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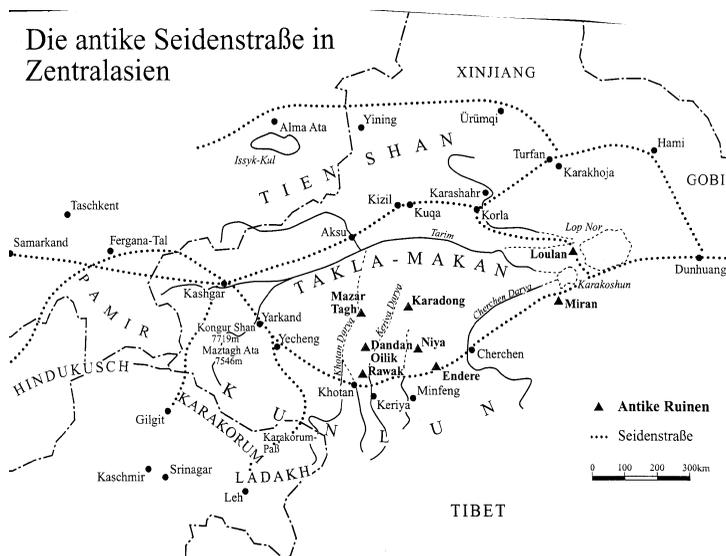
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SHAMBALAH, THE GOBI DESERT AND THE ORIGIN OF THE WHITE MANKIND.

Die antike Seidenstraße in
Zentralasien



For the learned theosophist and especially for the wise Hindu, the Gobi (Gobee!) Desert and the vast Tarim Basin, west of it with its Takli-Makan Desert (in Chinese: Xinjiang) has a very spiritual significance, because this immense area of Central Asia, once a large inland sea, has something to do with Shambalah, the 'City of the Gods,' from which the Kalki Avatara or the Maitreya Buddha will appear in some future time.

We read in *Isis Unveiled*, Vol. I, p. 589 and in *The Secret Doctrine*, Vol. II, p. 220:



“Tradition says and the records of the Great Book (of Dzyan) explain, that long before the days of Adam and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia..... In it an island, which, for its unparalleled beauty, had no rival in the world, was inhabited by the last remnant of the Race which preceded ours. The ‘last remnant’ means the ‘Sons of Will and Yoga’ who, with a few tribes, survived the great cataclysm.... to belief, exists to the present hour as an oasis, surrounded by the dreadful wildernesses of the great Gobi Desert.”

G. de Purucker speaks about this mysterious locality in *Fountain Source of Occultism*, p. 529:

“[It is] the secret home of the great Brotherhood of Mahatmas [Arhats] and their chiefs, from which center at certain times in the history of our fifth Root race [the White] comes forth mandates for spiritual and intellectual work among men”.

But the Tarim Basin and the Gobi Desert can also point to the formation of the present Indo-European-American Mankind. Despite the fact that the Russian explorer, General Prjevalsky, the famous Swede, Sven Hedin (who discovered Loulan), Sir Aurel Stein and others have worked these Asian deserts and published their findings.

Western Anthropologists mostly ignored them and thus are still teaching at the present time at universities their theories and speculations, namely that the White Mankind had come from the steppes of Southern Russia, the Caucasus or even Turkey (Anatolia).

They maintain the (wrong) idea, that the white Brahmans had come from this location. The Brahmans themselves would sternly reject such a theory, and our Masters do the same!

Our own original literature : *The Secret Doctrine, Isis, Unveiled, The Mahatma Letters, Collected Writings*, give detailed information about the Tarim Basin, the Gobi Desert and about the actual formation of the White Root-race and its Sub-races in Central Asia, but also these instructions were rejected. It is a sad story that even a ‘Theosophical Publishing House,’ ignoring the teachings of our Masters, published recently a book, pertaining to the origin of the white civilization, and yet, despite the fact that this work is a scholarly masterpiece, it has become, due to the relatively recent discovery of mummies at Loulan, Zaghunlug, Old Niya, Tchertchen-Qiemo, somewhat questionable in regard to its theories.

It is certainly unwise for a theosophical headquarter to push aside, even vilify the esoteric doctrines of the Arhat brotherhood, which “contain some of the most recondite teachings of the Esoteric Philosophy”. (Boris de Zirkoff in *Collected Writings*, XIV, p. XLIII)

Modern Theosophists should be aware that ‘Source Theosophy’ is a spiritual-intellectual treasure which no other western institution not even exoteric Buddhism possesses, and if certain theosophical “termites” insult it, then this will happen to them:

“If an evil minded person due to his [or her] wrong ideas slanders the teachings of the Arhats [Mahatmas], the noble and virtuous, then he will sow the seed-like the Katthaka reed that will destroy him.” *Dhammapada*, p. 73, XII, 164.

The following scientific data have been taken from *National Geographic*, March 1996: [The Silk Roads Lost World](#) and from *The Ghost*

cities of the Southern Silk Road; Discoveries in the Takla-Makan Desert, a large book, the writer got from a Theosophist in Dresden, Germany as a gift. Since there is here very little space available, an abbreviated version can only be given.

China needs oil, and by geological research the government calculates that billion barrels of oil are beneath the sand of the Tarim Basin. Furthermore it has nuclear testing grounds in the Lop Nor-area of the Gobi Desert, east of the Tarim depression. As a result an army of scientists work there.

In 1980 a Chinese archaeologist found at Loulan, an intermittent lake near the Lop Nor, in the Gobi Desert, the well preserved mummy of a woman, about 40 years old when she died. According to Carbon 14 dating, the mummy was about 3800-4000 years old. But this Carbon 14 test has become unreliable; it is now considered obsolete. Another mummy was found nearby, and the age was tested circa 6000 years.

Strangely enough, the features of these mummies are not Mongolian, but obviously Indo-European-American. The mummy of the "loulan-beauty" can be seen in the archaeological museum of Urumgi. At the ghost city of Old Niya in the Tarim Basin, near the southern Silk Road, some 100 mummies have been dug out.

At Zaghuniug, 150 miles east of Niya, there was the remarkable mummy of a man, 55 years old, taken from a tomb. His features are Indo-European-American. This man must have been of high status, for painted on the left side of his head a sun-ray symbol can be seen, pointing to the worship of Mitra, a Indian-Persian Sun-god -- an initiator of neophytes into the Mysteries, It is believed that this man was a priest of the Mitra-cult, which was similar to Jainism, Esoteric Buddhism(!), Esoteric Brahmanism and Raja Yoga.

The finding of mummies in this region,

which prove the existence of a very old prehistoric culture and civilisation in Central Asia, has caused consternation among archaeologists and anthropologists, because they will be forced to change their theories about the formation of White Mankind. The learned Theosophist is not surprised; he knew all this from *The Secret Doctrine* and *Isis Unveiled*, because our Master wrote in *The Secret Doctrine*, Vol. II, p. 768:

"The Aryan Race was born and developed in the far North [of Asia] though after the sinking of the continent of Atlantis, its tribes emigrated farther South into Asia, where they started to build a great civilisation around the then existing inland sea."

Now, where did the forefathers of this so called 'Aryan Root race' come from? Of course, it would be necessary to transcend the word 'race,' which is certainly too narrow, and has today a bad reputation. A better term would be "Indo-European-American Mankind"!

So, where did it originate? Western scientists cannot exactly answer this question, they offer only theories. But if we turn to *The Secret Doctrine*, Vol. II, p. 423-26 we will know:

"The one special MS: the Records of the 35 Buddhas of Confession, from which the fragments which follow have been extracted, is said to have been copied from stone tablets which belonged to a Buddha of the earliest days of the 5th Race [the White], who had witnessed the Deluge and the submersion of the chief continents of the Atlantean Race. The day is not far distant when much, if not all, of that which is given here from the Archaic Records, will be found correct. ...

"The Kings of Light [of Atlantis] have departed in wrath, The sins of men

have become so black that Earth quivers in her great agony [a condition we experience again today.], They [the Kings, among them Vaivasvata Manu] of the deva-hue, the moon-like complexion and ‘they of the refulgent - golden face’ have gone ‘to the Land of Bliss, the Land of Fire and Metal, to the lands lying North and East.’

The wise races had perceived the ‘black Storm-dragons, and led by their Manus and Rishis, had fled. One of them was Vaivasvata Manu, [Vide the myth of Quetzalcoatl], who also went to the East-to Shambalah, after his race, the Tolteca and Maya, became ‘black with sin.’

They ‘of the yellow hue’ are the forefathers of the Turanians, Mongols, Chinese and other ancient nations; and the land they fled to was none other than Central Asia. There, entirely new races were born; there they lived and died until the separation of the nations [when the inland sea began to dry up due to massive geological changes].

