

THE HIGH COUNTRY THEOSOPHIST



Vol. 10 No. 12

Boulder, Colorado

December, 1995

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To all appearances the Sun moves unceasingly-circling from East to West daily while shuttling between the Northern and the Southern hemispheres yearly. Yet we know the Sun occupies a central position within the solar system, while the Earth continuously moves and turns.

In keeping with this continual shift of orientation, the energies that issue through the solar orb ebb and flow in unison with each successive change. Although the movement of the Sun is largely perceptual, the variation in emanating energies, owing to juxtaposition, is not.

In Theosophy we learn that under the law of correspondences, our physical body corresponds to the earth and our reincarnating Ego to the Sun. It may be observed, then, that, at this time of year, heightened opportunities flow with the spiritual energies moving apace with the “returning” Sun.

Given the presence of advanced beings concerned with the well being of humanity, it could not be too much to say that they know of this tide and reinforce its flow. It is noteworthy, therefore, that the current month of December brings us to the eve of the 100 year cycle of the passing of Mr. Judge.

The return of impression connected with this cycle could affect people much more than they realize. During the coming year the influence associated with the Winter Solstice will carry the “heightened” significance of a centenary return; and for those who discover his writings, Mr. Judge stands as a bridge over which the ancient thought of the East passes to the West.



The Messenger -- H.P.B. -- struck the keynote. Her colleague -- Mr. Judge -- inspired many to learn the notes and carry the tune.

Although he came to serve primarily as a colleague and co-worker to H.P.B., he arranged his life to also serve as a student. In a letter to a fellow worker, he discusses the plan:

The fact is significant that the Theosophical movement was thus, as said, begun in the Western world, in the country where the preparations for the new root race are going on, and where that new root is to appear.

This was not to give precedence to any one race or country over another, or to reduce any race or country, but was and is according to the law of cycles, which is a part of evolution.

In the eye of that great Law no country is first or last, new or old, high or low, but each at the right time is appropriate for whatever the work is that must be performed. Each country is bound up with all the others and must assist them (*Letters That Have Helped Me*, p. 74).

After recalling that the era of Western Occultism began for the New World in 1875, Mr. Judge points out that the essentials of this awakening in the West was not wholly different from what many already knew as Eastern Occultism. He continues:

It is to be the Western side of the one great whole of which the true Eastern is the other half. It has, as its mission, largely entrusted to the hands of the Theosophical Society, to furnish to the West that which it can never get from the

East; to push forward and raise high on the circular path of evolution now rolling West, the light of the true Self, who is the one true Master for every human being; all other Masters are but servants of that true One; in it all real Lodges have their union (*Ibid.*, p. 75).

In her "Fourth Message to the American Theosophists" (prepared in 1891 for the Convention of the American Section of the Theosophical Society), H.P.B. remarks that one of the principal plans for the current movement draws together the East and the West, each supplying the qualities lacking in the other. Calling upon students to assimilate theosophy pure and simple, H.P.B. declares that:

"its practical realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other, and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples."

She then challenges the American workers:

"In your hands, brothers, is, placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."

A special "Fifth Message" was also prepared in 1891 in which H.P.B. salutes Mr. Judge for "his unflagging and self-sacrificing efforts for the building up of Theosophy in America."

The expressed concern of both H.P.B. and Mr. Judge regarding the urgent needs of the West stem from their knowledge that under cyclic and evolutionary law forerunners are appearing with increased numbers in each succeeding decade.

Referring to this occurrence in *Echoes From the Orient*, Mr. Judge observed:

Now, the process of forming the foundation, or great spinal column, for that race which is to usher in the sixth, and which I said is now going on in the Americas, is a slow process for us. Obligated as we are by our inability to judge or to count except by relativity, the gradual coming together of nations and the fusion of their offspring over and over again so as to bring forth something new in the human line, is so gradual as to seem almost without progress. But this change and evolution go on nevertheless, and a careful observer can see evidences of it.

One fact deserves attention. It is the inventive faculty displayed by Americans. This is not accorded much force by our scientists, but the Occultist sees in it an evidence that the brains of these inventors are more open to influences and pictures from the astral world than are the brains of the older nations (p. 21).

Hence, the transport of occultism to the Western world was not so much a reaching out as it was addressing an imminent need.

It may be recalled that there is good evidence that Albert Einstein consulted *The Secret Doctrine*. Surely, the penetrating perceptual powers of this man make him one of the forerunners referred to above.

Today there are dozens of scientists who laugh at what to them are obvious deceptions inherent in the Newtonian view of space and time.

Furthermore, young people exist in every field of inquiry who have little difficulty

understanding the non-traditional “world view” of an Einstein. Mr. Judge continues:

Reports have been brought to me by competent persons of children, boys and girls, who were born with most abnormal faculties of speech, or memory or otherwise, and some such cases I have seen myself. All of these occur in America, and many of them in the West.

“There is more nervousness here than in the older nations. This is accounted for by the hurry and rush of our civilization; but such an explanation really explains nothing, because the question yet remains, “Why is there such hurry and rush and change in the United States?” Such ordinary arguments go in a circle, since they leave out of sight the fundamental reason, so familiar to the Theosophist, that it is human evolution going on right before our eyes in accordance with cyclic laws (*Ibid.*, p. 21).

