

THE HIGH COUNTRY THEOSOPHIST



Vol. 14 No. 2

Boulder, Colorado

February, 1999

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[A report on the mysterious crop circles of England in 1997 by Ron Russell, a professional artist from Denver, Colorado USA, as well as a researcher on the crop circle phenomenon. Ron organizes small research tours to view and study the crop circles in England each summer.]

While crop formations do appear all over the Earth, it seems that aesthetically, the strongest collection is in the old Wessex area of Southwest England.

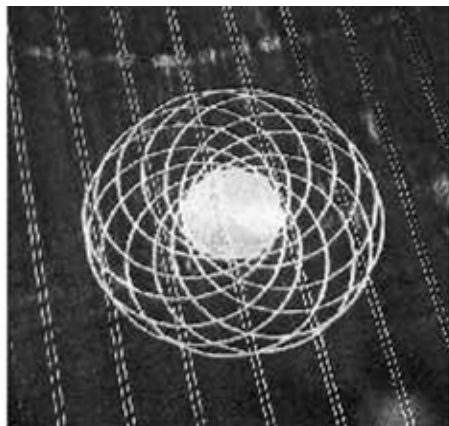
This charming rural area is host to the most amazing manifestations of Crop Circles on the planet.

1997 was another wonder--filled summer in the bucolic countryside of Southern England.

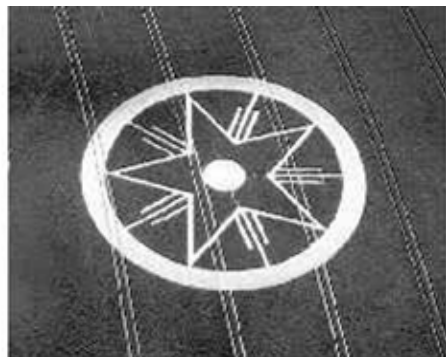
Ron says he feels he has been privileged to have witnessed and researched this phenomenon since 1992, when he stepped into his first crop circle at Milk Hill. Last year, at the very place it started for him, the season finished with an amazing glyph comprised of 208 circles and a large Koch Snowflake Fractal pattern (see page 2).

“I was fortunate to be in the right place at the right





Alton Barnes July, 1997



Bishop's Cawnings July 1997



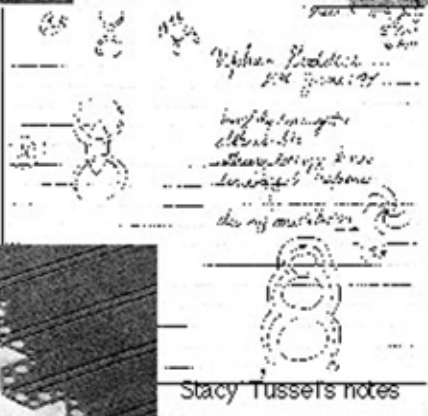
Milk Hill August, 1997



W.Meon July, 1997

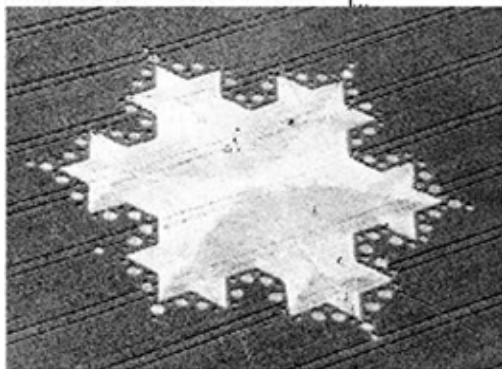


Oliver's Castle, July, 1997



Stacy Tusset's notes

Jpham, Hampshire, June, 1997



Silbury Hill, Wiltshire, July, 1997



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Ron Russell
303-781-1013

time and entered the formation at 9:30 in the morning of its creation. I met a young man who was wild-eyed and eager to talk. He told me he had spent the night on the hill (Milk Hill is part of an old pre-Celtic neolithic settlement from 8000 years ago).

He was awakened in the dark of the night by a roaring sound that was unlike anything he recognized. He arose after it stopped and could see what he believed was a formation in the field below.

Curious, he walked down the hill in the pre-dawn night, crossed the barbed wire fence and approached the formation. He stopped dead in his tracks, he said, when he was approached by footsteps. These footsteps passed by him very close but there was no physical body! He became frightened and returned to his sleeping bag to await the security of the sun.

