

THE HIGH COUNTRY

THEOSOPHIST



Vol. 12 No. 4

Boulder, Colorado

April, 1997

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Never will I seek nor receive private, individual salvation; never will I enter into final peace alone; but forever, and everywhere, will I live and strive for the redemption of every creature throughout the world.

-PLEDGE OF KWAN—YIN

The disciple of the Mahayana school, in his address to the “Buddhas of Confession,” says, among other things:

“OM! I believe it is not all the Arhats that get of the Nirvanic Path the sweet fruition. OM! I believe that the Nirvana-Dharma is entered not by all the Buddhas.” (*The Voice of the Silence*, p. 76)

This is a reference to the secret and sacred teaching about the Nirmanakaya -- meaning literally a “self-woven body,” but in Occultism rather a state -- one of the grandest and most inspiring of concepts that H.P.B. revived for our benefit.

To stand at the threshold of Nirvanic bliss, yet to renounce it willingly out of unlimited pity and compassion for suffering humankind, represents the ultimate self-sacrifice that anyone can make. What we have been told in Theosophical literature about Nirmanakayas is more in the nature of hints than a full explanation, yet what a solace it is to think that there are those who, though they remain unseen, are watching over us, protecting us, and but for whose benevolent help, even so little as Karmic law permits, we would be worse off than we now are!



Theirs is the “Great Renunciation,” an incessant -sacrifice, which will not make them rest till the whole of Humanity- will be uplifted and will see the light of Divine Truth.

An Adept *becomes*; he is not made. Nirmanakayas are that class of Adepts or Arhats who, having walked the highest path through lives of self-effort and emancipated themselves from the cycle of compulsory rebirth, yet choose not to shut themselves out for ever from the world of men. They refuse to don the Dharmakaya robe and cross to the other shore (*Voice*, p. 77 fn.).

On leaving their physical body, they remain invisibly in the atmosphere of our Earth in the ethereal form that they have woven for themselves, in order to watch over and protect Humanity and lead it finally to its goal. They have no physical bodies, but possess all the other principles save the Kamic, for they have crushed this out for ever from their nature. They are therefore complete Spiritual Beings. For them space is no obstacle.

We have been given the inspiring idea of a mighty “Wall of Protection” which the collective efforts of generations of Adepts and especially of Nirmanakayas, who are its human stones, have built around humankind and which shields it invisibly “from further and far greater misery and sorrow” (*Voice*, p. 74).

Silently and invisibly they impress the atmosphere of our Earth with their Ideation and Imagination. They are continuously radiating Influences which may be absorbed by whosoever is consubstantial.

Their Idea-Idols are built into the Akasa which pervades all space. Like air, this supersensuous spiritual ozone surrounds us, but, imperfect and earthly-minded as we are, we are not able to inhale, retain and absorb more of that ozone. We can, however,

increase our capacity to absorb it by a purified heart and a gradually developing will.

Another aspect of the mission of Nirmanakayas is more particular; their work with individuals.

Some take *full possession* of great reformers, statesmen, leaders of men in various walks of life, who are engaged in some beneficial work. Such a full incarnation may be either by way of a natural birth or by use of a “borrowed body,” i.e., the body of another person whose Ego is just leaving.

Others overshadow those who are worthy of their help, becoming their “guardian angels,” stimulating in them ideas, and inspiring them to act, speak, or write in such a way as to produce the needed changes for the good of Humanity.

Among writers, Shakespeare is an outstanding example of one so inspired. Those who have thus come under Nirmanakayic influence are rarely aware of their true inspiration, and what is achieved under that inspiration is attributed by the public in general to the genius of the individual or to chance.

Nirmanakayas take a greater part in the history of nations than anyone supposes. By remaining unseen and unknown, they are able to accomplish more in the affairs of the world than they could were they to come out openly before a doubting public.

But even such Exalted Beings cannot act against the Karmic law and can help only when the individual’s or the nation’s Karma permits it.

Devoted students of Theosophy who are applying and promulgating the Philosophy may now and then catch the benign influence of the Nirmanakayas and may not know anything about it; or, being informed students of

Theosophy, they may feel intuitively that help was sent and received. Our devotion may attract the attention of an Invisible Helper who may drop an idea to enable us to get along by developing it. So, though unconsciously to ourselves, we may be helped in more ways than we have any idea of.

According to *The Secret Doctrine* (II, 94, 652), Nirmanakayas from past Manvantaras play an important role when Humanity begins its evolution in a new period of manifestation.

The “conscious monads” or Nirmanakayas incarnate on Earth as Kings, Rishis and Heroes, sometimes in forms created by Kriyashakti, to help the human race in its upward progress. (II, 636 fn.)

Students of Theosophy are familiar with what has been said about the Nirmanakayas in *The Voice of the Silence* and in *The Theosophical Glossary*.

Given below are some extracts from other writings of H. P. Blavatsky and W. Q. Judge on this “grandest and noblest” of all esoteric doctrines:

In the teachings of the Vedantin sect of the Visishtadwaita ... we read of the released soul that: After reaching Moksha (a state of bliss meaning release from Bandha or bondage), bliss is enjoyed by it in a place called PARAMAPADHA, which place is not material, but made of Suddasatwa (the essence, of which the body of Iswara-the Lord -is formed).

There, Muktas or Jivatmas (Monads) who have attained Moksha, are never again subject to the qualities of either matter or Karma.

But if they choose, for the sake of doing good to the world, they may incarnate on Earth. ...

These voluntary reincarnations

are referred to in our Doctrine as Nirmanakayas (the surviving spiritual principles of men). (*The Secret Doctrine*, I, 131-32)

According to the Occult teachings ... Siddhas are the Nirmanakayas or the spirits (in the sense of an individual, or conscious spirit) of great sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress. Hence their innate knowledge, wisdom and powers. (*The Secret Doctrine*, II, 636 fn.)

We are taught that those spiritual beings that can assume a form at will and appear, i.e., make themselves objective and even tangible--are the angels alone (the Dhyana Chohans) and the *nirmanakaya* of the adepts, whose spirits are clothed in sublime matter. Nirmanakaya is the name given to the astral forms (in their completeness) of adepts, who have progressed too high on the path of knowledge and absolute truth, to go into the state of Devachan; and have, on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these astrals are not empty shells, but complete monads made up of the 3rd, 4th, 5th, 6th and 7th principles. There is another order of *nirmanakaya*, however, of which much will be said in *The Secret Doctrine*. (H.P.B. in “Theories About Reincarnation and Spirits”: reprinted in *THE THEOSOPHICAL MOVEMENT*, September 1943, p. 168)

Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and Nirmanakayas, those great Adepts of the past ages, who, renouncing their right to Nirvana, remain in our spheres of being, not

as “spirits” but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is the “Great Renunciation,” indeed; an incessant, conscious self-sacrifice throughout aeons and ages till that day when the eyes of blind mankind will open and, instead of the few, all will see the universal truth.

These Beings may well be regarded as God and Gods-if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour. But they will not.

Verily, “the secret heart is fair Devotion’s (only) temple,” and any other, in this case, would be no better than profane ostentation. (H.P.B. in “The Roots of Ritualism in Church and Masonry”: reprinted in *THE THEOSOPHICAL MOVEMENT*, March 1974, p. 164)

Not only was self-torture, selfish solitude, and life in the jungle simply for one’s own salvation condemned in the Mahayana (in the real esoteric system, not the mutilated translations) but even renunciation of Nirvana for the sake of mankind is preached therein. One of its fundamental laws is, that ordinary morality is insufficient to deliver one from rebirth; one has to practice the six Paramitas or cardinal virtues for it: 1. Charity. 2. Chastity. 3. Patience. 4. Industry. 5. Meditation. 6. Ingenuousness (or openness of heart, sincerity). And how can a hermit practice charity or industry if he runs away from man? Bodhisattvas, who, having fulfilled all the conditions of Buddhahood, have the right to forthwith enter Nirvana, prefer

instead, out of unlimited pity for the suffering ignorant world, to renounce this state of bliss and become Nirmanakayas. They don the Sambhogakaya (the invisible body) in order to serve mankind, i.e., to live a sentient life after death and suffer immensely at the sight of human miseries (most of which, being Karmic, they are not at liberty to relieve) for the sake of having a chance of inspiring a few with the desire of learning the truth and thus saving themselves. (By the by, all that Schlagintweit and others have written about the Nirmanakaya body is erroneous.) Such is the true meaning of the Mahayana teaching. (H.P.B.’s Note in “World Improvement or World Deliverance?” reprinted in *THE THEOSOPHICAL MOVEMENT*, March 1967, pp. 210-211)

Esoterically, there is no other way, means or method of sacrificing oneself “to the eternal” than by working and sacrificing oneself for the collective spirit of Life, embodied in, and (for us) represented in its highest divine aspect by Humanity alone.

Witness the Nirmanakaya-the sublime doctrine which no Orientalist understands to this day but which Dr. Hubbe -Schleiden can find in the IInd and IIIrd Treatises in *The Voice of the Silence*.

Naught else shows forth the eternal; and in no other way than this can any mystic or occultist truly reach the eternal, whatever the Orientalists and the vocabularies of Buddhist terms may say, for the real meaning of the Trikaya, the triple power of Buddha’s embodiment, and of Nirvana in its triple negative and positive definitions has ever escaped them. (H.P.B.’s Note in “What Shall We Do For Our Fellow-Men?” reprinted in *THE THEOSOPHICAL MOVEMENT*, April 1967, p. 251).

The hitherto very esoteric doctrine of the Nirmanakayas was lately brought forward... and explained in the treatise called *The Voice of the Silence*.

These Nirmanakayas are the Bodhisattvas or late Adepts, who having reached Nirvana and liberation from rebirth, renounce it voluntarily in order to remain invisibly amidst the world to help poor ignorant Humanity within the lines permitted by Karma.

