

THE HIGH COUNTRY THEOSOPHIST



Vol. 13 No. 2

Boulder, Colorado

February, 1998

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AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM
THE HINDU ADEPTS AND CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS REMINISCENCES”

TRANSLATED BY FRITZ HAHN

THE TEACHINGS OF THE ROSIKRUCIANS

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect clear perfection—which is truth,
A baffling and perverting carnal mesh
Binds it, and makes all error: and to KNOW
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.

—Browning's Paracelsus, lines 726 737.

The religion of the Rosicrucians consists, as explained in previous pages, not in exterior perceptions nor in the believing of theories, dogmas and articles of faith, but emanates from our own inner discoveries in our spiritual life, which belong to the



one who is fortunate enough to open his inner life to the most memorable and joyous experiences.

These experiences consist in a gradual growth of the inner spiritual self-knowledge from within outward, and also from the exterior to the within, conditioned by the orderly rising on the heavenly ladder of spiritual unfoldment, attaining higher and higher phases of being, one surpassing the other in depth and extension of perception and knowledge.

On each of these steps, man, though in his innermost being the same, nevertheless is, as it were, another, for the greater his growth in self-knowledge the more he will be conscious of his higher nature, till at last, in the light of his true self-consciousness, the correction of his true ego, which embraces the whole world, as the Lord of all creation. This is the true religion and the Theosophical foundation of all religious systems; everything else is only preparation, or at times only religious pastime, superstition and fanaticism.

To bring this nearer to our intellectual understanding let us take a glimpse into the evolutionary teachings of the Vedanta Philosophy, which corresponds with the teachings of all Christian mystics.

According to them all creation has its source in the Godhead. This original state we can only call absolute consciousness, which is for us, as finite beings, unconsciousness. From this originates life and, progressively, forms.

All creatures are as it were vessels, in which higher life-activity develops. The more perfect the organism of form the more the

universal principle of life and consciousness expand in its innermost.

Stones, chemicals, also plants and animals, express this consciousness in a manner adapted to their organism as gravitation, elective affinity, sensibility, instinct, faculty of thinking, etc.

On the lowest level man is animal only, inasmuch as he is only conscious of his animal existence. But as everything has its source in God, the divine exists in everything, and the human body is so constituted that the Divine can unfold and make itself manifest.

The human conception cannot comprehend the Divine, as it is beyond all conception; but within itself dwells the power to know itself, and ever as this light of self-recognition emanates from the divine spark in the heart of man, it grows and expands, illuminates the soul and understanding of man, and awakens in him the consciousness of his higher nature. This soul-light is a spiritual fever and is called "faith" by the Rosicrucians.

When asked why "faith" is called "light," the answer is, it is a state of consciousness. Consciousness, however, is life and light. Beginning from the twilight of knowledge, to the noonday of highest self-consciousness under the radiant sun of wisdom, everything in creation is a form of consciousness, a God-idea, a light which sends its rays from the centre.

Everything is a word of the language of nature which heralds its existence and discovers its essence and being. The more glorious, the higher its power, the greater its light, the more exalted the word which reveals

its existence and the essence of its source.

Says an ancient and true proverb: "All true wisdom originates from God, is in God, and leads back to God." To believe in God means to feel the existence of the highest in one's heart. Faith is consciousness of His inner presence, which by its very existence proves itself. The Divine spark is consciousness of the highest existence, a power which in growing permeates heart, soul and body, and by its perfection conquers and expels everything base.

That which man loves most and his soul is attached to, that is his faith, even if he cannot comprehend it with his intellect. What he does not love he cannot truly believe in, even if he comprehends it intellectually; for faith is the power of union, and where there is no love, no attraction, no union can take place and consequently no self-knowledge is possible.

No one can know a force as his own if this force has not become, by union with himself, his own.

Whoever only lives the transitory, he believes in the temporary, unites himself with it, and will be transcended again with it, as the state of consciousness which he incurs is not eternal!, enduring. Whoever loves the highest ideal above all, has the highest faith, the highest power. He is on the way of union with the highest ideal and the highest ideal will manifest itself within himself

Thus, according to the Bhagavad Gita (ix 99) divinity comes to man. "Who love, Me above all, enters Me, and I enter him. My greatness, My being, My power and glory will be his."

Not to misunderstand this, we must keep in mind that the divinity which thus speaks to men is not a strange God, but the Creator of all, the spring of all things, and consequently the source and foundation of our own innermost being and existence.

Faney is of a fleeting nature; it hops in a twinkling to the remotest regions of the universe, but falls back every time again to earth. Love for anything which we create in our fancy is not love of truth, but of a phantom, and changes with the creations of our fancy.

Divine self-consciousness (faith) which has its source in the steadfast love for truth is not changeable; who has attained it can never wholly lose it, as it is the Eternal in man himself which feels and recognizes the Eternal

The awakening of the power does not depend, like the antics of fancy, on the arbitrariness of man, but as the plant grows without any effort by assimilation of food, likewise in man by inner absorption a slow and almost imperceptible growth within takes place whereby the soul is carried from the lower to the higher, from the higher to the highest, conquering the resistance of the sensual. Nor is it by negligence, for the plant makes its growth possible by diligently searching with its roots between the stones for the nutriment useful for its existence.

(TO BE CONTINUED)

From *The Canadian Theosophist*, Vol. 2, No. 1 - March 15, 1921

Recap: David Keane and Yuri Gorbunov

David Keane is a dedicated worker in the field of altruistic service in the Alice Bailey tradition. We first came in contact with David through the HCT outreach efforts of Liesel Deutsch.

It was during the several years, that Liesel had been sending books to Russian Theosophist Sergey Belkovsky at her own expense, she became acquainted with Svetlana who acted as courier, driving from her home in Luxembourg to Russia, delivering the books.

It was in this connection that Liesel received a letter from David Keane in Australia, asking her “would she buy books in the USA for Sergey if he would send her the money”? [HCT Feb., 1996]

In this way, we became aware of David Keane’s activities. Then, early in 1997, David wrote to us, introducing Yuri Gorbunov of the Ukraine and asking us to provide Yuri with contacts in the US theosophical community to facilitate his plans for a trip to the US. [HCT March 1997].

Resulting from his successful 1997 US visit he made contact with and found support from the Seven Ray University and others (not theosophists) that enabled him to purchase computer equipment to take home to Russia.