This is somewhat typical of the stories all of us researchers hear on an almost daily basis. Some people see lights. Some people see ships. But no one sees hoaxers!

Yet the mainstream press and media only report the human fabrication angle. Why? Is contact with other intelligence so difficult for our culture to deal with that we routinely lie and misinform each other? Do we humans not want to grow up?

This study I have been making into the crop circles inevitably leads to questions

like this. It's part of the fascination of looking at the edge of a paradigm.

On July 11, my research team from the Midwest USA entered the Upham Goddess formation in Hampshire. My assistant, Stacy Tussell lay down in one of the small circles and saw a swirling shape in her mind's eye, which she immediately recorded on paper, (see sketch, page 2). This is similar to what others including myself have seen when we close our eyes and still our minds while in a good circle. And this was a great circle! (lower right, p. 2). Abundant with gap-seeking effects (where the laid crop weaves into the standing crop), and beautiful swirls, this was my favorite formation of the year.

During her meditation she perceived or was given the shapes which she drew in her notebook as 1B and ABC. She asked me what it meant and I had to tell her I did not know. I had never seen a shape like this.

In one week the formation of two opposing crescents appeared at Olivers Castle in Wiltshire (middle right p. 2). This shape is so similar to Stacey's drawing that I can only think that she had a precognitive remote viewing of the glyph.

When she saw the aerial photographs I took, she was thrilled beyond description as she knew that she had a communication. These are some of the joys of this research! We wouldn't do it if we didn't have fun like this.

Soon to appear was the West Ant in Hamshire (page 2, center). Again we were fortunate by being in the right place at the right time and we were able to enter it almost before anyone else and before the subtle details of the lay pattern had been, trashed by careless people.

[We always ask the farmers permission to enter his land and sometimes have to pay him a gift of money. This is the only way to go into the circles. Without permission, it is trespass and trouble will come.]

Here was another formation with masterful craftsmanship. But the image of an ant still haunts me somewhat. Why were we given a cartoon-like ant? What on earth does this mean? And for that matter, what do any of them mean?

In early July a very large twelve ringed spirograph-like formation appeared in the famous Alton Barnes area (upper left, p. 2). This was over 300 feet in diameter and directly below a very large Neolithic settlement from @6000 BC on Woodborough Hill.

This hill and the surrounding area is a favorite place to watch for phenomena in the evening and night sky. Most patient visitors to this area have all seen the “fairy spirits” or elements there. Many of us have seen ships.

One of the hills in the area is officially named on maps; “Golden Ball Hill” for the

golden balls of light that may appear at night (and we assume are fairy spirits). Maybe this is an enchanted place!

And every year an amazing crop circle appears in the area. Last year saw the DNA formation in the adjoining field. The CSETI team arrived in late July and it was pleasure and privilege to work once again with Dr. Steven Greer. Upon his appearance a very large formation in the shape of a Koch Snowflake Fractal came down at Silbury Hill (lower left, p. 2).

We did our contact protocol field-work and skywatch late at night in this formation as well as Alton Barnes. What could be more ideal? The enchanted energies in the circles helps our contact. And every night bore the fruit of various sightings. No one who takes the CSETI training ever comes away thinking we are alone in the universe!

There were so many more great formations last year: Bishop’s Cannings, Warminster, Sommerset, Oxfordshire, Shropshire, Surrey, Sussex, Kent, Devon, Cornwall, and reports came in from Germany, Holland, Romania, Czech Republic, and the USA, as well as Australia and India. I suspect that they appear all over but mostly go unrecognized or ignored.

To me, this is such an obvious contact and it’s relentless; it goes on and on, year after year, hundreds and hundreds in fields

all over the planet. Is it not likely someone is telling us something? Is it possible we are not so good at listening?

We do seem to be good at ignoring the spiritual; looking at the great decline in our intuitive abilities since our early days in less technological civilizations. Can we not have both technology and spiritual understanding?

I'm sure we can because I have come to understand that the crop circles function as Spiritual Machines. There is a technology of the spirit but we seem to ignore it. Yet these gifts are treasures worth more than any material things.

We have all but forgotten our contact with divinity. Culturally, I think we have some processing and integrating to do of this strange amnesia. And the crop circles, if nothing else, seem to be helping to do just that.

