived by M. Julius Oppert.

He traced the Egyptian zodiacal cycle of 1460 years which ended in the year 138 of our era, and compared it with the Assyrian lunar cycle of 1805 years which ended in the year 1093.

When traced back, these two cycles coincided in the year 11,542 B.A....as if they were both instigated at that time. This would be 13,536 years ago. We may say that there is ample evidence for two events, one 6,500 years ago, the other 13,000 years ago.

If we divide the precessional cycle of 26,000 years into four parts, just as we divide the earth year, that is, with two solstices and two equinoxes, there will be four quadrants of 6,500 years. Just as are the solstices and equinoxes significant points of focus during the earth year, so they are in the precessional cycle.

These four points mark "seasons" in the development of the planet and its humanity. An event takes place at each of the four points.

We are once again at one of those points. In *The Secret Doctrine* Vol. II, p. 444, and in *Echoes of the Orient* Vol. II, p. 21... it is stated:

"In a little over 25,000 years from now, the 6th subrace will be preparing for the 7th, cataclysms will then fall upon you; lands and nations will fall away..."

Does anyone imagine that the start of the 6th subrace will somehow NOT be prepared for

by the 5th... *ourselves*? Are we to be some sort of grand exception?

No. It must be that as we prepare for the 6th, cataclysms must befall *us*, and *our* nations must fall away. It is a natural line of demarcation that allows the new subrace a fresh start, a new beginning, unfettered by the past, just as we do not remember our former incarnations.

We learn in theosophy that the progress of mankind through the subraces is intimately connected with the cycles of the earth, and we know there are major and minor pralayas at the end of cycles of activity. We need not become too concerned about ourselves, as this time approaches...

Mr. Judge has some sage words in this regard. In *The Secret Doctrine*, Vol. II, p. 253...

occult data show that even since the time of the regular establishment of the zodiacal calculations in Egypt, the poles have thrice been inverted."

For inverted, perhaps we can say changed or turned around, or, perhaps a very long period is referred to... the hundreds of thousands of years needed to gradually invert the poles at 4 degrees per 26,000 years... I think not. Even Egypt's history is not that long.

In the Stanzas of Dzyan we find:

"she, (the Earth) shook them off her back, whenever they overran the mother." (ii-5)

I suggest to you that since the population of the world has been fairly constant at about 1 billion for the history we are aware of, and that since it has increased by a factor of 5 in one

century to over 5 1/2 billions, we have in fact and indeed overrun our mother earth with a glut of humans.

Moreover, we have made a mess of things in the process. In *The Secret Doctrine*, Vol. II, p. 52: the commentary says...

“this relates to an inclination of the axis - of which there were several, to a consequent deluge and chaos on earth.”

In *The Secret Doctrine*, Vol. II, p. 324, we have...

“When the wheel runs at the usual rate, its extremities agree with its middle circle (equator), when it runs slower and tilts in every direction, there is a great disturbance on the face of the earth.” (commentary)

That the earth is in fact running slower is known and that years of 360 days and even 355 days once occurred is hinted in an article on cycles. Now let us add to the evidence two prophecies:

For verily, all the wonders of our age are destined to become but the ephemera of the century that is slowly approaching us, (20th) while they remain but the dreams and often the nightmares of the present era. All this will surely pass away and be no more.

A seismic breath in Egypt may occur tomorrow and the earth will then ‘open her mouth’, and swallow the waters of the canal of Suez, and it will become an impassable bog.

A *Terremotos*, or worse still a

surcussatore, as they are called in South America, may lift the Long Island with its “Liberty” and toss them both a hundred feet high in the blue air, but to drop them down, covering their watery grave with the never-dying salt tears of the Atlantic Ocean.... and the same thing threatens Lutetia that was, or Paris that is, and our own British Isles.

(H.P. Blavatsky, article entitled: “The Eighth Wonder”, 1889, but published in *Lucifer*, Vol. IX, No. 50, Oct.1891, pp.95-99.)

“We are at the end of a cycle - geological and other - and at the beginning of another. Cataclysm is to follow cataclysm. The pent up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, “New” land appear and “old” subside, volcanic eruptions and tidal waves appall; but secrets of an unsuspected Past, will be uncovered to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched, may be seen to ground upon the upheaved vestiges of ancient civilizations, and fall to pieces. We are not emulous of the prophets honours; but still, let this stand as a prophesy.”