These are the real SPIRITS of the disembodied men, and we recognize no others. The rest are either Devachanees to whose plane the spirit of the living medium must ascend, and who therefore, can never descend to our plane, or spooks of the first water.

But then no Nirmanakaya will influence any man for the benefit of the latter for his own weal, or to save him from anything save death, and that only if the man's life is useful. By the fruit we recognize the tree.

Units are as the leaves of that tree for them; and they look forward to benefit and save the trunk, not to concern themselves with its every leaf, whether good, bad, or indifferent. Even living Adepts have no such right. (H.P.B.'s footnote to A.F. Tindall's "My Experiences in Occultism and Occult Development": *Lucifer*, November 1889, p. 254)

Frequently during the minor cycles it is necessary, as the Egyptian Wisdom says, "to impart a beneficent impulse in the republics of mankind." This can be done by using less power than would be dissipated were a celestial Being to descend upon earth, and here the doctrine of the influence among us of Nirmanakayas or Gnanis is supported in the Egyptian scheme in these words [of Sinesius]:

For there is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.

This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. These "heroes" are none other than Nirmanakayas-Adepts of this or previous Manwantaras-who remain here in various states or conditions. Some are not using bodies at all, but keep spirituality alive among men in all pans of the world; and others are actually using bodies in the world. Who the latter are it would of course be impossible for me to know, and if I had the information, to give it out would be improper. (W.Q.J. in "Cycles": The Heart Doctrine, pp. 174-75)

[*Echoes of the Orient*, Vol. I, pp. 118-19; also *W.Q. Judge Theosophical Articles*, Vol. I, pp. 192-93. Ed. HCT]

Nirmanakayas constantly engage in this work deemed by them greater than earthly enterprises: the betterment of the soul of man, and any other good that they can accomplish through human agents. Around them the long-disputed question of Nirvana, revolves, for all that they have not been distinctly considered in it. For, if Max Muller's view of Nirvana, that it is annihilation, be correct then a Nirmanakaya is an impossibility. Paradoxically speaking, they are in and out of that state at one and the same time. They are owners of Nirvana who refuse to accept it in order that they may help the suffering orphan, Humanity. They have followed the injunction of *The Book of the Golden Precepts*: "Step out from sunlight into shade, to make more room for others."

A greater part is taken in the history of nations by the Nirmanakayas than anyone supposes. Some of them have under their care certain men in every nation who from their birth are destined to be great factors in the

future. These they guide and guard until the appointed time. And such proteges but seldom know that such influence is about them, especially in the nineteenth century. Acknowledgment and appreciation of such great assistance are not required by the Nirmanakayas, who work behind the veil and prepare the material for a definite end. At the same time, too, one Nirmanakaya may have many different men-or women-whom he directs. As Patanjali puts it, "In all these bodies one mind is the "moving cause."... [*Echoes of the Orient*, Vol. III, pp. 23-24]

As a change in the thought of a people who have been tending to gross atheism is one always desired by the Sages of the Wisdom Religion, it may be supposed that the wave of spiritualistic phenomena resulting now quite clearly in a tendency back to a universal acknowledgment of the soul, has been aided by the Nirmanakayas.

They are in it and of it; they push on the progress of a psychic deluge over great masses of people. The result is seen in the literature, the religion and the drama of today.

Slowly but surely the tide creeps up and covers the once dry shore of Materialism, and, though priests may howl, demanding "the suppression of Theosophy with a firm hand," and a venal press may try to help them, they have neither the power nor the knowledge to produce one backward ripple, for the Master hand is guided by omniscient intelligence propelled by a gigantic force, and works behind the scene. [*Ibid*, p. 25]

Editor's Note

An integral part of our editorial policy of outreach and networking is the exchange of the HCT for the various significant theosophical publications throughout the movement and worldwide.

One of these is *The Theosophical Movement*, published by the THEOSOPHY COMPANY in Bombay, India.

We received the initial sample issue and agreed to the exchange several years ago, but due to some unknown glitch no further issues arrived. A query regarding the exchange agreement was inserted in a recent HCT issue mailed to U.L.T. Bombay.

Last week a large package arrived from India via Sea mail containing monthly issues of *Theosophical Movement* from November '94 to date. The preceding article is reprinted from Vol. 65, No. 11, the September 1995 issue. Editor M. Dastur evidently compiled the article from the writings of W.Q.J.

HCT editor has added source references in square brackets [] for the convenience of our readers.

We recommend additional reading and study on the subject of Nirmanakayas using the references as a point of departure.

In addition to the historical figures Judge cites as being overshadowed by Nirmanakayas, we would add Gorbachev, Anwar Sadat, Franklin D. Roosevelt, John F. Kennedy, Martin Luther King Jr. from the 20th century. Any nominations from HCT readers?

There is a wealth of good material in the *T.M.* issues received. More later. Ed.

**Statement of His Holiness
The Dalai Lama
on the 38th Anniversary of
Tibetan National Uprising Day
10 March, 1997**

In the closing years of the 20th century, as we commemorate the 38th anniversary of the Tibetan people's National Uprising, it is evident that the human community has reached a critical juncture in its history. The world is becoming smaller and increasingly interdependent. One nation's problems can no longer be solved by itself. Without a sense of universal responsibility, our very future is in danger.

Today's problems of militarization, development, ecology, population, and the constant search for new sources of energy and raw materials require more than piece-meal actions and short-term problem-solving.

Modern scientific development has, to an extent, helped in solving mankind's problems. However, in tackling these global issues there is the need to cultivate not only the rational mind but also the other remarkable faculties of the human spirit: the power of love, compassion, and solidarity.

A new way of thinking has become the necessary condition for responsible living and acting. If we maintain obsolete values and beliefs, a fragmented consciousness and self centered spirit, we will continue to hold onto outdated goals and behaviors. Such an attitude by a large number of people would block the entire transition to an interdependent yet peaceful and cooperative global society.

We must draw lessons from the experience we have gained. If we look back at the developments of the 20th century, the

most devastating cause of human suffering and deprivation of human dignity, freedom, and peace, has been the culture of violence in resolving differences and conflicts. In some ways, our century could be called the century of war and bloodshed. The challenge before us, therefore, is to make the next century a century of dialogue and nonviolent conflict resolution.

In human societies there will always be differences of views and interests. But the reality today is that we are all interdependent, and have to co-exist on this small planet. Therefore, the only sensible and intelligent way of resolving differences and clashes of interests, whether between individuals or nations, is through dialogue. The promotion of a culture of dialogue and nonviolence for the future of mankind is thus an important task of the international community. It is not enough for governments to endorse the principle of nonviolence, or hold it high without any appropriate action to promote it.

With these convictions I have led the Tibetan freedom struggle on a path of nonviolence, and have sought a mutually agreeable solution to the Tibetan issue through negotiations, in a spirit of reconciliation and compromise. Inspired by the Buddha's message of nonviolence and compassion, we have sought to respect every form of life, and abandoned war as an instrument of national policy. For us Tibetans, the path of nonviolence is a matter of principle. And I am convinced that this approach is the most beneficial and practical course in the long run.

As we commemorate this anniversary, we look back at yet another year of escalating repression in Tibet, where the Chinese authorities continue to commit widespread and grave human rights abuses.

Under the “Strike Hard” campaign launched by the Chinese authorities in April last year, Tibetans are subjected to increased torture and imprisonment for peacefully expressing their political aspirations.

Political reeducation conducted by the authorities in monasteries and nunneries throughout Tibet has resulted in mass expulsions, imprisonment, and death. I continue to be concerned about the fate of Gedhun Gedhun Choekyi Nyima, the boy I have recognized as the 11th Panchen Lama, whose whereabouts are still not known.

Last year, China dropped all pretense of respecting the ancient religious and cultural heritage of Tibet by launching a large-scale reform of its religious policy.

The new policy states that “Buddhism must conform to socialism and not socialism to Buddhism.” Under the pretext that religion would have a negative influence on Tibet’s economic development, the new policy aims to systematically undermine and destroy the distinct cultural and national identity of the Tibetan people.

New measures to curtail the use of the Tibetan language in schools were introduced.

The Tibet University in Lhasa has been compelled to teach even Tibetan history in the Chinese language, at the Tibetan Language Department.

Experimental Tibetan language middle schools, established in the 1980s with the active encouragement and support of the late Panchen Lama, are being closed down. These schools were very successful, and were highly appreciated by Tibetans.

These new measures in the field of culture, religion, and education, coupled with the unabated influx of Chinese immigrants to Tibet, which has the effect of overwhelming

Tibet’s distinct cultural and religious identity and reducing the Tibetans to an insignificant minority in their own country, amounts to a policy of cultural genocide. Today, in most major towns and cities, Tibetans are already marginalized. If this population transfer is allowed to continue, in a few decades Tibetan civilization will cease to exist.

Tibetans have reacted to all this repression largely peacefully, and I believe all people have the right to peacefully protest injustice.

However, recent reports of isolated incidents of bomb explosion in Tibet are a cause of deep concern to me. I will continue to counsel for non-violence, but unless the Chinese authorities forsake the brutal methods it employs, it will be difficult to prevent the situation in Tibet from deteriorating further.

Being a Tibetan, I have been giving particular importance to reaching out to the Chinese people, whether they are in China or elsewhere. It is in the interest of both the Tibetan people and the Chinese that there be a deeper level of understanding between ourselves.

It has always been my belief that the cultivation of human relationships is of great importance in the creation of an atmosphere conducive to human understanding, mutual respect, and peace.

In recent times, the people-to-people dialogue between the Tibetans and Chinese is fostering a better understanding of our mutual concerns and interests. The growing empathy, support, and solidarity from our Chinese brothers and sisters in China, as well as overseas, for the plight and fundamental rights of the Tibetan people is of particular inspiration and encouragement for us Tibetans.

