

THE HIGH COUNTRY

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Ancient dirt roads stretch for hundreds of miles across four states connecting outlying population centers to Chaco Canyon, the hub of Anasazi existence between about A.D. 900 and A.D. 1150.

One of those roads passes through Bluff, Utah.

In Bluff, a group of University of Colorado researchers are studying a ruin that was on the fringe of Anasazi influence. The walls they excavated last spring resemble the construction used at Chaco Canyon, the location of Pueblo Bonito, the largest known “great house.”

Pueblo Bonito—which encompasses some 800 rooms and dozens of kivas, circular structures used for religious and other purposes—was built with 200,000 imported timbers. Pots were made from clay imported from 50 miles away and projectile points from imported stone. The nearest source of turquoise, found in some of the artifacts at the site, is about 90 miles away.

CU professor Catherine Cameron, who is leading the Utah excavation, said there are between 100 and 150 great houses in an area that includes parts of Arizona, Colorado, New Mexico and Utah.

“Outside of Chaco they’re different, they’re smaller,” Cameron said. “We think they were community gathering places, like a church or a community center.”

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Editor's comments

on this month's lead article

We have printed a number of Abhinyano's articles in past issues of the HCT; beginning with a review of the movie *The Little Buddha*, followed by **Borobodur**. When I saw the article in the Boulder *Daily Camera* featuring Archaeological work being done at Pueblo Bonito, I was reminded of some material Abhinyano had previously sent on the same topic.

We had pretty much broken off with him as a contributor because (a) he refuses to meet our editorial submission guidelines — using an old manual typewriter which makes life difficult for our O.C.R. program and (b) his editorial attitude, which we find unduly pessimistic. (c) Also Note — His *Secret Doctrine* references are for the Adyar 6 Volume edition. Thus, his reference to Volume I page 180, is found in the DeZirkoff edition Vol I p. xxxiv.

These difficulties notwithstanding, we solicited the following article from Abhinyano on the Anasazi and Pueblo Bonito. Included with his article was the following cover letter:

Dear Dick,

You mentioned in your last letter that you would like to bring some article about the Anasazi. I wrote a few pages for you which are included.

The American public is being misinformed about the life of these Toltecan Anasazi by materialistic Archaeologists and Anthropologists who never study the great religious philosophies and Yoga-disciplines of the East.

The latter do not belong to the curriculum of the Universities.

The learned Theosophist, who knows

about these things, alone can understand the purpose of the kiva and the Great Kiva-temple as he is able to interpret the myth of Quetzalcoatl, the Buddha of the Toltecas. —

Now it is up to you. If you — this time — handle my paper properly, I would be willing to keep up the connection with you, if not, you will never hear from me again.

Keep in mind:

“Try to realize that in occultism (Theosophy = Arhat philosophy and discipline) one can neither go back nor stop. An abyss opens behind every step taken forward.” *Letters from the Masters of Wisdom*, p. 75

“If a (theosophical termite, a Liberal Catholic) due to his false ideas and teachings, slanders the doctrines of the Arhats (Morya and Kuthumi), the noble and virtuous (Mahatmas), then he will create bad Karma, and this will destroy him (some day).” *Dhammapada*, p.73, (164)

Sincerely, Abhinyanos

Continued from Page 1

During the Pueblo II period, from about 900 to 1150, smaller structures, which probably were homes for community members,

surrounded the great houses.

Cameron said it is believed the construction style and form started in Chaco and was exported to the outlying areas.

Shrouded in mystery

The Anasazi are shrouded in mystery. Little is known about the rise and fall of this Southwestern desert civilization.

It appears the belief system that spawned the Chaco culture collapsed around 1150—at least that's when building stopped. At that time the great houses were transformed from meticulously clean structures to areas that appear to have been regularly inhabited, with all the garbage and attendant litter.

"The later uses seem to be more domestic than ritual," Cameron said.

Nobody knows if Chacoans colonized the outlying areas or if other people who copied the Chacoan style settled them. It also isn't clear what caused the decline, although prolonged drought may have played a role.

The Bluff site—between 120 and 150 miles from Chaco—could illuminate some of these mysteries, Cameron said.

"We know a lot about Chaco, but what was going on in the hinterlands?"

Cameron asked. She said environmental conditions in the Four Corners area are highly variable, and Chaco may have served as a

"central location from which they could redistribute things" to areas suffering temporary dry periods or other environmental stress.

However, Cameron's study of distribution of goods during work at Chaco Canyon in the 1970s and 1980s doesn't support that. "Things seemed to be coming into Chaco, but we couldn't demonstrate that they were going out," she said.

Cracking the mystery

Anthropology Professor Linda Cordell, director of the CU Museum, is laying the groundwork for a technique that could open the door on this particular mystery. Using a technique called "biogeochemical prospecting," she hopes to identify the source of corn found at the sites.

"Corn was a major item in the diets of the ancient pueblo people," Cordell said. "We are looking for mineral fingerprints in the corn."

As it grows, corn absorbs minerals. Soils in different areas have unique distributions of minerals.

By focusing on the most distinctive minerals, it may be possible to find unique fingerprints that will identify where the corn was grown, Cordell said.

Cordell is growing corn and testing the mineral composition to establish a baseline that will allow comparisons with corn found at the Anasazi sites.

If the technique works, it could provide a wealth of information about the distribution of food among the settlements—who was sending and where they sent it.

Cordell said similar studies focusing on

trees used in construction of the structures also show promise. With deeper roots, trees might provide a more stable reference point by eliminating the uncertainty of shifting soils

over the centuries, she said.

Disrespect for the dead

Already excavated at the Utah site—with the help of local archaeologists and students, mostly from CU—are parts of a two-story great house with at least one kiva and a number of midden pits. The midden pits were trash dumps and possibly served as symbolic protective barriers for sacred structures.