Here following, David Keane outlines Yuri’s ongoing plans and objectives.

dslusser ed. HCT

Dear Richard, Nov. 27, 1997

As you know, Dr Yuri Gorbunov visited USA from his home in Ukraine, from January to April 1997. This trip inspired him to start writing a book entitled “Esoteric Journey in America”. He shares about the central purpose of the book;

“I am writing this book for Russian readers, and hope it will be published in parts in a New Age magazine. Just in the Russian version, will be a greater discussion of theosophy, theosophical society, etc.”

This book is a complimentary initiative to other educational projects he is seeking to establish.

One of these projects, establishing a correspondence course in esoteric studies, is proceeding well in its first stage-of translation --- he has already translated the first four months of the 3year course from English.

Another of his proposed projects is to establish a universal esoteric magazine in the Russian language. For this he has many contributions already and is proceeding with the most difficult task of discussing the finances required to get it going --- an enormous challenge.

Yuri has asked me to translate his book into English. He did not have to ask, because he is quite fluent in English himself. Besides his native Russian, he speaks in all, 5 foreign languages as an interpreter.

But we both agree that it adds something to

the quality if the translation is undertaken by someone for whom English is their first language. Besides that, Yuri knew how I was eager to develop my Russian language skills and translation skills. I was quite surprised how well I was able to translate the first two chapters. I am attracted by Yuri's informative yet poetic and flowing style, (something I can't say for all Russian writers) which corresponds fairly well with my own style of writing English.

But I accepted only on the condition that Yuri check all my translations. I have just received the first 2 chapters back, together with just two corrections. I am really surprised at the small number of mistakes. But Yuri is very pleased with the translation.

Yuri has sent the other 4 chapters to Part 1 ("Welcome to America"), which I will get round to translating over the next month, before sending them back to Yuri for checking.

The layout of the book is like this;
Part 1 --- Welcome to America
Chapter 1 Excuse Me! (.7 pages)
Chapter 2 Washington Museum (1.6 pages)
Chapter 3 Conference in Dnepropetrovsk (1.0 pages)
Chapter 4 San Diego (1.0 pages)
Chapter 5 New York (1.5 pages)
Chapter 6 David Keane (1.7 pages)

In Part 2 he will be writing about the San Diego conference.

The reason Yuri wants a translation of the book into English is two-fold. Firstly, he is considering publishing a book in English, not including some chapters in the Russian

version intended to familiarize the Russian readers with esoteric matters which are common knowledge in the West. Secondly he is proposing the book be offered to a Western magazine for printing in instalments.

It is for this reason that I am sending chapters 1 & 4 to you to ask whether you are interested in printing them in HCT, as a regular monthly segment. If you are interested, I should be able to provide the remainder of Part 1 around March 1998, and thereafter maintain a regular flow of a chapter a month until the book is ended.

I shall be pleased to hear from you shortly, with news of whether you are interested in accepting the series in HCT.

[yes, indeed! See below. D.S., Ed. HCT]

Yours in love and light and goodwill,
David Keane

**Esoteric Journey in America
by Dr Yuri Gorbunov
translated to English by David Keane**

Part 1 Welcome to America

Chapter 1 Excuse Me!

In America they live in various ways, but always independently from the colour of their skin. The poor come from unfortunate and dirty conditions, from the slums, with old houses and heaps of rubbish. The rest are well off, clean, comfortable and happy. The middle class, known to consist of the vast majority, prefer security, comfort and neatness. We also prefer,

if our income permits it, to find ourselves in such a country and not just in Russia.

It is not so much this that strikes someone who, when being so used to the terrible internal conflict in the homeland, arrives in the States and starts to live in the fortunate country.

What is so striking is the politeness of the people, who get out of their car just at the shops, restaurants or post offices. American politeness reminds us of our Russia before the revolution, when everyone greeted each other as they greeted teachers or doctors. Wherever you go in America, you are always greeted with "Hi!".

If in that country you happen to be going on foot, an American upon noticing you, must stop the car, offer you a lift, take you to your street, and then for a long time considers how you are going and whether or not you have eaten.

Anyone passing by you in the shop, library or any public place would apologise with the words "Excuse Me", astonishing you with their unrequested politeness. In no time at all, you would yourself be thoroughly used to it, automatically taking on this American habit of politeness; whoever lives with wolves, becomes as a wolf, as everyone knows.

It is not courteous here to ask acquaintances or even family members, where money has come from. It isn't the done thing, to look frequently at your bank account, as there is nothing there to look at. Concerning matters such as how poorly we live in Russia, here no-one wants to hear about it. That is simply your own problem. Everyone has equal opportunity. Work out your own problems

yourself --- with Yeltsin, Dzuganov, Zirinovsky or whoever you want. And earn your way beforehand. Who or what is there to stop you?

And remember, everyone who is preparing to travel to America, 99 is there pronounced "nainie nain". These two 9's conclude the price of any goods.

Nainie nain and that is all!

Chapter 4 San Diego

I thought that I was going to USA as a guest of my daughter, who had invited me --- she lives in Maryland near Washington. But it turned out that it was to meet American esotericists in San Diego, at a conference for theosophists and esotericists.

It all began long ago, when I was living in Korea, in the Soviet Far East. Probably, my fate in being thrown into that region during childhood, was not really by chance. Clearly more than one previous life had changed me from a wild seeker and aspirant, emerging as a serious youth, confirmed theosophist, historian, disciple and translator.

I recall, that we lived on the outskirts of the town Kanko in Northern Korea in 1945-46 in a quarter inhabited by victorious Soviet officers with their families.

The outskirts part of the town where we were living, had previously been occupied by Japanese officers. Here the hills began, green, fine, friendly --- an open space for boys.

On the highest hill stood a Buddhist temple, and close by it a cemetery. We loved to

play around that temple. Probably, it was there that my preparation began for the jump in development of my consciousness, which made me choose the path of Eastern knowledge, after a long and agonising searching within myself. It was this path that has led me to San Diego.

Chance fortune led me to David Keane in distant Australia. He had found my address in the yearly Forum for Units of Service published through World Goodwill, well known throughout the world as an esoteric organization, formed by Alice Bailey in the 20's in America and highly popular today in the West.

In its aims and activities, it is close to the Roerich Society. In a similar way in which Helena Roerich wrote, together with Master Morya, the volumes for "Agni Yoga", so also did Alice Bailey with the Tibetan create the 24 volumes of similar works. Both teachings are given to us through Shamballa. Both appeared to continue the work of "The Secret Doctrine" by Helena Blavatsky, great mother of contemporary theosophy.

