

THE HIGH COUNTRY

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Vol. 11.1.1 = 1996, Jan., p. 1]



SINNETT'S 1882 WARNING

Last month [HCT Vol. 11.1.1; The Fall of A.P. Sinnett], we pointed out how, in July 1884, Sinnett lost his contact with Mahatma K.H. and by hypnotizing Laura C. Holloway into trance mediumship, began to receive bogus messages from some "spook," masquerading as K.H.

Sinnett had been warned against such counterfeit messages, two years previously (August, 1882) in connection with some assertions concerning Master K.H. made by Wm. Oxley, in an article submitted by the latter, to H.P.B. as editor, for publication in *The Theosophist*. H.P.B. then wrote to Sinnett,

... Then an interminable article from that blind bat W. Oxley-versus Subba Row, whom he calls a bigoted orthodox Brahmin !!

He had three visits from K. H. "by astral form" "he tells the public!! and the philosophic doctrine therein propounded (in the article by K.H.) is hardly calculated to enlighten the poor mortals or strengthen their esteem for the powers of the Brothers.

I was going to reject the MSS. but K. H. ordered me not

to and D. K. just brought in a long foot note to be appended to the article which as it is given to me in a double copy I send to you as ordered.

K.H. tells you to make alterations in it if you like it, and send them before the thing is printed. ... [LBS XIV, p. 26]

D.K.s' "footnote,"

I am commanded by my beloved Master, known in India and the Western lands as Koot Hoomi Lal Singh, to make in his name the following declaration, in answer to a certain statement made by Mr. W. Oxley, and sent by him for publication in The Theosophist.

It is claimed by the said gentleman that my Master Koot Hoomi

(a) has thrice visited him 'by the astral form'; and

(b) that he had a conversation with Mr. Oxley when, as alleged he gave the latter certain explanations in reference to astral bodies in general, and the incompetency of his own Mayavirupa to preserve its consciousness simultaneously with the body "at both ends of the line".

Therefore, my Master declares that:

1. Whomsoever Mr. Oxley may have seen and conversed with at the time described, it was not with Koot Hoomi, the

writer of the letters published in the Occult World.

2. Notwithstanding that my Master knows the gentleman in question who once honoured him with an autograph letter, thereby giving him the means of making his (Mr. Oxley's) acquaintance and of sincerely admiring his intuitional powers and western learning - yet he has never approached him whether astrally or otherwise:

Nor has he ever had any conversation with Mr. Oxley¹, least of all one of that nature in which both the subject and predicate, the premises and conclusions are all wrong.

3. In consequence of the said claims, the repetition of which is calculated to lead many of our theosophists into error, my Master has determined to issue the following resolution.

Henceforth any medium or seer who will feel disposed to claim either to have been visited by, or to have held conversation with, or to have seen my Master, - will have to substantiate the claim by prefixing his or her statement with **THREE SECRET WORDS**, which he, my Teacher, will divulge to and leave in the safe keeping of Mr. A. O. Hume and Mr. A. P. Sinnett, the respective President and Vice-President of "The Eclectic Theosophical Society" of Simla.

As long as they do not find these three words correctly repeated by a medium or heading a statement to that effect, whether verbal or printed, emanating from him or her, or on his or her behalf, the claim shall be regarded as a gratuitous assumption and no notice will be taken of it.

To his regret my Master is forced to adopt this step, as unfortunately of late such self-deceptions have become quite frequent, and would demand a speedy check.

The above declaration and statement to be appended as a footnote to Mr. Oxley's published statement.

By order,

DJUAL-KHOOL. M. XXX.

[MLC-83/ML-125]

P.S. -- It may so happen that for purposes of our own, mediums and their spooks will be left undisturbed and free not only to personate the "Brothers" but even to forge our handwriting. Bear this in mind and be prepared for it in London.

Unless the message or communication or whatever it may be is preceded by the triple words:

"Kin-t-an, Na-lan-da, Dha-ra-ni"

know it is not me nor from me. K.H.

[MLC-96/ML-92]

End Notes

1. From this point onward, the footnote as it actually appeared in *The Theosophist*, Sept. 1882, p. 301, is

; nor could he under any circumstances, even had there been any such conversation, have expressed himself in the terms now imputed to him.