But this ‘separation’ did not take place either in the localities assigned to it by Modern Science nor in the way the Aryans are believed by professor Max Mueller and other Aryanists, to have divided and separated . Nearly 2/3 of one million years have elapsed since that period. [In short, our Arhat brotherhood and thus our Masters reject the speculations of the Anthropologists].

Through this forced confinement to one part of the world during a period of nearly 700,000 years, with the same racial blood and without any fresh infusion or admixture in it, the yellow-faced giants of the past-Atlantean day

had ample time to branch off into the most heterogeneous and diversified types.

It is from the Fourth Race that the early Aryans got their knowledge. It is from them, again, that the Aryans inherited their most valuable Science of the hidden virtues of precious and other stones, of Chemistry or rather, Alchemy, of Mineralogy, Geology, Physics and Astronomy, [Astrology and the ‘path’ of liberation from the bonds of matter and the flesh, in short *Raja yoga*].

Such are the hints given in the ‘Archaic Records,’ which Western scientists do not possess. But they may get a chance today, since many researchers study the books Tibetan Lamas carried to Dharamsala in India, where the Dalai Lama lives with his staff and many Tibetan refugees. The Indian government has given them Asylum here, since the Marxist Chinese took Tibet by force [in 1959]. [See *The Eclectic Theosophist*, No. 117 May-June 1990, p. 4, Tibetan and Sanskrit Manuscripts by David Reigle. (Ed. HCT)].

Which were the geological changes in Central Asia, causing the separation of the White Mankind, its divisions and the emigration of the first sub-race into India and the push towards the West by its other sub-races? Geologists know today that the Indian semi-continent had come from the South, wedged itself with tremendous force slowly under the tectonic plate of Asia and lifted it up. In this way the Himalayas, the high table land of Tibet were formed and as a result the inland sea in Central Asia started to dry out.

But this was a very slow process: *natura non fecit saltum!* In the introduction of *The ‘Secret Doctrine*, Vol. I, p. xxxii, we read:

“Nevertheless, traces of an immense civilisation, even in Central

Asia, are still to be found. This civilisation is undeniably *prehistoric*. ... The gigantic and unbroken wall of the mountains that hem in the whole tableland of Tibet, from the upper course of Khuan-Khè down to the Karakorum hills, witnessed a civilisation during millenniums of years, and should have strange secrets to tell mankind. The eastern and central portions of these regions the Nan-Schayn and the Altyne-taga were once upon a time covered with cities that could vie with Babylon.

A whole geological period has swept over the land, since those cities breathed their last, as the mounds of shifting sand and the sterile and now dead soil of the immense central plains of the basin of Tarim testify, [which is now the Takla- Makan Desert or Xinjiang]. ... Hurricanes may “tear up the sands and sweep whole plains away,” they are powerless to destroy that which is beyond their reach. Built deep in the bowels of the earth, the subterranean stores are secure; and as their entrances are concealed, there is little fear that anyone would discover them.

The oasis of Tchertchen, for instance, situated about 4,000 feet above the level of the river Tchertchen D’arya, is surrounded with the ruins of archaic towns and cities in every direction. There, some 3,000 human beings represent the relics of about a hundred extinct nations and races—the very names of which are now unknown to our ethnologists.

An anthropologist would feel more than embarrassed to class, divide and subdivide them; the more so, as the

respective descendants of all these *antediluvian* races and tribes know as little of their own forefathers themselves, as if they had fallen from the moon. When questioned about their origin, they reply that they know not whence their fathers had come, but had heard that their first (or earliest) men were ruled by the great genii of these deserts.

This may be put down to ignorance and superstition, yet in view of the teachings of the Secret Doctrine, the answer may be based upon primeval tradition. Alone, the tribe of Khoorassan claims to have come from what is now known as Afghanistan, long before the days of Alexander, and brings legendary lore to that effect as corroboration. The Russian traveller, Colonel (now General) Prjevalsky, found quite close to the oasis of Tchertchen, [on the Silk Road between Qiemo- Enderé and Miran, near the Gobi Desert] the ruins of two enormous cities, the oldest of which was, according to local tradition, ruined 3,000 years ago by a hero and giant; and the other by the Mongolians in the tenth century of our era.

“The emplacement of the two cities is now covered, owing to shifting sands and the desert wind, with strange and heterogeneous relics; with broken china and kitchen utensils and human bones. The natives often find copper and gold coins, melted silver, ingots, diamonds, and turquoises’ and what is the most remarkable—broken glass ... “Coffins of some undecaying wood, or material, also, within which beautifully preserved embalmed bodies are found.

The male mummies are all

extremely tall powerfully built men with long waving hair. A vault was found with twelve dead men sitting in it. Another time, in a separate coffin, a young girl was discovered by us. Her eyes were closed with golden discs, and the jaws held firm by a golden circlet running from under the chin across the top of the head. Clad in a narrow woolen garment, her bosom was covered with golden stars, the feet being left naked. ...The famous traveler [Prjevalsky] adds, they heard legends about 23 towns buried ages ago by the shifting sands of the deserts. The same tradition exists on the Lob-nor and in the oasis of Kerya.

The traces of such civilisation, and these and like traditions, give us the right to credit other legendary lore warranted by well educated and learned natives of India and Mongolia who speak of immense libraries, reclaimed from the sand, together with various relics of ancient Magic Lore, which have all been safely stowed away.

To recapitulate. The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, 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, the Jains, the Brahmans. It still can be seen in Egypt, in America with its temples and pyramids, even in the USA in the ashrams of Mesa Verde, Colorado and the monasteries and Great Kiva initiation-temples of

Chaco Canyon, New Mexico]’

Mahatma (Arhat) Kuthumi says in *The ‘Mahatma Letters*, (No. 23B, pp. 150-52/No. 93B, pp. 309-11 Chrono. ed.)

“... yes, the 5th Race - ours - began in Asia a million years ago” and that the mankind of India “is nearly ‘a million years old’”, but exclaims: “What does, or can it [Western Science] know of India 5000 years ago?... We say then, that your History is entirely at sea”.

Indeed Western Aryanists and Indologists admit that their own source material does not permit any accurate, scientifically objective dating; thus their ‘working hypothesis’ maintains, that the invasion of India by the white Indo-Europeans occurred between 1500-1200 years before our era. It is quite obvious, that the wise Brahmans of India in general and our Mahatmas Morya and Kuthumi in particular reject such- for them childish and ignorant speculations.

Maybe they would say, that some Aryans who allegedly invaded the semi-continent of India during the second millennium before our time belonged to a very late wave of white people, since there have been series of invasions, taking place ten-thousands or even 100000 years ago, when geological changes such as the drying up of the inland sea in Central Asia forced the White Mankind, living there, to seek a new home.

The first wave went south to Great India, which included then Afghanistan, Pakistan and more, and became the ‘First Sub-Race’, the Indo-Aryans of the White Mankind. The entire migration was ordered and guided by Vaivasvata Manu, the forefather and Leader of our White Root Race’, the ‘Great Indian Translator’ and ‘guardian of the race cycles in a Manvantara’ (Vide: Theosophical Glossary).

India had at that time a splendid Atlantean civilisation: the Dravidian people, luxurious with a great tradition of occult wisdom and the discipline of Raja yoga, the philosophy of Samkhya, the great Ethic of Esoteric Buddhism the ascetism, Ahimsa and Maitra (Metta) Karuna, vegetarianism and animal protection of Jainism.

With the arrival of these Aryans from the north and northwest an entirely new race-element came into India, and the so called Aryanizing of the Dravidians was not always smooth and peaceful.

So was the later Buddhism a vigorous protest against the exclusivity and supremacy of the Brahman Priests, belonging to the highest white caste. Despite the fact that Buddha in his next incarnation as Shankara-charya was trying to smooth over the racial and sectarian strife by forming an adaptation toward Brahmanism, namely Advaita Vedanta, which is now coexisting with Hinduism. Buddhism was forced out of India by the Brahmans, but mostly by the invading Moslem-armies.

When, exactly, the first wave of Indo-Aryans entered India through the Himalaya passes nobody seems to know; there are only speculations. But the Masters know about it. From the root-stock of the new White Mankind, still living in Central Asia, 4 great sub-races went to the West into the Mediterranean area and Europe and finally to the entire American continent. The history of the Indo-European-American Root-race, is very complex and still incomplete, especially [in] its beginnings. [Our understanding of the] Formation and 'separation' [periods] would get a lot of help, if China continues to allow Western scientists to dig in the Tarim Basin and the Gobi Desert, because there are many large cities still buried under the sand. In *Isis Unveiled I*, p. 598 we read:

“Around no other locality, not even Peru, hang so many traditions as

around the Gobi Desert. In Independent Tartary this howling waste of shifting sands was once, if report speaks correctly, the seat of one of the richest empires the world ever saw. Beneath the surface are said to lie such wealth in gold, jewels, statuary, arm, utensils, and all that indicates civilisation, luxury and fine arts, as no existing capital of Christendom can show today.