Archaeologists have found human remains in pits at other sites and wondered at the apparent disrespect for the dead.

“They had a different way of looking at it,” Cameron explained. “Everything has a spirit and everything goes back to the earth.”

Three different building episodes have been identified at the Bluff great house—the original two-story structure, a two-story addition and the more recent single-story addition on the west side, Cameron said.

“They built this place, and it was so important they kept building onto it,” she said. Excavation also has revealed curved walls that may be parts of two more kivas in the great house. ,

A great kiva was found to the southwest of the great house. Great kivas normally are larger than 30 feet across. This great kiva is confusing, however, she said. The outer wall is about 56 feet across but shallower than expected. Inside is a smaller structure with a deeper floor.

Interesting technique

That great kiva excavation was set up

using ground-penetrating radar. The technique was developed by Larry Conyers, formerly of CU and now an archaeology professor at the University of Denver, in cooperation with CU archaeology Professor Payson Sheets, who is excavating a site in El Salvador.

Conyers and Cameron received a grant to test the technique in the dry Utah soils. “We needed to find a way other than a bulldozer brought in to make a new road or people putting in foundations for their homes to find these things,” Conyers said. “This technique is cheap, fast and it works.”

Cameron is enthusiastic about the results at the Bluff site. The radar was used to determine where to dig on the great kiva, and it worked well, she said.

Conyers headed for Japan to work with a colleague on a new technique that will allow the radar data to be presented in form similar to CAT scan results. Computer analysis of the data results in a display that can be examined layer by layer, providing images of walls and floors buried for centuries.

Other structures were identified at the site using the radar.

excavated pits are backfilled. In this case straw bales were inserted into pits lined with plastic. Cameron said digging the pits out next year will be much easier.

Next year, Cameron said, “We will continue in the great kiva and the great house.”

The site’s Chacoan heritage is undeniable. “You can stand at the Bluff site and see a trace of a road,” Cameron said. The roads were 27 feet wide in some places and were straight. Mesas were conquered by carving steps into the sides.

The road from the Bluff site points southeast, directly at Chaco Canyon.

From *The Boulder Daily Camera*, Oct 3, 1996

Conflict over the Kivas

by Victoria Loe

CHACO CANYON, N.M.—A millennium ago, the people we call Anasazi flourished improbably in this desolate basin. Then, just as improbably, they abandoned it. They left no written history, only the remnants of massive stone settlements that command awe but confound interpretation.

By their very mystery, those structures have fascinated generations of archaeologists and sightseers. Of all the ruins, the circular underground chamber known as the great kiva elicits one of the keenest responses.

Too keen, say Native Americans who claim kinship with the Anasazi.

Many visitors, especially adherents of so-called New Age beliefs, have not been content merely to look at the kiva. They have been moved to perform private rituals in it, or leave homemade offerings. Some have deposited cremation ashes, deeply offending Navajos and Pueblo people for whom the kiva is tantamount to a church.

So, at the tribes' urging, the National Park Service this summer closed the two entrances to the kiva officially known as Casa Rinconada. Visitors to Chaco Culture National Historical Park can peer into the roofless chamber, but they can no longer go inside. A sign exhorts them to "Leave Only [footprints.]"

"A kiva, to Pueblo people, is the most religious structure in the pueblo, to be treated with the utmost respect," said Peter Pino, tribal administrator of Zia Pueblo.

"Those are our ancestral homelands," said Petuuche Gilbert, realty officer for the Pueblo of Acoma. "Putting in crystals and ashes is disrespectful, sacrilegious."

It gets down to this: Who owns Chaco

Canyon? Not just who owns it legally, but who has cultural and spiritual ownership?

In many places and many ways, Native Americans are asserting sovereignty over their own past: demanding the return of their ancestors' bones or turning away archaeologists armed with digging tools. But this time, the stuff of the debate is not bones or pots but the quality of sacredness itself.

"It's a very, very sensitive subject," said park Superintendent Butch Wilson.

For their part, New Age believers also are passionate in their affinity for the canyon.

At dawn on the spring equinox of 1994, British scholar Christine Finn watched a tourist couple burn sagebrush, chant and bow to the four directions inside Casa Rinconada. When she queried them, she said, "they thought what they were doing was perfectly valid."

Ranger G.B. Cornucopia said New Age celebrants often are shocked to learn that their devotions offend Native Americans.

"The people who are visiting and leaving things imagine they are replicating ancient practices," said Finn, an archaeologist at the University of Oxford.

To Native Americans, such fantasies are hollow—even hurtful. "The language is ours," Pino said. "The songs and traditions and dances are ours. When people appropriate them, it's exploitation of intellectual and cultural property."

Cornucopia, who became a ranger so he might live at Chaco, has thought much about the Ancient Ones.

"There is a desire to romanticize these people as a people with a very intimate connection to the spirit world," he said. "But they were people just like us—it's important to

remember that.”

“We live in a society with very little connection to the Earth,” he said. “They feel like they have a connection to this place. But in their acts, they show they have no connection.”

From roughly 900 to 1150, Chaco Canyon was the nerve-center of a larger Anasazi world that encompassed northwestern New Mexico and spilled into Colorado, Utah and Arizona. Hundreds of miles of roads linked the canyon to the largest of more than 75 outlying settlements.

Part of the rub is that no one knows what the Ancient Ones believed. It is not clear whether the Pueblo religion, which centers on ancestor spirits, existed during Chaco’s heyday.

From the *Dallas Morning News* via *The Boulder Daily Camera*

a THE SECRETS OF THE ANASAZI ARE NO SECRETS TO THE SERIOUS THEOSOPHIST

by Abhinyano

Our Masters Morya and Kuthumi teach us via HPB that: “The Secret Doctrine was the universally diffused religion (and Yoga-discipline) of the ancient and prehistoric world. Proof of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land (also in America), together with the teaching of all its great Adepts exist to this day in the secret crypts of libraries belonging to the Occult Fraternity” (The Arhat Brotherhood) [*Secret Doctrine I*, p.180] .