Ron Russell gives slide presentations and talks where invited. There is a book in the works!

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SECRET DOCTRINE QUESTION AND ANSWER SECTION

*Readers of the Canadian Theosophist
are invited to participate in this
feature by sending their questions
c/o The Editors to be forwarded
to Mr. Barborka*

Question. While *The Secret Doctrine* speaks of three lines of evolution: the spiritual, the intellectual and the physical: it would seem that the intellectual is greatly stressed and that evolution is regarded primarily as a higher mental business?

Answer. It is true that in *The Secret Doctrine* we find that the intellectual aspect of evolution is stressed, especially in the volume entitled *Anthropogenesis*. This is primarily because the crucial point of the *physical* aspect of the Grand Evolutionary Cycle has been passed. This may be best explained by referring to the fact that the mid-point of the Grand Evolutionary Cycle -or as it may also be phrased, the Circle of Necessity comprising the Seven Round Cycle-has been passed.

In other words, the middle point of that Cycle occurred when the lowest point in the Arc of Descent occurred, namely at the three and one half point in the Seven Round Cycle. The mid-point of the Cycle occurred during the middle period of the Fourth Root-Race of this Fourth Round of the Grand Evolutionary Cycle. As we are now

pursuing the evolutionary cycle of the Fifth Root-Race, the intellectual phase of the Evolutionary Cycle is of great importance, and may rightly be considered “as a higher mental business” (to use the words of the questioner). Thus, as the Arc of Ascent progresses, the intellectual aspect of evolution takes on more and more prominence over the physical aspect, although more evolutionary developments will yet occur for the physical aspect in due course of time.

It should be borne in mind that these three aspects of the evolutionary cycle are always operating and are concurrent, even though at present the physical aspect of the Grand Evolutionary Cycle may not be apparent. Here is the postulate that is presented in *The Secret Doctrine*:

“It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of *ATMA*, the seventh, the *ONE REALITY*.” (*S.D. I*, 181 or. ed.; *I*, 233, 6 vol. ed.; *I*, 203, 3rd ed.)

Question. Is not the Kama principle just as dual as is the Manas principle? And should not both be recognized as equally

important evolutionally-as instruments of the soul, so to speak?

Answer. Yes, indeed. The principle of Kama is often regarded in a dual aspect: there is the “higher aspect” of the Kama principle, which gives rise to the feelings of spiritual love, compassion and the yearning to perform noble deeds.

Then there is the lower aspect which looms so large in human life. Consequently abstention from the desire element is prescribed for disciples in order that the spiritual side of human nature may be stressed. Hence the injunction: “Kill out desire; but if thou killest it, take heed lest from the dead it should again arise.” (*The Voice of the Silence*).

But in regard to the higher aspect of Kama we read:

“Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative *ONE FORCE*, as soon as it came into life and being as a ray from the *ABSOLUTE*.” (*Theosophical Glossary*, 170-1)

In addition to the above there is this point

to be considered: the Kama principle is not only dual, but septenary. It is phrased in this manner: “Every element having its seven principles and every principle its seven sub-principles . . .” (The *Mahatma Letters to A. P. Sinnett*, p. 92)

This signifies that there is an atmic aspect of Kama, a buddhic aspect of Kama, a manasic aspect of Kama, a kamic aspect of Kama (when the desire aspect is truly predominant), a pranic aspect, a linga-sarira aspect and a sthula-sarira aspect of Kama. All of the sevenfold aspects of Kama will be brought forth in evolutionary development during the Fourth Round phase of development on the Earth chain.

Question. In *The Divine Plan*, on page 289, it is written: “from the standpoint of *Race evolution*, the lowest point was reached during the mid-period of the Third Race . . . since 3 1/2 is the half-way mark of the 7 Races.”

Now does this point of 3 1/2 not concern rather the mid-point of the Fourth Race, the Third having been then accomplished?

Answer. It seems as though the questioner has not fully understood the particular point that was under consideration in the passage quoted in *The Divine Plan*. The point that was being considered had reference to what is termed the Meridian of the Races, which deals with the midpoint of the *Racial*

Evolutionary Cycle and not to the mid-point of the Arc of Descent. The two Cycles are not equivalent nor are they synonymous. Furthermore, the two cycles do not coincide.