The Gobi sand moves regularly from east to west before terrific gales that blow continually. Occasionally some of the hidden treasures are uncovered, but not a native dare touch them, for the whole district is under the ban of a mighty spell. Death would be the penalty ... faithful gnomes guard the hidden treasures of this Prehistoric People, awaiting the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind...

The time will come, sooner or later, when the dreadful sand of the desert will yield up its long - buried secrets, and then there will indeed be unlooked - for mortifications for our modern vanities. There is a prophecy, more a local tradition, mentioned by H.P.B. here and also in C.W. ,IX, p. 306, pointing to a new invasion of Europe by a 'reincarnated' Atilla or Ghengis Khan, leading a combined army of Chinese, Mongols, Heathen and Mussulmen (followers of Islam) to overwhelm the European nations. Strangely enough even Nostradamus speaks about it. This is supposed to be just around the corner, about the year 2000-2012.

Since this Indo-European-American

Mankind- due to the insidious agitations, barbarism, violence, misuse of drugs, blatant immorality, emphasis on the physical body and rejection of law and order of evil people: “is rapidly progressing on the reverse plane to that of spirituality” (*S.D.* I, 6), then*

- its progress towards absolute evil will be arrested by one of such cataclysmic changes; its great civilisation destroyed” (*M.L.*, p.157)

This writer does not like to be ‘unduly pessimistic; he just reports these prophecies of our ‘source theosophy’. But there are other warnings, those from Nostradamus, the Kabbalah, Hopi Priests, the Jains, E. Cayce etc. One can even find them on TV in such shows like ‘Ancient prophecies.’

And yet, we have in *The Secret Doctrine*, II, pp. 463-465, the most positive and promising information about the glorious FUTURE MANKIND., namely the formation of the 6th Root Race in the realm of the Pacific, where indeed a new continent is being created by volcanic forces, of course very slowly. Geology points to the area around Easter Island and Hawaii. [See: “The Coming New Race,” HCT Vol. 10, No, 5, May 1995]

On this new continent “the Sixth [Mankind] will be rapidly growing out of the bonds of matter, and even the flesh”, “The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind”, ...the majority of the future mankind will be composed of glorious Adepts. (*S.D.*, II, p. 465)

It is the mission of the Theosophical Society to work towards this goal, but it can succeed only in this by having: a nucleus of Theosophists who hold sacredly through storm and blows to the ORIGINAL PROGRAMME of the T.S. as established under the direction and orders of those, whom they recognize-to their last breath- as the real originators of the

Movement, their living, Holy Masters and Teachers”. (Namely Morya and Kuthumi) (*H.P.B.*, *Collected Writings* VII, p. 157.) That would also mean, that our ORIGINAL LITERATURE of these Masters via HPB must be profoundly studied again! All this pseudo-theosophy, neo-theosophy, personality cults, selfish materialism and the influx of merely materialistic intellectuality should be removed.

Abhinyano

Literature:

Isis Unveiled;

The Secret Doctrine;

Blavatsky Collected Writings;

The Mahatma Letters to A.P. Sinnett;

The National Geographic, Ghost Cities of the Southern Silk-road;

Discoveries in the Takla-Makan Desert by Christof Baumer.

* HCT Editor’s note: The author has omitted the following from the quotation: [When your race - the fifth - will have reached at its zenith of physical intellectuality, and developed the highest civilization (remember the difference we make between material and spiritual civilizations); unable to go any higher in its own cycle -]

It is the editors combined opinion that our 5th race has quite a ways to go before it reaches that zenith. (D.S. and M.L. eds)

AMONG THE ADEPTS
CONFIDENTIAL COMMUNICATIONS
FROM THE
HINDU ADEPTS AND CHRISTIAN
MYSTICS.

By FRANZ HARTMAN, M. D.
A POSTSCRIPT TO HIS EXPERIENCES -
TRANSLATED BY FRITZ HAHN

THE CHRISTIAN AND HINDU
FORM OF MYSTICISM

To compare the Absolute with a spiritual Sun invisible to us, and the Logos with a ray of that Sun falling on a clear mirror, there will appear reflected a luminous image of the sun, which we will designate as the son of the Sun. Suppose from the reflected image again a ray of light emanates and falls on a metal plate, in this way it produces a reflection which represents the higher individual consciousness, "the Soul." When this finally causes a reflection on a dark surface we can regard it as the consciousness of the personality. Here we have to consider that on this "dark surface," outside of the light reflected from within, quite a variety of all the rays possible from the exterior world of the senses are also reflected, so that the reflection emanating from the Soul can easily be lost amid the flitter and play of colour, as happens only too often in everyday life when sense impressions and phantoms supersede the consciousness that lends dignity to man.

Nobody can come to the Father, except through the Son. We must try to develop out of the confusion which sensuality and error, desires, passions and prejudices have formed around us and outgrow the false feeling of personality. To reach this Soul consciousness is to attain the consciousness of our true individuality and

human dignity. Then the light of truth can be manifested in us, whereby we become one with the Christos, the God-man, and selves dwells the light and through Him, perceive the Father.

Indeed, this goal is so far away that the idea of it appears like a dream, but this is only the case if we contemplate it as something remote, and forget that within ourselves dwells the light and the Sun of Wisdom. We are no Gods, but we are God, and we can become Gods if we become conscious of our divine existence and realize as dwelling within us our divine powers.

The essence of all things is God; our true and innermost being is God, and does not have to become so. It is only necessary to free ourselves from the deception of the material and sensual, and to recognize ourselves as what we have been from eternity, what we are, and will be. But we cannot become conscious of the divine in ourselves as long as we have not even recognized our humanity to its fullest extent. We cannot jump from the lowest step of the ladder to the top all at once, but must step up by the intermediate rungs. So the writings of the Mystics are only for those who by recognition of true human dignity have become human beings in truth. Exoteric religion and moral teaching exist for the education of all other men.

Even without the help of the doctrines of the Hindu sages this progression of evolution, or unfolding of the spiritual from the material constitutes a continuous gradation of life and implies the potential revelation of a higher life. The highest three stages are:—

VII. The Kingdom of Wisdom, that is, the reign of Power, 01

VI. The Kingdom of Intuition or understanding,

V. The Kingdom of Love, ~

These three states of consciousness belong to the divine life.

IV. The Realm of Thought Life, representing the ordinary man at his present stage of evolution, B)

III. The Realm of Instinct and the Passions, represented by the animals, or fauna, ~

II. The Realm of Vegetable Life, or flora, 6iD

I. The Realm of Latent Life, represented by the Mineral world, or the Earth, 17

The Ancient Mystics designated these seven states of consciousness by the names of the “Seven Planets,” the signs of which appear in the foregoing. In each of them, according to Paracelsus, are hidden the other six. Even in apparently dead matter, God is the essential, and everything else, appearance only. His spirit Itself in stone as gravitation, in plants as sensitiveness and growth, in animals as instinct, in human beings as the sense of personality and the characteristics arising from it; in an illuminated being as real individual self-consciousness, direct perception or intuition, and finally on **the** highest step is true self-consciousness, the absolute recognition of truth, in which no division between object and subject exists, but the recognized and recognition become One in the power of understanding. If a stone, a plant, an animal, possessed the requisite organization, the divinity of God could manifest itself through them. Man has received from the workshop of

Nature a fit organism, and should thankfully acknowledge it, even if he live under circumstances hardly desirable. Only one thing is necessary to make the world perfect, and that is for mankind to understand who and what it really is.

The material receives through spirit its consciousness; the spirit through the material its force and power. Every force is of material nature, and without matter could not exist. Matter is nothing else than condensed force—God the Unity, the Undivided. What we call force and matter are not two different Gods or substances but merely two different modes of the manifestation of the Unity, or states of existence of it. Consequently the whole of the Universe represents an endless series of forms and forces or states of consciousness, throughout which flee hi, her dominates the lower, and the lower, by the influence of the higher, can improve and ascend upward. The plant gets its nutriment from the earth, the animal from the plants, and earthly man fights the struggle for existence with arms which are furnished by his animal and intellectual powers. Intellect develops through the absorption of ideas and refines itself by intuition. The soul refines itself through the influx of the light of truth, achieves the power of perception, expands and ascends finally to the Sun of Wisdom. This is “the heavenly ladder,” the spiritual evolution known by every Mystic. Man is, therefore, fundamentally, noting else than a state of existence of the omnipresent God, and must make way upward until he arrives at self-knowledge of his true existence. At every step he attains a different mode of consciousness, receives other impressions, makes other observations, gains other experiences, the memorable remembrances accompanying him to the highest stages, while such as do not belong to the higher disappear

for him . The way to self-knowledge is the way to eternity and embraces many manifestations in the flesh, or reembodiments or revelations of the Soul in successive forms. It is the school of the Soul, and her individual development, through a series of personal states of existence, is the school of the Mystic, in which birth and death alternate without cessation until man perceives himself as the creator of the states of his existence.