We began to correspond, and David suggested to me that I translate a discipleship course in meditation through correspondence training, following the teachings of the Tibetan Master. I agreed.

When I was preparing to visit my daughter, he wrote to his acquaintances in America about my arrival, recommending me to them and asking them to render to me help and support. I wrote to him, that I had founded a School of the Mysteries in Simferopol, and that I wanted to find in America a suitable contemporary program of esoteric training for my school.

Following my request, I received a response from Michael Robbins, co-founder and director of The Seven Ray Institute and The University of Seven Rays. In March, Michael phoned and invited me to attend the eleventh yearly conference at his university at San Diego. I agreed. They paid for my ticket and I came.

That's how I turned out to be in San Diego. The hotel, specially arranged for those attending the conference, stood directly over the shore of the Pacific Ocean. Over the American shore. In April, 1997. It seems as though here was being born a definite understanding, which is gradually being revealed to me just today. And back in 1944, mother had brought me from the South Urals country, to father, then a junior lieutenant, in the Far East. We lived in Slovianka. There I learned to swim.

Could I possibly have imagined then, that in my later years I would find myself on the opposite shore? But that is just the way it has happened.

So things are arranged by a higher force, which we all are subject to without exception, independently of whether we believe in it or not. This was what I was thinking about in the early morning on the day after arriving by air, while I was admiring the ocean from an embankment with palm trees and city skyscrapers in the background.

While local joggers running or walking past welcomed me with a "Hi" or bowed their heads. And with pleasure I returned their greetings.

(To be continued)

KUNDUN

A movie-review by Abhinyano, a Buddhist-Theosophist.

According to Barborka's unique book *H.P. Blavatsky, Tibet and Tulku*, p. 73, the title Kündun is being used within the intimate circle of the family and friends of the Dalai Lama, signifying 'The Presence,' implying an embodiment of a Living Buddha. In very truth the populace of Tibet revere and honor their monarch, the Dalai Lama as a 'God King'.

The biography of the present Dalai Lama, who is the fourteenth in succession or the fourteenth Re-Incarnation of the Dalai Lama series, begins with the search and finding of Kündun as a very small boy.

The occult methods of finding this new 'Incarnation,' which Westerners do not understand, has been already published in *The Readers Digest*, in *The Saturday Evening Post* - April 13, 1946, quoted by William O. Douglas in his book *Beyond the High Himalayas* and given by Heinrich Harrar in his paper *Seven Years in Tibet*, which was made into a movie recently.

G. A. Barborka also gives the details in *HPB, Tibet and Tulku* - Chapter V: Concerning the selection of the Dalai Lama and TULKU.

It is recommended, that the learned Theosophist study this absolutely unique work, if he wants to know about the occult siddhi Tulku (or Avesha in Sanskrit) of

Ego-transportation and Ego-transference, which plays a big role in the Re-incarnation of the Dalai, but also of the Panchen Lamas, who are more concerned with the spiritual and esoteric Teachings and Initiations and are considered the 'Popes of Tibet'.

The body of the thirteenth Dalai Lama died in 1933. Before his death the Dalai Lama gave hints, that he would perform relatively soon the Tulku Siddhi of Ego-transference into the body of a new-born boy, and that the Tibetan government should look for the boy "in the direction of the rising sun."

The learned Theosophist knows, that the "very rapid return to incarnation in the case of the Dalai Lamas" [and also of the Panchen Lamas] is an exception from the general rule, because the normal "after-death states" and the usual stay in Devachan" are dispensed with practically in their entirety. Here is, where the doctrine and technique of Tulku comes in!

[ibid p. 100.]

The thirteenth Dalai Lama also left a prophecy in the form of a letter, that in the near future, Tibet would be invaded and as a result countless monks would be murdered and the monasteries would be destroyed. in 'Kündun.' The new Dalai Lama was informed about this Prophecy.

The Tibetan government organized several search parties, consisting of monks who could read the aura of a human being and understood the technic of finding the right boy. They were accompanied by other government officials. They were told to look

for a three-storied monastery, having golden roofs, and a small peasant house nearby with carved gables. One of these search parties went into China, in a region which once belonged to Tibet, and thus many Tibetans still lived there. It was this region, from which the great reformer and founder of the Gelug-pa-sect, Tsong Kha-pa, had come, namely the lake of Kokonor. The search party had seen many boys, but none presented the qualifying marks.

G.A.Barborka continues his narration on page 98:

“When about to depart from that locality, they came upon a three storied monastery and noticed that its roofs were golden.

Close by it they observed a small hut and were especially attracted to it, because of its carved gable. This was indeed what they had been told to look for.

But prescribed ritual had to be observed. Instead of entering the house immediately, the group withdrew to their resting-place . There, the officials took on the dress of their servants, and the servants put on the regalia of their masters.

Whereupon the whole group went to the house by the monastery. Upon entering the hut the officials were, course, shown into the main room, while the disguised servants were led to the kitchen.

Upon entering the back room a 2-year old boy came running forward, calling out : ‘Sera Lama, Sera Lama’,

indicating that in spite of being born in China, so far distant from Lhasa, the child had not been taken in by the servant’s disguise: he had recognized a Lama from the great monastery of Sera in Tibet.

But, even more, the little one espied a rosary around the neck of the disguised Lama and reached for it [saying: “mine, mine,” in the movie]. The Lama let him have it for a while until the mother took it from the boy and gave it back to the Lama
.

On their next call there was no substitution of robes, the group came in their proper garment. Upon their arrival they formally requested to see the child, who was brought into the presence of the four officials of the party.

But there was no shrinking or timidity, no cringing or mark of fear, so often displayed by children upon seeing unaccustomed persons, When the officials placed four rosaries before the little boy, without hesitation he selected the well-worn rosary of the former Dalai Lama, in place of the other glittering ones, and danced up and down in joy.

Some drums and drumsticks were displayed, and straightway the child selected the pair which had been used by the Rimpoche to call his servants.

Next, walking sticks were brought forth, Instead of choosing a beautiful one with a silver handle, the old one which had been used by the old Dalai Lama was selected. From 4 tea-cups, the boy pointed to the one which had been in use as the drinking-cup.

[In the movie the boy took the right eyeglasses, belonging to the old God-king].