In Theosophy we learn that manifestation proceeds from within; and, therefore, the development exhibited during evolution reflects a measure of the potential possessed by the beings involved.

As the universe unfolds, the mixture and amalgamation that ensues provides fresh opportunities for all degrees of intelligence, with the higher working in and through the lower during the whole process.

The true meaning of sacrifice emerges and may thus be understood.

In his “Commentary of the Gayatri,” Mr. Judge refers to “our forefathers in the dim past” who routinely attained illumination through energies drawn from the spiritual Sun.

“But,” he observes:

We have temporarily forgotten this because our evolution and descent into the hell of matter, in order to save the whole, have interposed a screen. They say in Christian lands that Jesus went into hell for three days. This is correct, but not peculiar to Jesus.

Humanity is doing this for three days, which is merely the mystical way of saying that we must descend into matter for three periods so immense in time that the logarithm of one day is given for each period (*Judge Articles I, 585*).

It is of interest that those who strive to help others disperse the clouds of illusion invariably speak of humanity in terms of a common purpose and a common goal.

For them the work of one becomes the work of all. And since, under Karma, we receive only the assistance we deserve,

Theosophy is disseminated most effectively when students consciously work to lessen their differences in pursuit of their common purpose and common goal.

[REPRINTED FROM *THEOSOPHY*, Vol.84, No. 2, Dec. 1995, p. 33.]

ATLANTEAN IMPRESSIONS

PART II

Just as universes are borne out of fire and chaos that proceed from past cycles, every civilization, and every nation in the annals of history, springs

from karmic energies containing qualities of human Races that existed before. The current events of today have unseen, but very real, connections with the “current events” of long ago.

This is the second of two essays in which an U.L.T. author searches for patterns that reveal persisting characteristics showing the karmic roots that grew, and thus still grow, out of Atlantis -- humanity’s Fourth Root Race.

The first essay spoke of the deceptive nature of appearances, centering on the need to search out the causal planes of being that underlie visible effects.

The second installment goes directly to the consequences faced by modern nations from having the Atlantean heritage of violence.

The meaning of history emerges from identifying ideas rather than events. The writer follows the trail of “mass incarnations” that, under cyclic law, carry the distinctive features of empires from one part of the globe to another.

It has been fifty years since Hiroshima and efforts are now being made to solve our differences with others without the lingering threat to destroy. -- Eds. *THEOSOPHY*].

The individual soldier on a field of battle knows nothing but noise, smoke, blood, dust, and confusion. His personal world is a chaos beyond unraveling for the time being. Theosophy, however, hands us a map of the stricken field.

On those occasions when we find a quiet spot amongst the turmoil, and, if we concentrate

attentively, the confusion resolves itself into the orderly fusion of unbalanced forces adjusting themselves.

Forces not new, forces internal and external, forces good and evil all coming irresistibly to a head with the momentum of a million years of scattering and suppression.

Studying this "Theosophical map" enables us to orient ourselves on the field. And, at times, point out the objective to some comrade dazed and driven adrift by the chaotic turmoil.

Year by year we see the mighty features of Great Atlantis taking shape behind this international nursery of precocious but spoiled children called America. The determined greed to power, mechanical and physical, is a peculiar keynote of America.

Other races and nations have been content with conquest, or with ease and luxury. The American studies the unknowable, seeks the unattainable with an unbreakable faith in man's ability to master every force in the physical world.

But there is no effect without a cause. What is the cause of this faith? It is memory--memory of a conquest won and lost millions of years ago.

This memory is coming in due cyclic course, expressing itself as an inchoate urge, a formless longing. And, it communicates its fever to other nations.

America, Atlantis reincarnate, is driven to recover her lost glories. And, in the midst of her passion for recovery exhibits all the Karmic qualities that explain the *loss* of ancient power. The unregenerated Atlantean qualities are the real cause of the world's present chaotic state. These qualities project a note of madness

in the race mind.

Modern man does not know how to deal with the powers at his command. It is as though Nature itself, impersonal, inscrutable, and deaf to special pleas, confront the human race with the choice between responsibility and extinction.

Presently, the fear is not so much of immediate disaster through use of these powers, but of their future consequences. Newly discovered forces, both physical and social, demand answers and create uneasiness.

In the past such questions could be dealt with by vague generality and expressions of pious intention. People used to say, quite seriously, following the demonstration of some new power, "Now there will be peace; war is no longer tolerable."

Meanwhile, the world over, the principles of peace are violated daily. Every just man at all acquainted with history knows in principle what is necessary in order to establish peace, and *when it is not being done*. This realization is an intellectual and moral *terreur* that may precede a greater disaster.

Every new power unearthed during this century has brought new weapons; every new weapon has involved greater masses in greater suffering, forced upon the warrior new extremes of mercilessness and callousness, and brought more enduring social consequences.

Such things were done by men caught in an irresistible stream of national Karma. Men ordered to destroy other men had their work palliated by distance and the impersonal technology of modern war. A city in flames is only a glow on the screen of space.

The bombardier, riding high on the wings of Atlantean might, seldom pictures beneath him the inextinguishable liquid demon that passes through even the tiniest crack.