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The Practical Vision of Śrī Kālacakra¹

by Robert Hütwohl

In January 1984, I took up residence in southern Oregon, where a momentous opportunity was offered: Eastern School (comprised of Nancy and David Reigle) would give instruction in the Sanskrit and Tibetan languages, as well as Theosophical and central Asian studies. But it was the announcement (written in late May 1981) enclosed with David Reigle's invitational letter of May 14, 1982 which startled me. The announcement stated the Books of Kiu-te,² as mentioned in Friar Horace della Penna's 1730 extract "Brief Account of the Kingdom of Tibet," were positively identified as the Tantra class of works (Tibetan = *rGyud-sde*) in the Tibetan Buddhist canon or Kanjur (*bKa'-gyur* = Buddha's Word). I considered this revelatory, but in a quiet way wanted to investigate upon my arrival in Oregon. I now know, to investigate the *first* and *most important* of the Books of *rGyud-sde*, the Wheel of Time: The *Kālacakra Tantra*, or *Śrī Kālacakra* and its great commentary, the *Vimalaprabhā*³ is most worthy of one's attention. What follows, is intended to serve as a brief introduction to this vast and profound subject.

. . . when the Great Teachers of the White Lodge see that the auspicious moment has arrived, these long-lost treasures will be rescued from obscurity and brought before the literary world, to enrich us with their contents.

H. S. Olcott, *Old Diary Leaves*, vol 6.

I see you know that the time of Shambhala has approached. The nearest path for attainment now is only through Rigden Jyepo [the 25th King of Śambhala]. If you know the Teaching of Shambhala—you know the future.

Geshe Rinpoche from Chumbi, regarded by the Tibetans as an incarnation of Tsong-kha-pa.⁴

The foremost root-text among the entire body of esoteric writings which Gautama Buddha placed before the world would be the *Kālacakra Tantra*. A general consensus of the

Tibetan and western Mahāyāna Buddhist community is the *Kālacakra-mūlatantra* (the original *Kālacakra-tantra*) depicts our ordered but evolving world-system. What is not commonly known is the original *Kālacakra-mūlatantra* also exists at Śambhala. We know from two root theosophical texts that the region of Śambhala, known as the Light of the World, is the home of the "Sons of Will and Yoga" and the "Sons of the *Fire-Mist*."⁵ As well, throughout the theosophical community it is known the root-text from which *The Secret Doctrine* was written and elaborated upon was the mysterious "Book of Dzyān," a book which most orthodox Buddhist scholars dismiss its existence.

¹ For the most part, I have used Sanskrit terms as opposed to Tibetan, mainly because of possible familiarity to the reader. Also, the Tibetan to English transliteration system has undergone greater variance.

² . . . which I knew were mentioned very briefly, but importantly, in *The Secret Doctrine* I: xliii; several times in *The Mahatma Letters to A.P. Sinnett*, and in the 5th vol. of the 4th and 5th (Adyar) ed. of *The Secret Doctrine*, which came out later in 1985, for the most part, in *H. P. Blavatsky Collected Writings, Volume XIV, Miscellaneous*, and the "Time's Circle?" in *The Voice of the Silence*. Literally, *Kiu* = Tibetan for *rGyud* = Tantra, and *te* = Tibetan for *sde* = section or class.

³ Though H. J. Spierenburg was said to link the Books of Kiu-te with the Tibetan Buddhist Tantras in 1975 ("De Zeven Menselijke Beginselen in het Werk van H.P. Blavatsky en het Tibetaans Boeddhisme" [The Seven Human Principles in H.P. Blavatsky's Works and in Tibetan Buddhism], *Tibetaans Boeddhisme*, Theosophical Society in the Netherlands, 1975, p. 74), I am not aware of the basis or proofs for his conclusion and cannot comment on this, other than it appears Spierenburg and Reigle reached their conclusions independently.

⁴ Nicholas Roerich, *Heart of Asia* (New York: The Nicholas Roerich Museum, 1929): 103.

⁵ *The Mahatma Letters to A.P. Sinnett*, new and revised ed. (Philadelphia: David McKay Company, 1930): 155. *H.P. Blavatsky Collected Writings: The Secret Doctrine II* (Adyar: The Theosophical Publishing House, 1979): 319.

Historically, the *Dharmarāja*⁶ of Śambhala, Sucandra (Suchandra) implored the Buddha to initiate him into the profound mysteries of the *Kālacakra-mūlatantra*. Śākyamuni Buddha taught the *Kālacakra-mūlatantra* at the stūpa of Dhānyakaṭaka (Amaravati⁷ in Andhra Pradesh, south India), when the moon was full in *Caitra* (Aries), within one year after his nirvāṇa.⁸ Those twelve thousand verses were composed by Sucandra (Who was an emanation of Vajrapāṇi)

the first of seven *Dharmarājas* at Kalāpa (the capital of Śambhala). Sucandra later wrote a sixty-thousand verse commentary on the *Kālacakra-mūlatantra* (also called the *Paramādibuddha*). Both the original *Kālacakra-mūlatantra* (Dīpaṅkara Buddha was said to have brought the esoteric system many ages ago⁹), and the Sucandra commentary are “lost” or one could speculate were temporarily withdrawn from the outer world.¹⁰ The original texts of Gautama

⁶ Dharmarāja = King of Dharma, encompassing the entire region of Śambhala (actually the entire world). He may be the illuminate of the Lord of the World, Sanat Kumāra. See fn 15.

⁷ The birthplace of Nāgārjuna.

⁸ Gautama Buddha was said to have attained Nirvāṇa at the age of 60. Twenty years later he attained Mahāparinirvāṇa, casting off his lower principles, at the age of 80, in 543 B.C. There is however, considerable disagreement concerning the date of his death. This date (543 B.C.) is given by the southern school of Buddhism, the Theravāda, and also by certain tantra masters of the Mahāyāna school: Śākyaśrībhadrā (1127-1225), known as the “great pandit from Kashmir,” and Vibhūticandra (circa 12th cent.), a great *Kālacakra-tantra* master who was the focal point for collecting together the various teachings ascribed to the six-limbed yoga (ṣaḍaṅgayoga), and one Abhayā(karagupta). Other than these, the remaining great Buddhist masters who did mention his “dropping the chemicals”—date are far off from the above. As well, in *Five Years of Theosophy*, the article of K.H.’s or H.P. Blavatsky’s: “Sakya Muni’s Place in History” gives 543 B.C. In H.P. Blavatsky’s “The Mystery of the Buddha” (*H.P. Blavatsky Collected Writings* v. XIV: 395-6), “[Buddha] lived to the ripe old age of eighty—the Esoteric Doctrine says one hundred—years.” In fact, the 100 years could be more correct if we consider that the Bodhisattva or Nirmāṇakāya principles of Gautama Buddha were “donated” approximately 20 years later, as the basis for the incarnation of Śāṅkarācārya, even though I realize T. Subba Row states in his “Śrī Śāṅkarācārya’s Date and Doctrine” (*Esoteric Writings of T. Subba Row*: 50) that Śāṅkarācārya was born 510 B.C., 51 yrs. and 2 months after the date of Buddha’s Nirvāṇa. This would put Śāṅkarācārya’s birth approximately 30 years after the Buddha’s death, giving us approximately 100-110 years when Buddha gave up the Nirmāṇakāya or lower principles. In fact, this is plausible, much in the same way that Paracelsus, St. Germain and others “died,” as based on esoteric traditions. See footnote 28, re: ṣaḍaṅgayoga.

⁹ Specifically, Dīpaṅkara Buddha taught the Mantrayāna, the equivalent of Vajrayāna, and comprises the esoteric quickening path of non-dual wisdom. This is stated in an original Sanskrit *Kālacakra-mūlatantra* verse which Nārōpa quotes in his *Sekoddeśaṭīkā*. See: *Sekoddeśaṭīkā of Naḍapāda (Nārōpā): Being a commentary of the Sekoddeśa Section of the Kālacakra Tantra*, edited by Mario E. Carelli (Baroda: Oriental Institute, 1941): 2. Did the original *mūlatantra* text originate from the Lords of Wisdom and Kumāras at the time of the fourth race of Atlantis, who held it in safe-keeping for the 5th or Āryan race? David Reigle has given an accurate English translation in “The Lost Kālacakra Mūla Tantra on the Kings of Śambhala.” See my footnote 22. Dīpaṅkara Buddha was succeeded in later cycles by Kāśyapa Buddha and then Gautama Buddha.

¹⁰ There is no reason to doubt these originals still exist in Śambhala. Similarly, it is said in certain occult writings of theosophical character, the *Upaniṣads* were abridged by the Brahmans, implying that the originals still exist. But because of future activity and implementation by the kingdom of Śambhala, the full or even an abridged *Paramādibuddha* text may show up on the horizon at some appropriate time in the future. The likelihood of this is increasing as planetary events point to certain changes in human relations. As well, it is said the astronomical-astrological system of the *Kālacakra-Tantra* will replace all other similar systems, western and siddhāntic of the east.

Buddha's era¹¹ were said to have been written in the languages of Śambhala, which included Sanskrit.¹² Particularly, the *Kālacakra-mūlatantra* was modified for our age, just as the *Vedas* were. This would ascribe to their original antiquity, being codified and accordingly modified for successive root-races and subraces.

The *Kālacakra-mūlatantra* or *Paramādi-*

*buddha*¹³ was then taught to the 960 million villages in Śambhala.¹⁴ Sucandra then built a large three-dimensional *Kālacakratantra maṇḍala* at Malaya, a park near the capital of Kalāpa. The Buddha prophesied in the *Paramādibuddha* that a brief version would be redacted and also a commentary on the same would later be written.