Thus, having made the correct identification of objects, belonging to the former Gyalpo Rimpoche, the delegates examined the body of the child for certain characteristic marks.

These were found to be present, The officials were quite satisfied, that they had found the re-incarnated Dalai Lama. They were certain that the Tulku Siddhi had been effected; everything pointed to it.

Forthwith they sent a coded message to Lhasa via India- for there is a telegraph line between India and Lhasa. Later, in 1940, the child was duly installed as the Gyalpo Rimpoche [Kundun] at Lhasa”, but the full government powers remained in the hand of the Regent and a cabinet, consisting of the 3 abbots of the largest monasteries: Drepung, Sera and Ganden and 8 governing officials.

On November 17, 1950 the Dalai Lama, then 15 years old, received the government powers due to the fact that Marxist China under Mao Tse-tung declared Tibet as a province of China and let it been known that preparations are being made to invade the country.

Mao invited the Dalai Lama and his staff to Peking to take orders. He said to the Dalai Lama as a true Marxist:

Religion is a poison; Religion is an opiate for the people,’ and that he intended to remove Buddhism from Tibet.

In 1950, the Chinese army invaded Tibet. There was little resistance, because

Tibet never accepted militarism and had practically no organized army with modern weapons. And hell broke loose!

The prophecy of the old Dalai Lama became reality, and even the present one saw himself during a vision in the center of a field with the corpses of ten thousands of slaughtered monks all around him.

Most of the Buddhist monasteries in Tibet were destroyed, the libraries burned, the artifacts looted, men and women were publicly tortured to death. Children were forced to execute their parents, and the populations of whole villages were sterilized, the entire Tibetan culture annihilated.

Seven millions of Chinese were brought from China to settle in Tibet. All the nuclear waste is being dumped in Tibet, and all the mineral wealth such as gold are taken out of Tibet, including timber. Thousands of Tibetans died in forced labor camps.

Some Tibetans tried to fight back. But the Chinese, who had established army-barracks over the entire land, took 25,000 prisoners and killed most of the dissidents.

The Dalai Lama was able to escape over the passages of the Himalayas and crossed the Indian border, where he was given asylum by the Indian Government. He established a Tibetan Government in Exile at Dharamsala. 100,000 Tibetans, mostly monks, followed the Dalai Lama, carrying on their backs, Buddhist-books in order to save them from being burned by the communists.

The exodus of many Tibetans to Nepal and India is still going on today. This way the Dalai Lama is very well informed about what is going on in Tibet. and he gives these informations to the American CIA.

Tibet has many friends in Washington, Hollywood, among Theosophists and, of course, Buddhists all over the world. We have seen movies like Living Buddha, The Little Buddha, made by Bernardo Bertolucci, The Red Corner with Richard Gere, a close friend of the Dalai Lama and a Buddhist himself, and Seven years in Tibet, the adventures of Heinrich Harrar, a Austrian alpinist, also a close friend of the Dalai Lama and now Kundun by Martin Scorsese.

Despite the fact that in all these movies very little teaching in regard to the great ethics of Buddhism is being presented, the general public, especially the Intelligentsia are becoming more and more interested in Buddhism.

In 'Kundun' we understand the importance of the Karma and Re-incarnation doctrines to the closely related siddhi of Tulku Ego-transportation and transference. The public doesn't know about this, but the theosophic literature could help, especially G.A. Barborka's book, *H.P. Blavatsky, Tibet and Tulku*. In the film Seven years in Tibet a scene is shown in which Buddhist Lamas pick up rainworms from an area where a house is being built.

The Lamas saved these little creatures from being destroyed by taking them to another place. Small fishes for a Westerner, but it demonstrated the concept of AHIMSA= Non-killing, Non-hurting and METTA (Maitra) KARUNA- love, compassion and

universal brotherhood to all Living Beings, humans and animals as well.

Strangely enough, all these movies never mentioned the Panchen Lama, the 'spiritual head' and 'pope' of Tibet, whose headquarter was always the large monastery of Tashi-lhuempo, near Shigatse. This Panchen Lama occupied a private retreat, a relatively small monastery, near Tashi-lhuempo, called by David Reigle 'Narhang', (sNar-than) 'home of the Mahatmas associated with the Theosophical movement'. "*The Books of Kiu-te*' p.11. Narhang was destroyed by the Marxists.

This Panchen Lama, whom HPB knew as an old man, left his physical body August 1982 and is known among the learned Theosophists as the MAHA CHOCHAN, the 'boss' of our Mahatmas (Arhats) Morya and Kuthumi and head of the Arhat-brotherhood . When the Theosophical Society was formed by our Mahatmas, the Panchen Lama had to give his permission to do just that. It was that time where a new impulse had to be inaugurated because the end of the (last) century had arrived and according to the standing commandment of Tsong Kha-pa:

“...the Rahats (Arhats) had to make a [new] attempt to enlighten the world, including the 'white barbarians' ... *S.D. III*, p. 431, *BCW, XIV*, p. 43.

It is now the Dalai Lama and his staff of high Lamas, who is the leader of this new impulse and the power behind it! He combines the status of the Panchen Lama and the Dalai Lama in one person at the present time, since there is no grown up and thus active Panchen Lama, except a new 'Incarnation', a very

young boy, accepted by the Dalai Lama, and probably living also at the headquarter in Dharamsala.

This new impulse will be seen more and more in the next century, because groups of Buddhologists and Indologists are allowed to study those rare books, which the lamas carried on their backs over the Himalaya passes to Dharamsala, India.

The Theosophical Society should be wise enough to remember the “Buddhist origin, nature, character and mission of Theosophy” which is the Arhat philosophic and -discipline. If not, then it will

“drift off on to some sandbank of thought or another and there remain a stranded carcass to molder and die.” *The Key to Theosophy*, p. 305.

Add to this possibility the insidious agitations of our powerful and rich enemies, blaming *The ‘Secret Doctrine’ II* for all the evils of this century, then we shall have to fight for the survival of the Theosophical Movement. We only can do it by siding with the new impulse of the Arhat-brotherhood and thus with the Dalai Lama and “go back to the pure and unadulterated source of Buddhism itself”.

“We follow the Buddha alone”! --- From the famous Burnouf article (*BCW, X, p. 70*):

We are pinned to no faith. In stating that the T.S. is “Buddhist,” Burnouf is quite right, however, from one point of view. It has a Buddhist colouring simply because that religion, or rather philosophy, approaches more nearly to the TRUTH (the secret wisdom) than does

any other exoteric form of belief. Hence the close connexion between the two.

