

THE HIGH COUNTRY

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THE SECRET OF SELF KNOWING

By

Dr. K. M. P. Mohamed Cassim, Ph. D.

We are all searching for happiness. The question is whether it can be attained by the mind which is apt to mistake mere pleasurable sensations for happiness. And yet we find from experience that although gratified desire produces such pleasurable sensations, these sensations only intensify our desire for further similar pleasures.

The most important fact that we must understand is that we cannot have real freedom by indulging in emotional 'excitements.' If we observe our minds we will find that innumerable desires rush in creating confusion. The best method to eliminate- such contradictory desires is to watch the activities of our minds with meditative awareness.

We must also understand our 'mental reactions' and psychological conflicts by the simple method of constant self observation. Furthermore, to watch closely the in flowing and out flowing breath brings not only harmonization of mind, but also vitality and strength to our nervous system which in turn, keeps our physical body healthy and pure.

This process of self-healing is purely a spontaneous act that takes place quietly and subtly when we are in deep silent meditation and in tune with the inner force of pure consciousness. The healing aspect of prayer results not from mere intellectual ability, but from communion with that



Supreme Power of consciousness within. The physical light that we see through our eyes can be described, but the divine illumination that we intuitively perceive while we are in deep contemplation cannot be described.

By turning our minds towards that divine light, we can actually transform and spiritualize the material aspects of life.

To dwell in the abode of meditation is the only way to attain liberation and happiness. The fundamental problem is that we cannot run away from our own mind, which is the real culprit.

Unconscious desires can be exposed and the mind understood only when we are confronted with tempting circumstances.

In such circumstances, an aspirant must understand his reactions by silently watching the sense activities of the mind. This quiet, passive, concentrated awareness is defined as meditation in action; such detached observation provides the spiritual impetus to go beyond the mind.

Outward worldly attractions cannot touch our minds if we constantly practice this method of self - observation. The disturbing elements of our thought patterns are completely negated by such a process of self - knowledge, which means that our mind is made pure by forces of a spiritual divine nature.

It is very important to ask ourselves why our minds are so distracted. The distractions are due to the myriad sensations that the physical world provides. The interaction of matter and mind is the main breeding ground for the distractions because the mind is much excited by the pleasure that it derives in its relationship with the material world.

It is always attracted towards outward

sensations because of habitually following the excitements, which produce in the end not only dissatisfaction, but also a desire to seek satisfaction elsewhere. To contact Reality however, the mind must be still, and only in this process of silencing the mind can we attain happiness.

It is very necessary that we have the ability to discriminate between the real and the unreal. We must also have a certain asceticism that is the spirit of renunciation not dissociation from people and things.

Asceticism is really an attitude that everything is permeated by the Godhead. When human energy is expended in thirst for gratifications, it inevitably leads to frustration and sorrow.

For a man who remains unenlightened, life is only a story of birth, disease, old age and death in which he is the victim of bondage and ignorance. Needless to say, man's cravings indicate the failure of his mental state to rest on the Absolute Reality owing to his ignorance, brought on by deep rooted psychological impressions, which in turn are due to attachment.

Attachment is always the auto - defensive reflex of an unconscious fear and is always an obstacle to the attainment of absolute Reality. Self-contemplation however, is essentially a turning inward, away from the flux of phenomena through putting aside of all worldly desires.

The necessity of observing our mind all the time is strongly stressed because of the fact that by this self-awareness alone can we unfold the entire layers of our mental make - up and thus pave the way for the attainment of the transcendental state, which is the key to opening the treasure of self - knowing.

The secret of attaining purity in life consists in constantly observing the inner workings of the mind and this state of self-observation is possible only if we keep our minds free from desires.

The main defect in man is his inability to maintain a spiritual focus in his day - to - day affairs.

The mind is the chief cause of this defect as a result of its tendency to chase the sensual objects for its satisfaction. After enjoyment of them, the very same mind will pursue desires of an opposing nature.

Man is leading such a discordant life, not due to lack of understanding, but because he is unable to free himself from worldly temptations.

The possibility and the utter necessity to unfold his life in its totality comes only when man is confronted with various problems and sufferings. During such a period of spiritual testing our task is to maintain mental equilibrium.

The main cause for the contamination of one's heart are utter ignorance of spiritual living and the clinging to carnal pleasures.

One should not forget that just as food is indispensable for keeping the body healthy and fit, in a similar manner meditation is also essential for the purity of the soul. The physical body by itself has no utility without the cooperation and co-ordination of the mind and the soul.

We must make our minds absolutely clean and calm through the practice of meditation. When our physical body and mind are purified by constant meditation, then they become good and useful instruments to express the finest that is within us.