The first Kalkī King of Śambhala,¹⁵ Yaśas

¹¹ Tradition has it that Lord Buddha also taught a *mūlatantra* for the other great Buddhist tantra lines: Guhyasamāja, Hevajra, Yamāntaka, Saṃvara, and the Māyājālā (from which the *Mañjuśrīnāmasaṃgītī* was extracted), also supposedly existing in Śambhala. These root-tantras are colossal (compared to the *laghu* or abbreviated versions) in their number of verses, but they also are “withdrawn.” That is, no longer extant in their full version in the outer world, leaving us only with abridgments, with remnants of original *mūla* verses interspersed here and there in other commentarial writings.

¹² Though this “fact” has yet to be substantiated in the *Kālacakratantra* and its *Vimalaprabhā* commentary, Tibetan oral tradition speaks of it, although it is stated in such works as the *Žam-bha-la'i Lam-yig* of the 3rd Pañchen Lama. As well, the realm of Śambhala was, prior to Sucandra, a realm of Vedic influence, which has its basis using the Sanskrit language.

¹³ This may be the earliest appearance of the name *Ādibuddha* (both in the title and in the text itself) in the Buddhist scriptures, although it appears in the well-known Hindu Advaita Vedānta treatise: *Māṇḍūkya-kārikā*, IV, vs. 92, approximately 575 B.C., which is the great Gauḍapāda's famous explanatory verses to the *Māṇḍūkya Upaniṣad*. Both earliest Advaita Vedānta and Kālacakra teach highest non-duality and therefore non-theism. Later on, the term *Ādibuddha* appears in the Maitreya text *Mahāyāna-sūtrālamkāra* (3-4th century A.D.) and in chapter VIII, verse 24 of the *Mañjuśrīnāmasaṃgītī*, an important root-text which the 5th chapter of the *Vimalaprabhā* cites in its entirety.

¹⁴ Symbolism abounds here. Śambhala has been depicted as a lotus of 8 petals, surrounded by snow-capped mountain chains, with each of the petals having 120 million villages, which totals 960 million villages in Śambhala. This may be symbolic of the thousand-petalled lotus which has 960 petals in the outer circle and an inner circle of 12 petals. Refer to the below footnote regarding the Zoroastrian Śambhala: *Airyana Vaēja*, situated at the planetary North Pole. The crown (*uṣṇiṣa*) cakra at the human north pole has two levels of petals and in the same way, the crown cakra of the planet may exist at two locations: the Gobi Desert and the North Pole.

¹⁵ In accordance with the Tibetan historical tradition, there exists a long lineage of the Kings of Śambhala, each ruling for 100 years, comprising: seven *Dharmarāja*-s to be followed by twenty-five *Kalkī*-s. This lineage began with Sucandra as the first *Dharma-rāja*, because He was the first to request initiation and teachings in the Kālacakra and convert Śambhala from a *Veda*- to *Kālacakra*-based tradition; there were Kings before him, at least Sucandra's father, *Sūryaprabhā*, is mentioned. This series of Kings of Śambhala can, from one aspect, be cyclic descriptions for the Lord of the World, *Sanat Kumāra*, linked to humanity-manifestations of activity. The 25th *Kalkī* will be *Raudra* (Sansk. = fierce). *Kalkī* would mean foul or dirty, indicating His function to destroy the soiled portions of humanity, as He comes astride a white horse (pure and untrammled: signifying 1st ray or power), to defeat the barbarians (*mlecchas*) and their dharma. The *mleccha*-doctrine prioritizes a personal, external god, which has become a great ruling elementary (due to human-thought accretion). The human soul appears to not play any significant spiritual role in the *mleccha*'s evolutionary progress. Because of this name *Kalkī*, it would also indicate a major planetary event has taken place in the world-scheme of consciousness. He is also analogous to the 10th incarnation of *Viṣṇu*, *Kalkī Avatāra*. The world is now in the 21st King of Śambhala cycle. See David Reigle's highly regarded publication referenced below on the proper identification for the Sanskrit names of the Kings, which prior to his publication, were misidentified, even by the learned Tibetan lamas! If the Sanskrit texts, from which the Tibetan texts and commentaries were written, would have been referred to, this would have been found out long ago. Also, I have found variously in other schemes: *Jagad-guru* = Ancient of Days = *Nārāyaṇa* = Lord of the World = *Sanat Kumāra* = *Dakṣiṇāmūrti* = *Skandha* (*Chāndogya Upaniṣad*) = *Pradyumna* (the pre-eminently mighty one; a later identification).



Śambhala, depicted as a lotus of eight petals, surrounded by snow-capped mountain ranges. Below center, outside of Śambhala proper, is the twenty-fifth Kalkī, Rudra, arrayed against the forces of materialism. (Photograph courtesy of the writer, from the tankha collection of Sergei Diakoff)

(Yaśas-mañjuḥośa, an emanation of Mañjuśrī) wrote the existing *Laghu* (abridged) or brief version *Kālacakratantra* of 1000+ verses in the sragdharā metre. This shorter version is a derivation from the *mūlatantra*.¹⁶ (The *Kālacakra-tantra* is also variously known as the *Kālacakra-tantra-rāja* and *Śrī Kālacakra*.) Then, Puṇḍarīka, the second Kalkī King of Śambhala,¹⁷ wrote the *Vimalaprabhā*, or “Stainless Light,” a commentary on the *Laghu Kālacakratantra*. Fortunately, the *Vimalaprabhā* contains verses from the *Kālacakra-mūlatantra*.¹⁸ This text was later brought to India around 966 or 967 A.D. Its manifestation to the outer world is rather late compared to the other Buddhist tantras such as the *Guhyasamāja* and *Hevajra*. **The Kālacakra is the only Tantra to have come**

directly from Śambhala. The entire Kālacakra-system was then brought to Tibet 60 years¹⁹ later in 1027 or so. Between the time when the Lord Buddha taught the *Paramādibuddha* to Sucandra (around 562 B.C.), and when it surfaced again in the brief or abridged (*Laghu*) form in India around 966 or 967 B.C., it remained at Śambhala under the protection of the realm King. Esoterically, *The Secret Doctrine* would describe this King as the Lord of the World, *Sanat Kumāra*. Oral tradition has it, and the *Kālacakratantra* states it, the lineage of Kings of Śambhala will pass down to the future Coming One, the 25th King of Śambhala, *Raudra*, Who will hasten from the Śambhala realm and enter the world of the barbarians (*mlechhas*) and destroy the old world-order.²⁰

¹⁶ Original Sanskrit texts of even the abbreviated version or *LaghuKālacakratantrarāja* have been difficult to obtain, however the Tibetan texts of the same have been handed down to us. We have a very early Sanskrit text of the *Vimalaprabhā*, written around the close of the 11th and beginning of the 12th century in Bengālī script. This particular MS. is important because it has all of the 5th and last chapter, the Jñāna paṭalaḥ, which is generally missing entirely from most other *Vimalaprabhā* MSS. Currently, the best edited *Vimalaprabhā* edition is the Central Institute of Higher Tibetan Studies, vol. I, II and III, which is in Sanskrit and goes through all five chapters. Although the Tibetan texts are extremely important and desirable, for various reasons, the Sanskrit texts are most preferable: Being the original source material (whereas the Tibetan texts are translations from the Sanskrit) as well as the grammatical fact that Sanskrit has a specific declension marker for the cases and can convey exactly in one of seven (or eight if using the vocative or direct address case) grammatical functions. Tibetan also uses eight cases based on the Sanskrit model, but only three types of particles to indicate them. Among all the world’s languages, Sanskrit is based on both, metaphysical and physical laws

¹⁷ A “son” of the first Kalkī.

¹⁸ To my knowledge, there are collectively three texts which contain the largest number of scattered verses from the *Kālacakra-mūlatantra*: the “Bodhisattva Corpus” texts of commentaries: Puṇḍarīka’s *Vimalaprabhā*, Vajrapāṇi’s *Lakṣābhīdhānādudhṛtalaghatantrapiṇḍārthavivaraṇa-nāma*, and Vajragarbhā’s *Hevajrapīṇḍārthaṭīkā*. Other texts contain the *mūla* verses, such as the *Sekoddeśaṭīkā* of Naḍapāda, or Nāropa, which has 58 ½ verses.

¹⁹ The cipher 60 (5x12) is a key number in the Kālacakra astronomical-astrological system, based as well on the Jupiter revolution period, a sixty-year cycle, which is also connected to the sun’s activity or pulsation of the heart, prāṇa systole-diastole and otherwise. The main Tibetan system of reckoning the calendar and astrology is based on the Kālacakra-system. Note also, the Buddha attained nirvāṇa, in his 60th year; in his 60th year he taught the *Paramādibuddha* and the other root tantras; Sucandra’s commentary was in 60,000 verses; the first Kalkī-King, Mañjuśrī Yaśas, taught the abridged *Kālacakra-tantra* 600 years after the Buddha’s Nirvāṇa; Puṇḍarīka wrote the *Vimalaprabhā* in 12,000 verses.

²⁰ Note, the similarity with *Rudra* in the text with *Maitreya*, the *Kalkin* in Hinduism, the Returning-Christ in Christianity, *Imam madī* of the Moslems, *Saoshist* of the Zoroastrians, *Quezalcoatl* or *Kukulkan* of the Mayan and others where the symbolism of a rider holding a sword on a winged or white horse returns to conquer the barbarians (*mlechhas*) of destructive materialism. We may be mindful that this Coming One may not necessarily take human form at all, however, he will extinguish the barbarian law using the “Supreme-horse samādhi.” Whether these cycles occur

Sanskrit original texts in Buddhist Tantra contain some of the best candidates for the Seven Keys of the Universal Mystery Tongue or “secret sacerdotal tongue” of Initiates. I mean this for the *mūla-tantras*. The Kālacakra-system is full of mysteries revolving around ambiguous terms which are clearly not to be taken literally, and schemes of color, sound (such as mantra seed-syllables or *bīja-akṣara*), symbolic forms and abstruse practices. As well, the naiveté of the scholarly community has used sexual terminology in their translations, instead of utilizing the seven-key system of the Initiates. The Kālacakra-system is most profound and requires the greatest minds to study it and the most careful application of the occult philosophy of Theosophy if it is ever to be understood in its proper dimension. The *Kālacakra Tantra* is considered the very pinnacle of the Buddha’s esoteric doctrine.