But on the other hand the T.S. is perfectly right in protesting against being mistaken for a merely Buddhist propaganda, for the reasons given by us at the beginning of the present article, and by our critic himself.

For although in complete agreement with him as to the *true* nature and character of primitive Buddhism, yet the Buddhism of to-day is none the less a rather dogmatic religion, split into many and heterogeneous sects.

We follow the Buddha alone. Therefore, once it becomes necessary to go behind the actually existing form, and who will deny this necessity in respect to Buddhism? -- once this is done, is it not infinitely better to go back to the pure and unadulterated source of Buddhism itself, rather than halt at an intermediate stage?

The following prophecy should be of great interest of the Theosophists. We read in HPB’s *‘Collected Writings’*, IX, pp. 306-7: “... There is a prophecy in the heathen East about the Christian West, which, when rendered into comprehensible English, reads thus:

When the conquerors of all the ancient nations are in their turn *conquered by an army of black dragons begotten by their sins and born of decay*, then the hour of liberation for the former will strike.’ Easy to see who are the ‘black dragons’. And these will in their turn see their power arrested and forcibly put to an end by the liberated legions.

Then, perhaps, there will be a new invasion of an Atilla from the far East, One day the millions of China and Mongolia, heathen and Mussulmen furnished with every murderous weapon invented by civilisation . and forced upon the *Celestial* of the East, by the *infernal* spirit of trade and love of lucre of the West, drilled, moreover, to perfection by Christian man-slayers- will pour into and invade decaying Europe like an irresistible torrent. This will be the result of the work of the Jesuits, who will be its first victims, let us hope”.

The reader may now read the following prophecy of Nostradamus:

“In a region of ‘Felix Arabia’ a Mighty One of the Mohammedan Law [Koran] will be borne. He will attack Spain and take Granada and then over the ocean invade Italy”.

Abhinyano

HCT Editor’s note: We wish to commend Abhinyano for this fine article.

In checking the source references, we have taken the liberty of adding additional text of the Burneouf article *BCWIX* pp. 306-7 that we felt was relevant to the objective of Abhinyano’s contribution. We apologize for the presumption.

Avtar Pandit writes from Jaipur, India:

The readers and I are grateful to you for sending a copy of *The High Country Theosophist* regularly during 1997. The readers and I send you and all our hearty good wishes for the coming new year and we send you all our Happy, Healthy and more prosperous new year 1998. May God bless you all good wishes for the new year.

The readers like the magazine very much. They suggest some change in the magazine as follows:

A prayer for morning and evening, Meditation with instructions on how to sit, how to concentrate on the space between your eyes, Mantra.

Some selected articles from *The Secret Doctrine* with commentary for the benefit of the reader, similarly from stanzas in *The Bhagavad Gita*, selected passages from *The Bible* . These spiritual classics are not studied by the ordinary reader. Prayer must be published regularly to encourage readers to enrich their spiritual practice.

I hope you will accede to the humble request of the readers for more articles on; What happens to the soul after death, Death and reincarnation. Where are the past great Adepts and teachers in the universe -- H.P. Blavatsky, William Q. Judge, Mahatma Gandhi, Master Lord Christ, Lord Krishna, Alice Bailey, Master of Wisdom D.K.? Do they still exist today?

What is the end of life. How to achieve God Realization?

Trusting to receive the favour of an early reply with your views on these topics and thanking you in advance. Yours sincerely, Avtar K. Pandit

John Greschner Writes: January 5, 1998

Pilgrims:

The January 1998 H.C.T. arrived this evening, thank you very much! The lead article "Among the Adepts," was excellent, and truly gives the master key to Self Knowledge and the Higher Self\Atma. It is the Shiva recognition and in one word is, purity.

Before one can see clearly, one must remove the motes of desire from the eyes and to achieve this one must first remove the stains of desire from the mind. It is this state of discolored mind, which is continuously in habitual patterns flashing forth its stains in ideation and form that is the very nature of the lower self or Kama-manas. Page four, says it all and it is very simple yet very difficult to attain.

The second article, "In Memory of Dada" (page 5), is very good and corresponds directly to the first. You will notice at page 6, right column, Dada, while visiting the temples of Shiva is approached by a Shaivist Sadhu or devotee of Shiva, and is given a mantra. This Sadhu is his Guru but Dada does not realize it until twenty years later.

The article then goes on to explain the state of the Guru Neem Karoli Baba, (Maharaji). He is a Being established in the Higher Self and manifests as unconditional love or Satchidananda. Sat means Truth\Shiva; Chit means consciousness; and Ananda means unconditional love\bliss of the Higher Self.

The story relates how Dada ultimately becomes a "slave" of love and one might ask:

"If Dada's Guru unconditionally loves him, how is it that, he seems continually to abuse him? 'You are no good, have no brains etc.'"

This is a common practice by True Gurus and its purpose is to crush and eradicate the Ahamkara or lower self's ego from the devotee, which in this case is, Dada. It is necessary on the path to union with the Higher Self. [The Guru is never really "angry at you," but is merely doing the duty of a spiritual teacher (ed. H.C.T.)].

Although it is true that the lower self can only exist because of the Higher Self; the lower self cannot retain its existence in the presence of the Higher Self because the lower self is composed of splinters of differentiation (I, you, this, that, mine, yours etc.), and the higher is undifferentiated in the All. It is "one" in the state of purity.

All True yogis, saints, seers, Christs, Buddhas and Mahatmas have the absence of the lower self's ego structure and live in the state of absolute purity.

The lead article (page 4, first paragraph) states;

"When the sage Patanjali teaches: `Yoga is the art of preventing the transforming of soul essence ...' " [Chitta is Consciousness J.G.].

Chit or Chid and also known as Cit or Cid is the absolute foundational consciousness of Atma\Shiva or the unchanging principle. Chit in motion becomes "Chiti" and

is defined as:

“The power of Consciousness\absolute that brings about the world process.” Chitta manifests as Chitta or the consciousness in manas of the limited individual.”

What Patanjali means is that the discipline of yoga trains the individual to stop all motion of Chitta and thereby prevent the arising of differentiation into “this and that,” which are the splinters that cause the sense of separation.