To guard against all possible misapprehension of this kind in the future, my Master will undertake to hold no communication henceforward with any medium or seer without authenticating that communication by means of three pass-words which shall be made known to Messrs. A. O. Hume, President, and A. P. Sinnett, Vice-President, of the Simla "Eclectic Theosophical Society," so that they may be enabled to declare explicitly that my Master cannot be the author of any statement attributed to him in which they do not find these words."

By Order

DJUAL-KHOOL M. * * *

FRIDAY FOLDER #3 DECEMBER 15,
1995

If we remember that the sun does not dilute sunlight for those who prefer the shade but

always preserves their power of choice, then Mr. Crosbie's statement about being "no believer in diluted Theosophy" becomes friendly and universal with no tinge of up-tight enforcement of "policy." Even the namby-pamby people are left free to be just that: namby-pamby.

If we follow the lines of unconditional love and sacrifice given to us for our instruction, for the arousal of our WILL, we may gain a foretaste of that best friend, lover, and parent a person could ever find. Madame Blavatsky points this out when she speaks of the "struggle for survival." This law can only apply "to the physical, never to the moral plane of being," for on the moral plane inner Enlightenment is the true Commander of the Ship:

"Self-preservation," on these [the struggle for survival] lines, is indeed and in truth a sure, if a slow, suicide, for it is a policy of mutual homicide, because men, by descending to its practical application among themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the "struggle of life" is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men; the same instinct of self preservation only directed into its true channel will make them turn to altruism....

It is not the policy of self-preservation... of

one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of inner enlightenment.

["The Theosophical Society: Its Mission and its Future."]

A Master of Wisdom explains the importance of our Higher Ego, Higher Manas, or Higher Consciousness in this way:

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands... a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature moral and physical. And this ethical standard must be unflinchingly applied to daily life....

Forget SELF in working for others - and the task will become an easy and a light one for you.

Do not set your pride in the appreciation and acknowledgment of that work by others.

Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbor's good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people?

Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and condemnation of the indifferent looker-on are sure to follow, and generally to outweigh, the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism.

Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own Inner Self higher than that of the multitudes.

Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your true self, as it is verily that God itself.- called the HIGHER CONSCIOUSNESS.

Put without delay your good intentions into practice, never leaving a single one to remain only an intention - expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value.

For each one of you contains within the precincts of his inner tabernacle the Supreme Court - prosecutor, defense, jury and judge - whose sentence is the only one without appeal, since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity - your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights....

No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist.

For, as such, he has to turn away his gaze from the imperfections of his neighbor, and center rather his attention upon his own short-comings, in order to correct them and become wiser.

Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbor, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

(“Some Words on Daily Life,” written by a Master of Wisdom, and reprinted in Theosophical Articles & Notes. Above selection came from pages 133, 34 & 35.)

THE GODS MOST REAL

Anytas: Answer this one fair question. Do you believe in the gods?

Socrates: Of course I do, Anytas.

Anytas: In all of them, or only some?

Socrates: In all of them, and many more than you do.

Anytas: Gods of your own, no doubt?

Socrates: No, no, gods of your own,

Anytas. I believe in every god you have in mind, and in the gods as they seem in the mind of Meletos, and in the gods as Homer imagined them-

Anytas: Are not these the same gods?

Socrates: Is your mind exactly like the mind of Meletos?

Anytas: No, thank Zeus, it is not!

Socrates: Then the gods he conceives will be everywhere a little different from the gods of your thinking-

Anytas: I am not asking about the gods in anybody’s mind, I am asking about the gods as they are on Mount Olympos! Do you

believe the gods of Olympos to be sure and solid and real?

Socrates: I think the gods are just as real as we are. Isn’t that real enough?

--- MAXWELL ANDERSON

THE FRIDAY FOLDER #7

JANUARY 12, 1996

A Select Number of Fragments

It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets

(S.D.I, “Preface,” viii)

“Fragments,” granted, but fragments in the sense of a mathematical selection, or as HPB says on p. 269 (1):

The first of these Seven chapters has been attempted and is now finished. However incomplete and feeble as an exposition, it is, at any rate, an approximation - using the word in a mathematical sense - to that which is the oldest basis for all the subsequent Cosmogonies.