In explanation: the mid-point of the Racial Evolutionary Cycle occurred *before* the mid-point of the Arc of Descent, which latter represents the lowest point of the descent into matter. It is the latter cycle that occurred in the midpoint of the Fourth Root-Race, and this is the mid-point of the Round Cycle, of the Manvantaric Cycle of Seven Rounds.

For clarification of the Racial Evolutionary Cycle one should turn to *The Secret Doctrine*, (Vol. II, p. 300; III, 301, 6 vol. ed.; II, 314, 3rd ed.), where a diagram is presented entitled “Meridian of Races,” which clearly indicates that the lowest point of the Racial Evolutionary Cycle took place during the mid-period of the Third Root Race.

The diagram also shows that the mid period of the Fourth Root-Race occurs on the Ascending Arc and that this is parallel to the mid-period of the Second Root-Race (which is illustrated as occurring on its Descending Arc).

Furthermore, the midperiod of the Fifth Root-Race parallels the mid-point of the First Root-Race (on its Descending Arc). The reason for this apparently

unproportional rise on the Ascending Arc, in comparison to the Descending Arc, is because the Seventh Root-Race will be on a superior state of evolution, or higher level of development than was the First Root-Race.

Question. In *The Secret Doctrine* it is written: “this Third Race Titan of the Secondary Age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers—the ethereal prototype of the Atlantean—had little need to fear that which could not hurt him.” (II, 9; III, 22, 6 vol. ed.; II, 8, 3rd ed.)

Why is there an allusion to the ethereal prototype of the Atlantean—which is the Fourth Root-Race—with regard to Third Race humanity?

Answer. For this reason: a prototype signifies an original type or model form. Thus “the Third Race Titan” served as a model for the later Atlantean form. However, emphasis should be placed on the word “ethereal,” which precedes prototype, for this clarifies the point. It means that while the Third Race Titan served as a type form or model for the later Fourth Race (which was not so titanic as the Third), the Third Race in its earliest stage was “ethereal” and could not be hurt, whereas the Atlantean Race was not ethereal.

The Canadian Theosophist Vol. 47, No. 5, November, 1966.

ISIS UNVEILED THE EXTRAORDINARY STORY OF ITS WRITING

by Geoffery Farthing

About a year after the founding of the Theosophical Society in New York, H.P.B. began writing her first major work. It is very difficult to describe to anyone who has not read this book what a vast amount and diversity of knowledge is contained in it. It goes way beyond what even the most erudite scholar could possibly have known about in its entirety. It is important to note this because it raises the question of its authorship. Could it possibly have been H.P.B.’s own work? She had had no formal education to any significant extent and she was not fluent in English, especially the written word.

The answer is in statements made in Olcott’s *Old Diary Leaves* and in some of H.P.B.’s letters and articles: a number of Masters had a hand in the writing of it and in the most extraordinary way. Her manuscript demonstrated a number of variations in style and in her handwriting. Olcott has this to say:

The ‘copy’ turned off by H.P.B. presented the most marked dissemblances at different times. While the handwriting bore one peculiar character throughout, so that one familiar with her writing would always be able to detect any given page as H.P.B.’s, yet when examined carefully one discovered at least three or four variations of the one style, and each of these persistent for pages together, when it would give place to some other of the calligraphic variants.... One of these H.P.B. handwritings was very small but plain; one bold and free;

another plain, of medium size and very legible; and one scratchy and hard to read, with its queer foreign-shaped a's and x's and e's. There was also the greatest possible difference in the English of these various styles. Sometimes I would have to make several corrections in each line, while at others I could pass many pages with scarcely a fault of idiom or spelling to correct. Most perfect of all were the manuscripts which were written for her while she was sleeping. The beginning of the chapter on the civilisation of ancient Egypt is an illustration. We had stopped at about 2 am as usual, both too tired to wait for our usual smoke and chat before parting. The next morning when I came to breakfast she showed me a pile of at least thirty or forty pages of beautifully written H.P.B. manuscript, which, she said, she had had written for her by - well, a Master whose name has never been degraded like some others. It was perfect in every respect, and went to the printers without revision.