The truth in the Christian and in the Hindu Mystic is one and the same, even if the words differ by which they are taught. It has nothing to do with the patchwork of exoteric science, but relates to the understanding of the whole, out of which results the understanding of individual manifestations as self-evident. The Soul of man is the Whole, and he must comprehend himself as One with the All, if he wishes to recognize the Whole in truth. Whoever arrives at this consciousness by the power of the Divine Love dwelling within, will recognize God within himself, and the Divine powers as his own. He feels God in his innermost being as the love beyond all desire, his personality as the outflow of his own will. He perceives God's power as the creative Word within; Its workings as the manifestation of Itself; Its favour as justice; Its breath as the life in all; Its perfection in the truth, and the order of all things in the nature of Its law. He perceives God as the imperturbable tranquillity at the foundation of his soul, "the atom of the sages," the "rock" on which the church of the God-Man (that is, the recognition of truth) is founded, and he will find the everlasting beatitude in the realization of the Divine existence within himself.

This mystical Self-recognition is not something, of course, which one can produce for himself as a past time, for the "gratification of scientific

curiosity, as it demands such a self-negation of selfhood as does not originate from our own will or fancy, but from the creative forces of the Spirit of God' within, whereby the new man is reborn in spirit and in truth and obtains a higher consciousness and a higher spiritual existence.

The human spirit, a reflection of the Divine Spirit, seeks and wanders amid the multitude of appearances and does not recognize the Unity, the substance. The Holy Spirit of God strives after nothing but His own revelation. Whoever finds himself in this spirit of truth has found God, the truth, and all things; God and the kingdom of the spirits, heaven and earth and the whole of Nature.

Therefore say the Rosicrucians: Who knows many things and does not know the One, knows nothing. Who perceives the One, knows the substance of all. Every man has the seed of this understanding within himself. The more it grows, the more the soul ascends, the farther broadens the circumference of self-conscious thought and perception. He reaches those heights where his own personality and everything earthly is but a moving picture till finally he attains the state of Self-consciousness that can be described as a blending of Divinity in Man. This blossoming of God consciousness in the heart of man, whose Light penetrates and softens the hard shell which ignorance has fashioned around his soul, is expressed by the Rosicrucians under the symbol of a Rose. The spiritual powers which further its growth, are spiritual faith, divine love, selfless hope and true patience.

THE END.

Human Kindness Foundation Report

So dear to our heart are Bo and Sita Lozoff and the work they do in the prisons. We have supported their work ever since they began as *The Prison Ashram* project in the 1970s. Here is their update for fall 1997.

Ed. HCT.

I'LL REMEMBER YOU....

There's some people that you don't forget, even though you only meet 'em one time or two;

In the end, my dear sweet friend, I'll remember you.

-- Bob Dylan. "I'll Remember You"

Dear Family,

Sita and I have been travelling, going to prisons, churches, schools and spiritual centers, meeting with thousands of friends along the path. We are truly blown away by the love, respect and affection we feel when we meet with you. Thank you so much for welcoming us into your homes and hearts as you have.

Texas-Size Love In Texas

In April, we visited about 2,000 friends in eleven different Texas state prisons (including death row). Texas has never allowed us in before, so this was a long-awaited journey through one of the nation's largest, most notorious prison systems. In every unit we were welcomed by people who had been in touch with us for as long as fifteen or twenty years. One fellow said he had done time many years ago with Maury Logue, and wanted us to know how much that chapter in *We're All Doing Time* (pages 254-273) meant to him. Another brought his battered copy of the original printing of *We're All Doing Time* and said it had saved his life not once, but four times when he hit bottom. With tears in his eyes, he hugged me and said, "Thanks. I really love you guys."

Many of the inmates asked about our son, Josh, and were delighted to hear that he has moved back home from L.A. and is working with us now. They're proud of him that he's almost a black belt in Aikido. Many have "known" him since he was a baby. Some of them said that our family gives them hope in family life. Some have a photo of us on the wall of their cells. It was very touching.

Most of the prisoners we met have been inside for many years and have many years to go—which of course is so sad and wasteful. We went to one unit specifically for older inmates, some in wheelchairs or walkers. They were soft-spoken, kind men who help and support each other a lot. With the hard lives they've lived, the humility and insights and compassion they've gained, they could be valuable elders in their families and communities. Instead, taxpayers will pay \$30,000 - \$40,000 per year to keep them locked up until they die. An intelligent society should have more common sense than that. **We put more effort into recycling cans & paper than human beings.**

Texas's death row was another intense place to meet in the Spirit. With nearly 500 condemned, it's the nation's largest. Texas is murdering six or seven of them per month. Texas has a homicide rate of 9.1 murders per 100,000 population, while states *without* the death penalty average 4.7 per 100,000. But Texans don't seem to tie those facts together—that killing leads to more killing.

Our meeting on death row was intimate and honest; it's easy to feel the preciousness of life, the joy of this one present moment, in the presence of so much senseless killing. We truly "met" each other with no games, no cleverness, just profound goodwill & affection. People can and do change even after committing horrible crimes. Some of these changed inmates could be invaluable in working with violent youth. By executing them, we cut ourselves off from any benefits of such

transformation.

Probably the most disturbing prison we visited was the Ferguson Unit, an adult maximum-security institution for violent offenders. **Of the 300 inmates who attended my workshop, approximately 200 or more were 14 - 17 years old.** If that's the best we can do with teenagers who commit crimes, we're in serious trouble. It's hard to imagine a young man coming out of the Ferguson Unit better off than when he went in.

And yet, even at Ferguson Unit, we found respectfulness and attentiveness—despite the staff's warnings that “those kids won't be able to sit still for fifteen minutes; they have no attention span.” They not only sat still for three hours, but made mature comments and asked penetrating questions. They're not really unreachable or incorrigible—yet. How long will it be before we call off this war on our own children, and come up with more intelligent ways of dealing with our social problems?

Inspired By Staff

The bureaucracy may be brutal, the system itself insane, many policies primitive and destructive, but there always seem to be a number of compassionate, dedicated people who work in these places and manage to care about the inmates anyway. Sita & I met a lot of them in Texas, and we deeply appreciate their work and their hospitality.

It's hard to be a “perfect” employee of a typical prison. Decent staff members know that many indecent things go on all around them. They can't change them all. And if they quit their jobs because of them, then there's one *less* decent person working in that institution. Yet on the other hand, they can't always turn their heads away from injustice and cruelty, or they'll lose their own humanity. It's a tough bind, a real tightrope which

they must walk day after day: Is this a time to look the other way, or is this something to stand up against?

I hope all you prisoners who are reading this will reflect on how difficult it is to work in a prison, and make sure that you appreciate the staff members who are trying to do a humane job. When I ask them the best part of their job, they always immediately reply, “working with the inmates!” They love you. Maybe you can let them know the feeling is mutual.

We were hosted in Texas by the substance abuse staff, and got a chance to meet with about eighty-five of them from across the state—people working long hours for low pay, with tremendous dedication. Even among the custody staff, one correctional officer didn't just guard the room, as most do; instead he watched and he listened. I hurried up to end it on time at 9:30 PM, and when he was walking us out he said, “Hey, you didn't have to rush. I would have let you go 'til midnight! This was the best thing we've ever had here. Will you come back and do an in-service training for all the chaplains in the TDC? They really need to hear you talk about goodwill and compassion. The Protestant chaplain and Muslim chaplain in this unit don't even speak each other. What kind of example is that for the rest of us?” I think if no one had been around, that tough Texas prison guard would have hugged us goodbye at the gate!

Old & New Friends in Canada

A few days after we returned from Texas, we went off to do workshops and meetings around Kingston, Ontario. First, we helped our eldest board member, Father Murray Rogers, celebrate his 80th birthday. Sita and I stayed in Jyotiniketan, a small prayer community in which Father Murray and a few others have lived since 1954. We celebrated mass and took communion each

morning, as they do seven days a week, year in and year out. The list of people they pray for takes about twenty minutes to read, and this is something they do every day as well.