The attempt to render in a European tongue the grand panorama of the ever periodically recurring Law - impressed upon the plastic minds of the first races endowed with Consciousness by those who reflected the

same from the Universal Mind - is daring, for no human language, save the Sanskrit - which is that of the Gods - can do so with any degree of adequacy.

But the failures in this work must be forgiven for the sake of the motive.

“Space” in all Religions
and in Occultism

The God of the Apostle-Initiate and of the Rishi being both the Unseen and Visible SPACE.

Space is called in the esoteric symbolism “the Seven-Skinned Eternal Mother-Father.”

It is composed from its undifferentiated to its differentiated surface of seven layers.

“What is that which was, is, and will be, whether there is a Universe or not, - whether there be gods or none?”

asks the esoteric Senzar Catechism,

And the answer made is - SPACE.
(Ibid, p. 9)

In Transactions of the Blavatsky Lodge, we find the following discussion:

Question: Space is the objective and Time the subjective side of all manifestation. In reality they are the only attributes of the infinite; but attribute is perhaps a bad term to

use, inasmuch as they are, so to speak, coextensive with the infinite.

It may, however, be objected that they are nothing but the creations of our own intellect; simply the forms in which we cannot help conceiving things.

Answer That sounds like an argument of our friends the Hylo-idealists; but here we speak of the noumenal and not of the phenomenal universe.

In the occult catechism it is asked: “What is that which always IS, which you cannot imagine as not being, do what you may?”

The answer is - SPACE. For there may not be a single man in the universe to think of it, not a single eye to perceive it, nor a single brain to sense it, but still Space is, ever was, and ever will be, and you cannot make away with it.

Question: Because we cannot help thinking of it, perhaps.

Answer: Our thinking of it has nothing to do with the question. Try, rather, if you can think of anything with Space excluded and you will soon find out the impossibility of such a conception. Space exists where there is nothing else, and must so exist whether the Universe is one absolute vacuum or a full Pleroma.

Question: Modern Philosophers have

reduced it to this, that space and time are nothing but attributes, nothing but accidents.

Answer: And they would be right, were their reduction the fruit of true science instead of being the result of Avidya and Maya. We find also Buddha saying that even Nirvana, after all, is but Maya, or an illusion; but the Lord Buddha based what he said on knowledge, not speculation.....

Question: We can conceive of no matter which is not extended, no extension which is not extension of something. Is it the same on higher planes? And if so, what is the substance which fills absolute space, and is it identical with that space?

Answer: If your “trained intellect” cannot conceive of any other kind of matter, perhaps one less trained but more open to spiritual perceptions can.

It does not follow, because you say so, that such a conception of Space is the only one possible, even on our Earth.

For even on this plane of ours there are other and various intellects, besides those of man, in creatures visible and invisible, from minds of subjective high and low Beings to objective animals and the lowest organisms, in short, “from the Deva to the elephant, from the elemental to the ant.”

Now, in relation to its own plane of conception and perception, the ant has as good an intellect as we have ourselves, and a better one; for though it cannot express it in words, yet, over and above instinct, the ant shows very high reasoning powers, as all of us know.

Thus, finding on our own plane - if we credit the teachings of Occultism so many and such varied states of consciousness and intelligence, we have no right to take into consideration and account only our own human consciousness, as though no other existed outside of it.

And if we cannot presume to decide how far insect consciousness goes, how can we limit consciousness, of which science knows nothing, to this plane?

Question: But why not? Surely natural science can discover all that has to be discovered, even in the ant?

Answer: Such is your view; to the occultist, however, such confidence is misplaced, in spite of Sir John Lubbock’s¹ labours. Science may speculate, but, with its present methods, will never be able to prove the certitude of such speculations.

If a scientist could become an ant for a while, and think as an ant, and remember his experience on returning to this own sphere of consciousness, then only would

he know something for certain of this interesting insect.

As it is, he can only speculate, making inferences from the ant's behaviour.