The beauty of mental health consists in

liberating our minds from the clutches of emotional complications. To live in such a state of higher meditation is really to provide a great service to humanity because of the fact that this state emanates the sweetness of serenity and spiritual joy for the good of all.

By meeting with people who are also interested in the pursuit of the deepest level of reality, we can develop and broaden our knowledge of the path of self-realization. The powerful experience of being in the presence of spiritually advanced soul is very inspiring and helps one to enter deeply into meditation.

The secrets of inner spiritual wisdom are revealed to us in such a state and that wisdom can guide us all. When one is in deep meditation, one is extremely sensitive to external influences, but the mind is not disturbed by the attractions of sensual pleasures because of the spiritual power one generates while in meditation. No external movement has the power to disturb the person who is engrossed in meditation.

Internal events also cannot disturb a true meditator. In deep sleep we are aware of some inner urges, but we have no control over them because we have not properly penetrated into the workings of our unconscious mind.

It is very essential to observe the emotional states of our mind if we want to master the devil of deception. To observe our mental activities during sleep is a tedious task because in that state, unconscious impressions arise as a dream. The psychological interpretations of the dream is difficult because we normally identify ourselves as actors and thus are affected by the dream. Our self-awareness is subdued or lost while we experience the dream, and in such a state we are unable to observe our thoughts clearly without decep-

tion.

Since, a sensitive, alert mind is necessary for continued examination and unfoldment of the unconscious, meditation is a useful tool: it enhances both mental alertness and sensitivity.

Thus an adept at meditation will dream less because he has penetrated more of the unconscious and integrated its contents. Also any dreams that he may have will be less disturbing, because of his fewer unconscious repressions.

When one has fewer and less disturbing dreams, deeper levels of reality can become manifest to consciousness more easily, and one will then have learned the important lesson that nothing in the world can produce real self-knowledge except one's own mind, which has been purified and made calm and undisturbed through meditation.

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PERFECT PEACE LODGE
"SHANTHI"

Pragathi Mawatha,

Veyangoda, Sri Lanka

1994

MESMERISM - HYPNOTISM **DIALOG**

The following was transcribed from a tape recording made in Bangalore, India on about December 10, 1989, by editors, Dick Slusser and Marty Lyman with Sophia Tenbroeck, an associate of the United Lodge of Theosophists, and Anand Kundaji, also an associate of the United Lodge of Theosophists, and connected with the Indian Institute of World Culture.

Anand: What Buddhist centers have you visited?

Marty: Sarnath, Bodh Gaya and Konarak

Anand: ... The sun Temple

Marty: Oh! I know another Buddhist one, it was Ajanta ... we saw the Buddhist caves there.

Anand: Did you go to Ellora as well?

Marty: Yes, we went to Ellora, too.

Anand: Are you familiar with The Caves and Jungles?

Dick: Yes, I have it.

Anand: It's well worth reading, this woman (H.P. Blavatsky) was going to these places in India.

Marty: We thought about bringing it, and reading it when we were there ..

Dick: When I looked in the book, there wasn't that much about Ellora ..

Marty: But, we had some wonderful guides who explained a lot.

Dick: Sophia, what were you saying about the difference between Mesmerism and hypnotism? I thought they were synonymous.

Sophia: H.P.B. explains that Anton Mesmer first used ordinary magnets - and the poles of ordinary magnets -lodestones, she says.

Dick: You mean regular Iron magnets? Sophia: Yes; First he used lodestone and ordinary magnets. And he used to make the passes over the person with the poles of the magnet. Then, it was, that Cagliostro visited him and told him, "You don't need to use the magnet. You can use your hand, because there is magnetism in the hand."

Dick: So, it wasn't Ferro-magnetism that had anything to do with it?

Sophia: No, it does even now, there is a whole range of therapy called magnetotherapy.

Dick: So, there is something to it?

Sophia: There is, definitely. But he was instructed that he need not use the magnet. Then the term "Animal Magnetism" came up, meaning; what is radiated, as magnetism, from a person's hand.

Dick: So, it's not from animals, but from -

Sophia: From an organism ...

Dick: a biological organism..

Sophia: Let's call it a mammalian organism, if you don't want the word "animal." But the term came into existence as "animal magnetism."

Dick: Yes, I've seen that term used a lot.

Sophia: Right, and that was Mesmer. Mesmer, without the bar magnet. And that was as far as Mesmer went.

Hypnotism went [to a stage] where H.P.B. explains the danger of hypnotism; it's because, you not only put the person into a cataleptic trance but, in that trance you start asking the person to do what you want them to do - and in asking them to do that, you disconnect, and this is where her warning comes, - you disconnect the real person who owns that body, from the body.