Thus when the materialistic Anthropologist sees in the cliff-dwellings’ of Mesa Verde in Colorado and the ‘pueblos’ of Chaco Canyon in New Mexico just places for community activities or villages, the Theosophist’ who studied our

original literature profoundly , read these places in an entirely different light, and he has all the reason for it. i.e. when the writer visited the ‘Cliff Palace at Mesa Verde with its many meditation-kivas and kiva-tower-combinations the ranger said this:

“ During excavation of the large cave neither a weapon nor animal bones have been found, thus these Anasazi here must have been vegetarians” (for ethical, moral, spiritual and especially for yogic reason).

A further clue that these caves were occupied strictly for religious and yogic exercises can be seen in the so called ‘balcony house’ at Mesa Verde. If an Anasazi Yogi wanted total isolation, quietude and absolutely no disturbance, he could find it here! This cave with 2 Kivas and a ‘kitchen’ for the preparation of Maize-food is located high in a vertical canyon-wall, and is almost inaccessible. A family with children could not live here, because the children would fall to their death. The cave could not be a fortress! The two medium-size kivas take most of the room in it.

Thus, the theosophist would say that Mesa Verde was a religious centre, and the caves were ashrams for yogis.

Then there is “Pueblo Bonito” (beautiful village) among other pueblos within Chaco Canyon, New Mexico. Again for the physical scientists who work those ruins with their computers, radar and bio-geo-chemical prospecting, Pueblo Bonito was a village of hunters and thus savages.

The writer, as a theosophist, having visited the King’s chamber of Egypt’s Great Pyramid of Giza with its beautiful sarcophagus, made from porphyry, and admired the sarcophagus within the chamber of the Pyramid

of Inscriptions at Palenque (Nachan), in Chiapas, Mexico, and gazed upon the cruciform crypt of the Temple of Mitla at Oaxaca, Mexico (where the writer got his first revelation and key to the Mysteries of old), and has understood the *esoteric* significance of the pyramid-building at BOROBUKUR, in Java also understands the *esoteric* significance of this “Pueblo,” with its many sub-terranean meditation rooms and the Great Kiva-Temple in the centre plus its “TWO SARCOPHAGI” to represent *a School of Initiation*.

Across the riverbed, near ‘Pueblo Bonito,’ a visitor will notice the gigantic Great Kiva Temple ‘Casa Rinconada’ also having 2 sarcophagi. A theosophist again is struck with awe, and if he is familiar with the ‘*Voice of the Silence*’, Dr. Taimni’s great work *The Science of Yoga* and finally ‘*The Secret Doctrine*’ III (or the last volumes of HPB’s ‘Collected Writings’), he will recognize this is a *Temple of Initiation* into the arcane Mysteries or Royal Yoga. Both are the same’

Nearby, the visitor can closely inspect yet another Great Kiva Temple, ‘Chetro Ket’. The same feeling of admiration will overcome him, and he - if he is a learned theosophist, will say:..

“That is Theosophy in Stone’. ‘It is all there’..

And yet, have the different theosophical groups done some research in regard to this ‘greatest spiritual treasure of ancient America’? Hardly! Nobody at the headquarters seems to be interested in old ruins of some “savages.” But the Anasazi were not savages! They were a tribe of the once powerful and highly civilised subrace of the Atlantean fourth rootrace: the Toltecas, and when the Toltecas disappeared, the Anasazi also died out. Their time was over.

Their secrets are connected with the myth of “Quetzalcoatl” the Buddha of Compassion,

the great Initiator, the Savior, the God of the Sun and Venus, the great Manasaputra or Prometheus of the Tolteca. Quetzalcoatl was also the God of resurrection and spiritual rebirth, the teacher of Royal Yoga, the hierophant of the Mysteries of Initiation. He gave the Tolteca *The Good Law!*

But there came the time when the Toltecas fell into slothful habits, abandoned the laws Quetzalcoatl had given them. They followed the Left Hand Path and became black magicians. Violence, wars ensued, and the Toltecas were only interested in sensual pleasures. Thus, they became an easy prey to the machinations and the hypnosis of black magic-priests and imperialistic kings.

Quetzalcoatl, unable to change these things, abandoned his people and set off on a raft of serpents to the East.... to Shambalah.. existing still today in the highest divisions of Devachan, but he had promised to return and become a Buddha of Compassion again.

A second key to this myth is-that Quetzalcoatl as a full- initiate entered the Watery Abyss, the Ocean of Immortality or Space and became a Planetary Spirit.

In a similar way our Arhats (or Mahatmas) Morya and Kuthumi have abandoned the Theosophical Society as an organisation, because certain selfish leaders have rejected the Buddhist origin, nature, character and the Buddhist mission of Theosophy as the Arhat philosophy and discipline. They, the leaders of theosophical groups, alas, became an easy prey to the machinations of black magic-priests, the Jesuits.

Some time ago Radha Burnier, President of T.S. Adyar, (Madras, India) complained in an interview that the Theosophical Society of today has no power, no recognition, no importance and no respect in the world. (Yes,

indeed, the man of the street doesn't know anything about Theosophy and never has heard even the name). She blames the members, that they do not see Theosophy as a living reality, and that they do not integrate (the original teachings of the Masters via HPB) into their daily life. The lodges and their members simply do not make use of our (original teachings) See H.Troemel, *Theosophy and Buddhism*.

Radha Burnier is right!