(T. Subba Row Garu, [1856-1890.]

Can this prophesy be for some time far ahead in the coming centuries? Can H.P.B.’s? When H.P.B. says that these so-called wonders are to become the *ephemera* of the 20th century, we can expect that such wonders are not destined to dazzle us into the next century, where, as we remember she writes that “our 20th may be the last to be so named.” The New Order of Ages is about to begin.

How might the next era be counted? From day One? Or perhaps with some easter—mental fields...

“That earthquakes, floods and great social changes would go on increasing has been known to Theosophists since the day Tom Paine saw psychically, ‘a new order of things for the human race opening in the affairs of America,’ before the revolution. And ever since the increment of disaster has been great.

The motto adopted by the makers of Union - “A new order of ages” - was an echo from the realm of soul to the ears of men on earth. It marked a point in the cycle. The record of the disasters during the years since then would be found appalling. It takes in Asia and Europe, and would show millions of sudden deaths by violent earth convulsions.

Herbert Spencer ...says in a magazine article: “A nation of which the legislators vote as they were bid, and of which the workers surrender their rights of selling their labours where they please has neither the ideas nor the sentiments needed for the maintenance of liberty.... We are on the way back to the rule of the strong hand in the shape of the bureaucratic despotism of a socialistic organization and ‘then of the military despotism which must follow it; if, indeed, some social crash does not bring the latter upon us more quickly.’ ...”
(*Echoes of the Orient*, Vol. 1, pp. 401-2)

There is much unconscious prophecy in what he says. Earthquakes and death from them are dreadful, but they can be avoided when their probable place is known. But social earthquakes, moral pestilence, mental change belong to man,

go with him where he goes, and cannot be avoided by any alteration of place.

William Q. Judge then discusses astrological prophesy and concludes with the following:

“Many Theosophists believe these prognostications, others deride them. The former ask what shall we do? Nothing; Stay where you are, if you remove, it is more than likely you will run into the jaws of a blacker fate.

“Do your duty where you find yourself, and if from your goodness you are a favourite of the gods you will escape, while if you are not their favourite it is better for you to die and take another chance at bettering your character. Death will come when it will, and why should we fear, since it is ‘a necessary end.’” (*Ibid.* p. 401)

“The Europeans are also Atlantean monads; but the flower, so to speak, of this revival or resurrection, is and is to be on the American continent. I will not say the United States, for mayhap, when the sun of our power has risen again, there may be no United States for it to rise upon.

“...Herein lies the very gist of the cycle’s meaning. It is a preparatory cycle with much of necessary destruction in it for, before construction, ‘we must have some disintegration.’”
(*Op. Cit.*, Vol. III, p. 17)

“Judging then, from the appearances in the affairs of men, we can conclude that now some great cycle is either ending or beginning, and that a

number of minor cycles are approaching each other.”.

(*Op. Cit.*, Vol. I, p. 121)

“Karma operates to produce cataclysms of nature by concatenation though the “mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these ‘have been brought on by the disturbance created through the dynamic power of human thought. ...Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on, are kept without the latter’s operation in two ways:

(a) by repulsion acting on their inner nature, and

(b) by being called and warned by those who watch the progress of the world. “

(*Aphorisms on Karma*)

[This talk was presented by Richard Robb to the Annual Meeting of the T.S. in Canada in Edmonton, Alberta, September 24, 1994.]

NEW PUBLICATION

There is a new U.L.T. newsletter *Ergates* (ER-ga-tays) being published. “Ergates” is a greek word for “The energetic worker,” and it is a forum for just that. You do not have to be a U.L.T. member to receive the newsletter, nor even a Theosophist. It is a newsletter for those creative people who wish to share how we can bring Theosophy into the real world. In the premier issue, just received, talk centers around computers and how they can facilitate this process. Anyone wishing for a subscription should write to *The Editors, Ergates, 166 Sanchez Street, San Francisco, Ca, 94114, U.S.A.*

SHAKY TIMES IN SOUTHERN MEXICO

BY DAVE MAIZE

[Following U.S. ratification of the North American Free Trade Agreement, within few weeks, the political/economic climate got worse instead of better; the value of the Mexican Peso plunged against foreign currencies and an armed rebellion broke out in the southern Mexican State of Chiapas. The immediate cause of unrest there is a land ownership issue and it has the effect of paralyzing the local economy. Ed.]