Olcott describes how to do his 'stint' of writing a Master would actually take possession of H.P.B.'s body. She would be conscious of having been 'evicted' but remain quite conscious thereafter and be completely aware of what was going on. The following references to the Masters who took over H.P.B.'s body is interesting:

Then there was another Somebody who disliked English so much that he never willingly talked with me in anything but French; he had a fine artistic talent and a passionate fondness for mechanical invention. Another would now and then sit there, scrawling

something with a pencil and reeling off for me dozens of poetical stanzas which embodied, now sublime, now humorous, ideas. So each of the several Somebodies had his peculiarities, as recognizable as those of any of our ordinary acquaintances or friends. One was jovial, fond of good stories, and witty to a degree; another, all dignity, reserve and erudition. One would be calm, patient and benevolently helpful; another testy and sometimes exasperating. One Somebody would always be willing to emphasize his philosophical or scientific explanation of the subjects I was to write upon, by doing phenomena for my edification; while to another Somebody I dared not even mention them.

Now when either of these Somebodies was 'on guard', as I used to term it, the H.P.B. manuscript would present the identical peculiarities that it had on the last occasion when he had taken his turn at the literary work. He would by preference write about the class of subjects that were to his taste; and instead of H.P.B. playing the part of amanuensis, she would then have become for the time being that other person. If you had given me in those days any Page of Isis manuscript, I could almost certainly have told you by which Somebody It had been written.

It will be noticed from the description of the Somebodies taking over H.P.B.'s body that six or seven can be identified by their characteristics and when it is considered that latterly all these 'correspondents' came to be known as Masters of the Wisdom, the

vast learning in that book is easily explained. As has often been noted before, some 1,300 other works from remotest antiquity through mediaeval times to the modern, are quoted from. It would be fairly safe to say that there is no other work in the English language to compare with it. It is however, as the manner of its writing would suggest, a series of a large number of articles with no connective progressive narrative, for which reason it has received adverse literary criticism. It is obviously intended to be informative and not a story with a beginning and an end.

She had another collaborator; although not a Master of the Wisdom, he was in fact one who had died and become earthbound. Here is Olcott's description:

We worked in collaboration with at least one disincarnate entity - the pure soul of one of the wisest philosophers of modern times.... He was a great Platonist; and I was told that, so absorbed was he in his lifestudy that he had become earth-bound, i.e., he could not snap the ties which held him to earth, but sat in an astral library of his own mental creation, plunged in his philosophical reflections.... There he was, willing and eager to work with H.P.B. on this epoch-making book, toward the philosophical portions of which he contributed much. He did not materialize and sit with us, nor obsess H.P.B. medium-fashion; he would simply talk with her psychically by the hour together, dictating copy, telling her what references to hunt up, answering my questions about details, instructing me as to principles, and

playing the part of a third person in our literary symposium....

An incident which exemplifies and supplements our view of the very unusual setting in which Theosophy came to be presented to the world, but which is not relevant to the writing of *Isis* is the following:

One evening in New York, after bidding H.P.B. good-night, I sat in my bedroom finishing a cigar and thinking. Suddenly there stood my Chohan beside me. The door had made no noise in opening, if it had opened, but at any rate there he was. He sat down and conversed with me in subdued tones for some time, and as he seemed in an excellent humour towards me, I asked him a favour. I said I wanted some tangible proof that he had actually been there, and that I had not been seeing a mere illusion or *maya* conjured up by H.P.B. He laughed, unwound the embroidered Indian cotton *fehda** he wore on his head, flung it to me, and - was gone. That cloth I still possess, and it bears in one corner the initial ... M of my Chohan in thread-work.

Not all of *Isis* was the direct work of these 'visiting' Masters. Olcott records that H.P.B. herself was a very competent author, as follows:

I have spoken of the part of *Isis* that was done by H.P.B. In *propria persona* which was inferior to that done for her by the Somebodies. This is perfectly comprehensible, for how could H.P.B., who had no previous

* That *fehda* is still to be seen at the T.S. Headquarters at Adyar.

knowledge of this sort, write correctly about the multifarious subjects treated in her book? In her (seemingly) normal state, she would read a book, mark the portions that struck her, write about them, make mistakes, correct them, discuss them with me, set me to writing, help my intuitions, get friends to supply materials, and go on thus as best she might, so long as there were none of the teachers within call of her psychic appeals. And they were not with us always, by any means.