Men must be freed from a moral confusion which led its leaders to conclude the atom bomb was “good” because it effectively won World War II.

To be accurate, it should have been declared devastating due to the hideous destruction of scores of thousands of human beings.

The terms “good” and “evil” are moral terms, while force is measured by mathematical formulae.

Caught in the resurgent lines of Atlantean Karma, national pride, and the tradition of victory, we are left with the dilemma of our modern society.

Hope lies in our capacity to see how shallow and hypocritical have been the boasts of our society’s moral leadership. An awareness of its degradation will cause the shams to topple and the cant to end.

Embedded in the fabric of the international conscience, the lessons of Vietnam will not go away.

For nations to live at peace with one another, in trust and confidence, there must first be justice among them.

J
justice in international relations enables nations to act

according to principle, to demonstrate a policy of sacrifice rather than self interest in its relations.

It is inevitable that the nation should sooner or later come into its ancient heritage.

This may be seen in the writings of Blavatsky and Judge, that from the first it must be a touch-and-go race between the stirring of these buried memories and the arousal of that ancient spiritual wisdom which alone can enable mankind to cope.

It was no coincidence that the first American to seize the wand of practical power was contemporary with H.P.B., and had an indirect Karmic connection with her.

The discovery of “Keely’s Force” was preceded by the most intensive and far-reaching campaign of spiritual education ever inaugurated by the Masters in Theosophical history.

If the question is asked why Mr. Keely was not allowed to pass a certain limit, the answer is easy; because that which he has unconsciously discovered, is the terrible sidereal Force, known to, and named by the Atlanteans MASH-MAK, and by the Aryan Rishis in their *Ashtar Vidya* by a name that we do not like to give....

It is this vibratory Force, which, when aimed at an army from an *Agni Rath* fixed on a flying vessel, a balloon, according to the instructions found in *Ashtar Vidya*, reduced to ashes 100,000 men and elephants, as easily as it would a dead rat....

Is it this destructive agency, which, once in the hands of some modern Attila *e.g.*, a blood-thirsty

anarchist, would reduce Europe in a few days to its primitive chaotic state with no man left alive to tell the tale--is this force to become the common property of all men alike?... The discovery in its completeness is by several thousand or shall we say hundred thousand?-- years *too premature*

[*The Secret Doctrine* I, p. 563].

Did that force blaze out before its time? No, the atomic bomb was merely the first step of mankind out of the old world-- which we may call the world of electronics--into the world of nucleonics.

Nuclear forces are responsible for the life and death of the stars. The atomic bomb, however, was not the dread "sixth-plane" force; *that* force is semi-psychic, operable only by the "first-born of the ether," [*S.D. I, 559*] capable of sinking whole continents if unveiled.

The atomic bomb can only destroy the physical, and requires no psychic powers. It is to all previous weapons as gunpowder was to the slingshot.

Undeniably the atomic bomb inaugurated a new cycle of power over natural forces, with corresponding karmic responsibility.

The wall between old memories and realization of old powers is very thin.

They appear under various guises, sometimes biological, sometimes mechanical, instruments utilizing magnetic rays and sound waves.

Rays and "forces" of endless variety--the *new* and budding faces of the lost Atlantean power, "Mash-Mak."

Some of these all too real, some mere dreams of the past giving rise to illusions, and sometimes but frauds of the present. All the forces of nature are dual in aspect; the greater the power for good, the greater the danger; the greater the potential ill, the greater the possible benefit.

The wand of power in unready hands becomes the wand of madness. Powers intended for use of the *Real Man* in silence are blazoned to the skies.

Such forces are unsafe and formidable placed in the hands of men made mad by the vision of themselves as saviors of humanity.

This peculiarly deadly combination of vanity and altruism frequently becomes an avenue for some genius of human destruction.

Behold the child-like scientist playing at the Cosmic switchboard, the current fascination with DNA and genetic engineering; and we realize what might ensue.

Sooner or later, must new Atlantis reach majority with every stage of growth allowing the veil to open wider and remain open longer. The cycles must run their rounds. Western man is nearing the apex of his physical and intellectual development and the normal fruition of the cycle can no more be impeded than the resistless change of the tides.

In view of the inevitable ripening of Atlantean karma, a *practical* realization of the Movement's First Object, "To form of a nucleus of Universal Brotherhood," becomes a glaring necessity.

The growing realization of its reality represents our moral and spiritual evolution. Moral evolution in advance of, or at least in pace with the returning cycle of Atlantean impressions will

energize the spiritual force in human nature.

THEOSOPHY

This moral force is the basis for the formation of a nucleus of Universal Brotherhood. Within this nucleus are the spiritual forces for human transformation.

Brotherhood is an actual power, a living force and no mere sentiment.

Reprinted from:

THEOSOPHY, November, December 1995,
Vol. 84, Nos. 1, 2

END NOTES [CONTRIBUTED BY ED. HCT]

I. “[Metaphysical science] ... as you know, being incapable of verification before mixed audiences, is classed by Mr. Tyndall with the fictions of poetry. The realistic science of fact, on the other hand, is utterly prosaic. Now for us poor and unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind - And what, in its proud isolation can be more utterly indifferent to every one and everything, or more bound to nothing, but the selfish requisites for its advancement than this materialistic and realistic science of fact? ...”