(Op. Cit. Pp. 12-14)

End notes

1. A scientist of HPB's day, famous for his investigations of the behaviour of ants.

THE CROSBIE CLASS #2

JANUARY 14, 1996

OUR SUN AND THE TRUE SUN

When the Sthula Sharira of Atman, the Veil of the true sun blinds our eyes we see in the very intensity of the proceeding what even a reflection of universal, formless Love can be like, or as Mr. Judge says in his article, "Our Sun and the True Sun":

"My object is to draw your attention to the doctrine that there is a true sun of which the visible one is a reflection, and that in this true one there is spiritual energy and help, just as our own beloved luminary contains the spring of our physical life and motion.

"It is useless now to speculate on which of the many stars in the heavens may be the real sun, for I opine it is none of them,

since, as I said before, a physical centre of attraction for this system may only be a grade higher than ours, and the servant of a centre still farther removed.

"We must work in our several degrees, and it is not in our power to over leap one step in the chain that leads to the highest.

"Our own sun is, then, for us the symbol of the true one he reflects, and by meditating on "the most excellent light of the true sun" we can gain help in our struggle to assist humanity.

"Our physical sun is for physics, not metaphysics, while that true one shines down within us.

"The orb of day guards and sustains the animal economy; the true sun shines into us through its medium within our nature.

"We should then direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day."

Mr. Judge expands upon this idea in the "Allegorical Umbrella":

"In the Buddhist stories there are numerous references to umbrellas. When Buddha is said to have granted to his disciples the power of seeing what they called "Buddha Fields," they saw myriads of

Buddhas sitting under trees and jewelled umbrellas.

“There are not wanting in the Hindu books and monuments references to and representations of umbrellas being held over personages.

“In a very curious and extremely old stone relieve at the Seven Pagodas in India, showing the conflict between Durga and the demons, the umbrella is figured over the heads of the Chiefs.

“It is not our intention to exalt this common and useful article to a high place in occultism, but we wish to present an idea in connection with it that has some value for the true student.

“In the Upanishads we read the invocation: ‘Reveal, O Pushan, that face of the true sun which is now hidden by a golden lid.’

“This has reference to the belief of all genuine occultists, from the earliest times to the present day, that there is a “true sun,” and that the sun we see is a secondary one; or, to put it in plainer language, that there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes, and which, if not guarded, hidden, or obscured by a cover, would work destruction to those who might succeed in drawing it out.

“This was well known in ancient

Chaldea, and also to the old Chinese astronomers: the latter had certain instruments which they used for the purpose of concentrating particular rays of sunlight as yet unknown to modern science and now forgotten by the flowery land philosophers.

“So much for that sun we see....But there is the true center of which the sun in heaven is a symbol and partial reflection.

“This center let us place for the time with the Dhyana Chohans or planetary spirits. It is all knowing, and so intensely powerful that, were a struggling disciple to be suddenly introduced to its presence unprepared, he would be consumed, both body and soul.

“And this is the goal we are all striving after, and many of us asking to see even at the opening of the race.

“But for our protection a cover, or umbrella, has been placed beneath IT.

“The ribs are the Rishees, or Adepts, or Mahatmas; the Elder Brothers of the race. The handle is in every man’s hand. And although each man is, or is to be, connected with some particular one of those Adepts, he can also receive the influence from the true center coming down through the handle.

“The light, life, knowledge, and power falling upon this cover permeate in innumerable streams the whole mass of men beneath, whether they be students or not.

“As the disciple strives upward, he begins to separate himself from the great mass of human beings, and becomes in a more or less definite manner connected with the ribs.

“Just as the streams of water flow down from the points of the ribs of our umbrellas, so the spiritual influences pour out from the adepts who form the frame of the protecting cover, without which poor humanity would be destroyed by the blaze from the spiritual world.”

If by the intensity of a vow and the unrelenting effort to fill our “spare time and superficial social duties” with soul raising energies we might begin to alter the sway of our “lifetime’s meditation,” for here is the problem with most of us

We are drifted from the cradle to the grave thinking that our “spare time” is ours to use as we see fit, so we fill those hour with still more entanglements than those with which we are burdened, or as Mr. Judge says of the “lifetime’s meditation”:

“The mysterious subtle thread of a life meditation is that which is practiced every hour by philosopher, mystic, saint, criminal, artist, artisan, and merchant.