First and foremost of the Tibetan Buddhist Tantras, it has had a major influence over all of Tibetan Buddhist activity. Obviously, as the Kālacakra-*mūlatantra* is from Śambhala, it would have been originally written in the original mystery tongue—Senzar (Zansar, from which Zend and Zend-Avesta were derived)—and its derivative: Sanskrit.

If one examines the *Kālacakratantra maṇḍala*, which is a two-dimension representation of the various realms of this world-system, the mantra seed syllables in and around it are in various *colored* Lan-tsha script characters (an early form Sanskrit script in use by the Nepalese Buddhists). These characters in appearance, look *very* Tibetan but *very* Sanskrit, and have correspondences to all the Sanskrit sounds. In function, they represent the color²¹ of and the first letter in the name of the “deity” (energy or force) at that location.

end-to-end and in perfect synchronicity, requires further study, however it can be seen the beginning of the Mesoamerican calendar and the death of *Kṛṣṇa*, the Avatāra which signified the beginning of the Kali-yuga, correspond almost exactly. The beginning-to-end of the Mesoamerican calendar (Aug. 12, 3113 B.C.—Dec. 23, 2012 A.D.) probably has a significant relation to this Kali-yuga cycle. In total, this is the Great Cycle of 5125 years, which also resolves to the prime number 13, *Kukulkan*’s sacred number. The various manifestation-cycles which we call the “Incarnations of Viṣṇu” and the directly related primary or subcycles of the Kings of Śambhala are, in effect, the activity of the Lord of the World, *Sanat-kumāra*.

²¹Color has an occult significance throughout the operation of sound. See H.P. Blavatsky’s comments in the preface to the *Voice of the Silence* regarding the Tibetan method of depicting Senzar ideographs by using the twelve zodiacal signs, five elements and the seven primary colors (“each a triplet in shade”) which gives an alphabet of “sixty sacred letters and twelve signs.” This alphabet could correspond to the Sanskrit alphabet, which has 49 (7x7) sounds. Also, see *A Manual of “kshnoom” The Zoroastrian Occult Knowledge* (Bombay: States People Press, n.d.) where the Nasks or volumes of original Zarathushtra writings were written in *Fshusho-Mānthra* or mystical sounds of power, which was not a language, but consisted of vibratory colors of sound. The “Magi could read the Fshusho-mānthra vibratory [invisible] colours like [an] alphabet. . . whereby “the pictures of the vibratory colours were afterwards translated into language.” [p. 50-51] In accordance with these laws one can recite a 3-line mantra of 21 words which was composed by Zoroaster and utilize vibrational colors which put the reciter in touch with the three worlds of etheric-astral-mental: the 1st line of the mantra produces blue, the 2nd line yellow and the 3rd line red. [p. 186] This text has many interesting points, especially about *Airyana Vaēja* (Śambhala), the birth-place of Zoroaster and where he received the divine teachings from Ahura-Mazda, which is said to be in the Arctic region or North Pole, buried under mountain-deep layers of snow. This is also considered, in some circles, to be the original *Āryāvarta* or land of the Aryans from which the *Ṛiṣis* migrated south, where the average period of life is 27,000 years. Prophet-Kings (or Kings of Śambhala?) are also mentioned.

“When H.P.B. wrote to the Masters, or they to her, on business that was not to be communicated to third parties, it was in an archaic language, said to be ‘senzar,’ which resembles Tibetan, and which she wrote as fluently as she did Russian . . . ”²²

The withdrawn or “lost” Kālacakra-mūlatantra or *Paramādibuddha* may very

well be the original Book of Dzyān, from which *The Secret Doctrine* stanzas were extracted. At this point in time, no quoted verse from the “Book of Dzyān” has been explicitly located in the extant verses of the *Paramādibuddha* or in the *Laghu-Kālacakra Tantra*. However, if the *Paramādibuddha* were to be released we would then know for



The *Kālacakra Tantra* maṇḍala (Photograph courtesy of the writer, from the taṅkha collection of Sergei Diakoff)

²² Henry S. Olcott. *Old Diary Leaves*. Third Printing. (Adyar, India: The Theosophical Publishing House, 1975) I: 262.

certain, and we surely await that great event. Currently, conditions are accelerating the opportunity for the root-tantra to make appearance in the outer world.²³

This is the intent of our title: *The Practical Vision of Śrī Kālacakra*. A stimulating directive is apparent for the open-minded reader. We have for the first time in the modern period, exposure to a living, unbroken esoteric tradition²⁴ which is accessible to the fullest powers and awareness of serious Theosophists everywhere. Sufficient English translations

(mainly from the Tibetan at this time) of *Śrī Kālacakra* visualization *sādhana* material are now in print, with more to follow.²⁵ First and foremost is the service aspect of the practice of *Śrī Kālacakra*. Literally, visualization and performance of the *sādhana* (by mentally entering its multidimensional maṇḍala and evoking the central and surrounding “deities”) is an act in sustaining our world-system; a meditation conducive to attunement with the *Lord of the World* and the Divine Plan.²⁶ This *Tantra* and its *sādhana-maṇḍala* creational-

²³This is entirely plausible and I suggest, as preparation, the writings of David Reigle, who has extensively explored Kālacakra. One may write David at this address: 3185 Boyd Rd., Cotopaxi, CO 81223. I list here only some and not all of his writings on this topic for the interest of the reader who may wish to explore further: *The Books of Kiu-te or the Tibetan Buddhist Tantras: A Preliminary Analysis* (San Diego: Wizards Bookshelf, 1983); “New Light on the Book of Dzyan,” *Symposium on H.P. Blavatsky’s Secret Doctrine* (San Diego: Wizards Bookshelf, 1984) “The Lost Kālacakra Mūla Tantra on the Kings of Śambhala,” *Kālacakra Research Publications, No. 1* (Talent, Oregon: Eastern School, 1986); “What are the Books of Kiu-te?” A talk given in Los Angeles, August 1988; *Kālacakra Sādhana and Social Responsibility* (Santa Fe, New Mexico: Spirit of the Sun Publications, 1996).

²⁴It should be pointed out and emphasized to any student/practitioner of the importance of receiving an unbroken tradition prior to any practice, otherwise he or she may be using questionable materials. In particular, practice of the *Kālacakra-tantra* sādhana, without prior initiation, would be foolhardy. The initiation grants, among many things, permission to visualize the various deities and symbolic forms and movement of energies, the lower doors of which are governed by elementals. The initiation gives the seeds for growth and unfoldment of higher consciousness and permission to knock on the various doors and pass through the various entryways.

²⁵See Glenn H. Mullin, “The Best of Jewels: A Sādhana Focusing on Glorious Kalachakra, by Buton Rinchen Druppa (1290-1364),” *The Practice of Kalachakra* (Ithaca, New York: Snow Lion Publications, 1991). This is a translation from the Tibetan of the first publicly-released, *Śrī Kālacakra sādhana*, and contains the various Sanskrit mantra (which Glenn Mullin asked David Reigle to check for accuracy). This was a most important release, even though parts of the sādhana must be interpreted symbolically.

²⁶A significant, complex series of rituals and ceremonials, which had the welfare and sake of all living creatures within their sphere of influence and motive for performance, have been performed by various sectors of humanity throughout time. The basis of our inquiry lies in the inextricable relationship between the macrocosm or world-system and the human or microcosm. Carl Jung writes of meeting with an elder Taos, New Mexico Pueblo Native American concerning the latter’s relation with the ancient mountain, which overlooks the pueblo are near the sacred Blue Lake, and practices or praxis: “Do you not think that all life comes from the mountain? . . . We are the sons of Father Sun, and with our religion we daily help our father to go across the sky. We do this not only for ourselves, but for the whole world. If we were to cease, in ten years the sun would no longer rise.” Here we have the basic motive concept of our study. It is not a form of self-conceit, pride or egoity that is displayed. Rather, it is one of a people who have maintained a deep sense of responsibility for all sentient beings, evoked through their compassion and nurtured through their culture for centuries. It would be naive to think the Adepts and Masters of Wisdom do not practice such techniques as described in the Buddhist *Tantras* (*Hevajra* and *Kālacakra*, for example) and in the *Upaniṣads* which are based on the sacred *Vedas*. Obviously, these are the superior methods and the Lord Buddha deemed it so, keeping the tantras for later manifestation out into the world. As an example, the Kālacakra-tantra system of astronomy-astrology is said to be superior to any other system and will eventually take the place of those other systems. The superior-most methods

visualization practices²⁷ of the 722 deities in the three levels of the maṇḍala (kāya-vāk-citta or *vajra* body-speech-mind) may very well represent Śambhala purpose or Will in association with *Sanat Kumāra*. Permission to practice is granted by taking the *Kālacakra Tantra* initiation, which has been given with increasing regularity in the West, since 1981, and all over the world. Taking the initiation is a primary prerequisite to the study of the texts and practice of the *Kālacakra sādhana*,²⁸ for it conveys permission to “hear, ponder, practice.”

Those who are participating in this great *Tantra* initiation are taking part in the world process of change and the fulfillment of

humanity, to save itself from potential disaster during the period of degeneration, and the acceptance of conscious responsibility, individually and group-wise, in transforming the planet into the spiritual status which belongs to it and cooperating with the divine plan. An image of that plan exists in the etheric at Śambhala in the form of the *Kālacakra Tantra Maṇḍala*, constructed by two Kings of Śambhala.²⁹ The very basis for this correspondence lies in the inextricable corresponding relationship between the macrocosm and the microcosm, or our composite world-system.