In the Yoga Vasistha, the perfected sage Vasistha in his teachings to Lord Rama stated:

Vasistha: Rama, space is threefold. It is the infinite space of undivided Consciousness; the finite space of divided consciousness and the physical space of undivided consciousness. It is that which exists in All, inside and outside, as the pure witness of that which is real and of that which appears to be. The finite space of divided consciousness is that which creates the divisions of Time. [Hence creates the ‘This and That,’ for Time is simply the motion of manifestation (J.G.)]

[Consciousness (ed. H.C.T.)] pervades and is interested in the welfare of all Beings. The physical space is that in which the other elements exist. The latter two, Chitta and physical space, are not independent of the first [Consciousness (ed. H.C.T.)]. In fact, chitta and physical space do not exist. (They are deluded dream states of maya. J.G.).

On page 4, paragraph one, it goes on to state:

... He (Patanjali J.G.) does not mean that the perceptionless mind (Kama-manas) masters itself, but that the control is attained by the power of God (or Higher Self J.G.) within. The yogi unites himself with the higher parts of the soul (Buddhi-manas, illuminated by Atma).

Man himself has nothing else to do but to retain his inner quietude of soul, and to reject all thoughts, emotions and impressions having their source in the reign of darkness or passion and is inimical to the spreading of the light. (This is an important point J.G.)

Truly, there is only one manas but it functions in two manners. One aspect is Kama-manas or desire mind and the other is the higher and refined aspect of Kama\Sattva.

The Kama-manas is the desire mind described as the “lower self,” and is the state of being concerned with the gross desires of the Ahamkara. It is the accumulation of material objects, sensual pleasures and self perception.

The higher and refined aspect of Kama or Sattva is also initially desire based but it seeks healing, wholeness, harmony, love and union. This function of desire is the yearning for self knowledge and is the first step on the Path to Liberation from the lower self to the absorption into the Higher Self.

The “rejection” of all thoughts, emotions and impressions of the dark passions is necessary, as they are the dynamic tethers that keep consciousness oriented, and therefore bound, to the stratification of Being. These

motions of form and sensations are the denizens of Puryastaka also called the group of eight:

Five senses:

Shabda Tanmatra (sound),
Rupa Tanmatra (color),
Rasa Tanmatra (flavor),
Gandha Tanmatra (odor).

The sixth is Buddhi,
the seventh is Ahamkara (ego) and
the eighth is manas (mind).

You may think it unusual that Buddhi is grouped with the lower self, but Buddhi has two aspects and like manas is in connection with the lower self.

It is the source of your creativity but in its higher aspect is the gate to the Atma.

The rejection of all thought, emotions and impressions is the Yogic art of Preventing the Transformation of the Soul Essence (Chitta or Consciousness) into Mayavic Differentiation.

Another Yogic art to the Realization of the Higher Self (Atma/Shiva) is the utilization of those very thoughts and emotions and is called "The Yoga of Vibration and Divine Pulsation." It is taught by the masters of Kashmiri Shaivism (the path or way, of Shiva), and is found in the "Spanda Karikas."

(Karikas equals stanzas; Spanda equals vibration or emerging forth) and the Spanda Karikas is the "Doctrine of Vibration;" which is essentially the teachings on how Shiva

vibrates the subjective (inner) and objective (outer) worlds into manifestation, via the Spanda of Shakti.

The transliteration which is in my possession (J.G.) is by Jai Deva Singh who is a very remarkable and accomplished individual. He arrived at Kashmir Shaivism, via Theosophy and you can find mention of H.P.B. in his work on consciousness, which parallels her work in *The Secret Doctrine*

An individual can utilize this yoga for self realization, by actually witnessing the source from which thoughts and emotions emanate. The "Be-ness" of the Higher Self becomes "Being" via differentiated thought and emotion by the pulsing forth of Spanda Shakti, which is technically termed "Unmesa or emergence; and again attains the pure undifferentiated Higher Self by the withdrawal of the manifested thought or emotion into the source of Pure Consciousness. The withdrawal of manifestation is technically termed "Nimesa" or submergence.

When Unmesa occurs Nimesa simultaneously occurs. (submergence of the Higher Self), and the conceptualization are the cloaks which blinds the individual.

When nimesa occurs (the withdrawal of concepts, emotions and etc.). Unmesa simultaneously occurs (the emergence of Pure Consciousness) whereupon the Higher Self reappears.

To achieve this one must become one with the Spanda principle, that which pulses forth into being the fragments called ideas,

emotions etc., and that same principle which withdraws them in the state of Nimesa.

As the Spanda Shakti is the same, it manifests and then maintains this manifestation for a period of time, it withdraws it back into the pristine foundational Shiva Consciousness or nimesa.

Imagine if you will, a solar flare leaping into being from the sun, existing for a time, and then being reabsorbed back into its source, the sun. That is the process of manifestation, maintainence, and re-absorbtion, of the Higher Self and the empirical individual of worlds.

This yogic art requiries that you become one with the Spanda Shakti and not just a mere witness of the event. If this is achieved you will experience and become the brilliant light which is the shining of your Higher Self and is reflected through its sheath Buddhi.

Further, a union occurs with the Primal Shiva\Atma State. As stated in H.C.T. page 4:

My peace will I give to all who are willing; so that all as one may reach to human eminence, and from this to me death in the underworld (lower empirical self J.G.), life in your heart, head towards the light. (Colossians i. 27; Galatians iv. 19.)

Satchidananda

John Grechner

The Longevity of Adepts

In deference to Avtar Pandit's suggestions [page 13], we print the following portion of an interview with H.P. Blavatsky in 1887 by Charles Johnston, in which the question of the age of the Adepts was asked:

“This is my Master,” she said, “I have his picture here.”

And she showed me a small panel in oils. If ever I saw genuine awe and reverence in a human face it was in hers, when she spoke of her Master.

He was a Rajput by birth, she said, one of the old warrior race of the Indian desert, the finest and handsomest nation in the world. Her Master was a giant, six foot eight, and splendidly built; a superb type of manly beauty.

Even in the picture, there is a marvelous power and fascination; the force, the fierceness even, of the face; the dark, glowing eyes, which stare you out of countenance; the clear-cut features of bronze, the raven hair and beard all spoke of a tremendous individuality, a very Zeus in the prime of manhood and strength.

I asked her something about his age. She answered:

“My dear, I cannot tell you exactly, for I do not know. But this I will tell you. I met him first when I was twenty,-in 1851. He was in the very prime of manhood then. I am an old woman now, but he has not aged a day. He is still in the prime of

manhood. That is all I can say. You may draw your own conclusions.”