“... *Plenty* has been working with indigenous Guatemalan and Mexican women in a weaving co-operative. Excerpts from the article show the difficulties encountered by the Indigenous Women’s Economic Development [IWED] co-op, under these conditions: Plenty had set up a system whereby a 50% down payment on orders for weaving products from Zapotek Weavers in nearby Santa Ana del Vallee was to be deposited in a Bank in Oaxaca, so that the artisans use the money to buy wool, dyes and other materials.

“During Feb, 1995 we became concerned with our inability to communicate with the Santa Ana cooperative after repeated faxes went unanswered. I arrived for a scheduled visit in March to find the weaving community enduring very hard times. The Mexican bank, perhaps reluctant to release dollars, had declined to deposit our payments into the cooperative account for three months. For the Zapotecs this had meant repeated trips to Oaxaca City to file their grievance in Spanish, a second language to them. Squeezed by inflation and a sharp drop in the internal tourism market, the cooperative had lacked the funds to pay for a costly fax to the U.S. (about US \$15.) The village’s only phone had been disconnected. Without capital for materials,

they had been unable to weave many of the rugs for the order IWED had faxed them in February.

In contrast to my previous visit, it seemed as though all the young adults were absent from Santa Ana. Since the peso devaluation, record numbers of people had left for the north. Adelina Morales, a charter cooperative member, now misses all three of her sons who made it to the Los Angeles area. Even Sr. Valeriano's oldest daughter was in Mexico City seeking work as domestic help. Young women who rarely left the community in the past are now, out of necessity, seeking employment or lodged with distant family in search of husbands as so many of the young men of the community are absent.

I spent several days with cooperative members determining what IWED could do to help alleviate the situation. A bank trace was initiated from the U.S., and funds for our current purchase were sent with a trace from the outset, which must have put pressure on the bank as the total appeared within three days.

IWED purchased what weavings were available, and was able to pay the dollar amount per rug that had been determined previous to the devaluation so, for once, the exchange rate greatly benefited the artisans rather than the visitors. A new phone number had recently been obtained, and we set a schedule of communication and response. ...

In the immediate future we are needing donations of some basic office equipment such as an adding machine, typewriter, and a fax machine. From Oaxaca, I took a fifteen hour bus ride to San Cristobal de Las Casas, Chiapas.

Always one of Mexico's poorest states, its people have suffered more difficulties recently due to the turmoil of the Zapatista uprising. Many campesinos driven out of the highlands by the

violence are sleeping in the streets of San Cristobal and the capital, Tuxtla Guiterrez. Indigenous artisans of Chiapas, who create some of the most beautiful weavings and embroidery in Mexico, are struggling because of the drop-off of tourism brought on by media attention to the civil violence. There was a real air of desperation among many of the indigenous women I met. More people were begging on the street than I had ever seen, and women were pleading to sell goods at a pittance. Mayan language) is an inspiring ray of hope in this situation.

A profit-sharing cooperative of indigenous Mayan women of the region, this organization maintains an exhibition in the ex-convent of Santa Domingo that also serves to market their work. The exhibition displays the distinct styles of intricately brocaded and embroidered huipiles made in the Mayan communities of the Chiapas highlands. Brocade is an exacting technique of backstrap loom weaving in which the designs are woven into the cloth but appear to be embroidered.

The cooperative pays the women outright for their work if the funds are available, or shows the work on consignment if they are not. This beautiful traditional work has been very well received at De Colores. We hope to continue to support *Sna Jolobil* with another visit in September as Sna Jolobil does not as yet do exporting. I also hope to visit a group of Tzotzil-speaking Mayan women in their village of Zinacantan. Zinacantan women traditionally weave a wool/cotton blend cloth, which they make into coats and then embroider in brilliant blues and purples.

These days the women are sewing this cloth into Zapatista dolls, complete with miniature wooden rifles (some are females with babies strapped on their backs), that have become a popular folk art item. Women embroiled in a

violent conflict, combining traditional skills with humor to participate in la moda Zapatista and earn an income at the same time -you have to admire their spirit.

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Sept.22,23,24

At The Farm

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Plenty, P.O. Box 394
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Ph/Fax 615-964-4864

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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