From the Buddhist esoteric schools, the world-process is enacted and maintained (as a

are left for the very higher initiations. In a letter by H.P. Blavatsky to Mrs. Hollis-Billing: “K.H. or Koot-Hoomi is now gone to sleep for three months to prepare during this Samadhi or continuous trance state for his initiation, the last but one, when he will become one of the highest adepts. Poor K.H. his body is now lying cold and stiff in a separate square building of stone with no windows or doors in it, the entrance to which is effected through an underground passage from a door in Toong-ting (reliquary, a room situated in every Thaten (temple) or Lamasery); and his Spirit is quite free. An adept might lie so for years, when his body was carefully prepared for it beforehand by mesmeric passes etc. It is a beautiful spot where he is now in the square tower. The Himalayas on the right and a lovely lake near the lamisery [sic]. His Cho-han (spiritual instructor), master, and the Chief of a Tibetan Monastery takes care of his body. M.: also goes occasionally to visit him . . . now Morya lives generally with Koot-Hoomi who has a house in the direction of the Kara Korum Mountains . . .” *The Theosophical Forum* VIII (May 1936): 343-46.

²⁷ These practices utilize full visualization techniques of color, form and sound sublimated to higher levels. Particularly, the mantra or words of power and potency are severely “watered down” when pronounced in Tibetan. These *akṣaras* or Sanskrit letters of the alphabet are occultly more potent when properly pronounced. Visualization for *anuttarayoga* practice incorporates less outer ritual and observances and more mental or inner processes than the other three or lower tantra classes: *Kriyā-*, *Caryā-*, and *Yoga-tantra*. A nice example which illustrates this comparison of “higher and lower” practice is from H.P. Blavatsky: “*Student*.—Can you mention some of the relations in which the sun stands to us and nature in respect to Occultism? *Sage*.—It has many such . . . The sun should therefore not only be looked at with the eye but *thought of by the mind* [my italics]. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions, as the Higher Self is the center for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. . . . we thereby draw from it some of its energy not otherwise touched.” *Blavatsky Collected Writings IX (1888)*: 400-K.

²⁸ The *sādhana*-chapter (the 4th of the 5 chapters or *paṭalas*) of the *Kālacakra-tantra* details the two major stages of the practice: the stages of generation (*utpatikrama*) and that of completion (*sampannakrama*). An inherent theory-practice also mentioned is the six-limbed yoga or *ṣaḍaṅgayoga*. A history of this practice, lineage of personages who passed it down (*paramparā*) and its associated texts therewith is given in my *The Yoga of Six Limbs: an Introduction to the History of Ṣaḍaṅgayoga*, published by Spirit of the Sun Publications, 1996. This is a translation into English from the German of four separate articles by Günter Grönbold of München on the study of the six-limbed yoga, another teaching from Śambhala.

²⁹ In a park nearby to the south of the capitol of Kalāpa, in Malaya, two maṇḍalas of the *Kālacakra-tantra* reside. The larger first maṇḍala was built by Sucandra, the second was built later by Puṇḍarika.

direct result of the Vedic tradition³⁰) in the *anuttarayoga* (highest yoga) Tibetan Buddhist *tantra* visualization practices (replacing the Vedic practices in sustaining this world-system³¹), which are fiery acts of creation or generation, in that they involve highly specialized visualization of the maṇḍala and the various devatā-s or “deities” (forces) within that maṇḍala (or multi-dimensional cosmological “blueprint”) as well as the central deity. During the performance of these practices or sādhanas, one visualizes oneself as the central deity.

The occult meaning of this is clear. It is the reflected performance and maintenance of the concatenated forces and energies of the manifested universe. The idea of sacrifice as spoken in the *Vedas* and *Mīmāṃsā-sūtras* is that of transmuting lower consciousness and the attendant corresponding lunar elements and driving beyond them. In Kālacakra practice, this is accomplished via the construction of an emptiness body. The emptiness body may be the real *antaḥkaraṇa*,³² which latter as esoterically understood is made of mental substance, bridging the

³⁰ “Yagna [*Yajña*], then, is a magical ceremony which, when conducted properly, has the potency of creating disturbances and changes in the body of Yagna-purusha and producing the desired phenomenal results. There are several kinds of these magical ceremonies, but the most noted of them is what is called the Aśvamedha or the ceremony which has a horse for its [symbolic] sacrificial victim or, more appropriately, the ceremony which operates upon the horse-headed deva . . .” A. Nilakanta Sastri, “Analysis of Rāmāyaṇa, 1st Canto,” *The Theosophist*, March, May, June 1892. [Though not a always a central apportionment, a fire-altar is built for the horse-sacrifice. The sacrificial horse is symbolically associated with the central-spiritual-sun and the in- and out-breathing cycles of the devas.]

³¹ In fact, “During the last hundred years, the *Agnicayana* [ceremony of arranging the fire-altar in the form of a golden bird for *Yajña* or sacrifice] has been performed seventeen times; during the last fifty years, five times. After a gap of almost twenty years, it was celebrated again in 1975. [During this date] For the first time in history, it was attended by outsiders . . . filmed, photographed, recorded, and extensively documented.” (*Agni: The Vedic Ritual of the Fire Altar* (Berkeley: Asian Humanities Press, 1983), I: 3.) I interpret this as a clear indication that the “vehicle of sacrifice” has changed from the *Veda* to Vajrayāna Buddhism. The former had run its course and Tibetan Buddhist praxis has become more suitable and rooted in the western culture. Further substantiation is indicated in the *Kālacakra-tantra*’s great commentary, the *Vimalaprabhā* (i.e., in the third “Brief Account), where a large body of Vedic Brahmins in Śambhala were won over to the Kālacakra-system. Yet, an intrinsic connection between the *Agnicayana* and Buddhist higher yoga tantra exists, and thus the former can give light in understanding the latter. For the duration of the 5th or Āryan Race, the *root-scripture* is the *Veda*, however it may be that the various practices of the *Veda* have evolved to become the responsibility of *Kālacakra-tantra* practitioners, (where true group-consciousness has now become important), implying the *Śambhala* connection will have significant future value. Valuable keys in the *Vedas* (and the six-views, *ṣaḍ-darśana*, of Hinduism) await the comparative researcher for application to the Mahāyāna Buddhist systems, particularly the tantras and this is why I have also sought support from the *Veda* in this paper.

There is a special kind of *Agnicayana* called *Sāvitracayana*, which builds the fire-altar in the form of the sun. Clearly a correspondence exists with the three fires of Vedic Agni (electric fire, solar fire, and fire-by-friction) which is the Monad/human soul/lunar personality), the three levels of the sun (central, heart and objective suns), the three *Vedas*, the three *pādas* or feet of the ancient *Gāyatrī* mantra from the *Rg-Veda*, and the three wheels (other, inner, outer,) of the *Śrī Kālacakra*.

³² This deals with the important self-conscious construction of the *antaḥkaraṇa*, or bridging the gap between the higher (soul) and lower mind. It is the cable of ascension. This *antaḥkaraṇa* is the agency between the Monad and the lower self, the creative mind in the most expansive use of the word. Obviously, to an orthodox Mahāyāna Buddhist, this explanation may not be relevant and would even be deemed heretical! See H.P. Blavatsky on this (*antaḥkaraṇa*); especially the *Collected Writings* and *The Inner Group Teachings of H.P. Blavatsky*, published by Point Loma Publications, Inc.

mental unit to the mānasic atom within the higher mental field. All the Buddhist *anuttarayoga* tantras, except the *Kālacakra*, rely on the after death Bardo body or intermediate state as a basis for purification and attainment of enlightenment. The *Kālacakratantra* relies on attainment while using the physical body, generating what is called the “empty form” and this empty form is generated due to the mind, not the movement of the “winds” into the central channel as with the other tantras.³³

Allow me to mention a few stray observations and facts for the reader. The color scheme used in the *Kālacakra* maṇḍala is different from the other Buddhist Tantras. Only the *Kālacakra Tantra* has a cosmogenesis and anthropogenesis subject matter similar to *The Secret Doctrine*. The first section of the *Tantra*, the outer maṇḍala (*Lokadhātu*-chapter), deals with cosmology and astrology: the macrocosmic levels or energy fields, sound, etc.; the second section, the inner maṇḍala or (*Adhyātma*-chapter), deals with the human microcosm: the channels, winds

and drops within the subtle bodies, etc.; the “other” maṇḍala deals with chapters 3-5: initiation and practice (the path of generation and completion, which contains the six-limbed yoga or *ṣaḍaṅgayoga*) and the wisdom or gnosis. It is most interesting that the Panchen or Tashi Lamas have been the special protectors and teachers of this *Tantra*. Correlate this with the fact that the āśrams of the Mahatmas D.K., K.H., and Morya are nearby. “. . . *Tashi-Lhunpo, the capital of the Tashi Lama (whose Master of Ceremonies one of our own revered Mahatmas is)*”.³⁴ It is quite possible, since the *Kālacakra Tantra* was held in such high regard that one of the Hierarchy’s Adepts would have been a high official in the Tantra College of *Kālacakra*-studies at Tashi-lhunpo, near Shigatse, Tibet.

A view of Buddhist Tantra by the Masters of Wisdom may be found in *The Mahatma Letters to A.P. Sinnett*:

“In the letter enclosed he [Hume] says—we [the Masters] ‘may be *tantrikists*’ (better ascertain the value of the compliment paid) . . . ”³⁵

³³ Geshe Lhundub Sopa, “The Subtle Body in *Kālachakra*,” *The Wheel of Time: The Kālachakra In Context*, (Madison, Wisconsin: Deer Park Books, 1985): 146, etc., now being published by *Snow Lion Publications*. The entire book is an excellent introduction to the *Kālacakra*-system.