In order to change this calamity, A new thrust had to be inaugurated. HPB already prophesied the new impulse in *B.C.W, II*, p.447:

“And it makes some of Us believe that the auspicious hour has come for the Buddhists to begin preparing for a new propaganda of Buddhism”

Yes, Buddhism carries today this new thrust; no longer the Theosophical Society. Just see the work of the Dalai Lama with his Gelukpa monks, the efforts of the Shakya-pas, responsible for the beautiful movie about Gautama Buddha, the labors of the Kagyu-pas with their Karma-pas, the teachings of Zen Buddhism, the missionary activity of the Theravadins of Sri Lanka with the wealth of their Pali-books, influencing many scholars of the West, the massive influx of translations of those Tibetan books, brought by the Geluk-pas (Yellowcaps) to India, to Dharamsala, where the Dalai Lama today lives in exile.

There, many intellectuals of the West gather in order to study. Many movies are being made. Consequently , the new impulse according to the commandment of Tsong-Khapa (going back to the Buddha), is in full swing. But, beware, there are also the Shammars, the Dug-pan, the Red caps, the Bhoens, the Hindu Tantrikas working in the West.

SEEDS

by Dara Eklund

December is a fit time to think about seeds, even though we generally associate them with the Springtime. Even in the stark of winter, after the Fall harvest has dispersed seeds of all kinds in its wake, the buds of new life are forming along the twigs of seemingly dead tree limbs. Of the many flying seeds released in Autumn some may find a home even under the winter snows.

Although customarily we think of seeds in terms of beginnings, Seeds can also be seen as transitional states. First becoming a sprout, then a stem which leafs and flowers, the pattern within the seed unfurls.

The Lotus seed clearly shows that pattern, which bears it from the mud, through the water to the air above.

Johnny Appleseed traveled far and wide through varying climes, scattering his seeds in various soils, producing diverse results.

To spread ideas is to bring “seeds of change.” The so-called “seeds of destruction” are results of thoughts or acts often planted decades before they reach fruition.

Within a culture or civilization, the Karmic seeds we are planting may not appear of great import to us now, but they filter through society as do those unnoticed streams of subatomic particles observed in particle chambers at the observatory.

When they enter the Earth's atmosphere, cosmic rays interact with atoms and trigger showers, or 'cascades,' of other particles, which may, in turn, trigger additional showers, those unnoticed streams of subatomic particles observed in particle chambers at the observatory..

-- *WRINKLES IN TIME* by
George Smoot and Keay Davidson.
1994 Avon paper ed, p. 95

George Smoot is an astrophysicist who sought to find the "cosmic seeds" which produced the galaxies amidst the background radiation detected in the past few decades by radio-astronomers.

He believes he has discovered them as described in his text *WRINKLES IN TIME* cited above. His description of these cosmic seeds reminds one of H.P.B.'s commentary on the formation of elements in *THE SECRET DOCTRINE*. In Vol.I (p. 140) she writes:

The Worlds, including our own, were of course, as germs, primarily evolved from the ONE Element in its second stage ("Father-Mother," the differentiated World's Soul ...) ... whether we call it, with modern Science, Cosmic dust and Fire Mist, or with Occultism -- Akasa, Jivatma, divine Astral Light, or the "Soul of the World" ... No world, as no heavenly body, could be constructed on the objective plane, had not the Elements been sufficiently differentiated already from their primeval ILUS, resting in LAYA.

A Laya point is always a transitional point between one plane and the next below (or above), and is the added dimension our current day scientists seem on the verge of discovering in visualizing event horizons. Even decades ago, in his book *ASTRONOMY AND COSMOGONY*, astrophysicist James Jeans had suggested that:

Centres of the nebulae are of the nature of "singular points" at which matter is poured into our universe from some other, and, entirely extraneous, spatial dimension, so that, to a denizen of our universe, they appear as points at which matter is being continually created. -- Quoted by Smoot, p. 71 fn.

While astrophysicists are looking for the formation of galaxies after the singularity event which they dub "the Big Bang", they do believe the major elements are produced fairly quickly after that event, and even the minor elements appear between 300,000 and one billion years.

They are produced by fusion, perhaps by stellar heat according to Smoot [p. 59], which of course includes that of our sun.

Also due to George Smoot's discoveries, the astronomers now see that galaxies are not distributed evenly throughout the universe, but some regions, he states are:

virtually devoid of galaxies, existing as vast stretches of nothingness; in others, billions upon billions of galaxies are aggregated together in immense galactic superclusters...

The massive galactic conglomerations of today's universe must have grown from cosmic seeds present in the earliest times of the universe.

These seeds should be evident as fluctuations in the cosmic background radiation -- fluctuations that represent primordial regions of slightly higher density, producing the embryos of galaxies and superclusters.

-- *WRINKLES IN TIME*, p.152-53].

This is the infinite playground of

manifesting worlds H.P.B. has set the stage for. We can see the seeding of Universes, in fact, not just worlds, through reports from Radio Astronomers today.

Smoot proved by his observations, (first by balloon, then via instruments aboard a U2 plane, eventually via a rocket-launch, and finally a radio dish at the South Pole) that Galaxies are expanding WITH space not into it.

His limitation is in thinking of all this as a process of creation, rather than of emanation. Other scientists see the process as a continuum.

However, Smoot leaves the door open by stating that whether you believe that matter is reducible to pointlike objects with certain intrinsic properties or that:

... fundamental particles are extraordinarily tiny strings that vibrate to produce their properties.

Either way, in combination with certain concepts such as inflation, it is possible to envisage creation of the universe from almost nothing--not nothing, but practically nothing. Almost creation EX NIHILO, but not quite.

That would be a great intellectual achievement, but it may still leave us with a limit to how far scientific inquiry can go, finishing with a description of the singularity, but not an explanation of it. -- *Ibid.* p. 292

H.P.B. would have had fun with that! *THE MAHATMA LETTERS* insist that the missing key is in Primordial Matter.