And in between, is juxtaposed the hypnotiser, with his suggestions, his orders,

his things ... and that the link between the reincarnating ego and its body is weakened.

Dick: So, you're saying that interposing the will of the hypnotiser, between the ego, the Atma-Buddhi ...

Sophia: The Ray of Atma-Buddhi ...

Dick: What is the Sanskrit name for this, the Antaskarana?

Sophia: Well, the link, if you want to call it, that comes between ...

Dick: Is that the correct term?

Sophia: Well, she uses the term "it's the ray from the upper trinity" which is incarnated in the body — that is weakened.

One works on the Pranic level, and Mesmer works on the Pranic level -energy-level — of life- force, while the hypnotiser enters in at this point and takes over the control via suggestion to a cataleptic person — a person made cataleptic by them - and therefore, she [H.P.B.] warns against hypnotism.

Marty: Well, you can't hypnotize somebody, unless they allow it, correct?

Sophia: H.P.B. answers that question; she says: "If there is a powerful enough hypnotiser, they can overcome the person. So, it's a question of relative strength — like two wrestlers getting together — one wins

the bout and one doesn't.

Dick: Yes, I remember a statement to this effect in The Mahatma Letters where Master K.H. writing to Allen Hume -Allen Hume had said: "Nobody could command me to do something I do not wish to do —"

And the Master said: "I could gain such complete control over you within a day — that you would not even realize it had happened."

Sophia: But the Mahatmas don't do it, while the hypnotist does do it.

Dick: No, they are forbidden by their law - to do so -

Sophia: My brother used to tell a story — He was a friend of the president of the Hypnotic Association. And they wanted to publish a resolution from their association, saying that "hypnotism had no danger in it at all" — a draft resolution.

And the president said: "No, it is very dangerous, and we cannot have a resolution saying that there is no danger involved. And they were so anxious — the other members of the committee — to get this draft [resolution] because, in their statute books, they had a statement that everything passed as a resolution had to be unanimous.

They decided they would try to hypnotize the president - and at the board meeting, they said: "Let's have about five to

ten minutes of meditation — this a very important issue that we have to go into and during that five to ten minutes of so-called silence, the collective hypnotic effect was trying to be aimed at the president to agree that hypnotism was not dangerous.

He realized that this was happening - and he crossed his legs and he crossed his arms — this is making a “closed circuit.”

Dick: And kept that energy outside -

Sophia: He made his self a closed circuit. As soon as he crossed the ankles and the arms, the rest of them said: “All right, the resolution has failed.” They would not get unanimity from the ...

Dick: Are you saying that they were consciously intending to ...

Sophia: They were intending to overpower him and they thought that the collective intention could do the trick — and he felt the impact of it and he promptly took up a “closed circuit.”

Dick: So, he felt that energy coming towards him ...

Well that’s interesting, because this is a question that is not clearly understood, even today, in the United States. We have a very popular “past life” regression hypnotist named Dick Sutphen -

Sophia: You also have Helen Wambach —

Dick: He comes out of Arizona, and I was interested — before I became a theosophist — in doing past life regressions, using his method of “light hypnotism” — and he states clearly, in his tapes, that there are some hazards, but as long as you do what he says “surround yourself with ‘white light’ -nobody can hypnotize you to do anything that you would not morally consider to be right -

Sophia: But many people cannot surround themselves with what he calls “white light” ...

Marty: Why??

Sophia: They don’t have the will power yet - they don’t have the imagery -

Dick: But he goes on to say that it’s perfectly safe -

Sophia: Look! What is the difference between Black Magic and White Magic — the razor’s edge difference isn’t it?

Dick: The motive [consciousness] is the motive —

Sophia: So — the tool is a tool.

Dick: So, I’m glad to have this point clarified because it’s not clearly

understood in the United States — there are many, many people -

Sophia: It's not understood in many places — I give an example;

I was lecturing on Mesmerism and Hypnotism at our lodge one day. The notice went out, it was printed in the paper for the study group "Magnetism and Hypnotism."

I started my lecture. Now, we don't usually have in our group, people coming in all suited, booted, tied, socks and the proper handkerchief to match the whole outfit coming in.

He came in late — I had already been talking for five to seven minutes by the time this man walked in — and I suddenly found, a few minutes later, that I had said the same sentence the second time and I was about to say it a third time - and I immediately asked myself "and what are you going to say after this? -and my head was blank!

I said, aah! I cast my eye over the audience and this, fellow was -

I said NO!! Immediately my sentences came and everything went forward and he relaxed in his chair.