³⁴ Henry S. Olcott. *Old Diary Leaves*. Vol. IV, p. 6.

³⁵ 2nd ed., Jan. 1930: 303.



Tashi-lhunpo, with the Kālacakra College in the upper left center. This wall hanging was displayed for the writer at Tashi-lhunpo monastery in south India, only three weeks after the 17th Paṅchen (Tashi) Lama, Chos-kyi-rgyal-mtshan, died in Shigatse, Tibet on Jan. 28 at the original Tashi-lhunpo monastery, 1989. The Kālacakra College section (Tib. sPyi-luñ-pa) is one of sixty-two sections at Tashi-lhunpo.



Inset enlargement of the Śambhala capital, Kalāpa. The King of Śambhala sits on his throne. To the south are two Kālacakra maṇḍalas; the larger one was constructed by the first 'Religious-King,' Sucandra, while the smaller one was built later by the second Kalki, Puṇḍarika. Note the seven mountains (Dvīpas or globes in our chain?) behind the throne. (Photograph courtesy of the writer, from the taṅkha collection of Sergei Diakoff)

Continued from page 8

The recent passing away of Mr Deng Xiaoping is a great loss to China. I have known him personally. Mr. Deng Xiaoping took the initiative to establish direct contact with us to start a dialogue to solve the Tibetan problem.

Unfortunately, serious negotiations could not take place during his lifetime. It is my sincere hope that the succeeding Chinese leadership will find the courage, wisdom, and vision for new openings to solve the Tibetan issue through negotiations.

The beginning of a new era in modern China presents an opportunity for constructive change and positive development.

The recent military clampdown in East Turkestan (Xinjiang), aimed at quelling the Uighur people's demonstrations, and the ensuing cycle of violence, are tragic and unfortunate.

As in the case of Tibet, in East Turkestan a lasting and peaceful solution can be found only through dialogue.

Another important task ahead for the Chinese government is the smooth transition for Hong Kong, and the implementation of the pragmatic and wise concept of "one country, two systems" in spirit and letter.

A constructive approach to these issues provides important opportunities to create a political climate of trust, confidence and openness, both domestically and internationally.

The growing international support for Tibet reflects the inherent human empathy for and solidarity with human suffering, and the universal appreciation for truth and justice. To portray the support for Tibet as a plot of Western anti-China forces is to evade the truth for political convenience.

This is unfortunate, because such mental bamboo-walling will continue to prevent a constructive approach to solving the problem.

Ultimately, it is for the Tibetan and Chinese peoples to find a mutually acceptable solution to the Tibetan issue.

Bearing in mind this reality, we have consistently pursued a course of dialogue with the leadership in Beijing.

However, Beijing's refusal to listen to and recognize the genuine grievances of our people left us with no choice but to present our legitimate and just cause to the international community.

The Tibetan people have displayed a remarkable spirit of endurance, courage, and patience in the face of the most brutal repression.

I urge my fellow Tibetans to continue to resist violent acts of frustration and desperation as a means to protest against injustice and repression. If we give in to hatred, desperation and violence, we would debase ourselves to the level of the oppressors.

The way of the oppressors is intimidation, coercion, and the use of force. Ours is a belief in and reliance on truth, justice, and reason. This distinction is our most effective weapon.

The call of the time for us in this period of difficulty is to exert ourselves with greater determination, wisdom, and patience

With my homage to and prayers for the brave men and women who have died for the cause of Tibetan freedom.

The Dalai Lama

Reprinted for HCT, courtesy of Kenneth O'Brien, member Kiva co-operative

QWAA UPDATE

Way back in the March, 1995 HCT, we announced the intention to undertake a second reprinting of *Questions We All Ask* by G. de Purucker.

We hoped that with the addition of a quality flat-bed scanner, the OmniPage Pro “Optical Character Recognition (O.C.R.) program and the Laser printer, it would be fairly straightforward to scan the entire two Series of QWAA and issue a crisp Laser type set reprint.

Although we haven’t abandoned the desire to do this, we realize that the sheer magnitude of the scanning task, some 1200-1300 pages overwhelms our limited capabilities. A major difficulty was that the print quality of our master set, Xeroxed several times from the Point Loma originals, was too poor for good character recognition. We recently borrowed an original set from Pasadena bound in book form. Although this yields good OCR, it would mean hand placing the 12-1300 pages on the scanner. If, as an alternative, we could borrow a set of original pamphlets, they would almost surely be too fragile to be handled by the automatic document feeder.

So, we see no way around this difficulty. In addition the relentless advance of Parkinson’s disease on the person of the editor, makes it doubly difficult.

And so, we have refunded the subscription deposits to those persons who had given us money as a deposit on the proposed second reprint. Refund checks were mailed on March 5th.

Anyone who made a deposit on QWAA 2nd reprint that has not received a refund check should contact editor HCT, Dick Slusser.

Letters Received

David Bruce writes from Milwaukee, Wisconsin, responding to Abhinyano (March ‘97 HCT, p. 2):

Thank you for all the past issues of the High Country Theosophist. Keep up the good work!

In the March issue of the HCT, Abhinyano puts forth the statement that “Wheaton has totally abandoned the original teachings of the Masters via HPB ...”

Although he attributes this viewpoint to Radha Burnier, I got the distinct impression from reading his letter that he shared that opinion.

I take issue with such public statements in that they are misleading, irresponsible, and untrue. In the first place, it is doubtful that Radha ever made such a statement.

I am familiar with some of her printed works, and while she occasionally makes critical observations regarding the membership, I know of no time nor no place at which Radha would have made such remarks.

To suggest that Wheaton has completely parted ways with the original teachings of the Masters is a reckless and irresponsible statement to make.

It is reckless because it is bits of misinformation such as this that continue to sow the seeds of doubt and suspicion amongst the members.

It is irresponsible because it is blatantly untrue, as anybody who will take the time to look over the programs at Wheaton over the past few years will find out.

Opinions are one thing, and we are all entitled to them. But taking cheap potshots at those who work unselfishly for the cause of Theosophy, while hiding behind the name of

our international President is uncalled for.

If Wheaton had cut its ties with the teachings of HPB and the Masters, would the member's journal, the AT, have had a series on "The Key to Theosophy" which ran over a year?

If the teachings of the Masters had been thrown overboard would the AT bother printing a series on the Mahatma Letters?

If Wheaton had abandoned the original teachings why did the 1996 Summer Conference feature Joy Mills on "The Mahatma Letters" and Doss Mc David on "The Secret Doctrine"?

If the teachings of the Masters are taboo at headquarters, why was I sent out as a national speaker to New York and Detroit to do workshops on HPB's "The Voice of the Silence"?

How come the class on "The Secret Doctrine" given at Wheaton last year by Tony Lysy and John Algeo was extremely popular and well attended?

If headquarters saw so little value in the original teachings of HPB and the Masters, why did Wheaton take the time and considerable effort to produce a new five part video by Ed Abdill on the Three Fundamental Propositions of the Secret Doctrine?

I think the answer is obvious. The answer is that the original teachings of the Masters and HPB are very much a part of the ongoing classes and programs and Wheaton.

Of course, there are many other tangentially related programs, to be sure. This has been the case as far as I can remember.

Reasonable people can disagree as to the degree of emphasis which should be placed upon the source teachings, but only a fool would embrace a lie in full view of the facts.

Sincerely,
David Bruce

Robert Hutwohl comments from Santa Fe, N.M. via e-mail:

March 17

I received your March issue of *High Country* last week and for the record, wanted to respond to John Cooper's note about his finding a clue to a document Franz Hartmann wrote concerning the history of the T.S. incident of 1884. ...

I strongly suspect what he is talking about is "Wahrheit und Dichtung," a German printing based on a letter he sent to Arthur Weber.

It is a 31 page document, which I completed translating last week and am now adding translator's notes. It is interesting that John Cooper picked up on this, as I had been working on it off-and-on for the past month.

The English title will be: "Truth and Fiction. The Theosophical Society and the Miracle-cabinet of Adyar."

My translation remains unpublished until I determine the date of the printing based on internal evidence, although Jim Santucci expressed some interest in it.

Best wishes, Robert

March 19, 1997

In addition to what I previously sent to you regarding the Franz Hartmann article I believe John Cooper spoke about in your March issue of the *High Country Theosophist*, I have the following:

A cursory reader may, after reading Abhinyano's note about Franz Hartmann's "double nature" as a great Theosophist and a Dweller, think less of Hartmann.

People tend to dwell on the negative points of an individual, regardless of whether those they are talking about are "great."

However, I want to briefly mention some points about the Dweller, and I am sure other readers have things to say as well.

The “Dweller on (of) the Threshold,” an occult phrase probably best known from Sir Edward Bulwer Lytton’s, “Zanoni: A Rosicrucian Tale,” is that concatenation of lunar entities which compose the tri-fold personality of humans (etheric-emotional-mental).

Its battleground is similar to the Kurukshetra of the “Bhagavad-gita,” although that greater battleground was between Atlantean and Aryan souls, it is still graphically representative of the world-wide human condition.

It is the portal of Initiation. The lunar-gods or forces of the entire lower nature strive for their last breath at the Hall of Learning, when the Soul’s great impulse awakens the Dweller to its last great impost. This precedes the Hall of Wisdom.

The Dweller then musters up the stored-up forces of past lives to usurp the Soul’s fire.

The battle only takes position and becomes apparent when the light of the Soul attempts to align the personality vehicle elements which is the fusing of the antahkaranah or state of duality into a state of one-non-duality.

Thus, the Dweller of the Threshold guards the gates of the threshold leading into the higher mental and buddhic planes, where there are no involutory elementals.