Have the Mahatmas discovered the elixir of life?

“That is no fable,” said H. P. B. seriously.

“It is only the veil hiding a real occult process, warding off age and dissolution for periods which would seem fabulous, so I will not mention them. The secret is this: for every man, there is a climacteric, when he must draw near to death; if he has squandered his life-powers, there is no escape for him; but if he has lived according to the law, he may pass through and so continue in the same body almost indefinitely.”

Then she told me something about other Masters and adepts she had known-for she made a difference, as though the adepts were the captains of the occult world, and the Masters were the generals.

She had known adepts of many races, from Northern and Southern India, Tibet, Persia, China, Egypt; of various European nations, Greek, Hungarian, Italian, English; of certain races in South America, where she said there was a Lodge of adepts.

“It is the tradition of this which the Spanish Conquistadores found,” she said, “the golden city of Manoa or El Dorado. The race is allied to the ancient Egyptians, and the adepts have still preserved the secret of their dwelling-place inviolable.

There are certain members of the Lodges who pass from centre to centre, keeping the lines of connection between them unbroken. But they are always connected in other ways.”

“In their astral bodies?”

“Yes,” she answered, “and in other ways still higher. They have a common life and power. As they rise in spirituality, they rise above difference of race, to our common humanity. The series is unbroken.”

“Adepts are a necessity in nature and in supernature. They are the links between men and the gods; these ‘gods’ being the souls of great adepts and Masters of bygone races and ages, and so on, up to the threshold of Nirvana- The continuity is unbroken.”

“What do they do?”

“You would hardly understand, unless you were an adept. But they keep alive the spiritual life of mankind.”

“What does it feel like, to go sailing about in your astral body? I sometimes dream I am flying, and I am always in the same position; almost lying on my back, and going feet foremost. Is it anything like that?”

“That is not what I feel,” she said; “I feel exactly like a cork rising to the top of water, you understand. The relief is immense. I am only alive then. And then I go to the Master.”

“Come back to what you were saying. I ought not to have interrupted you. How do the adepts guide the souls of men?”

“In many ways, but chiefly by teaching their souls direct, in the spiritual world. But that is difficult for you to understand.

“This is quite intelligible, though. At certain regular periods, they try to give the world at large a right understanding of spiritual things.

“One of their number comes forth to teach the masses, and is handed down to tradition as the Founder of a religion. Krishna was such a Master; so was Zoroaster; so were Buddha and Shankara Acharya, the great sage of Southern India.

“So also was the Nazarene. He went forth against the counsel of the rest, to give to the masses before the time, moved by a great pity, and enthusiasm for humanity; he was warned that the time was unfavorable, but nevertheless he elected to go, and so was put to death at the instigation of the priests.”

“Have the adepts any secret records of his life?”

“They must have,” she answered; “for they have records of the lives of all Initiates. Once I was in a great cave-temple in the Himalaya mountains, with my Master,” and she looked at the picture of the splendid

Rajput, there were many statues of adepts there; pointing to one of them, she said: ‘This is he whom you call Jesus. We count him to be one of the greatest among us.’

“But that is not the only work of the adepts. At much shorter periods, they send forth a messenger to try to teach the world. Such a period comes in the last quarter of each century, and the Theosophical Society represents their work for this epoch.”

“How does it benefit mankind?”

“How does it benefit you to know the laws of life? Does it not help you to escape sickness and death? Well, there is a soul-sickness, and a soul-death. Only the true teaching of Life can cure them. The dogmatic churches, with their hell and damnation, their metal heaven and their fire and brimstone, have made it almost impossible for thinking people to believe in the immortality of the soul. And if they do not believe in a life after death, then they have no life after death. That is the law.”

“Their belief affects them in this way. Their life after death is made by their aspirations and spiritual development unfolding, in the spiritual world. According to the growth of each, so is his life after death. It is the complement of his life here. All unsatisfied spiritual longings, all desires for higher life, all aspirations and dreams of noble things, come to flower in the spiritual life, and the soul has its day, for life on earth is its night. But if you have no aspirations, no higher longings, no beliefs in any life after death, then there is

nothing for your spiritual life to be made up of; your soul is a blank.”

“What becomes of you then?”

“You reincarnate immediately, almost without an interval, and without regaining consciousness in the other world.”

“Suppose, on the other hand, you do believe in heaven, say the orthodox El Dorado?”

“Your fate after death is this. You have first to pass through what we call Kama Loka, the world of desire, the borderland, in which the soul is purged of the dross of animal life; of all in passions and evil desires. These gradually work themselves out, and having no fresh fuel to keep them burning, they slowly exhaust themselves. Then the soul rises to what we call Devachan, the state which is distorted in the orthodox teaching of heaven.

“Each soul makes its own Devachan, and sees around it those whom it most loved on earth, enjoying happiness in their company. If you believed in the orthodox heaven, you see the golden city and the gates of pearl; if you believed in Shiva’s paradise, you find yourself in the midst of many-armed gods; the Red-man sees the happy hunting grounds, and the philosopher enters into the free life of the soul. In all cases, your spirit gathers new strength for a fresh incarnation.”

“Must you come back? Is there no escape?”

“If your material desires are unexhausted at death, you must. Desires

are forces, and we believe in the conservation of force. You must reap the seed of your own sowing, and reap it where it was sown. Your new life will be the exact result of your deeds in your preceding life. No one can escape the punishment of his sins, any more than he can escape the reward of his virtues. That is the law of Karma. You must go on being reborn till you reach Nirvana.”

“Well, it seems to me that all that is more or less contained in the orthodox beliefs, only a good deal distorted.”

“Yes,” she answered; “that is just it. The orthodoxies do contain the truth, but their followers do not understand it; they put forth teachings which no intelligent man can accept, and so we are all drifting into atheism and materialism. But when we Theosophists show them how to interpret their teachings, it will be quite different. Then they will see how much truth they had, without knowing it. The stories in *Genesis*, for instance, are all symbols of real truths; and the account of the Creation there, and of Adam and Eve, has far more real truth than Darwinism, once you understand it. But that can only be done by Theosophy.”

“How would you, as a Theosophist, set about it?”

“Well,” she answered, “in two ways: first, by giving out the truth, as it is taught today in the occult schools, and then by the comparative method; by setting people to study the Aryan and other Eastern scriptures, where they will find the other halves of so many things that have proved stumbling-blocks in the Bible.”