She did a vast deal of splendid writing, for she was endowed with a marvellous natural literary capacity; she was never dull or uninteresting; and she was equally brilliant in three languages, when the full power was upon her. She writes to her Aunt that when her Master was busy elsewhere, he left his substitute with her, and then it was her 'Luminous Self', her *Augoeides*, which thought and wrote for her. About this I cannot venture an opinion, for I never observed her in this state:...

Speaking for herself, concerning another form of assistance that H.P.B. got when she was writing *Isis* as follows:

When I wrote *Isis*, I wrote it so easily that it was actually no labour, but a real pleasure. Why should I be praised for it? Whenever I am told to write, I sit down and obey, and then I can write easily upon almost anything - metaphysics, psychology, philosophy, ancient religions, zoology, natural sciences, or what not.

I never put myself the question:

'Can I write on this subject? or 'Am I equal to the task? but I simply sit down and *write*- Why? Because *somebody who knows all* dictates to me. ... My Master and occasionally others whom I knew in my travels years ago....

Please do not imagine that I have lost my senses. I have hinted to you before now about Them ... and I tell you candidly, that whenever I write upon a subject I know little or nothing of, I address myself to *Them*, and one of Them inspires me, i.e., He allows me to simply copy what I write from manuscripts, and even printed matter that passes before my eyes in the air, during which process I have never been *unconscious* one single instant....

It is that knowledge of His protection and faith in His power, that have enabled me to become mentally and spiritually so strong ... and even He (the Master) is not always required; for, during His absence on some other occupation, He awakens in me His substitute in knowledge....

At such times it is no more I who write, but my *inner Ego*, my '*luminous self*' who thinks and writes for me. In another letter ... whether you believe me or not, something miraculous is happening to me. You cannot imagine in what a charmed world of pictures and visions I live. I am writing *Isis*, not writing, rather copying out and drawing what she personally shows to me.

Upon my word, sometimes it seems to me that the ancient Goddess of Beauty in person leads me through all the

countries of past centuries which I have to describe. I sit with my eyes open, and to all appearances see and hear everything real and actual around me, and yet at the same time I see and hear that which I write. I feel short of breath; I am afraid to make the slightest movement, for fear the spell might be broken.

Slowly, century after century, image after image, float out of the distance and pass before me, as if in magic panorama; and meanwhile I put them together in my mind, fitting in epochs and dates. and know *for sure* that there can be *no mistake*. Races and nations, countries and cities, which have for long disappeared in the darkness of the prehistoric past, emerge and then vanish, giving place to others, and then I am told the consecutive dates.

Hoary antiquity makes way for historical periods; myths are explained to me with events and people who have really existed; and every event which is at all remarkable, every newly turned page of this many coloured book of life, impresses itself on my brain with photographic exactitude.

My own reckonings and calculations appear to me later on as separate coloured pieces of different shapes in the game which is called *casse-tete* (jigsaw puzzles). I gather them together and try to match them one after the other, assuredly it is not I who do it all, but my ego, the highest principle which lives in me. And even this with the help of my Guru and Teacher who helps me in everything.

If I happen to forget something, I have just to address him, or another of the same kind in my thought, and what I have forgotten rises once more before my eyes - sometimes whole tables of numbers passing before me, long inventories of events. They remember everything. They know everything. Without Them, from whence could I gather my knowledge?

The above are a few examples of the marvellous story that unfolds as we attempt to discover the beginnings of the Theosophical Society and the knowledge of the inner workings of Nature, Theosophy as it came to be called, which the Masters intended the Society to promulgate. The story has never been written up fully in this way, but it can be pieced together from the various historical accounts, articles and notebooks in which it is preserved. Taken together these all form a vast mass of material which unfortunately has come to be largely neglected, both within and outside of the Society.

Against a background of these historical views and recorded stories the whole theosophical movement with its magnificent teaching takes on an aspect and a flavour very different from that which it now possesses.

Let us hope it is not too late to resuscitate it and by this means to rejuvenate the Movement, setting it going again along the lines so clearly indicated in its beginnings.

To be continued -:

Next

THE SECRET DOCTRINE

THE GREAT SACRIFICE

Abhinyano Writes

Re: Brother Farthing's letter in HCT December issue. G.A. Farthing has many friends among learned Theosophists and this writer is among his admirers and confederates!

He affirms that our Masters Morya and Kuthumi + the Maha Chohan behind them are responsible for the writing of the Original Theosophy = the Arhat philosophy and discipline!