Exact experimental Science has nothing to do with morality, virtue, philanthropy, therefore can make no claim upon our help, until it blends itself with the metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her methods, she little cares. ...”

[First letter of K.H. to A.O. Hume; *M.L.* (Chronological edition), 471-72]

2. S.D. I, xxxv, 555 et. Seq.

3. S.D. I; 563

Theosophy is at once a Philosophy, a Science, and an Art.

As Philosophy, it gives the general principles that govern the processes of the “Great Becoming” which we see as the Universe around us and ourselves. It shows the relation that exists between us and the Universe, and between us and the Heart and Cause of the Universe - the Being underlying the Becoming. This relation, as Carlyle declared, is the essence of real Religion.

As Science, Theosophy deals with the details of the Universal Laws, with Consciousness in its various stages, with the action of the multifarious Energies, Powers and Forces which arise in the Great Becoming, and with the evolution of the infinity of Forms which embody Infinite Being.

As Art, it is applied to Wisdom. It is a man’s practical endeavour to express in his life, in both its religious and ethical aspects, the Wisdom and Will of that Being which is the Heart and Cause of himself, as it is the Heart and Cause of the Universe.

There have been Theosophists - those who have practised the Art of Theosophy - in all ages. In the hoary past they founded a Brotherhood which exists today, its members being of various nationalities, and living and working wherever needed. From time to time this Brotherhood has sent publicly into the world one of its members as a Teacher, to reawaken in the minds of men the spiritual, moral and ethical truths which have become obscured or have been forgotten.

Gautama, the Buddha, was such a Teacher. Jesus, the Christ, was another. He is declared in the Bible to have been a member of the "Order of Melchizedek" (an old name of the Brotherhood), and to have asserted that the Doctrine He taught was in no sense His own. To keep the Lamp of Truth burning clear and bright through every age, whatever its vicissitudes, is one of the duties of the Brotherhood, and, while at all times acting as Guardians, Inspirers and Helpers of Humanity at large, and of individual Aspirants in particular, the Brotherhood makes the special public effort referred to whenever the Law which governs these matters permits. Towards the latter part of the last century such an effort was made, and the result is the great interest that has been aroused in Theosophy and all that it implies.

The trend of Theosophy will best be understood from an examination of a few of its main principles.

The philosophy, as a background for its generalizations, postulates an Omniscient Eternal, Boundless and Immutable Essence, inconceivable, indescribable, devoid of manifested Being. In this Absolute Reality the Universe arises and lives and moves and has its being.

The present Universe is one of an infinite series of Universes, each of which is better than its predecessor, and is bettered by the Universes that succeed it. The Soul of the Universe - Theos - is Eternal; its manifestation or "embodiment" - Nature - is ever changing, or, as named above, Ever-Becoming.

Every being in the Universe is a manifestation of the Soul is, in essence, therefore, identical with the Universal Soul, Theos. Each is, in manifestation, an integral part of Nature.

Law reigns supreme in every realm of Nature. An universal whole forms a stupendous Order. There are two aspects of Law, Cyclic Law and Karmic Law. The first is the law of periodicity, obvious in day and night, life and death, sleeping and waking. To it, every kind of action is subject without exception. The second, Karmic Law, is simply Causality universally applied. Never questioned on the physical plane, it is equally operative on the mental and moral planes. To illustrate:

What a man thinks, that he is;
What a man deserves, that he gets;
How he gets it is regulated by Karmic Law;
When he gets it is regulated by Cyclic Law.

In the Universal Soul are infinite possibilities of perfection. For each great manifestation certain of these possibilities are set apart for realization, thus forming a divine Ideal, a universal plan, which guides and determines all evolution. There is, therefore, a basic scheme for each successive Universe.

For the purposes of the Plan and in accordance with cyclic and Karmic Law, every Being pursues an obligatory Pilgrimage, self imposed, through all Nature's Kingdoms, from the most subjective and spiritual, through the most objective and material, onwards to the spiritual state from which its pilgrimage began.

The first half of the Cycle -- from the Divine to the Human -- is a Cycle of Metempsychoses, and is accomplished through the force of the original impulse. In the human stage, Individuality is acquired, and the last half of the cycle is a Cycle of Reincarnations, and is accomplished through self devised and self induced efforts.

Every being in the Universe was, is, or will be Man, if not in the present, then in the past or a future evolutionary period.

The whole Universe is living and conscious. The word "inorganic" has no significance. There is no "blind force," no "dead matter." The Universe, from our point of view, is a Totality of being.

Every being is a microcosm of Energies, pervaded by Consciousness and limited by Form.

Their collective Consciousness is the Universal Mind in which rests the Ideal Universe. That collective Mind is what the Masons call "The Great Architect of the Universe."

The hosts of beings (in each of whom is a part of the Universal Mind) are the constructive laborers. Prior to their reaching the human stage, the work of these beings is directed by higher Intelligences, called by Christians Archangels, and in Theosophy Dhyān-Chohans.