“For instance?”

“Take that very teaching of heaven and hell and purgatory. The sacred books of India light up the whole of it, and make it a thoroughly philosophic and credible teaching. But you must study the Oriental religions before you can fully understand what I say. Remember that in the Old Testament there is absolutely no teaching of the immortality of the soul, while in the New Testament it is inextricably confused with the resurrection of the body. But the *Upanishads* have the real occult and spiritual doctrine.”

“Well, I can thoroughly understand and sympathize with that; and to put forth any such teaching at a time like this, when we are all drifting into materialism, would seem a big enough work for any school of adepts and Masters. I can see how the teaching of rebirth would make life far more unselfish and humane, and therefore far happier. What else do you teach, as Theosophists?”

“Well, Sir! I am being cross-examined this evening, it would seem,” she answered with a smile, and rolled me another cigarette, making herself one also, and lighting up with evident relish. “We teach something very old, and yet which needs to be taught. We teach universal brotherhood.”

“Don’t let us get vague and general. Tell me exactly what you mean by that.”

“Let me take a concrete case, she said; and glanced meditatively at her secretary, who had been listening

quietly and with serious and sincere interest to all she had been saying, even though he had heard much of it from her, time and again. He began to grow a little uneasy under her gaze, and she noticed it and instantly fastened upon him.

“Take the English,” she said, and looked at him with those potent blue eyes of hers, as though he in his own person must answer for the sins of his race.

H. P. B., he said, rising with a sigh from the table; I think I had really better go upstairs and go on copying out the manuscript of *The Secret Doctrine* “; and he disappeared.

“Do you think he will?” said H. P. B. with a smile of infinite good-humour. “Not he; he will cuddle into his arm-chair, smoke endless cigarettes, and read a blood and thunder novel.” She was mistaken, however. When I went upstairs to say good bye, he was in the arm-chair, serenely smoking, it is true; but it was a detective story. He sat upon it, and said something about getting to work.

“Take the English,” she repeated. “how cruel they are! How badly they treat my poor Hindus!”

“I have always understood that they had done a good deal for India in a material way,” I objected.

“India is a well-ventilated jail,” she said; “it is true they do something in a material way, but it is always three for themselves and one for the natives. But what is the use of material benefits, if you

are despised and trampled down morally all the time? If your ideals of national honour and glory are crushed in the mud, and you are made to feel all the time that you are an inferior race—a lower order of mortals—pigs, the English call them, and sincerely believe it. Well, just the reverse of that would be universal brotherhood.

“Do them less good materially—not that they do so very much, besides collecting the taxes regularly—and respect their feelings a little more. The English believe that the ‘inferior races’ exist only to serve the ends of the English; but we believe that they exist for themselves, and have a perfect right to be happy in their own way. No amount of material benefit can compensate for hurting their souls and crushing out their ideals.

“Besides there is another side of all that, which we as Theosophists always point out. There are really no ‘inferior races,’ for all are one in our common humanity; and as we have all had incarnations in each of these races, we ought to be more brotherly to them.

“They are our wards, entrusted to us; and what do we do? We invade their lands, and shoot them down in sight of their own homes; we outrage their women, and rob their goods, and then with smooth-faced hypocrisy we turn round and say we are doing it for their good.

“There are two bad things: hypocrisy and cruelty; but I think if I had to choose, I would prefer cruelty. But there is a just law,” she went on; and her face was as stern as Nemesis; “the false tongue dooms its lie; the spoiler robs to render. ‘

Ye shall not come forth, until ye have paid the uttermost farthing’.”

“So that is what the adepts sent you forth to teach?

“Yes,” she answered; “that and other things;—things which are very important, and will soon be far more important. There is the danger of black magic, into which all the world, and especially America, is rushing as fast as it can go. Only a wide knowledge of the real psychic and spiritual nature of man can save humanity from grave dangers.”

“Witch-stories in this so-called nineteenth century, in this enlightened age?”

“Yes, Sir! Witch-stories, and in this enlightened age! What do you call it but a witch-story, that very experiment you told me of, made by my friend the Spookical Researcher?

“Is it not witchcraft, to transfer pinches and burns, pain and suffering, in fact, though only slight in this case, to another person at a distance? Suppose it was not as an experiment, but in dead earnest, and with dire malice and evil intent? What then? Would the victim not feel it? Could he protect himself? And would not that be witchcraft in just the sense that sent people to the stake and faggot all through the Middle Ages? Have you read the famous witchcraft trial at Salem? Yes, Sir! Witchcraft in this very enlightened age,—the darkest ‘most material, and unspiritual that the world has ever seen?’

“Oh, but sending pinches by

thought-transference can do no great harm?"

"You think not? Well, you don't know what you are talking about. That is the privilege of the young! Once the door is open for that sort of thing, where do you think it is going to be shut? It is the old tale; give the devil an inch, and he will take an ell; give him your finger, and he will presently take your whole arm. Yes, and your body, too! Do you not see the tremendous evils that lie concealed in hypnotism?"

"Look at Charcot's experiments at the Salpêtrière! He has shown that a quite innocent person can be made to perform actions quite against his or her will; can be made to commit crimes, even, by what he calls Suggestion.

"And the *somnambule* will forget all about it, while the victim can never identify the real criminal. Charcot is a benevolent man, and will never use his power to do harm. But all men are not benevolent. The world is full of cruel, greedy, and lustful people, who will be eager to seize a new weapon for their ends, and who will defy detection and pass through the midst of us all unpunished.

"Yes, Sir! Witch-tales in this enlightened age! And mark my words! You will have such witch-tales as the Middle Ages never dreamt of. Whole nations will drift insensibly into black magic, with good intentions, no doubt, but paving the road to hell none the less for that!

"Hypnotism and suggestion are great and dangerous powers, for the very

reason that the victim never knows when he is being subjected to them; his will is stolen from him, and mark my words: these things may be begun with good motives, and for right purposes. But I am an old woman, and have seen much of human life in many countries. And I wish with all my heart I could believe that these powers would be used only for good! Whoever lets himself or herself be hypnotized, by anyone, good or bad, is opening a door which he will be powerless to shut; and he cannot tell who will be the next to enter! If you could foresee what I foresee, you would begin heart and soul to spread the teaching of universal brotherhood. It is the only safeguard!"

[*BCW VIII* pp. 399-407]

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(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.

**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.**