It's such a comfort to have elders, and to see that there is no such thing as "retiring" from caring about all of humanity. For many years Jyotniketan was based in India, and their' lifestyle even in Canada reflects the simple, humble ways of Mahatma Gandhi, who was a major influence in their original community. Their hard, narrow cots are no more luxurious than most prison cots. They have a minute or two of hot water in the shower. They set their heating thermostat around sixty degrees, if they use it at all. They don't have television or a toaster or a blender. They wash their clothes by hand. They know the names of their neighbors' six children.

These are radiant, gentle, joyful followers of Christ. They are genuinely humble, yet take a strong stand on issues of freedom and justice around the world. It was very inspiring to be in their presence for twelve days.

The famed Kingston Penitentiary is a formidable sight, surrounded by a massive stone wall about fifty feet high. There and in several other Canadian prisons, we were hosted by very kind, open-minded chaplains who contend daily with a strong climate of Christian fundamentalism. We were surprised that we encountered as many fundamentalist challenges in Canada as we did in Texas. In both places, I tried not to spend too long arguing, but rather to leave it with something like, "I'll tell you what: When you and I both become perfect in the love and goodwill which the major religions all *agree* on, then we'll get back together to argue about the differences."

I was invited to give the Pentecost sermon in an Anglican Church in Kingston. It was beautiful, sunny and windy; people all decked out in their

Sunday best. Pentecost is the Christian holiday of the Holy Spirit descending to Earth. The Bible describes it as a dramatic event with a "roaring" sound, a very real and exciting thing. I asked, "How many ex-cons in this congregation?" No one raised their hands. I asked, "How many ex-prostitutes? Dope fiends? Pimps?" Still, no one raised their hands. They were starting to squirm. **I asked them how they expected to experience the Pentecost if they didn't allow any of Jesus's favorite people— reformed sinners— into their congregation.** I suggested that they begin to seek such people out, not in the manner of "we're so wonderful that we'll let scumbags like you join our church," but rather, "please do us the honor of being a valued member of our community. We need your insights and experience to be a truly Christian group."

If Christians want Christ to show up, they'd better include His beloved "least of these" in their hearts and churches. Sita and I feel that churches are a major key to helping people not return to prison. The parole authorities don't provide community or friendship. Employers don't usually provide community or friendship. The church needs to do it. When people have true community, they are unlikely to commit further crimes. Churches should be proud to have ex-cons in their congregation. If society at large has 2% ex-cons in the population, then a decent church should have at least that percentage in their congregation. Otherwise, where will those folks go?

Our Canada trip also included a couple of talks at a youth prison and at a big Catholic high school, where we met some wonderful staff and students seeking the same Big Truths in two very different settings. A very jarring note at the high school came in the form of a poster which reminded us of the insane degree of selfishness we continue to cultivate in our children. The poster was about volunteering at a summer camp for

mentally & physically disabled children. It listed FOUR GOOD REASONS TO VOLUNTEER THIS SUMMER:

- 1) IT'LL ONLY TAKE AN HOUR OR TWO EACH WEEK.
- 2) IT'LL LOOK GREAT ON YOUR RESUME.
- 3) YOU'LL LEARN NEW SKILLS.
- 4) IT'S FUN.

Whoever designed the poster was surely trying to get kids to volunteer for a good cause. But look at the extent to which selfishness has been accepted as the proper motivation for everything we do! Nowhere on the poster did it mention helping others. Nowhere did it mention making a difference in a disabled child's life. Instead, it got right to the modern nitty-gritty: Here's how it will hit you. Is that how we want our kids to think? The views in that poster are multiplied a thousand-fold daily in school and on TV. Like Alice in Wonderland said, "If you drink every day from a bottle marked 'poison,' it's bound to affect you sooner or later."

California—Land of Extremes

At 7 PM on June 8th in San Quentin, standing outside the Islamic Chapel before my workshop started, I looked up at the crisp blue sky and felt the cool bay breeze on my face and I said to the guy standing next to me, "Beautiful day." With eyes closed, his shiny black, shaved head tilted toward the sky, he softly replied, "Every day." Is that how the public imagines the rough, tough inmates at San Quentin?

We arrived at "The Q" with about twenty-five people—a few from our own community in North Carolina, the others from

the AVP (Alternatives to Violence Program), which helped arrange our visit. We were met inside by about a hundred inmates and the San Quentin inmate blues band, who favored us with askew great songs before my talk. As in Texas, some of the guys had known us for many years, so there was a great deal of affection and joy in being together. I especially loved when one of the guys asked how Josh was doing, and I was able to say, "Why don't you ask him yourself? He's sitting right over there." They almost had tears in their eyes as they hugged.

At the end of the evening, one big tough-looking hombre approached me and whispered, "Hey Bo, I gotta ask you for a personal favor, man." *Uh-oh*, I thought, *Smuggle out a letter? Smuggle in a joint? Cash a money order?* I said, "Well, I don't know, what is it?" He replied, "I know you're in a conference tomorrow with the Dalai Lama, and I need you to ask him to say a blessing for my wife, Juliette. She's having a real rough time these days." The Dalai Lama and 3,000 others were very moved to hear that request, and the blessing given.

The next three days we were fed and housed by the wonderful folks at San Francisco Zen Center while we attended *Peacemaking: The Power of Nonviolence*, a huge conference featuring His Holiness the Dalai Lama and two other Nobel Peace Prize recipients, Jose Ramos Horta from the nation of East Timor, and Rigoberta Menchu from Guatemala (she was sick, but her sister spoke in her place). Other speakers included diverse activists from around the country, and a group of about two hundred youth activists, mostly from inner cities. It was an impressive range of people.

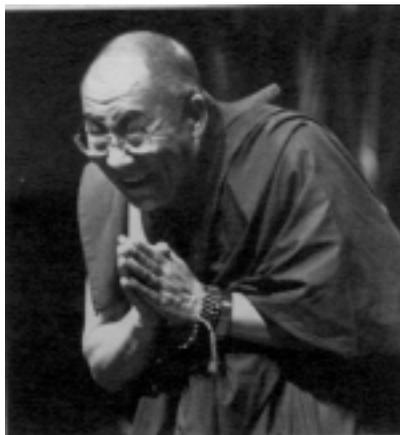
To be honest, though, it was also a poignant reminder of some anger & intolerance in the peace movement—a lot of "correctness monitoring" about whether the currently "right" words were being used, and whether all the "right" bandwagons

of the day were being supported. I used to be an angry activist too, so I can sympathize. But that frame of mind boils down to trying to blame and control others—which is not peacemaking, it’s warmaking. Heartfelt peace requires heartfelt *tolerance*, because the whole world is never going to speak & act exactly as **we think** they should. We need to feel somebody’s heart rather than insist they dance to our tune.

Many inspiring activists were there, like the heads of GreenPeace and Rainforest Action Network, and American Zen master Bernie Glassman, of Yonkers, New York, who has done amazing work transforming inner city areas into sustainable housing, and creating businesses employing former addicts and homeless folks. I also met David Lewis, who spent 17 years in San Quentin and now is director of *Free At Last*, a program which helped reduce the crime rate in East Palo Alto by 87% in one year. We need to let more David Lewises out of prison and get them to work transforming their communities. We desperately need their help.

We also made a nice connection with some young people from Amer-I-can, Jim Brown’s program in L.A. which works with gang leaders, at-risk youth and ex-cons. We hope our organizations can support each other’s work. The second day of the conference, the youth group noticed the irony of talking about all this noble stuff *inside* the convention center while dozens of homeless people lay in the grass across the street. So they made up a huge batch of sandwiches and handed them out to all. That was a good reminder of the beauty of the youthful spirit which says, “Let’s do something NOW.”

And of course, it’s always great to be in the presence of a living saint like The Dalai Lama. His compassion and his blessings are a constant inspiration for us at Human Kindness Foundation



Watching him thread his way through the projections of all those people—young, old, seasoned, naive, angry, peaceful, burned-out, fresh, skeptical, faithful; the environmentalists, feminists, radicals, leftists, centrists — was a clear, shining example that respect and goodwill are always the key to things turning out as well as they can. Not *great* every time, but as well as they can go. His spirituality doesn’t have to avoid or ignore anything; he faces life exactly as it is and applies the timeless principles to each situation. To be so unshakable, to have a peace which is so solid and unafraid, requires more than the right thoughts or words. He spends hours every day sitting alone and silent. Let’s not forget, an important part of “The Work” is always right here on our bunk.