“It is pursued in respect to that on which the heart is set; it rarely languishes; at times the meditating one greedily running after

money, fame, and power looks up briefly and signs for a better life during a brief interval, but the passing flash of a dollar or a sovereign recalls him to his modern senses, and the old meditation begins again.

“Since all theosophists are here in the social whirl I refer to, they can every one take these words to themselves as they please.

“Very certainly, if their life meditation is fixed low down near the ground, and related to the low level on which they work.

“Their semioccasional meditations will give precisely semi-occasional results in the long string of recurring births....

“Concentration is not memory, since the latter is known to act without our concentrating on anything, and we know that centuries ago the old thinkers very justly called memory a phantasy.

“But by reason of a peculiarity of the human mind the associative part of memory is waked up the very instant concentration is attempted.

“It is this that makes students weary and at last drives them away from the pursuit of concentration.

“A man sits down to concentrate on the highest idea he can formulate, and like a flash, troops of recollections of all sorts of affairs, old thoughts and impressions come

before his mind, driving away the great object he first selected, and concentration is at an end.

“This trouble is only to be corrected by practice, by assiduity, by continuance. No strange and complicated directions are needed. “All we have to do is to try and to keep on trying. (“Meditation, Concentration, Will”)

“Gradually more elementals akin to our aspirations begin to fill our sphere, and after many years we find centering the mind more easy, not because we’ve suddenly learned “how,” but because a “new army” of useful habit has been built by the persevering return of a healthy impression:

“This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light....

“Let us meditate, then, on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.” (Ibid)

THE CROSBIE CLASS #3
JANUARY 21, 1996

The Sky-Walker

The Way is to be sought for its own sake, not with regard to your feet that shall tread it. (Light On the Path, p. 17)

The vices of “the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple.” If “ambition” doesn’t beat you on the first, most obvious field of battle, it comes back on another level and wins the day.

Among a group of ULTERS struggling to live the life, each can determine where he is on the journey by studying what aspect of “Ambition” has him in its grip.

We die a thousand deaths struggling to “saturate ourself with Alaya” or space.

Love of space, or alaya or Akasha, will cause the “power” these synonyms represent to build a bridge for the distressed mortal so that he may see the value of the work and not the doer: -

The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist, who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life. (Op. Cit. p. 15-16)

Ambition, in the broad metaphysical sense, has something to do with wanting a “spot” in the universe.

If, as HPB declared to Commander Bowen, existence is only ONE THING, then there is

no spot, but only space.

Generosity and love, according to Mr. Judge, are the abandonment of Self.

Here is the seed of “Love without an object,” for love with no object kills such things as hatred and “personal desire.”

Love of this kind, like light, is abundance personified, with no picking and choosing or hating and grasping.

This kind of love gets rid of ambition by drawing a circle too big for it, but it is a mysterious doorway for it swings inward only.

The real saints on this planet are space travelers alright, but it’s an inside trip to the heart of the Universe.

The Heart of the Universe, or what the Voice calls “The Bodhisattvas of the Secret Heart” is everywhere.

You don’t have to be officially pure; bravery and generosity will cover a multitude of sins.

Bravery implies the willingness to TRY, or as a Master said in commenting on Professor Crookes:

So the great Mr. Crookes has placed one foot across the threshold for the sake of reading the Society’s papers?

Well and wisely done, and really brave of

him. Heretofore he was bold enough to take a similar step and loyal enough to truth to disappoint his colleagues by making his facts public.

When he was seeing his invaluable paper smothered in the “Sections” and the whole Royal Society trying to cough him down, metaphorically if not actually, as its sister Society in America did to that martyr, Hare -

He little thought how perfect a revenge Karma had in store for him.

Let him know that its cornucopia is not yet emptied, and that Western Science has still three additional states of matter to discover.

But he should not wait for us to condense ourselves up to the stethoscopic standard as his Katy did; for we men are subject to laws of molecular affinity and polaric attraction which that sweet simulacrum was not hampered with.

We have no favourites, break no rules. If Mr. Crookes would penetrate Arcana beyond the corridors the tools of modern science have already excavated, let him - Try.

He tried and found the Radiometer; tried again, and found Radiant matter; may try again and find the “Kama-rupa” of matter - its fifth state.