Afterwards I went straight to him from the platform. I said: "It didn't work, did it?"

He said: "No, — may I introduce myself; I am Calavco, president of the

Karnataka State Hypnotic Society. And he tried it on me. And you know — first you are just open, just being ordinary — and then you realize; something is going on!

And it's enough, if you recognize it, to say NO! It puts up a BLOCK. But you must recognize it.

Otherwise, I might have fumbled and stumbled and not known what to say next, and all these people would have said: "What has happened to Sophie Tenbroeck today?" "She has gone off her head!" (Laughter)

She has become an idiot, saying the same thing for the twentieth time.

Dick: Have you heard of Elizabeth Claire Prophet?

Sophia: No.

Dick: Well, this is a person who has been involved in Channeling -

Sophia: I discovered a group here, that was involved in Channeling — but tell me - because I want to check what channeling is -they won't tell me what channeling was -

Anand: Contacting other -

Sophia: I don't know how they explain it. No, you tell me -

Dick: Well, this Elizabeth Claire Prophet had a husband, Mark Prophet, and

in the middle 1930s, they began getting messages through from some discarnate entity and they wrote a series of books.

In this series of books, Mark Prophet channeled from entities claiming to be Master K.H., Master Morya, The Buddha, Lao Tse, Jesus Christ, Confucius —

And if you read the statements in the books from these entities, there's a sameness — it all reads alike.

Then, if you go and read The Mahatma Letters, there's real substance there — some real teachings. I read this book from Elizabeth and Mark Prophet and I said: "This is rubbish!"

One member of our study group came to me, saying how wonderful she thought this book was and I don't like to refute people's beliefs.

I'd rather they find out for themselves, so I said:

"I don't buy it myself. Read some of the Mahatma Letters, read what K.H. says in The Mahatma Letters — then read what Elizabeth Claire Prophet claims he says — and then make up your own mind which is the real thing.

So, there is a lot of hysteria going on in the U.S. over channeling -

Sophia: Here [in India] it is something

different. What I contacted in channeling was something totally different.

A three day conference — I attended it and they talked and talked and said the same thing umpteen times. I attended dutifully, listening - listening, trying to pick up something -

On the third day before they were departing, I went up to the chief of the three fellows that were there -

I said: "Look, I've listened to you for two, going on to three, days -

"I still don't know what channeling is — and every once in awhile one of the three of you takes somebody off into a private room and something goes on and you come back again -

"I still don't know what channeling is." So, instead of taking me off into the private room, he picked up his hand and he started bringing it toward my forehead -and I could feel radiations coming, but very unpleasant to me so — like to the Hypnotist, I said BLOCK!

Immediately, he took his hand away and said: "You blocked it!"

I said: "Well, I asked you what it was; I didn't ask you to demonstrate it on me." He said: "Nobody has ever blocked me before."

I said: "Good, you better learn that people can block you." [laughter]

I left it at that. He was doing either mesmerism or one of these things and his radiations didn't sympathize with me -were antipathetic — so I didn't like it. So I just blocked it.

Obviously, they are using the word in a different meaning.

Letters Received

Mrs. K.M.P. Cassim, President of Perfect Peace Lodge writes from Veyangoda, Sri Lanka.

Arriving via SeaMail, it is dated Dec. 1st, 1995.

Please accept our sincere gratitude and appreciative thanks for sending us your inspiring Newsletter regularly to our Lodge.

Indeed, your Newsletter is immensely useful to our Lodge because many aspiring seekers on the path are reading and derive much inspiration and spiritual guidance.

It gives us greatest satisfaction to know that many people are actively interested in creating an atmosphere of perfect peace and goodwill amongst the nations for the development of better and friendly understanding on an international level.

The blessings of Divine understanding provides the spiritual magnetism so as to enable us to face all worldly problems fearlessly. The mind must be undisturbed emotionally in all circumstances so that we can perceive everything without mental confusion.

The determination to lead a spiritual life is an important qualification, because the spiritual life consists in discovering the Reality which is beyond the senses. By sheer ignorance, we have identified ourselves with the desires and thereby, we have lost the capacity to live in the profound state of Divinity.

May the coming year be filled with love, joy and everlasting Enlightenment. With best wishes and fraternal greetings, Yours in Divine Love

(Mrs. K.M. P. Mohamed Cassim)

Received from Dara Eklund via Internet

Dear Dick:

I'm concerned with what you convey about the intermingling of the sub-races on p. 19 of February 1996 issue of HCT.

We are still largely of the 5th subrace, with only rare individuals coming in from the 6th.