Now, what of the human "seeds"? In speaking of a need for mortal beings to complete the creation of the Universe, Plato's TIMAEUS states:

The divine and immortal part of them, which is the guiding principle of those who are willing to follow justice and the gods -- of that divine part I will myself give you the seed and the beginning.

-- TIMAEUS Verse 41 in Volume III of Jowett's 1871 edition of Plato's Dialogues.

Also are described the various earlier races, among them the pudding bag types H.P.B. describes in *THE SECRET DOCTRINE*.

Earlier in Verse 23, Solon is told by Critias:

... you remember one deluge only, and there were many of them; in the next place, you do not know that there formerly dwelt in your land the fairest and noblest race of men which ever lived, of whom you and your whole city are but a seed or remnant.

Or in the Thomas Taylor version (p.302) Wizards Bookshelf ed. of 1975: *THE CRATYLUS, PHAEDO, PARMENIDES, TIMAEUS AND CRITIAS OF PLATO*, where it states regarding Athens:

... from whence you and your whole city descended, though a small seed only of this admirable people once remained.

This use of seed as remnants reminds one of the concept of SISHTAS as "remainders." When Blavatsky speaks of Sishtas, I feel she is not speaking of the physical forms themselves, but more as the archetypes, or patterns of a passing race or kingdom, remaining as seeds for the next great cycle, whether

it be of a round or a Manvantara.

The term “remainders” is of interest in itself. A missing element in efforts to determine a single event for creation is that of Cycles. It was recognized in ancient astronomy, and by a new breed of Archeoastronomers, such as E.C. Krupp.

In the GRIFFITH OBSERVER for December 1996, Dr. Krupp analyses (on p.4) the cosmology surrounding a world-axis peak of Hindu belief, known as Mount Meru. He describes the illustration of the boundless waters from which the world emerged and states that:

The world-encircling cobra is Shesha (“Remainder”), and its tail-swallowing closure upon itself refers to the turning of time and to the endless cycles of world creation and destruction.

As we recognize that reptiles shed their skins periodically, the doctrine of renewal is clearly found in this ancient symbolism.

While H.P.B. writes very little about Sishtas, we do find them being compared to seeds. In G. de Purucker’s *OCCULT GLOSSARY* he speaks of the special application of this word in the Ancient Wisdom, where

the Sishtas are those superior classes -- each of its own kind and kingdom -- left behind on a planet when it goes into obscurity, in order to serve as the SEEDS OF LIFE for the inflow of the next incoming Life-wave when the dawn of the new manvantara takes place on that planet.

He also speaks about the surplus of life in describing the building of the planetary chains as one might think of the unfolding of reservoirs

of life, comparing the process to seeds:

Out of the seed flows forth the surplus, in the technical sense, of life that the seed contains.

The surplus is first the green shoot, then the blade, then the stem and the branches and the leaves, and finally the fruit producing other seeds. Surplusage means that which flows forth or unfolds from what is locked up within

... It is exactly what the ancient Stoics meant when they spoke of Spirit unrolling from within itself, its surplus life, as a child, the next plane in the cosmos, which let us say was Aether; and when Spirit and Aether were unrolled, the surplus of life, which merely means all the as yet, unrolled, unevolved, passed down to the next stage and formed the third, the spiritual Fire.

And then the next, Air, Water, Earth. After that the Universe is manifested, the house is completed: Jack is in his house and Jack begins to live as a householder.

Now the sishtas embody a very different doctrine indeed, and we can call them also the remainders left behind after the surplus of life has passed on; but not in the technical sense that is intended when describing the First Round in the building of the Globes of a chain.

-- pp. 110-111 of *STUDIES IN OCCULT PHILOSOPHY*, Covina, TUP, 1945.

Thus the seed forms a very useful analogy, not only for births and deaths, but also

transition states.

Scientists may be getting close when thinking that our bodies are literally made of star dust, for what is primordial matter but a more etherial form of matter?

In *THE VOICE OF THE SILENCE*, H.P.B. urges us to:

Fix thy Soul's gaze upon the star
whose ray thou are, the flaming star
that shines within the lightless depths of
ever-being, the boundless fields of the
Unknown. -- *VOICE*, p. 31

... merged in THAT SELF from
which thou first did radiate.

Ibid. -- p.20

and finally:

The seeds of Wisdom cannot
sprout and grow in airless space. To
live and reap experience the mind
needs breadth and depth and points to
draw it towards the Diamond Soul...

-- *VOICE OF THE SILENCE*,
p.26 Pasadena, TUP, 1957



Nicholas Weeks and Dara Eklund

From Daniel Caldwell via Internet

Announcing the publication of

K. PAUL JOHNSON'S HOUSE OF CARDS?

I have just published a new 43 page paper titled **K. PAUL JOHNSON'S HOUSE OF CARDS?** The subtitle reads:

“A Critical Examination of Johnson's Thesis on the Theosophical Masters Morya and Koot Hoomi.”

The paper has a two page appendix by David Reigle. My paper takes a serious, detailed look at Johnson's thesis. Johnson's conjectures on these two Masters are shown to be highly implausible and dubious when carefully scrutinized in light of all the known testimony and evidence. Primary source documents are quoted **IN DETAIL**.

If anyone is interested in a copy of this paper, please e-mail me for more details.

Electronic copies will soon be posted on the Internet in various formats including a copy on the WWW.

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Editor's Comment

Having reviewed a copy via US mail, we admire the exhaustive and painstaking detail Caldwell employs in demolishing Johnson's "house of cards." Johnson's lampoon of the Masters can now reside in the dustbin alongside Hodgson's S.P.R. report. Required reading for all who were not bored with Johnson. Ed.