The present privilege and duty of Man is to be a self-conscious and self-controlled co-worker with Nature and her creative Intelligences. His destiny is to become, himself, a Dhyān-Chohan or Archangel.

From the selection of the principles of Theosophy, Man's relation to the Universe and to its Heart and Cause will be evident.

His being is indissolubly linked with infinite Being.

His Higher Self is identical with the Higher Self of all Beings.

The whole Universe is a Brotherhood -- a Universal Brotherhood of beings without any distinction whatever.

That Brotherhood is not derived from the fatherhood of God, but is based on the essential identity of each being with God.

The Science of Theosophy will show to its students, the Laws which reveal the presence and the operation in Nature of the Divine Ideal.

It will supplement the desire to do good, which is present in all of us, with the knowledge of what is good to do, in which most of us are notably deficient

The Art of Theosophy lies in two directions, an interior and an external, in Meditation and Action, of which real life consists. In Meditation man learns the Divine Will; having learned it, he must express the Will in Action.

Each man has his own share in the Divine Work which no others can do. This is the basis of Duty, which is always individual, unconventional and independent.

[The Canadian Theosophist, June 15,

1920, pp. 50-51]

The Brotherhood of the Master

To form a nucleus of the Universal Brotherhood of Humanity is the object of The Theosophical Society. There is, at once, action and ideality implied in this proposal. Fellows of the Society have pledged themselves to form this nucleus.

It is true that in these days we take vows lightly, engage ourselves to pledges which we easily abandon when conditions do not suit us, or when our wandering minds fail to respond to the Thought we had glimpsed.

It is true that people join the Society in this frame of mind, to see what it is like, to give it a trial, to satisfy their curiosity, or for other reasons than the only justifiable one -- to form this nucleus of Brotherhood.

Interest in psychic smoke, as Mr. Bragdon terms it; in astral revelations; in recondite philosophy; in curious arts and sciences; the hope of gaining unusual powers; or of meeting extraordinary men; the desire to enhance one's personal importance; these motives move many to join the Society, but they are aside from main purpose, and usually incompatible with it.

To form a nucleus means action. It means living a life. It means realizing an ideal. It means subordinating all lesser purposes to one main purpose; it means turning all one's energy, all one's abilities that can be spared from the inescapable demands of duty, to this service and this accomplishment.

It has been objected by some that this view makes life too much of a business. Skeat suggests that our word Busy is akin to the Sanskrit *Bhuranya*, from *Bhur*, and as this earth is Bhur-loka, the idea is suggestive. This is the place in which to be busy.

A Master said: Wist ye not that I must be about my Father's business?

We all have our Father's business on hand, the things that belong to our innermost reality; and these things are neglected at the peril of our self-perpetuation. They belong to the real, and our business is with the real.

Until we learn to discern the real, we are but a vain imagination. Only then are we of "full age," and of those "who, by reason of use have their senses exercised to discern both good and evil."

The business of the inner life calls for as much keenness, as much ardor, as much concentration, as much resolution, as much will to succeed, as "the things" of this world. As much; yes, and vastly more.

There are immediate rewards, as there are in all business justly carried on. In the process, we begin to reinterpret religion for ourselves, and the old Shibboleths reveal themselves with intelligible meanings.

We learn that things that we supposed belonged to a church are common to all mankind.

The Master that was reserved to a few believers, we learn, does not ask for belief at all, but action, and that He, too, is trying to form the nucleus, and is the heart and the head

of it.

The blood of the Master runs in our veins, the wisdom of the Master illumines our consciousness, the presence of the Master sweetens our days, the love of the Master joins us in the Brotherhood.

The great life forces of the universe play through us at all times, but when we consecrate ourselves as brethren of the nucleus, we become priests of the blood.

We sprinkle it upon our doorstep; we mark it upon the brows of our babes; we drop the dew of that labor on the land as we farm it; we bless the stones of our streets as we walk along. It is an element of power, a new influence in our lives.

The condition of its possession is that we determine with great steadfastness to form the nucleus of the Brotherhood. And it shall be as we will, when we will, if our will be resolute.

The Art of Magic

To comprehend the principles of natural law involved in occult phenomena, the student must keep in mind the fundamental propositions of the Oriental philosophy which we have successfully elucidated. Let us recapitulate very briefly;

1st. There is no miracle. Everything that happens is the result of law -- eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. Carpenter, F.K.S. -- a man of great learning, but little knowledge -- calls "the well ascertained laws of nature." Like many of his

class, Dr. Carpenter ignores the fact that there may be laws once "known," now unknown to science.

2nd. Nature is triune: there is a visible, objective nature; an invisible, indwelling energizing nature, the exact model of the other, and its vital principal; and above these two, spirit, source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not.

3rd. Man is also triune: he has his physical, objective body; his vitalizing astral body (or soul) the real man: and these two are brooded over and illumined by the third -- the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4th. Magic, as a science, is the knowledge of these principles, and the way which by the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual, while still in the body. Magic, as an art, is the application of this knowledge in practice.

5th. Arcane knowledge misapplied is sorcery; beneficently used, true magic or wisdom.

6th. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

7th. All things that were, are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can

know all that has been known, or can be known.