My Favorite “Warden”

While we were in San Francisco, I gave a workshop at one of the big city jails. The head of the place (they don’t call him ‘Warden,’ he’s actually the ‘Under Sheriff,’ which is an even higher post) is an ex-con named Michael Marcum. I’m not talking about a lightweight offender. Michael was a convicted killer who served hard time. After meeting him a couple of times now over the past few years, **it occurs to me that being an ex-con should be a requirement to be a warden.** He knows what

it's like. He understands the problems on both sides. He genuinely cares. Michael was profiled a couple of years ago on *60 Minutes*, and there have been many angry protests as you may imagine. But Michael Hennessey, the Sheriff of San Francisco County, has stood by him. It's always going to be a drag to be in jail, but the inmates in that one are lucky to have a brother for a warden.

A Great Day With The Ladies

Our last couple of prisons in California were in Chowchilla, a few hours' drive inland from the Bay Area. Valley State Prison for Women and Central California Women's Facility are by far the largest women's prison complex in the world, housing between seven and eight thousand inmates. CCWF allowed 250 women to attend;

VSPW planned to limit it to about sixty, but they let the room bulge to about a hundred instead. The staff said it was the largest program allowed since the prison opened. We meditated together, talked, laughed, cried; and both places provided us with guitars so that Josh and I could do a few songs together, with the women helping out. It was great! The questions, too, were deep—"How do we deal with the pain of being separated from our loved ones?" "If we become peaceful and contented, then how will we be motivated to change?" Once again, just human beings wrestling with important issues of living a good, productive life no matter where they are.

Back At Home, Remembering. Reflecting...

Everywhere we went, we invited people to meet with us in peace and goodwill and unselfishness, **and they did**. We invited people to recognize their own depth, and they did. We met together as decent people trying to make sense of our lives and address the real issues of making a positive difference in the world. From the young violent offenders in Ferguson Unit to the seasoned cons on Death Row and at San

Quentin, to the heartbroken mothers in Chowchilla who miss their children, we touched hearts with thousands of people whom the mainstream society would rather forget about. Many of the people we met have done unspeakably cruel and violent things. But all are still human beings, and have depth and sincerity too.

It is our deepest prayer that someday soon our society sees fit to make prison the kind of place that helps the process of transformation instead of making it so hard. We are all related. If we don't start acting like it, we may not survive the next century. We're building too many prisons. We're sentencing too many human beings to death and we're executing them too frequently. We're giving up on our young people and sentencing younger and younger teenagers to adult prisons. We're justifying too much anger and rage and racism instead of looking for practical solutions to our communities' problems.

Every time we do a prison tour, one of the things we say is, "If only we could take every voter in the country into these places with us." It's not because we're naive about the dangerousness of some of the people we visit; but rather because if everyone could just see that other side which we get to see, then they would know that nearly every single convict is redeemable. If we made prison into a place where the best, deepest parts of a person could flower and grow, instead of a place where the most violent and fearful parts get reinforced every day, we could not only save ourselves the misery of locking away millions of our citizens in a nation behind bars, but those very people might be the instruments of major change in the most troubled communities in this country. This is not fantasy. We are overlooking a vital resource: People like David Lewis who may start out terribly, but whose compassion awakens later in life and works great wonders.

If you only knew them as we know them....
All my love, Bo

Meditation by David Reigle

Today there is a lot of material available on meditation, much of which is seemingly conflicting. One feels at a loss to try and sort it all out. There exists, however, among the writings of the East, a classic text on meditation which gets to the heart of the matter, stating clearly and concisely just what meditation is. This text is held by tradition to contain the very essence of the science of meditation, received from the ancient Indian sages, and distilled through long ages of meditation experience. It has stood the test of time, and although it is now preserved in the Hindu tradition, its teachings on meditation are so universal that they have been taken over into the Buddhist tradition as well. Put simply, it states that: 'meditation is the fixing of the mind on an object and holding it there. What then results after prolonged practice is the merging of the mind with this object, whatever it may be. It makes little difference what this object is. To meditate is to place one's consciousness on an object and keep it there.

For beginners, one is often advised to chose an external object on which to fix the mind. An example of this may be a flower. How long can you keep the flower and only the flower in your mind, with nothing else intruding? For most people, this will be a matter of seconds only. This, of course, is to develop the concentration aspect of meditation. The object chosen for developing concentration need not only be a thing, but could also be an activity. The beauty of

this is that it can be practiced all day every day, in whatever one may be doing. When washing the dishes, think only of washing the dishes; when working at your job, think only of your job, and so on. This latter, by the way, may soon earn you a promotion, as it is so uncommon.

For one's meditation sessions proper, the periods of time set aside just for meditation, a highly regarded choice of object is the breath. This meditation, then, is the observation of the breath, not to be confused with breathing exercises in which one tampers with the natural rhythms of the breath. Here one only observes, and makes no attempt to alter one's breathing.

The unique advantage of this meditation has to do with the close link between the breath and the mind. In the East it is said that consciousness is mounted on the breath, or in the poetic words of the Book of Dzyan (V.2), "Fohat is the steed and the thought is the rider." This type of meditation can provide useful insights to the attentive observer. At what stage of the breath, inbreathing, outbreathing, or pause, do what kinds of thoughts arise? Advanced sages hint that at a specific point in the cycle of the breath one may enter into the state of samadhi, the state in which the consciousness merges with its object.

It is well known that the ability to concentrate, or attention span, increases dramatically with interest in the object. This can be used to one's advantage in meditation practice. By making the object of meditation something that is also of great interest, one can harness one's natural interest and use it to much more easily achieve a state of

concentration. The many people, for example, who have a devotional side to their nature, often find that they can quite effortlessly concentrate for long periods of time on the object of their devotion. Thus a commonly used object of meditation is an ideal being, which may take the form of a favorite manifestation of divinity, etc.

Another widely used meditation object is a seed thought. These are often drawn from writings one finds inspiring. Indian tradition has picked out from the Upanishads “great sayings” (maha-vakyas), four of which are used as the seed thoughts in the four orders of renunciates founded in the four corners of India by the great Vedanta teacher Shankaracharya. These are:² prajñanam Brahma, “Brahman (the absolute) is consciousness;” aham brahmasmi, “I am Brahman;” tat tvam asi, you are that (atman, the Self);” ayam atma brahma, “This Self is Brahman.” These Indian renunciates meditate on the same seed thought throughout their lives, because of the depth of meaning found in them. A meditation teacher once told us that he had been assigned the seed thought, “atom,” for six months. He thought that he was getting nowhere as the six month period neared completion and his meditations had been barren, when all of a sudden whole worlds of meaning opened up to him.

A favored use of seed thought meditation among Tibetan Buddhists is to take any of the elements of existence which make up their world view, such as an atom might be in our world view, and meditate on its emptiness. This is in fact where they claim superiority over meditation as taught in the Hindu

tradition. They could not improve upon the ancient Indian methods or techniques of meditation, namely how to fix the mind on an object and hold it there, but they felt they had made improvement regarding the object of meditation. To see in meditation that any object ultimately lacks any real existence of its own, or is empty, is to go beyond even the most subtle form of conceptualization, they say. They teach that this is a powerfully liberating form of meditation.

Mantras are also thought to be powerful in meditation, and are used in various ways. The Sanskrit seed thoughts given above from the Upanishads are not only seed thoughts, but are also mantras. Thus their effectiveness is not only dependent on their meaning, but also on their sound. Correct pronunciation of mantras is considered in Indian tradition very important for proper effectiveness. This is because sound is thought to have brought the worlds into existence and to sustain them on track, or to perpetuate the cosmic order. Tibetan tradition inherited the use of mantras from India, but over time lost the correct pronunciation. In Tibet, then, the effectiveness of mantras has largely been due to faith or confidence in them, rather than their meaning or their correct sound. So we here see three ways in which mantras are considered to be effective in meditation.

The mantra vehicle is the most common name in Tibet for the path of meditation practice following the “Books of Kiu-te,” or the Tibetan Buddhist Tantras. This is also referred to as the quick path, because it uses a special and very efficient method to achieve stability of the mind on an object:

visualization. Here one visualizes specific divine forms, often with many heads and arms of various colors, which are symbolic of specific energies. These forms are generated from emptiness by using mantra sounds, and then are dissolved back into emptiness at the end of the meditation session. But visualization of any kind can be used in meditation to efficiently achieve stability of the mind on an object. A theosophist, who has studied spiritual evolution, may wish to visualize his or her self as a perfected human with all the virtues. This not only uses visualization for its efficiency in achieving stability of the mind on an object, but also for its transformative power in bringing in the energies associated with these virtues, thus helping to build them into one's life.

Meditation, then, is the fixing of the mind on an object and holding it there. To acquire proficiency in meditation is to acquire proficiency in this. When one has acquired proficiency in this, what is achieved by meditation depends on what one meditates on.