Heavy Doings in the High Country Continued

John Greschner writes:

Marty,

Meditation can be done at any time, anywhere, under any conditions or circumstances in any posture or position, with eyes open or closed, in movement or motionless, in pleasure or pain, love or hate, like or dislike, joy or sadness. They are all but Ray's of the Self shining forth into the Being.

Simply follow any Ray up to, into, the witness; THAT which is Pure, Unattached is aware of All. It knows as the watcher, That All EMANATIONS are his\her.

In this way, whether you are sitting in "Traditional Sadhana" (which is truly a misleading term), for only the Vehicle of form, posture, mantra and etc. can be loosely termed "Traditional," and even that is unique to each individual.

Meditation in motion or standing upside down or on your nose and wiggling your toes - each posture, each chant, each breath, every experience and sensation can be utilized as a Path leading directly to the Witness.

Be absolutely free, otherwise, it will become a limitation and another form of bondage or a chain. The Truth is and expresses as All That is.

Question: What is your difficulty in traditional meditations, if you are not adverse to my asking?

You were hurt in having to pull the children from your class, because you have a very open, loving, tender and compassionate Heart. The Heart is at a level of consciousness all its own. When your heart opens, you are

that state of consciousness which is extremely tender, compassionate and loving. Removing the children, and your feeling for them because of their removal is like a part of your heart, *Your Being* is taken.

Simply continue to Love them, and continue doing what you are doing; loving, teaching, helping in all the ways that you are able. All will be fine, nothing is lost - simply do your best.

The kid who you had the difficulty with talking about gangs and told you to: "Shut The Fuck Up" is just another variation of "Gifted."

The statement: "Shut the Fuck up" is a term characteristic of gangs. You can hear it all the time in here.

The bottom line is that you must be allowed to maintain control of the classroom if you are going to get any results. If that requires some form of discipline, then so be it.

The flip side of this is that kids who are pulled due to their behavior can wear it like a badge of honor. The more you are kicked out, the BADDER you are -- the more cool or status you have.

It has a cumulative snowball effect. If it isn't caught early, you can drift all the way over the line into the Rigid Mindset of bearing from societal norms; anti-social, criminality, negative extremely.

At that point you do not want help because you view that as being "square." You do not want to come back across the line into the societal fold.

I spent a good portion of my life there, way out there. I used to scare even the other outlaws. They considered me a true maniac. Each act, even more extreme against the "system." The cop was another feather in my headdress and although I never, nor would I ever, commit acts like: rape, child molesting, senseless murder or

violence, robbing family businesses or homes, purse snatching etc. (too personal) I would rob banks, payrolls, corporate businesses etc. I was always armed and I thrived on running gun battles with the police.

I didn't even slow down when I landed in prison. These are very violent environments the maximum security joints, and to survive you must establish your self generally through extreme violence or you will be eaten alive.

This is the Path those kids are traveling. It is a series of small steps indeed, from theft, to armed robbery, to gun fights. Do not doubt that. It is like a natural progression.

You and people doing your type of work have a difficult job. It is a uphill battle because you are receiving the products of an environment which promotes violence. The gratification of desires are all types of permissiveness.

Look out for number one first. It is a fractured social fabric; race, cultural constraints etc., wherein the differences view each other as the "enemy," to be defeated and never to be "given in to." It is quite mad!

The types of restraints the system places on you are both bizarre and ludicrous. The system through its ideas of "rights" have allowed the children to mutiny and take over the schools.

The teachers are penalized if they try to enforce order (which is required to educate), and they are blamed when the children graduate but cannot read or write. You must decide your own path and course of action, yet remain true to Yourself and your beliefs.

Do not become another empty robotic shell. To answer your questions: "How do you best serve the children and yourself?" By remaining true to yourself, applying your skills

in that spirit to the best of your ability and accepting the reality that you alone can not heal or change the world.

Sometimes you positively affect many, but only truly change one at a time. Be OK. with that, and simply do Your Best.

Karma is simply karma. It is perfect. The effect is the cause itself. It just takes a moment to unfold and express itself.

Just as a seed is a Redwood, a bud is a rose, a foetus is a human being, each moment is the moment of manifestation. Yes, as you said, it is both a perfect and beautiful world.

Spend more time within. You will naturally expand to the Truth. Your Self will lead you in a natural direction which is right. Each moment of our life is a unfolding of Karma.

This unfolding is a "fluxing," so it speaks of expansion and rest. The expansion is a growth, evolution, new knowledge and understanding. The rest is the perspective based on the assimilation of the expansion. It is a momentary crystallization of consciousness, a strata, so to speak.

The acting of fluxing of Shakti, is again, over and over going within. It accelerates the process and the deeper you go the closer you are to conscious awareness and to your True Self. The perplexing and confusing frustrating questions become the experience of internal turmoil.

When you allow yourself to be free, your soul, your pure Being naturally flows from within to without. It is effortless and it is serene. It is a great joy and unconditional love.

The pure light is flowing freely from your pure self. You must go within always, beyond the crystallized plodding linear mind with its fragmented sensations and you will not only

Willies Tembo writes

from Chililabombwe, Zambia:

22, November 1996

Dear Brother Dick,

experience its sensation but an ever flowing river.

Yes, you will literally witness and see it. Do not doubt yourself and do not doubt your true beauty.

You're the supreme one who has taken this Karmic role in this Cosmic play, for its own delight. It is a great game of tag, of cat and mouse.

You have leaped into your own Self and created Mayavic darkness, for purposes of creation and emanation.

You will find your way back. You are witnessing every step you take. Do not limit yourself.

You are infinite, [You have] eternal freedom, go within, remove the crystallized impediments, be free, and allow yourself to spring forth.

Satchitananda

Give my best regards to your friend Jim Woodruff and tell him that anger and joy are the same Shakti\energy, whose sensation is unconditional love, peace and ecstasy, but becomes differentiated into polarities of negative or positive, anger or joy, through the filter of imprints of experience which is eternal or internal.