When the polarisation of the personality shifts clearly to the mental and less in the emotional and etheric (physical), so does the Dweller make its presence known. (Prior to that, the Dweller is a latent force, building its arsenal composed of elementaries and elementals.) This is the state of Discipleship

and Initiation and true, dedicated path of service for humanity.

Increasingly, the Dweller and the Soul meet face-to-face in a state of propinquity. The Dweller gradually recedes or is swallowed up by the Soul’s light into a negative or receptive state as the Soul emanates a positive or active state in the personality-an ongoing inverse interplay.

Hence, it is the budding disciple which is the tenuous point of will-tension or spark between the Dweller or personality-elements and the higher, indwelling Soul. Then, it is only a matter of time.

If this possibly describes Franz Hartmann’s condition, then so be it. However, I see it as a compliment paid to Hartmann by Abhinyano, whether he realizes it or not!

Best wishes,

Robert Hutwohl

*Before the eyes can see they
must be incapable of tears.
Before the ear can hear it must
have lost its sensitiveness.
Before the voice can speak in
the presence of the Masters it
must have lost the power to
wound.
Before the soul can
stand in the presence of the
Masters its feet must be washed
in the blood of the heart.*

-- Light on the Path

Pilgrimage to India

Thurs. Jan. 31st, (1985)

I went with two young English fellows on the bus to Fatehpur Sikri, the abandoned 16th century capitol of Akbar the great, the Moslem emperor.

I found them both somewhat antagonistic and chauvinistic in a national way towards the Indians. This showed in their tendencies to be irritated by the efforts of guides to sell their services etc., and a lack of compassion and understanding of those in less materially advanced cultures.

I think it is a fairly common western attitude to fail to realize and actually feel in the heart that as Gandhi said; "All men are brothers".

This, I think, can only become real for a person when he fully realizes and accepts the law of reincarnation.

Once we realize that we have taken incarnation in bodies of many races and cultures since the dawn of time and that we just "happen" to be wearing western bodies this time, then we can look into the eyes of any other human being and see a brother looking back.

So for me, brotherhood is not just an ideal, a mental concept to be striven for and perhaps someday realized - it is a fact. If this fact were fully accepted among people everywhere, racial hatred and discrimination would not exist.

There was an incident returning from Fatehpur Sikri when four of us, the two English fellows, an English girl and myself, bargained for a taxi to return to Tourist Rest from the bus stand for Rs 5. The other three

were going on to the Taj, so I gave my share of the fare (Rs 1.25) to the girl to pay at the end of their journey.

I don't know exactly what happened, but some 10 minutes after I had gone to my room the taxi driver appeared saying he hadn't been paid and wanted me to give him my fare. I explained that I'd already given it to the girl, but they apparently had not gone in his cab. He seemed pretty upset, so I relented and gave him another 1.25, saying that I didn't want a brother angry with me. It felt like the right thing to do and we parted with good feelings.

Fri. Feb. 1st

I got up at 6:30 a.m. and managed to get three bowls of porridge, some toast and a pot of tea before leaving on the bike for Mathura, 56 km distant and Vrindaban.

It was a nice cool morning and a smooth road for a change and I felt strong and made excellent time, arriving in Mathura in 2 and 2/3 hours at 9:45 with an average speed of a little over 14 mph.

There I stopped for a snack and a couple of cups of tea and then headed on for Vrindaban where I hoped to find the Neem Karoli Baba Ashram.

I found the Ashram with no difficulty and was met by Dinesh, a young Indian in his 20s, who already knew of me through my earlier visits to K.K. Shah in Nainital and Siddhi Ma at the Kainchi Ashram.

He was there, he said, on the day I biked to Kainchi and apparently passed me on the road.

Sat. Feb. 2nd

I attended the Aarti ceremony at the

Ashram which involved lighting of candelabra with many flames, fueled with ghee, which are waved in front of the murti (or image) of Hanuman or Maharaji and accompanied by much clanging of gongs, ringing of the temple bell and the beating of drums.

Strangely, I did not feel the spirituality at the Vrindaban Ashram that I had felt at Dada's in Allahabad and at Adyar. For me, these things are so subjective that I am not sure whether I'm just becoming jaded and insensitive or whether the difference is real. But then, what is reality?

In the morning the ceremonies were repeated while I packed and made preparations to leave.

Upon arriving at the Vrindaban bus terminal, I noticed that the buses there were without the usual rooftop racks - and on inquiry at the ticket window I was told that the bus to New Delhi was the same i.e., could not carry my bicycle. So I headed back down the road to the larger town of Mathura.

Sure enough, the New Delhi bound bus there had a roof rack after all. But no sooner had I loaded the luggage and bike on the roof than I was informed that I'd better take the bike down because of a low bridge that the bus had to pass under.

However, I didn't trust the driver to stop and wait for me beyond the bridge so I dragged the bike, standing on its rear wheel, through the rear door and on to the bus.

It was a good thing I did because there turned out to be two low bridges with a considerable distance between them. - and the choice I made was definitely the safest and surest. Once past the second bridge, the driver stopped and I loaded the bike on the roof with no further problem.

The rest of the trip to New Delhi went smoothly and I was glad I had chosen the bus instead of biking it. In addition to the distance of about 80 miles, the last 10 or so approaching New Delhi through the industrial towns of Badhkal and Surajkund was pretty ugly and disagreeable - not something I would care to bike through - dusty and grimy as only India can sometimes be.

I decided that rather than continue to economize by staying at the Sri Aurobindo Ashram, as suggested by my Nepalese friend Prakash at Adyar, I would treat myself to the luxury of the YMCA for the remainder of my India sojourn. But when I got there, they were booked full and the best I could do was to make reservation for Sunday the 3rd.

So I wound up riding 5 miles south to the Aurobindo Ashram after all. It was not at all to my liking but since by now it was late in the day, I decided to stick it out for one night.

The woman manager of the Ashram office was surly and emitted waves of negativity - and in addition, my only choice was in the dormitory. I got the impression they considered it doing me a great favor to store my panniers in a locked room with camera and other valuables in a locked steel cabinet - a "so called" safe.

On the bright side, the food was good and they had honest to goodness whole wheat bread - the first I had seen in nearly 3 months.

All around the Ashram walls were photos of Sri Aurobindo - and more prominently, the "Mother", complete with signs assuring us that "Mother" is watching us. It gives me a feeling faintly reminiscent of George Orwell's 1984 "Big Brother".

Meditation at 7 p.m. was compulsory - another "Big Brother" feature - and while I

looked forward to the opportunity, at the same time I disliked the atmosphere of compulsion. Actually it turned out to be more of a kirtan singing session complete with harmonium, sitar, tabla (drums) and finger cymbals and was actually quite enjoyable.

Supper was after meditation and following supper, I retired to bed, it being fairly chilly. There wasn't much else to do, since I'd read the six letters I'd picked up at the Y at least four times and my other books were locked up.

Some time around 9:30 I was awakened by the Indian who had taken the bed I had originally chosen as he pulled the blanket off me while I was still asleep. The deed was done before I was fully conscious of what was happening.

I lay there for quite some time with rising feelings of anger, while debating whether or not to make an issue of it and confront him. The more I thought about it, the more it became unclear what to do. I didn't really need the blanket as I was beginning to feel too warm and had thrown it halfway to my feet. Secondly, the blanket was really Ashram property and wasn't mine anyway. On the other hand, I had found the blanket on the bed when I arrived and had stored it in my locker for later use before he had arrived on the scene and so it seemed that I had a prior claim on it.

I kept trying to analyze what it was that I was angry about. It was clear to me that had he asked me, I would have given it to him willingly. So it was not giving it up that bothered me. I certainly wouldn't have wanted to keep the blanket if it meant his being cold and uncomfortable.

Finally, it seemed that for me, the issue was of having my space invaded -and the evidence of a total lack of consideration of my

feelings (rights?) on his part. Along with this line of thought, I found myself wondering whether he would as freely help himself to my personal possessions which fortunately, with the exception of my shoes, were locked up.

As I continued to reflect, it more and more seemed like a spiritual test for me.

As I lay there musing, I remembered in the Ramayana when both Ravanna and his brother Vibhishana (who are Rakshashas or demons) are granted a boon by Indra (one of the gods). Ravanna asked, for his boon, to be invincible in battle but Vibhishana asked that he should always remember and follow the Dharma both in fortune and in adversity. Indra granted the boons to each, saying to Vibhishana; "Yes and by that you shall be immortal."

I wish and pray that I too shall always remember and follow the Dharma. With that thought I drifted off to sleep.

*There never was a time
within or before
the so-called historical period when our
predecessors were not moulding events and
"making history," the facts of which were
subsequently and invariably distorted by
"historians" to suit contemporary
prejudices. Are you quite sure that the
visible heroic figures in the successive
dramas were not often but their puppets?*

First Letter of K.H. to A.O. Hume

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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
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The HCT subscription year begins with the July issue and ends with the June issue of the following year.

Paid New Subscriptions received during the period July 1 - May 31 will be sent back issues, beginning with July, as indicated above. If received June 1 - 30, subscription will begin with July.

Rates: \$9.00/year U.S.A.
\$11.00 Foreign (Surface)
\$18.00 Foreign (Via Air)

Payment By check, money order or draft must be in U.S. currency (Dollars) payable to Richard Slusser.

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EDITORIAL

OBJECTIVES

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.

**THE HIGH COUNTRY THEOSOPHIST,
ISSN 1060-4766 is published monthly
for \$9.00 per year by Richard Slusser,
140 S. 33rd St. Boulder, Co. 80303-3426
POSTMASTER: Send address changes to:
THE HIGH COUNTRY THEOSOPHIST
140 S. 33rd St., Boulder, Co. 80303-3426
Periodicals Postage Paid at Boulder, Co.**