A sense of the gradual nature of these changes can be grasped from reading Echoes of the Orient, volume III, p. 19 ff.:

“The evolution of these seven great races covers many millions of years, and it must not be forgotten that when the new race is fully evolved the preceding race disappears, as the monads in it have been gradually reincarnated in the bodies of the new race. The present root-race to which we belong, no matter what the sub-race or family we may be in, is the fifth.

It became a separate, distinct and completely-defined race about one million years ago, and has yet many more years to serve before the sixth will be ushered in....

“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....”

Perhaps you need to explain to the reader what you mean by “we of the 6th sub-race.” Reading the article in Sunrise causes one to wonder wherein you drew this inference from Norman Lee’s article.

We read with keen interest your synopsis of U.L.T. study group ideas, although I was a little puzzled about which portions were student’s remarks and which quotations. These columns reflect the wonderful grasp of basic Theosophy on the part of U.L.T. students. Thanks for including them.

Best wishes from Nicholas and myself, and Love to Marty,

Dara

Marty Lyman, HCT Co-Editor, responds:

I think Dick misunderstood our conversations about our schools.

Qualities of the 6th subrace are latent in all of us, and I believe these qualities are beginning to manifest even though we are still of the 5th subrace.

A quality of the 6th subrace just beginning to blossom is intuition. What I see in the schools today is kids coming in with this glimmering of intuition.

Dick evidently thought that there was a correlation between not being able to read and being a member of the old 5th subrace.

It can be just the reverse. Some kids are so intuitive that they feel they don’t need to learn to read, unfortunately. My opinion of course. Our comments were based upon our reflections arising from the Sunrise article.

Marty Lyman Ed.

In our March 1996 issue, we gave our understanding of the current state of affairs of theosophy in Canada based on information obtained from Ernest Pelletier, President of The Edmonton Theosophical Society.

Two Canadian Lodges, Edmonton and Calgary, have “distanced themselves” from The Theosophical Society in Canada with headquarters in Burk’s Falls, Ontario.

Past General Secretary-Treasurer and

Editor of *The Canadian Theosophist*, Stan Treloar responds in the following letter, which we print Verbatim:

Mr. R. Slusser, Apr. 4/96

Editor, High Country Theosophist,

Dear Dick:

It would appear that you had nothing better to do for filling your March 1996 issue than to attack the current management of *The Canadian Theosophist*, for daring to allow quotes from the works of Alice Bailey.

I see the possibility too, of correspondence from certain persons in a Western Canadian province. I announced when becoming editor that I would follow the example of H.P. Blavatsky, who was broad minded.

I decline to follow the narrow minded viewpoint prevalent, who are for H.P.B. only and the Mahatma Letters, and perhaps Judge too, and which narrow minded persons indulge also in the cult of personality worship of H.P.B.

What is not realized is that Bailey was quoted in the C.T. during the previous editorship, but in the form of literary allusions, which not being recognized, escaped being censored.

There has actually been very little of Bailey in the C.T., but to the narrow minded, this or any at all will be found very offensive.

I have yet to see a valid, let alone

intelligent reason why Bailey should be deemed so foul by our ultra conservative, fundamentalist theosophists.

An organization breaks apart and eventually dies when it becomes stiff and crystallizes.

The T.S. in general has been crystallizing for a great number of years, and has been, and still is breaking apart, sectionalizing at present.

Two months ago I wrote an essay on the crystallizing and religioneering of the T. S. which will appear in public soon, and that being so I won't go into that aspect any more here, in spite of the apparent need, and the temptation.

The Canadian T.S., being ultra conservative for ages, in general, and proud of it, can be expected to do some breaking up from the crystallization. In an election last year, there was an ultra conservative faction presenting candidates, who, if they had won, would have controlled the Board of Directors.

The conservatives' group and the more moderate factions were identified, and in so doing the fat was in the fire.

A person of our mutual acquaintance, who normally is careful about checking his information, for some reason very foolishly announced publicly that I and our now General Secretary were extremely remiss in doing some electioneering, even though this is a right guaranteed in Canadian law.

His ultra conservative faction electioneered first, but that was all right!

A further slander was issued by another Albertan Lodge, signed very impressively by about 15 members, and was stated to be a slander by a lawyer member, as well as many members were induced to write to various lodges repeating the first slander that I and our current General Secretary were very improper for electioneering. I predicted that the slanders from the conservative faction would lose them the election, and they did lose. As sore losers, the two Alberta lodges left.

This was predicted, and the predicted leaving was discussed at a Board meeting in July, and a month later the lodges in question decided to leave, and yet another month later, in September, we found out officially that they had parted company.