To transform the sensations, he must transform the imprints. He has the Power to do, be, or experience anything.

You and Dick stay healthy, happy, positive and focused on your Self's natural flowing. Stay centered in the Self's light.

Satchitananda John Greschner

Fraternal greetings from us. Thank you very much for the "care package," we received from you. The wonderful pictures, the two detailed maps, the tour book, the prospectus for the Naropa School of Continuing education and the Whitewater Kayak instruction magazine. It is all marvelous.

The materials have given us an in-depth knowledge of the U.S.A. — Colorado and Utah in particular. For example, I didn't know that it was such a long distance from Syracuse, N.Y. (Where Madam Liesel F. Deutsch lives) to Boulder, Colorado (where you live) — about 1807 miles and driving taking some good 34 hours! From the center of Zambia, going any direction, that stretch of distance would end in another country — say from Zambia to Dar-es-salaam in Tanzania in East Africa.

The prospectus for the Naropa Institute contains very interesting courses, those especially pertaining to the Arts — story telling, writing, Dance, Music, drawing, painting, etc.

And the Whitewater Kayak instruction magazine provided more ideas on the many activities you are involved in, unlike here, where most of the time is spent in idleness. There, you are always doing something useful. I think, on this score we, (the T.S. group) are, at least kept busy reading the bulk of books sent by Madam Liesel.

Ever since I started reading the HCT, I have wondered as to who took the "Pilgrimage to India"? I still don't know because, when I started receiving and reading the magazine, the articles had already been appearing in previous issues. Our

Post Office boxes are almost always under constant threat of closure, so the best alternative is to use the home address. You can use No. 2 SANASTASIA Court, Park Road Chililabombwe, (Zambia).

It has been my greatest pleasure and honour to write to you. Yours truly, (WILLIES TEMBO)

Rick Archer writes from ADX Federal Prison, Florence, Colorado

Dear Richard, October 28, 1996

Concerning September issue of the H.C.T. 1996 page 17, the definition given for Esotericism and Occultism. Even though these terms are common to the veteran of Theosophy,

I can't help but wonder how many new (would be) Theosophists have been turned away simply by picking up a book and having seen the terms "Occult or Occultism" and due to our Western way of thought and stopped right there, believing: "O No!" another book on Devil worshipping or Satanic rites etc.. Simply from not knowing the true meaning of Occultism. It pleased me very much to see these two terms defined.

Also having little knowledge of the Rosicrucians myself, I found your article on pages 5 through 11 very enlightening and thought provoking.

Mr. Slusser I find your paper, H.C.T., mentally stimulating and look forward to each and every issue. Thank you.

My best wishes to you and your health,
R.L. A

From Dark to Light!

Thousands walk through the dark
Stumbling through life
blinded by emotions,
Unaware they're bound
by the chain of desire.

Though still a few look inward
to their own light.
Dropping their chains that bind them
to this WORLDLY life,
Turning aside the illusions
created by MAYA.

Criticized by their strange ways,
they journey on,
climbing higher to bathe
in their own blue essences.
Feeling Joy at their discovery
of their own true SELF.

Still as the few transform,
Thousands more run about
looking searching,
for their perspective in Life.

Drawn by unseen strings,
like puppets in some great show.
And pushed along by false shepherds.
Still the Few look on,

saddened by their Brothers KARMA,
Yet only to realize
this sadness is yet
another attack of the mind,

fighting to retain its hold.
Constantly drawing you
back from the Self,
the blue light, home ...

But through long struggles,
having ventured beyond
the great VOID,
they become THAT

which they've always been,
Blind'd no more by MAYA'S veil,

Editor's Note on Pilgrimage To India

The "Pilgrimage" series is a chronicle of HCT editor Dick Slusser's 3 month travels in India, from November 11, 1984 to February 8, 1985, alone with his mountain bike -- recorded in his journal and his letters to co-editor Marty Lyman.

The series began in the HCT with the April 1992 issue (Vol. 7, No. 4). Letter no. 19 in the series appeared in last month's HCT. Letter 20, mailed from the Buddhist center, Bodh Gaya was lost in the mails and is therefore missing.

We continue here with letter 21.



Pilgrimage to India

Letter 21

Ajanta Caves, Maharashtra

Jan. 23, '85

Dearly beloved Marty,

To bring you up to date; after I mailed the last letter to you, (#20), from Bodh Gaya, I decided to see a cave temple, the Mahagala, located on the side of a mountain ridge about 4 km east of the paved north-south highway connecting Gaya, the railroad town, and Bodh Gaya. It is reached either by walking the 4 km or by mtn. bike - and it is an interesting and scenic off-road tour. (See photos #3-#26; Roll #27 which will be mailed with this letter. Included is a sketch map of the trip.)

I rode 8 km north of the Burmese Bihar (monastery) where I was staying in Bodh Gaya, then left the highway, pushed the bike across the 200 yard wide sandy river bed, then rode foot and ox paths atop rice paddy dikes eastward through two tiny remote villages where all the children came running after me crying; "Namaste, Namaste!" I could tell I was off the tourist track because the kids weren't begging as they do in Bodh Gaya where the cry is; "Namaste, One rupee - baksheesh!" It was a welcome relief. The village people were gentle, friendly and helpful; even the women were free of the usual shyness seen on the highway and in town where they cover their face with their saris from the eyes downward. Going through the villages, one must follow narrow lanes with mud brick and grass thatched roofs on both sides. The way is crowded with the mix of animals; chickens, goats, pigs, cows, water buffalos, and dogs plus the human population - women washing clothes and naked

toddlers. In such an environment, I instinctively go slowly and courteously, ready to stop and wait, and give a 'Namaste' which is always returned. Such experiences are a demonstration of love and brotherhood.