But to find it’s Manas he would have to

pledge himself stronger to secrecy than he seems inclined to.

You know our motto, and that its practical application has erased the word “impossible” from the occultist’s vocabulary.

If he wearies not of trying, he may discover that most noble of all facts, his true SELF.

But he will have to penetrate many strata before he comes to It.

And to begin with let him rid himself of the maya that any man living can set up “claims” upon Adepts.

He may create irresistible attractions and compel their attention, but they will be spiritual, not mental or intellectual.... Once separated from the common influences of Society, nothing draws us to any outsider save his evolving spirituality.

(July, 1883)

(MLC-111, p. 374-5/ML-59, p. 335-6)

According to which “circle” we are studying, each of us both “dispenses” and is under the sway of Karmic Law. Creating irresistible attractions can be done if we consent to Try.

Later in the same letter to Mr. Sinnett, the Master illustrates both the use and the limitation of a talisman.

The talisman mentioned is a lock of hair he had given to Mr. Sinnett:

There is no reason why you should not “attempt mesmeric cures” by the help not of your locket but the power of your own will.

Without this latter in energetic function, no locket will do much good.

The hair in it is in itself but an “accumulator” of the energy of him, who grew it, and can no more cure of itself than stored electricity can turn a wheel until liberated and conducted to the objective point.

Set your will in motion and you at once draw upon the person upon whose head it (the hair not the will) grew, through the psychic current which ever runs between himself and his severed tress.

To heal diseases it is not indispensable, however desirable, that the psychopathist should be absolutely pure; there are many in Europe and elsewhere who are not.

If the healing be done under the impulse of perfect benevolence, unmixed with any latent selfishness, the philanthropist sets up a current which runs like a fine thrill through the sixth condition of matter, and is felt by him whom you summon to your help, if not at that moment engaged in some work which compels him to be repellent to all

extraneous influences.

The possession of a lock of any adept's hair is of course a decided advantage, as a better tempered sword is to the soldier in battle; but the measure of its actual help to the psychopathist will be in ratio with the degree of will power he excites in himself, and the degree of psychic purity in his motive. The talisman and his Buddhi are in sympathy.

(Ibid. p. 375/p. 336-7)

Our readers comment

Claire Walker, editor of Theosophical Reflections of the Long Beach Theosophical Society, gave considerable space to quoting "The Coming New Race," [HCT, May '95, p.85], by Abhinyano in her Nov. '95 and Feb. '96 issues (#76 & #80).

The bulk of our article is quoted from The Secret Doctrine II, pp. 444-46 and BCW V, p. 259.

HCT Editors Slusser and Lyman included a rebuttal, taking issue with Abhinyano's assertion that

"the 6th sub-race will separate from the 5th sub-race -- discarding all of the bad life style, meat eating, sexual degeneration, materialism, technical militarism, balance of power concept and paranoia, sex dances and alcohol, etc. ...

"Marriage with this old race must be avoided."

To forbid intermarriage between the new and old sounds like a return to an apartheid society.

We, rather think that much of the change will come about naturally, as children of the 6th will incarnate into families of 5th sub-race consciousness.

As Bob Dylan put it in "The times They Are A Changin'";

Come mothers and fathers throughout
the land,
And don't criticize what you can't
understand,
Your sons and your daughters are
beyond your command,
Your old road is rapidly agin',
Please get out of the new one if you can't
lend a hand,
For the times they are a-changin'.

Further on in her Feb. '96 editorial, Claire Walker poses the question:

"Doesn't each level of consciousness evolve gradually and naturally out of the preceding - probably despite cataclysms and not because of them?"

A significant and relevant question!

We agree on the first part -- The second part is touched upon in one of Sinnett's questions to the Master. Sinnett asked:

TO WHAT EPOCH DID THE EXISTENCE OF THE CONTINENT OF ATLANTIS BELONG, AND DID THE CATAclySMAL CHANGE WHICH PRODUCED ITS EXTINCTION COME INTO ANY APPOINTED PLACE IN THE EVOLUTION OF THE ROUND, -- CORRESPONDING TO THE PLACE OCCUPIED IN THE WHOLE MANVANTARIC EVOLUTION OCCUPIED BY THE OBSCURATIONS?