8th. Races of men differ in spiritual gifts, as in color, stature, or any other external quality; among some peoples, seership naturally prevails, among others, mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation,

9th. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (Astral form) from the outer man (physical body).

In the cases of some mediums, withdrawal occurs, but it is unconscious and involuntary. With the latter, the body is more or less cataleptic at such times; but with the adept, the absence of the astral form would not be noticed be for the physical senses are alert, and the individual appears only as though in a fit of abstraction—"a brown study," as some call it.

To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist thoroughly skilled in occult science, can cause himself (that is, his physical body) to seem to disappear or apparently to take on any shape that he may choose.

He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality — when it is but a picture in his own mind, impressed upon his consciousness by the

irresistible will of the mesmerizer.

But while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation.

It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way.

Hence we discredit all stories of the aerial flight of mediums in body, for such would be a miracle, and miracles we repudiate.

Inert matter may be, in certain cases and under certain conditions, disintegrated and passed through walls, and recombined, but living organisms cannot.

Swedenborgians believe and arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day, in every condition of life, such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality may bring this about.

The vacant carcass may be entered and inhabited by the astral form of an adept sorcerer, or an elementary (an earth-bound disembodied human soul), or, very rarely, an elemental.

Of course, an adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished, he will never consent to pollute himself by occupying the body of an impure person.

In insanity, the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity near its own disintegration, and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient.

10th. The cornerstone of MAGIC is a intimate practical knowledge of magnetism and electricity, their qualities, correlations and potencies. Especially necessary is a familiarity with their effects in and upon the animal kingdom and man.

There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic must know, and of which so-called science is wholly ignorant.

Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs, of dreams and enchantments are only lost to European science, and, useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet, the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder.

The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius, did not carry their secrets away with the downfall of their sanctuaries. They are still preserved, and those who are aware of the nature of Soma, know the properties of other plants as well.

To sum up in a few words, MAGIC is

spiritual Wisdom; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will.

The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given

The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts: he can also govern and employ as he chooses, the spirits of the elements.

He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.

[*The Canadian Theosophist*, Vol. 1, No.5., pp. 65-68]

Letters Received

David Reigle sends the following update on his activities since last February [HCT Vol. 10, no.3]

PREPARATION FOR COMING OUT OF THE BOOK OF DZYAN AN UPDATE

Response to my Feb. 3 letter regarding preparation for the coming out of an original language manuscript of the Book of Dzyan has been encouraging.

Serious students from all sectors of the Theosophical movement, both within the U.S. and abroad, have responded with supportive letters, many accompanied by donations to the work.

Clearly, the best opportunity for Theosophy to win the day at this critical time is to put before the global academic community an actual Sanskrit and/or Tibetan manuscript of the Book of Dzyan, obtained from contemporary sources *external to the theosophical movement*. This, accompanied by an English rendering of the text, would arrest the attention of the academic world.

Faced with documented congruence of the new manuscript with the Stanzas, academia would be placed on the defensive and forced to justify any continued denial of their authenticity.

This will be BIG news that the media can be relied on to broadcast to the entire world.

Unlike a hundred years ago, the competency of contemporary academic Orientalists is quite high, with scholars routinely working with accomplished Tibetan Geshe and Indian Sanskrit pandits.

To prepare for this, we need our own Theosophically oriented scholars, competent to challenge the best Orientalists of the Academic world.

The nine months since my last letter in February, have been full.

During February and March, Geshe Lozang Jamspal was in residence in the nearby Tibetan Buddhist Center, Shenpen Choeling at

Gardner, Colorado.

As a youth, Geshe Jamspal, was trained at Tashi-lhunpo monastery in Tibet.

Taking advantage of his residency, Nancy and I worked privately with the Geshe to produce a translation of Dolpopa's *bKa' bsdu bzhi pa* ("The Fourth Council").

Dolpopa, (1292-1361), was the major writer of the Jonangpa school, that I have called "the Theosophists of Tibet," since they taught a Secret Doctrine (*Ikog pa 'i chos*), The Heart Doctrine (*snying po'i don*), following the Golden Age Tradition (*rdzogs Idan lugs*).

The fourth Council is one of his most important books, establishing, in a manner not unlike the first fundamental proposition of *The Secret Doctrine*, the existence of an eternal, immutable principle beyond the range and reach of thought.

This "heretical" teaching caused the suppression of the Jonangpas a few centuries later.

We plan to translate Dolpopa's own commentary on this text when Geshe Jamspal returns from Columbia University, where he earned his Ph.D. and is currently teaching Tibetan.

I spent April in San Diego assembling a computer catalog of the complete Alex Patterson library containing a treasure trove of rare and out-of-print books on arcane and occult topics, which had been willed to me.

It is not yet clear what will become of the bulk this library. As a token recognition of my month of hard labor in cataloging the entire library, I was able to salvage and return with

only five boxes of books.

Included was a rare volume which Robert Hutwohl had selected; *Our Flag*, by Robert Allen Campbell.

This book was the basis of two interesting HCT articles: “Adepts in America” and the “Dharma of the United States” [See HCT vol 10: no.6, and no. 7; p.105 and p.125 respectively].