Notes

1. Yoga-Sutras of Patanjali, III.1-2.
2. The sources of the mahavakyas are: "prajnanam brahma"—Aitareya Upanishad 3.1.3, of the Rig Veda; "aham brahmasmi"—Brihadaranyaka Upanishad 1.4.10., of the Yajur Veda; "tat tvam asi"—Chandogya Upanishad 6.8.7, and ff., of the Sama Veda; "ayam atma brahma"—Mandukya Upanishad 2, of the Atharva Veda.

THEOSOPHY AND MEDITATION ON THE INNER SELF by Rick Archer

In the short time I have studied Theosophy I have noticed that there is an exoteric trap. Theosophy is a study on the esoteric level but how can we learn by just studying alone? Are we missing something that goes much deeper? Madame Blavatsky states in her Collected Writings Vol XII page 492-3

"To achieve this, the attitude of mind in which the teachings given are to be received is that which shall tend to develop the faculty of intuition...."

Practical esoteric science is altogether *sui generis*. It requires all the mental and psychic powers of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it.

He must endeavor as much as possible to free his mind, while ideas which he may have derived by heredity, from education, from surroundings, or from other teachers. His mind should be made perfectly free from all other thoughts, so that the inner meaning of the instructions may be impressed upon him apart from the words in becoming as colored with preconceived notions as those of the writers of certain otherwise excellent works upon esoteric subjects who have made the occult tenets more subservient to modern Science than to occult truth."

Psychic powers or psychic understanding can not surely be achieved through books alone. On a deeper level through meditation a student will begin to understand this psychic power. It is there where he\she will truly begin to understand the Ancient Wisdom.

Take for example, how does one learn how to swim? On an intellectual level the beginning swimmer understands that he must drop himself into the water but does that make him a swimmer? No! one must get their feet wet, learn to float, tread water and then get into the deep water. -

The same is true with Theosophy. To fully understand Theosophy, one must perceive with their inner SELF through meditation, contemplation and self discipline.

H.P.B. Collected Writings Vol XII page 496 Rule 16

“ 16. Each member is expected to set apart a certain time of the day or night, of not less than half an hour’s duration, for meditation upon the instructions received, for self examination and self-study. If possible, the place selected for this should be used by no other person, nor for any other purpose; but the providing of such a special place, if inconvenient is not insisted upon.”

So many times and from so many fellow brothers and sisters the phrase comes up: “Be careful of deep meditation. There are unforeseen dangers.”

Sure there are dangers in cultivating these psychic abilities. The selfish individual may bring on selfishly motivated gains and additional karma, but what of those who are purer? Those who would use this “inner knowledge” for the betterment of humanity?

Many have ventured down this path only to be frightened by their own personal tests. The feeling of losing one’s self or mind is in part a “test” to the personal ego.

Are you aware that the goal is to transcend the personal ego; to become focused in your True Inner Self? It is only natural that a person experiences this loss of “mental-self.” What lies beyond your goal is the essence of your True Inner-consciousness.

You can make that choice. The Masters who helped create the Secret Doctrine realized that they were planting seeds for those seekers of the Inner Knowledge. They knew it was not to be just an intellectual understanding.

Lastly, someone who has helped me along this path said: “Rick, we are small sparks blowing in the wind and one day we will set a blazing fire. “

Bibliography of additional readings:
Voice of the Silence, by H.P.B. Space Time and Self, by E. Norman Pearson, Pratyabhridayam by Vijnana Bhairava, How to Know God the Yoga Aphorisms of Patanjai.

Letters Received:

Robert Hütwohl writes from Santa Fe:

I would like to briefly respond to a few points expressed in “The Theosophical Society and Its Future” by Geoffrey Farthing, printed in *“The High Country Theosophist,”* May 1997. The article is called a “manifesto,” by its author. There are many points in his “manifesto” I think are accurate and need to be considered by the theosophical arena in order to initiate needed change, but there are also some other comments which I question in his research.

The first specific concerns Mr. Farthing’s interpretation of “*Mahatma Letters*” 136, 2nd and 3rd ed.

I cannot see how what is said in that letter could be interpreted that “there would be no more contact with them [the Masters]. This becomes the lead paragraph for introducing Alice Bailey and her communications with the Master Djwal Khul as positively bogus and impossible because of what is supposed to be said in that Mahatma letter (which is actually a letter to Sinnett from H.P. Blavatsky.)

It is difficult to interpret, but I assume Mr. Farthing is speaking against Alice Bailey when he says “these communications . . . received psychically or ‘channeled’ . . . were all uncorroborated.” Mixing his facts, Mr. Farthing goes on to imply that Bailey was a psychic medium.

However, if one reads A. Bailey’s “*The*

Unfinished Autobiography,” which was curtailed within 30 days after her 30-years work with Mahatma Djwal Khul, due to her dropping the physical body, she says her work was as an amanuensis. She was totally coherent and aware of the mental-telepathic rapport between herself and the Master D.K. while she transcribed the vast information from him. (Note, I say mental-telepathy (mind-to-mind), not solar plexus-telepathy (solar plexus-to-solar plexus³.)

She even said she did not agree with everything he issued to her, yet she wrote it down nevertheless. She also wrote five books on her own and one can detect the vibrational qualities and timbre of those books are considerably different from the other Bailey writings of sole Djwal Khul authorship.

I do not call this procedure a form of the channeling-kind, mediumship, or automatic writing, yet it certainly was psychic in the higher sense of using the mental body to perform the telepathic tasks.

Furthermore, perhaps Mr. Farthing needs to review the many processes or methods under which H.P.B. worked in terms of higher psychic interchange or telepathic communication with other Masters of Wisdom and how that information got on paper.

The second specific concerns Mr. Farthing’s taking Annie Besant and C.W. Leadbeater to task in his “Second Generation Theosophy” subhead. I sense a pervasive dislike for Leadbeater, which is most unfortunate.

Mr. Farthing says “in the Introduction to his book ‘The Astral Plane’ where he [Leadbeater] says that his manuscript . . .” (This Introduction was written by Jinarajadasa, not Leadbeater. **However, Farthing seems to correct himself in a later paragraph.) Farthing goes on to say “it is not clear . . . which ‘astral’ plane he is describing, the H.P.B. or the A.B/C.W.L. one, the former being the 2nd plane of Nature and the latter being the 4th.”

My quick re-read of the early portion of this book (2nd Adyar Ed., 1941) on the first and second pages indicates Leadbeater is clearly not talking about the etheric regions but that of the plane of Kama or emotional or the Astral-desire realm, the “Hades or underworld of the Greeks, the purgatory . . .”

In chapter II, Leadbeater assures the reader that H.P.B.’s observations and teachings on the “seven principles of man” are accurate. Leadbeater then mentions the etheric double, the carrier of prana, as separate from the physical body, and then goes on to describe Astral matter as more brilliant than even etheric matter.

Also note Mr. Farthing’s above statement about the Astral body being of A.B/C.W.L.’s 4th plane of Nature. In A. Besant’s and C.W.L.’s early literature, the Astral-Emotional is the second plane of Nature, but I am wondering where and when this was changed to the 4th plane of Nature in their books, as Farthing says it was? If in fact this change occurred in the quite later A.B/C.W.L. writings, then this error certainly needs to be corrected by the Adyar T. S.

Perhaps Mr. Farthing is confusing the septenary planes of Nature with the septenary human principles? They are not *pari passu* in the strict use of the nomenclature. However, Annie Besant clearly has Kama as the 4th principle among the Quaternary or four lower principles in her “*The Seven Principles of Man*” (revised and corrected edition, 1909, page 22) being purely as it is, an animal-soul (actually, the personality is the animal-soul, without the light of the Soul).

In her “*The Ancient Wisdom*” (first ed. 1897, p. 81) she repeats the same. In her “*A Study in Consciousness*” (2nd ea., p. 41) she gives a diagram depicting Kama as the next plane above the physical, and as the plane below the mental or Manas. Leadbeater does the same on plate II. opposite p. 21 in his “*Man Visible and Invisible*” (2nd and revised ea., 1907).

Mr. Farthing says “there is also no mention of the ‘etheric double’ per se in the H.P./Masters classification of the human principles.”

H.P.B. calls it “the Double, the phantom body” equated with the Astral body and in Sanskrit: Linga-Sharira in “*The Key to Theosophy*” [p.91].

It is clear this Linga-Sharira in the Hindu works (the term is certainly not as abundant as the word prana) is not akin to Kama or the desire principle but to the vehicle of prana, and with prana as equivalent to the pranamaya-kosha, the carrier of the life-principle or the 7 Rishis as the vital-airs,

and in fact it is composed of threads of the life-force.

She also calls the etheric double the “shadowy form or the human double” in *“The Key to Theosophy”* [p. 96] for it is the model-body upon which the physical is formed.