[MLC-93A, p.305/ML23A, p. 142]

In answer, Master K.H. replied:

To the Miocene times. Everything comes in its appointed time and place in the evolution of Rounds, otherwise it would be impossible for the best seer to calculate the exact hour and year when such cataclysms great and small have to occur.

All an adept could do would be to predict an approximate time; whereas now events that result in great geological changes may be predicted with as mathematical a certainty as eclipses and other revolutions in space.

The sinking of Atlantis (the group of continents and isles) began during the Miocene period - as certain of your continents are now observed to be gradually sinking - and it culminated -first, in the final disappearance of the largest continent, an event coincident with the elevation of the Alps; and second with that of the last of the

fair Islands mentioned by Plato.

The Egyptian priests of Sais told his ancestor Solon, that Atlantis (i.e. the only remaining large island) had perished 9,000 years before their time.

This was not a fancy date, since they had for milleniums preserved most carefully their records.

But then, as I say, they spoke but of the 'Poseidonis' and would not reveal even to the great Greek legislator their secret chronology.

As there are no geological reasons for doubting, but on the contrary, a mass of evidence for accepting the tradition, Science has finally accepted the existence of the great continent and Archipelago and thus vindicated the truth of one more 'fable.'

It now teaches, as you know, that Atlantis, or the remnants of it lingered down to post-tertiary times, its final submergence occurring within the Palaeozoic ages of American history!

Well, truth and fact ought to feel thankful even for such small favours in the previous absence of any, for so many centuries.

The deep sea explorations - especially those of the Challenger, have fully confirmed the reports of geology and palaeontology.

The great event - the triumph of our ‘Sons of the Fire Mist,’ the inhabitants of ‘‘Shamballah’’ (when yet an island in the Central Asian Sea) over the selfish but not entirely wicked magicians of Poseidonis occurred just 11,446 ago.

Read in this connection the incomplete and partially veiled tradition in Isis, Volume 1, p. 588-94, and some things may become still plainer to you.

The corroboration of tradition and history brought forward by Donnelly I find in the main correct; but you will find all this and much more in Isis.
[MLC-93B, p. 312-13/ML-23B, p.151-52]

Liesel Deutsch of Syracuse N.Y., has for several years been singlehandedly involved in an out reach program started by the HCT.

Part of her work has been in sending requested books by mail to Theosophist Sergey Belkovsky in Kaluga, Russia.

In this connection she writes:

‘‘... David Keene, Perth Australia, an AAB Theosophist wrote to ask me, if he sends money, will I buy books here (in the USA) for Sergey and send them on to Svetlana in Luxembourg, who goes occasionally

by car to Kaluga and will take packages? They think that buying books here will be cheaper and less limited than Svetlana buying books in the Netherlands. I’m writing to Svetlana in French!’’

Love, Liesel

Received recently from David Reigle, in connection with his work on The Book of Dzyan:

The Book of Dzyan Research Report
Technical Terms in Stanza I

Serious students of The Secret Doctrine, and especially those who are Theosophical teachers and lecturers, will wish to know what light current research can throw on the technical terms found in the ‘‘Book of Dzyan.’’

During H. P. Blavatsky’s time only a handful of books on Buddhism and a couple translations of Buddhist scriptures existed in any European language, and these were none too reliable.

Today there are many hundreds of such books and translations, and the work of scholars in the earlier part of this century has in recent decades been corrected with the help of learned Tibetans.

In H. P. Blavatsky’s time there was little

question of researching the original language Buddhist texts, as they were largely inaccessible.

But since 1975 whole libraries of Sanskrit manuscripts and Tibetan blockprints have become available. It is this material that we have gathered for researching and one day annotating an original Sanskrit/ Tibetan manuscript of the “Book of Dzyan,” and it is from this material that the following is drawn.

There are six technical terms in the English translation of the first Stanza of the “Book of Dzyan” given in The Secret Doctrine by H. P. Blavatsky.

As spelled in the first edition these are: Ah-hi, Paranihpanna, Dangma, Alaya, Paramartha, and Anupadaka.

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PILGRIMAGE TO INDIA
Letter 16
Tiruvannamalai, Tamil Nadu
Sat. Jan. 5, '85

Beloved Marty,

I'll bet you can't pronounce my location. I can, only approximately; like Teer'-oo-vahn-na-mal-eye. It's the second city on my southern India itinerary.