This was pried out of them by phone calls. They apparently had no intention of notifying our management on their own, not that it matters, and, as mentioned, was expected.

I find it ridiculous that you should be suggesting we are “espousing” Rosicrucianism, because three, so far, articles on the history of that movement have been printed. So what.

What is currently called Rosicrucian is from a long line of groups that keep the esoteric side going, sometimes called the Ancient Wisdom, (something that H.P.B. did not invent), and of which line the modern T.S. movement is a part.

Some in the Canadian T.S. have expressed the fear that “... the T.S. is being taken over by Rosicrucians!!!!!!”

The Rosicrucians may be expressing the

fear that some of their members are deserting to the Theosophists.

Why did not some fearful T.S. members not express alarm when the T.S. in Canada was in the hands of a Zen Buddhist?

Or perhaps it was because at least two of the founders of the T.S. were Buddhists.

I regard the term “espousing” as deliberately misleading as you are offended that I should have a broader approach, not founders only, as there is no espousing, in the real meaning of the word, whether it be for Bailey or for Rosicrucianism.

Your “number of Canadian Lodges ... severing” were only the two you mentioned, although the cute phrasing you used might suggest to the unwary that there were more.

That there were some, and could be more, is as inevitable, given the degree of crystallization in the extremely conservative T. S. in Canada, as that Wednesday follows a Tuesday.

[signed] Stan Treloar

[Our World Book Dictionary defines espouse: to take up or to make one’s own; adopt ... syn.: embrace.

Under previous Editors of the CT, the Bailey teachings were considered with reservations, from an “outsider’s” viewpoint.

It seemed to me as a reader of The Canadian Theosophist, that the editorial viewpoint re: the writings of the Alice Bailey

lineage, had changed when Mr. Treloar assumed Editorship.

The word “espouse” seemed to me to describe the change. Ed. HCT]

RUSSIAN T.S. CHARTER APPLICATION REJECTED BY ADYAR

From Pedro R.M. Oliveira (Adyar)

In the July 1995 issue of Theosophical History p. 226, Dr Maria Carlson says:

The Russian Theosophical Society has also been reconstituted in Moscow, its representatives have visited the Headquarters in Adyar, and the Society awaits its rechartering some time soon in the future.

This is to clarify that the said society has no connection whatsoever to the Theosophical Society with its International Headquarters at Adyar. Nor will it be chartered as a Section of our Society.

Although a request for affiliation was received at Adyar, it was refused by the International President since the establishment of that society did not follow the guidelines and procedures set in the Rules and Regulations of the Theosophical Society with headquarters at Adyar.

Our Society is solely represented in Russia by Mrs Nina Velignon, Presidential Representative, Theosophical Society in Russia, Pereulok Soviet House 4, Flat 56, 455036 Magnitogorsk.

Mr. Oliveira is International Secretary of

the Theosophical Society (Adyar).

Reprinted from

Theosophical History, January, 1996, p. 4

PLENTY REPORT

Ever since Plenty volunteers met the Maya of Guatemala, indigenous peoples and their cultures have been priorities for Plenty. Our original reasons for setting these priorities were uncomplicated.

We loved the people and respected their courage, how hard they worked, how unselfishly and simply they lived. We related to their down-to-earth, spiritual view of life. We felt in tune with their view which echoed our own understanding of the oneness of all things and the primacy of love over such distractions as material wealth.

Later, as we began to realize everything that has been done over the past 500 years to diminish and neutralize indigenous people in the name of progress and power, we understood that it was in fact our responsibility, as a generation of conquistador descendants, to energetically and creatively form partnerships with these people in our mutual struggle to stop the degradation of our common earthly nest and collectively redesign the way we live and how we care for each other.

This would be our payback, not out of guilt, or romanticism about Indians, but out of the simple realization that this is what had to be done. This would be our adventure and our

challenge. This would be our life.

Can you imagine if every two weeks a different family of Amerindian rain forest dwellers showed up at your door for a visit?

They slept in your guest room and ate meals with you in your kitchen. During the day you took them out to the mall for shopping and a movie at the *eightplex*.

At night you ordered pizza and sat around the living room watching Seinfeld or playing computer games.

It sounds bizarre, but what an incredible educational experience for you and your family! You'd never forget it, and it might even change your life.

Consider then what it must be like for a family of rain forest Maya living in a village of 300 in southern Belize, inviting a family of Americans into their village and their home to see how they live. Welcome to the Toledo Ecotourism Association.

You arrive in the village in the late afternoon. A young man greets you and directs you to a wooden building with a palm roof and a concrete floor.