The fund for putting the roof on the building that will house the Book of Dzyan research archives along with the Kalachakra Mandala is growing. The Building Permit has been renewed through the summer of 1996.

Nancy and I spent June through August at the University of Wisconsin, in Madison, studying with Gautam Vajracharya, a Sanskrit pandit from Nepal, one among the few Newari Buddhist Sanskrit pandits living today.

This unique opportunity was not to be missed. Gautam grew up in a living Sanskrit tradition, attending one of those schools where only Sanskrit was spoken. The School no longer exists, since a land reform in Nepal eliminated their funding.

The Newari Buddhists are the inheritors of the Sanskrit originals of the great collections of Buddhist sacred texts, translated into Chinese and Tibetan many centuries ago.

In the 1970s and 1980s more than 100,000 Sanskrit manuscripts in Nepal were micro-filmed and thus became available for the first time in the West.

While at the University of Wisconsin Library, we made good use of our spare time to

photocopy additional Sanskrit and Tibetan texts which will be needed for The Book of Dzyan research.

In October, due to favorable response to my Feb. letter and with the suggestion of Morry Secrest, I spoke at the Northwest Federation Meeting of the Theosophical Society in America in Seattle, on the Sources of The Secret Doctrine, (The Book of Dzyan, first of the Books of Kiu-te.) I also spoke on this topic at the Seattle, Tacoma, and Portland Lodges, and also on “Theosophy in Tibet: The Teachings of the Jonangpa School.”

Much interest was shown in the Eastern School Curriculum (published in the Winter 1993 Eclectic Theosophist). A specific aim of this curriculum is to prepare a group of Theosophically-oriented scholars for work on The Book of Dzyan.

This interest, along with the response by letters from around the world, has led us to consider once again offering The Eastern School Curriculum.

Three dedicated Theosophists could be funded to take the three year course, for an amount less than the cost of a years’ tuition for one student at a private university.

This would put the Theosophical world in a much stronger position for dealing with the Book of Dzyan.

The various Theosophical organizations, or the National Sections of these organizations are urged to sponsor a student from their country to attend.

We must soon change the prevailing view,

summed up in a recent book:

“We cannot here go into the question of the authenticity of these enigmatic and mysterious Stanzas of Dzyan, which Theosophists adamantly hold to be genuine and which no Orientalist or Buddhist scholar accepts as genuine. ‘

--*Self-Liberation Through Seeing; With Naked Awareness*, by John Myrdhin Reynolds, p. 137

Abhinyano writes:

“... .” My enclosed article is the answer of the book review: *When the Sky Fell; In Search of Atlantis*.

I tried to make the article short, and thus, many things cannot be said in detail.

Yes, this present mankind is the New Atlantis, but with the influence of Kama-Manas which produced this technical world, where humans work from 8 to 5 o'clock in front of computer machines -- becoming, themselves, machine men and women.

As a result, the Higher Principles are not being developed, and spirituality dies. Dr. Taimni says in *The Science of Yoga*:

“It is a great pity that this spirit of reverence is lacking in modern Physical Science. ... It is this lack of reverence, the product of blatant materialism, which is at the bottom of the wrong direction that Science is gradually taking, making knowledge, more and more the agent of destruction and unhappiness (Atom Bombs, Laser cannons, mass killing

fighter planes tanks, etc., the mass production of chemical poisons.) Than of ordered progress and true (spiritual, ethical, moral) happiness.

“If this tendency is allowed to grow, unchecked, (and our schools and universities see to it that they grow unchecked!), the mighty edifice of (physical) science is bound to crash one day in a cataclysm which will destroy the fruits of knowledge garnered through the centuries (as it happened in Atlantis; Europe is already sinking -- slowly, of course!).

“When there is no reverence in the pursuit of knowledge, it bodes ill for those who are engaged in its pursuit.”

[Op. Cit., p. 62.]

Physics, Chemistry, Biology, Medical Research, Vivisection on animals, who are our younger brothers, medications won by torturing animals by the millions, i.e., the ‘Fresh cell therapy,’ which depends upon killing the mother and the embryo (of sheep), gains by this ‘Black Magic’ procedure, a Youth Serum which is given to presidents, popes, rich actors, oil magnates, powerful politicians, tyrants and dictators.

Also, ritual slaughter in the millions, especially sheep and goats, by Black Magic priests, all that produces heavy Karma.

When the writer of The Atlantean Impressions article, belonging I think, to The United Lodge of Theosophists (which makes Judge a Pope), speaks of ‘The golden age of Islam,’ he apparently does not know that every year at the ‘Pilgrimage to Mecca,’ one million sheep, goats, camels, and cattle are being ritually sacrificed to Allah, God, The Lord, -- and he is certainly in ignorance of the mass

killing of Buddhist monks, the burning of libraries (especially, that of Nalanda), forcing Buddhism out of India. The writer seems to know little about the two efforts of conquest in Europa, which was almost overrun by Islamic forces, by which, millions were murdered.

But these forces, with their concept of ‘Holy War’ were driven back by combined European Forces in one case and by Ferdinand and Isabella of Spain in the other.

You seem to be very interested in our National Karma. By knowing the Laws of Karma-Nemesis, History and Theosophy and analyzing the present national situation, one can relatively easily deduct what will happen in the future.