When taking a wrong turn in the villages or on the network of rice paddy dikes, the men all seemed to know my destination and would call out to me, pointing out the correct turn and direction which reminded me of being similarly directed to Stephen Gaskin's Farm on our Tennessee trip.

As the mountain ridge loomed closer, I came on a nearly continuous line of pilgrims with large groups of women in colorful saris and their children, all headed for the temple. At the foot of the ridge, I let air out of the tires, shifted down to low range and rode the rocky road up to where the stairs begin. The riding was much like the climb on the Jeep road on the west side of Mosquito Pass (remember?), although only for 1/4 of a mile. There should be good pictures of these scenes.

The temple is Buddhist, and judging from the art in the interior, I would guess Tibetan. Unfortunately, neither of my guidebooks even mention the temple - apparently the authors kept to the beaten paths. The Tibetans, I am grateful to say, have no restrictions on photography, even flash, in their temples - at least in the Bodh Gaya area and in the Mahagala. The Tibetans are a friendly, smiling but more reserved people than the typical Indians, with high cheekbones, beautiful lined and weathered faces and Asiatic eyes like the Chinese. Inside the temple, there were the typically fierce and awesome Tibetan mytholo-

gical demons with fangs, on either side of the central Buddha. I hope the flash pictures taken inside the temple turn out.

Returning to the Burmese Bihar, I took a shower and packed up the bags to leave at 4:30 p.m. Oh yes, I spent the morning shopping for gifts and got; an embroidered Tibetan dragonfly pillow case for Mary, a rare 1822 Tibetan coin minted in Lhasa (the capital of Tibet) for Richard, a Tibetan shoulder bag for Devra, a silver (at least partly I hope) bracelet for Cindy, an Agate necklace for Robin and small ceramic bracelets with fired on patterns (blue and white) for Misty and Shelly. Selecting gifts takes much meditation, thought and planning to; (a) stay within the budget, (b) not overload the bags and (c) match the gift to the person. So far I am quite pleased with my purchases. Until today I was still stumped on gifts for Craig and Bill, but I think I got that taken care of here at Ajanta - but back to the story.

I found my way back to the Gaya RR station with no trouble, had supper nearby and went to check the bike into luggage. They couldn't guarantee that the train would have room for the bike but the luggage officer was most kind and helpful and said he would do his best. I had reserved a retiring room in the station because my train was due at 4:27 a.m., which is not a good time to be riding the 13 km from Bodh Gaya. It was luxurious with 2 beds, a mosquito net, hot and cold water and all kinds of room - all for Rs 40. Very reasonable for a double. It's too bad I'd taken a cold shower at Bodh Gaya.

I got up at 3 a.m. and went down to the luggage office only to find that the train was expected 90 minutes late, at 6 a.m., so I sat down to read Annie Besant. The luggage

officer gave me a cup of tea and I gave him a cookie from the Burmese Bihar. So I read and swatted mosquitos until 6 a.m. When the train pulled in, the bike was loaded ok. The train journey was 24 hours in complete air conditioned luxury. This time I trusted the railroad to do their job and all went smoothly. I left the station with the bike all loaded, had breakfast across from the station, took a compass bearing on south and headed for the Ajanta-Aurangabad highway just as an orange glow was showing in the south-east. The compass is an essential life-saver. Fortunately the road signs, when not in English, are in Hindi again, in which I can usually recognize the name of my destination town. In south India, Hindi gives way to Tamil, Telugu and other languages and I'm lost.

The trip of 38 miles to Ajanta was delightful, riding through sparsely populated farmland and several villages, as the country was waking up and beginning their day. As I neared my destination, I got into mesa and canyon country much like s.w. Colorado and northern New Mexico, and arrived at 10:45 a.m.

Jan 24, 3 p.m. As I passed the last village before the junction for Ajanta, I rode alongside an Indian headed for his job at cave #19 at Ajanta. He gave me lots of good advice on things to see and realistic prices to pay. I had to wait for him to push his bike over the hills approaching Ajanta.

I got a very nice large and comfortable room at the Ajanta hotel for Rs 30. The meals here are excellent, although a trifle expensive (Rs 20) - which in US terms is absurdly cheap, about \$1.80.

Today has been very pleasant and restful. I spent the morning covering the caves I couldn't photograph yesterday when the flash batteries died.

Then I took a canyon hike through the picnic area, across the river bed and up the opposite canyon wall to the scenic overlook where I got some fine panoramic views of the caves from above. This afternoon I'm just resting after a nice cool shower and finishing this letter. I awoke this morning after having a beautiful dream of making love with you.

While seeing the caves this morning and hiking to the overlook, I had a powerful feeling of your spiritual nearness. It was as if we were hiking and seeing the caves together. I knew how much you would have enjoyed it.

Even now, as I sit on my bed writing, I have a loving feeling of your presence and my heart has a magnetic aura of love streaming out to you. If you were here also in your body it would be a perfect time to make love.

Tomorrow I'll get up really early and hope to be on the road for Aurangabad by 6:30 a.m. It's about 100 km (62 miles) and I should make it in about 5 hours. Although the bus is faster and cheap, I don't want to miss the chance to ride since I have the time.

Aurangabad is on Metre gauge RR and not a good point to get to Agra from so I'll probably take a bus back to Jalgaon for the train. I got Bill and Craig some Amethyst crystals and small geodes here. I will probably write from Aurangabad about the Ellora caves.

All my love now and forever,

Submission Guidelines

By floppy disk

3.5 or 5.25 inch (DOS format),
WordPerfect or MS Word
in ASCII format preferable.

By hard copy

Laser printer preferable,
NLQ Dot matrix OK
Good Quality Xerox OK

Unacceptable

Draft mode Dot matrix
Faint printouts
Strike-overs
handwriting on printed sheet

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EDITORIAL

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.

OBJECTIVES

(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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