This is the guesthouse where you deposit your gear. The guesthouse is clean and swept and with bunk beds with mosquito netting and mattresses with sheets and pillows. There is a pitcher of pure water on the table with towels, soap and a wash pan.

Your host asks if you'd like to freshen up or rest awhile. Later he returns to take you for a

walk around the village.

As you walk you are entranced by the peacefulness. A light warm mist hangs in the air. Children run up to you and ask your name. Everyone is barefoot.

The people are obviously poor, but no one is begging, and no one asks you to buy something. People are relaxed. They don't mind if you snap a few pictures. In fact, the kids all want their picture taken.

After walking around the village you return to your guest quarters to get ready for dinner.

After a time someone comes and guides you to a house. Like the guesthouse it is made of wood planks and has a palm thatch roof, but the floor is hard-packed earth and there are no beds visible.

The kitchen is one corner of the largest of two rooms. The stove is a fire pit. There are small wooden stools to sit on and a table for preparing food.

Hammocks hanging from the ceiling are the only beds. Candle lanterns provide the light.

There is no electricity. Water is obtained from a pump a hundred yards down the road. There is no plumbing.

Dinner is hot, fresh tortillas, okra, rice and black beans, with hot chocolate and a slice of tropical fruit.

After dinner, you are entertained by a

Mayan musical ensemble playing strange, stringed instruments and hand-carved drums.

Or you might just sit around and trade stories about your lives and beliefs and discover how very much alike we all are.

After a night's sleep, you get up at daybreak for a breakfast of more fresh, hot tortillas, plantain, cabbage and coffee before heading out into the rain forest accompanied by a Mayan guide who explains to you the medicinal uses of many of the plants you will encounter.

Perhaps you will explore a cave whose walls contain ancient Mayan engravings, or a thousand-year-old Mayan ceremonial site or take a two-hour canoe ride down a river teeming with exotic life.

Eventually, you will learn about the loggers who are setting up camps just beyond the outskirts of the village where they're getting ready to cut 24,000 acres of rain forest hardwoods. First they will build access roads for the heavy equipment.

Your Mayan hosts are descended from people who have lived in these parts for thousands of years.

They are not wealthy, but they enjoy their life and hope their children will grow up and remain in the village to help them when they are old.

The loggers were not invited. No one asked the people of the village what they thought.

They just showed up, like modern day conquistadors, doing the bidding of distant, lawless states, taking down the forest to turn trees into lumber, to build crates so that companies in southeast Asia can ship televisions and computers to America, so we can watch Seinfeld, and play computer games and write Bulletins electronically alerting the world to the destruction of the rain forest and the threats to the original people of the earth, the people who live here now, and the people who will follow.

We are all related. We are all responsible. We must act. If we put our resources, our minds and hearts together, we can do anything.

In this new Bulletin there is news about some things that have been and are being done that Plenty is a part of. You are a partner in these enterprises.

We want to give a special thanks to all who responded to the emergency appeal on behalf of the Caribs in Dominica after the severe hurricane damage last fall.

Chief Hilary Frederick sends his greetings and thanks as well and wants you to know that things are returning to normal on the island. Roofs have been repaired, and crops are growing once again. We are printing a letter from the Toledo Ecotourism Association that gives their response to the logging threat. They offer a creative and sensible alternative.

Wishing you all the best in the new year and the spring thaw (at last).

Peter Schweitzer

P. S. For more on Plenty and some nice photos besides please visit our new World Wide Web address at <http://www.usit.net/public/plenty/1/index.html>

THE CROSBIE CLASS #1

JANUARY 7, 1996

CIRCLES HELPING CIRCLES

From one point of view, what we call “matter” is simply intelligence on a much lower plane than ourselves.

If so, then the beings in the Sun must perceive us as the most gross kind of matter. The word “matter,” then, is simply a label for the small circle when comparing two circles of consciousness.

However, the gap has to be big enough for there to be a change of polarity so that one of the circles can use the other as a vehicle for benefiting the plane on which the vehicle is energizing.

Thus those great adepts who come from age-to age onto our plane are Celestial intruders or Scapegoats on high mission bent, in the same sense that we are a scapegoat inside the animal body, a victim of our voluntary entanglement.

We were all-encompassing where we were, but we wanted to become all-encompassing in a larger circle. From instinct to intuition there is, after all, only a great leap of expansion.

They are both active Buddhi. According to H.P.B., instinct is direct perception, while Mr. Judge says the same of intuition.

But man is conscious that he has direct perception; the animal isn't. In both cases it is race consciousness manifesting in the individual, but the man is conscious of his intuitions, while the animal is in no case conscious of its instincts. Buddhi, as instinct, appears to be the knowledge of matter, in the sense of the first paragraph, and intuition appears to be the knowledge of Spirit, in that same sense.