This morning before I left Kanchipuram, I saw one more temple, the Vaikunthaperumal and it was just beautiful. The sculptures weren't blackened and they photographed well in the sunshine with the 2x.

I went to the bus station for the noon express bus for Tiruvannamalai and I just barely got aboard. The bus driver was very impatient and wouldn't give me time to get the bike on the roof. He was pulling away until I went and stood in front of the bus. Then a young Indian and I hauled the bike up the ladder with the panniers still attached, and I hurried aboard. The driver would do well at the Indy 500.

Prakash, my Nepalese room mate at Adyar recommended that I stay at the Ramanashram here which is a few km out of town. It is the Ashram of Ramana Maharshi. Ram Dass says he is a great Indian saint. The grounds are peaceful, well kept and beautiful.

When I took my bike off the bus, the right hand rubber grip was missing - it apparently was pulled off in the excitement at noon.

The humidity had gotten into it and it had gotten loose but fortunately I got a splendid new set at a bike shop here for Rs 20.

I decided to tackle the rear wheel with the time that was left of the day so, after settling into the ashram, I gathered all my tools and returned to the bike shop. The Nashbar sprocket removers are barely adequate for

the job and the attached chain collapsed. Fortunately I had enough spare Sedisport links to replace it.

I almost gave up trying to get the 11 tooth cog off but finally it yielded. The grease was black as tar and full of sand and grit.

Picture me squatting in front of this small cycle shop, with 15 or 20 curious onlookers learning how an American bicycle is made. Fortunately a pan, kerosene and grease were available - but no brush, just rags. It all went back together ok, and the grinding is gone.

Amazingly, the proprietor refused to take any money, in spite of my profuse gratitude. I used hand soap and water to get the new grips on instead of grease as suggested.

“Tiru” is in a fairly arid foothill area, at the base of a 500 foot high mountain - a really beautiful setting.

There are more beautiful temples here which I will visit tomorrow as it was too late after the bike work. Now I am really glad I came to see the south India temples.

I’m sure there is much more to see that I’ll be missing - a reason to return I guess. I hope that the 5 rolls of film that I brought from Adyar will be enough.

BRIEFLY NOTED AND HIGHLY RECOMMENDED

We cannot let pass the opportunity to compliment the editorial staff of Sunrise for the consistent high quality of the Magazine.

We wish, however, to call our readers’ attention especially to the current February/ March 1996 issue, which, among other fine articles, contains one of special relevant interest to co-editor Marty Lyman:

“NURTURING OUR SPIRITUAL IMAGINATION IN AN AGE OF SCIENCE AND TECHNOLOGY.”

The article, it seems to us, poses the question: “What are we of the 6th sub-race to do to help these children of the fifth in our schools who are passed on and graduated without even learning to read?”

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WILLIAM QUAN JUDGE
American Theosophist Centenary Celebration

ONE HUNDRED YEARS AGO on March 21, 1896, William Quan Judge died - just three weeks before his 45th birthday.

Irish immigrant and American citizen, he accomplished a prodigious amount in a very few years: a lawyer by profession, Judge was a

co-founder of the Theosophical Society, author, publisher, philosopher, teacher, and organizer.

Most important among his achievements were his popularization in America of Eastern ideas and the writings of H. P. Blavatsky, and the rapid growth of the American section of the Theosophical Society.

The centenary of Judge's death is a time to remember and honor this remarkable man.

In different parts of the world individuals and groups will acknowledge the enormous debt owed WQJ by everyone interested in the light theosophy casts on the world's religious traditions, myths, sciences, and philosophies.

The Theosophical Society, Pasadena, and students of the United Lodge of Theosophists, Los Angeles, will co-sponsor a day-long public celebration at the convention center in downtown Pasadena.

The commemoration of the life and work of WQJ will be held Saturday, March 23, 1996, from 10:00 am to 5:00 pm. The program will include audience discussions on WQJ's writings on reincarnation, cycles, the nature of man, karma, and the practical realization of the brotherhood of all life. The public is cordially invited. Admission is free. For further information, contact

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

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

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

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

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

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