I admit H.P.B.’s astral body or etheric double should not be confused with her plane of Nature called the Kama or plane of desire, but see no reason to avoid using the term etheric-double just because H.P.B. did not. The only solution I can see is to maintain the metaphysical and scientific accuracy of the Sanskrit terms when speaking of the planes of Nature and the seven principles of the human.

H.P.B. obviously used the Astral Body as equatable to the Linga-Sharira, which is also found in *“Esoteric Buddhism.”* But the Astral Plane is the same as the Kama Loka found in *“Esoteric Buddhism”* and the “Substantial or Formative World” as found in *“The Secret Doctrine”* I, p. 200.

There is no contradiction here with what Leadbeater has for it. Thus, the fourth principle corresponds to the second plane of Nature. Importantly, Besant states that H.P.B. said before her departure to revise the nomenclature for the principles and planes to improve upon those poorly and quickly devised by her (H.P.B.) and A.B. was only attempting to do so.

Mr. Farthing says “she [Annie Besant] seldom, if ever, specifically referred back to its teaching, or to that in *“The Key to Theosophy.”*”

One should reread the references to A. Besant’s above titles, to name a few where H.P.B.’s statements are mentioned. Besant drew on a vast knowledge from herself as well as other writers, not just H.P.B.; doing just as Blavatsky did in her own writings: original work with supportive documentation wherever applicable.

I beg to differ especially with Mr. Farthing’s disdain for attempts at validating the world’s religions and the kernels of Theosophy found therein. Large masses in the world today are heavily influenced by the world’s religious doctrine and its regiment of leaders in those fields as well as science.

To implicitly scoff at the leading scholar’s search and interpretation in the great fields of religion and metaphysics is a great error, for these leaders, if they could make connections with the “ancient wisdom” imbedded in their manuscripts and scholarly pursuits, would certainly pass on their findings to the masses and the entire world would be better for it.

It is one of our essential and primary duties, just as H.P.B. attempted to do so, as seen in her *“Isis Unveiled”* and *“The Secret Doctrine,”* to vindicate theosophy by equally finding its ties among the religious and philosophical exoteric bodies.

Furthermore, any Theosophist’s display of disapproving the research done in those respected fields of religion-philosophical-metaphysical research would imply to any non-Theosophist (in or out of those fields of research) that this member of the

worldwide body of Theosophists lacks the insight or vision of H.P.B.'s own writings and hence would contribute a weak link to the world-wide body of esoterists and true occultists of the compassionate-kind.

I have met and seen how the so-called vision of "new-agers" who only approve of the collective body of "esoteric works" (which includes the channeling kind), lacking respect for scholarly research and have not and never will gain the respect of the masses and genuine researchers in the departments of science-religion-philosophy and thereby all of the other departments of human activity will suffer.

Mr. Farthing and others holding similar views, have grossly misinterpreted the import of H.P.B.'s message on the above points throughout her writings. Are we Theosophists going to continue to peddle this message? The "new-agers" are speculating to a far more dangerous degree than the lower-Manas speculation of the scholars, yet the latter will eventually make a far greater influence on the masses. But only the theosophical-scholar will overcome the extremes of the above two types.

Mr. Farthing's later comment in the first paragraph under the "About Theosophy" subhead is quite erroneous.

H.P.B. meant that *the keys, methodology, and occult or inner interpretations* have never been made public before in the modern world. (Farthing)*** In stating that "H.P.B. (in her) 'Secret Doctrine' explains much of their symbolism and practices:" whereas, in my view, she hardly scratched the surface in her

"Secret Doctrine," having neither the time, nor space to do so, especially with Mahayana Buddhism, for much of it was not in English translation at the time.

This in part, may be the reason for a large number of Theosophists' lack of interest in Mahayana Buddhist writings.

However, H.P.B. says in her "*The Key to Theosophy*," [from the 1889 first edition, p. 13-15]:

"His [Buddha's] esoteric teachings were simply the Gupta Vidya (secret knowledge) of the ancient Brahmins . . . And this Vidya has passed into what is now known as the inner teachings of the Mahayana school of Northern Buddhism.... the schools of the Northern Buddhist Church ... teach all that is now called Theosophical doctrines, because they form part of the knowledge of the initiates--thus proving how the truth has been sacrificed to the dead-letter by the too-zealous orthodoxy of Southern Buddhism [Theravada]."

My vision is that some of the keys provided by H.P.B. and certain other writers as well as the Vedic writings will play an important future role in the implementation of raising the interpretation of Mahayana Buddhist texts to a level never imagined in the present day. In fact, there is plenty of occultism in Mahayana Buddhism to keep numerous theosophical workers busy for lifetimes.

Robert Hütwohl
Santa Fe, New Mexico

David Gardner writes from Ontario,
Canada:

I object to the title “On The Rosicrucian Church” placed above a recent letter submitted by Mr. R. Bruce MacDonald. There is not now, and never has been, a Rosicrucian church. ...”

[The remainder of the letter crosses the borderline and is devoted to a personal attack.

It is the policy of the HCT not to print personal attacks as they are unbrotherly and produce only ill will.

Because it is our editorial objective “to serve the greater Theosophical movement as a forum for the free interchange of ideas,” we feature articles of a controversial nature and must therefore expect the rejoinders, rebuttals and protests that result. We believe that only by adhering to this policy can the fearless pursuit of Truth be maintained.

We intend that all sides shall have a voice on the pages of the HCT and try to exercise our editorial responsibility fairly and without bias. Ed.]

FITTING INTO THE NICHE

THE expression “a square peg in a round hole,” which is applicable to so many people, has a deep lesson for students of Theosophy.

First, why should a square peg be in a round hole?

Secondly, can a square peg round off its corners in order to fit into the round hole?

Thirdly, what is the difference between being in a hole into which we do not fit but where we put ourselves, and making a niche afresh to fit ourselves?

The answer to the first question is—Karma. We are where we are under Law, unless it is our own volition, here and now, which has brought us there. In the latter case, we are free to move to a more fitting hole.

But should we find ourselves in a hole from which we cannot move out, then it is for us to make ourselves fit.

The answer to the second question is, if the hole is one where we want to be, then it is only sensible to round the angles of the peg, by gentle friction on them, so that adjustment is possible. The other alternative is to work on the hole itself and so to shape it that the peg fits into it.

The answer to the third question is, when we make our own niche we are free agents and can make it fit ourselves, no matter how

uneven we may be. Even in so doing some effect is produced on our uneven “points” by the necessary friction involved.

Much trouble has been caused in the Theosophical Movement of our time by those who wanted to be in it and work with it but were not able to adapt themselves to it, and who have in time dropped out to find something more suited to themselves.

What ought we to realize? That our personal angularities need to be rounded off; they are our own personal tendencies and characteristics which do not fit into the impersonal pattern of work.

All that causes dissensions or differences will in time vanish, and hence is, in point of fact, unimportant. If it can be used to do away with our own imperfections, then the experience, however painful, is worth while.

What we have to avoid is damaging the Movement by our forcing our differences and angularities into the existing structure. The scars left on the Movement have been caused by those within, not by those outside.

In the effort to form the nucleus of a Universal Brotherhood, it is the capacity to fit in with others that is required, to absorb their good points and be lenient towards the bad. We speak of all this as adaptability.

Perhaps if we think of adaptability as the chiselling off by the Artist, who is Life, of the stone that is hiding the perfect form, it might help us to get rid of our angularities in a more constructive manner.

So, wherever we are, by this life’s conscious volition or because of the effects of past Karma we are now reaping, it will do us good and not harm to try to fit ourselves into the niche. The one and only reason for leaving a niche should be that it is a bad niche.

When our angularities have been rounded off and we have begun to spin around in the round hole in perfect harmony, then is the time to impress ourselves on the hole so that it can gain from contact with us, and the force of the peg contained in the limiting wall of the hole can move the world.

Marcus Aurelius, that practical occultist, gives us some very useful hints in this respect:

“That which happens to [or, suits] every man is fixed in a manner for him suitably to his destiny. Out of all existing causes necessity [destiny] is made up to be such a cause as it is. Accept everything which happens, even if it seems disagreeable, because it leads...to the health of the universe. Nothing happens to any man which he is not formed by nature to bear.”

LIFE consists not in holding good cards but in playing those you do hold well. —
JOHN BILLINGS

[From *The Theosophical Movement*, Vol. 67, No. 7 - May, 1997, p. 233]

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Unacceptable

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Address all communications to:
Richard Slusser
140 S. 33rd St, Boulder, CO U.S.A.
80303-3426
Phone (303) 494-5482
E-Mail: dslusser@indra.net

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

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

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

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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