Buddhi has nothing to do with this plane directly, and therefore when we have an intuition, we try to bring it from the Spiritual plane to this plane, and because we are rather muddled up through our various sheaths, we do not always get it through clearly, just as happens with a vision in a dream. We almost never bring the vision through pure because we are impure ourselves, but pure intuition is Spiritual knowledge.

This is also the problem of Chelaship. The Chela's glimpse thru Dangma's eye is just as grand as the Master's, but the latter has a four-lane highway across the bridge of memory, while the Chela has only a rope across the chasm!

The Chela appears to be desperately in need of “clean matter” while the Master has an abundance.

Are unselfishness and “clean matter” synonyms, or just first-cousins?

Do you think Masters sometimes lend us the “rope” before we deserve it so that a drop or two of firsthand experience will intensify our conviction that the journey is worth the price?

The Lake and Its Waters

[Adapted from Point Out the Way, pp. 90-91]

Question: Where was man before the lighting up of Manas?

Answer: We can get at that best by analogy.

Where is the sense of smell when there is nothing to smell? Where is the sense of sight when there is nothing to see? Where is the power to think when there are no differentiated objects to think about?

Manas is the principle of self consciousness acting in a differentiated universe. Atma-Buddhi is the same principle acting in a homogeneous universe.

Before separation there is only Atma-Buddhi. In the same way we have the sense of smell right now in potency, but until there is some object to excite that sense, it does not exist - it only remains as a mental abstraction; that is, as a permanent potentiality.

In the *Key to Theosophy* Madame Blavatsky gives the Upanishadic teaching when she says that there is no more difference between Buddhi and Manas than there is between a lake and its waters.

THE VALUE of WORDS

It is one of the teachings of the occult side of Theosophy that all real knowledge is given in silence and not through speech. The statement is made that knowledge acquired through words is merely a notion devoid of any real basis of understanding.

What, then, is the value of words? They make impressions on us, and then, in the silence of our own minds, we ponder the sounds heard, the words spoken, the ideas mentioned - if we ponder them, questions will inevitably rise in our minds.

Who knows the origin of the word ponder? It has two meanings: one is to weigh, to measure, to consider, to deliberate; but the other means to lay, as a hen lays an egg, or as chickens are hatched; to ponder a thing is to meditate on it - not to do anything with it, merely to keep it in mind.

The analogy is in nature. When the farmer wants to raise a wheat crop he stirs the ground; then he puts the grains of wheat into the ground and covers them up; and thereafter he does not do a thing.

The sun shines and the winds blow and the rains come, and behold! in the silence, internally, in the earth, something takes place-the crop “hatches;” it germinates. Now, if we could grasp that this is just as true in the field of ideas as it is in a wheat field!

How do great inventors make their marvelous discoveries? How do great writers, sculptors, statesmen, achieve their results?

Never through processes of deduction; nor by the process of reasoning, often without themselves knowing the process by which it is done, any more than a hen who sits on the nest of eggs understands the mystery of the hatching of those eggs.

True inspiration or understanding comes by pondering the questions arising in our own mind. If we carry them in the mind, they pass from the physical brain into the astral brain; if held, they pass from the astral brain to what we may call the Manasic brain, the Buddhi-Manasic part of our nature; then the thought germinates and, since it was rooted in an impression here, the harvest falls here.

[From *Point Out the Way*, p. 100-101]

SUBSCRIPTION REMINDER

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TOLERANCE VS DOGMATISM

IF our effort is to succeed, we must avoid dogmatism in Theosophy as much as in anything else, for the moment we dogmatize and insist on our construction of Theosophy, that moment we lose sight of Universal Brotherhood and sow the seeds of future trouble....

If a member says he must formulate a God, or cannot believe in Reincarnation, none other should condemn or draw comparisons, or point to the writings of H.P.B. or anyone else to show that such a member is untheosophical.

The greatest minds on earth are puzzled by great ideas such as these, and yet, holding them, can still search for truth with others in a perfect spirit of toleration.

But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that theosophy shall not be studied, that the great body of thought and philosophy offered in our literature shall not be investigated, is untheosophical, unpractical, and absurd, for it were to nullify the very object of our organization; it is dogmatism that flows from negation and indifference.



We must study the philosophy and the doctrines offered to us before we are in a position to pass judgement and say that they are not true or that they shall be rejected.

To judge or reject before examination is the province of little minds or prejudiced dogmatists. And as the great body of philosophy, science, and ethics offered by H. P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration in order that we may with fitness conclude upon its acceptance or rejection. -

W. Q. JUDGE

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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