Don’t you know that we just recently avoided by sheer pragmatism a severe bloody riot, possibly an ethnic war, whereby thousands could have been killed, and would have cost us millions of dollars. But one day many Americans will say: enough is enough and lose their patience.

Who knows? Just look at TV and see the destruction of all European values, culture, law-and-order concept, arts, morals, ethics, dances. I do not like to go deeper into this. Just use your own judgement and analysis. Some politicians speak already about a possible Balkinization of the US. People of European descent are now moving en masse to the Northern States like Oregon, Idaho, the Dakotas, Vermont, Washington and, Alaska.

Others move to Australia! When the suffering becomes too great, people begin to move, looking for greener pastures. In this way, new races are being formed.

HPB predicted (in BCW, IX, p. 307), the

day will come, when China, on the advice of the (Marxist-)Jesuits will, together with the Islamic zealots and, Fundamentalists and believers in the ‘Holy War’ concept, “pour into and invade decaying Europe like an irresistible torrent.

This will be the work of the (Marxist-)Jesuits, who (nota bene) will be its first victims,” (due to Karma-Nemesis) because Italy will be invaded by Islamic forces.) The time is not very far away.

Possibly around the beginning of the next century. Many Europeans will move to the West in order to save themselves, but many will die.

The writer of ‘Atlantean Impressions’ apparently did not know about HPB’s prophecy in BCW IX., because for him, Judge is Pope, but The Masters are ignored.

Who are those sinister forces which will make the USA the ‘New Atlantis’?

They are the descendants of the ‘hybrids, the merciless, misanthropic zealots, the ‘Tantrikas of India, the Chandalas (outcastes) with their hatred for the religious philosophies and Yoga discipline of Esoteric Buddhism (The ‘Secret Doctrine of Gautama Buddha, i.e., the Arhat philosophy -- Theosophy), and the ‘Atlantean Lords with the dark face and the evil eye’ (vide: S.D., II, p.445) and finally, the descendants of the followers of Huitzilopochtli (a war-idol) and Tlaloc (a moon-fertility godling) of the Aztecas, who come over the border by the thousands every month with their goal to break away California, Arizona, New Mexico and Texas from the union.

All the above mentioned sinister forces are the progeny; and the re-incarnations of

Atlanteans. These Americans 'grown out of the race bodies of Europe' are being forced more and more into a corner by the above mentioned sinister Atlanteans.

Some day they may be forced to fight themselves out of this corner, or the more pacificistic - and intelligent - ones just move away in order to form the new Race ... In the Pacific area. They may live for some time in the North, in Baja California, and Australia until the new continent is ready to offer them a new home. All that will take place thousands of years in the future.

As for me, I will quote HPB's CW XI, p. 275:

"The Theosophical Society has more victorious disciples than is generally believed. But these keep to themselves and work, instead of speechifying. Writing articles, they forget their own names and use pseudonyms. Some, among them, know the mystery language ... and many an ancient book and manuscript, undecipherable to modern scholars* (They are an open book to them.) These few devoted men and women are the pillars of our temple. They, alone foil the incessant work of the "Theosophical termites."

* See my book "The Mystery Initiation of the

Aegyptian Pyramids," in which I decoded the famous 'Book of the Gates' and the 'Am-Tuatbook,' a work official materialistic Egyptologists could not and would not do.

The concept of the Pratyeka Buddha and the merciful Bodhisattva in 'Voice of the Silence helped me to decipher these very veiled illustrations. Without knowledge of our

Original Theosophy (Arhatphilosophie and discipline), these Egyptian secret doctrines can not be explained,

Abhinyano.

Questions We All Ask reprint

We last mentioned plans to reprint G. De Purucker's *Questions We All* in the June issue of the HCT. For the benefit of those who subscribed for the second reprint, we provide a status report.

The QWAA lectures are divided into two series; The First Series covers the 52 weekly lectures given in the period from June 16, 1929 to June 22, 1930. The Second Series cover the 32 lectures given from June 29, 1930 until April 5, 1931. The text of the lectures were issued individually as pamphlets in booklet form similar to current HCT format.

Pagination was consecutive over the duration of each series, with the evident intent to later publish each in bound volume form. Paperback bound volumes of Series 2, including an index, were printed at Point Loma, but the First Series remained in the form of 32 individual booklets although a separate index was later compiled and printed.

Our task in reprinting both Series, presented two major problems:

1. Pagination of Series 2 index needed to be converted back to pamphlet numbering since we were reprinting the original pamphlets.. This was necessary because the

old Point Loma press removed the masthead and table of contents from the individual booklets as they were assembled into paperback -- and this changed the pagination. This was accomplished for the 1993 reprint.

2. As the original pamphlets were collated in individual booklet form, the individual page sheets needed to be cut in half, recollated into volume page sequence. For this second reprint, it was decided to reassemble a complete set of originals in volume page sequence. This will result in a time saving compared to collating a set of sheets for each subscriber as was done in the 1993 reprint.

We are currently at the stage of assembling a set of photocopied originals, cutting them in half, recollating the halves in page number sequence and then the pasting half sheets onto cardstock back to back in order to produce a master set in volume page number sequence.