He also believes that only this Arhat philosophy offers the recondite doctrines of 'Esoteric Buddhism' the secret teachings of Gautama Buddha and not any exoteric religious system of the East entering now the West.

It is recommended that any serious Theosophist study the Paper: "The Theosophical Society: Its Mission and Its Future" in which HPB answers the famous Orientalist Emile Burnouf:

"There is an esoteric doctrine a soul-ennobling philosophy behind the outward body of ecclesiastical Buddhism This secret system was taught to the Arhats alone generally in the Saptaparna-Mahavamsa's Sattapani) cave near the Mount Baibhar- (in Pali:Webhara,) in Rajagriha the ancient capital of Magadha by the Lord Buddha himself between the hours of Dhyana [or mystic contemplation] of the

Raja Yoga discipline [BCW Vol. X
p. 71

Theosophy thus is a part of this 'secret system' and comes indirectly via the Masters and HPB from Gautama Buddha!

The Maha Chohan, the 'boss' of our Arhats said that the Theosophical Society was to be the Corner Stone of the future religions of humanity.

To this G A. Farthing answered: "How is our Society to be established to be effectively such a Corner Stone? A discussion of a question of this magnitude is surely worth the time of the General Council. It is surely an obligation upon its members and all concerned members of the Society as a whole."

If brother Farthing thinks a 'discussion' will do the trick then this statement appears to this writer as very unrealistic considering the Present status quo of the international and local theosophical Societies.

Other great Theosophists like G de Purucker and others have tried to unite these different groups and bring them back to the original teachings. They failed!

Mr. Farthing does not seem to recognize the fact that the new impulse, the new thrust of the Arhat Brotherhood is already in full swing and that it is carried by the Dalai Lama his Geluk-pa monks and the Theravadins of Sri Lanka and Indochina. Even the Zen Buddhists of Japan are involved here. The Theosophical Society can only survive when

it cooperates with this new effort of the Arhat Brotherhood and recognizes the BUDDHIST ORIGIN NATURE CHARACTER and MISSION of Original Theosophy which is this ARHAT PHILOSOPHY and DISCIPLINE.

Mr. Farthing may not care much for the present thrust of the Arhat Brotherhood which HPB said would come at the end of this century according to the prophecy of the great Tibetan Reformer Tsong-Kha-pa.

New Buddhist groups are being formed and new Buddhist temples are being built as a consequence of their efforts. Some of these Buddhist temples offer Yoga exercises on a regular basis and these are done in a very serious and sacred way!

I, myself, have been practicing yoga for a long time, and recently participated in a series of exercises within the new Buddhist temple, built by the Vietnamese right here in Santee. These exercises were organized by the Zen-Buddhists.

There are no sermons, no jibberish, and no twaddle but total silence where the consciousness is concentrated on the Astral plane or Kama Loka, (the realm of the Unconscious or medically speaking, the autonomic brain-and nerve system).

“Yoga is the [temporary] inhibition of the functions of the mind” specifically within the pyramid cells of the brain-cortex and the transfer of the consciousness into the Astral plane where everything is SEEING and

OBSERVING and not thinking. The new age Aquarian people do not want boring lectures anymore; they want to see inside of their realm of the Unconscious.

They know by now that here they can find the ‘Way back Home.’ Listening to some abstract and metaphysical lecture is merely theory. Yoga (the Royal or Raja Yoga) is REAL!

Thus there exists today a popularity of Yoga-classes and if these exercises take place in a beautiful Buddhist temple with statues and pictures of the Buddha around, then one experiences an exalted spiritual state. HPB has given proof in SD III, p. 581 that she knew a great deal about Yoga although she was not permitted to emphasize the practices at the time of her writing. The great yogic disciplines are the hidden and secret core of the ORIGINAL RELIGION behind all the genuine Eastern religious Philosophies.

In answer to a question on the seven stages of perception, HPB said that thought should be centered on the seventh and highest.

An attempt to transcend this will prove that it is impossible to go beyond on this plane.

Since there is nothing in the physical brain to carry the thinker beyond, the thought activity of the brain must be *Stopped* and if thought is to rise yet further it must be of the mind without a physical brain (i.e., the pyramid cells of the cortex cease to function).

Let the eyes be closed, and allow the mind to become a passive witness of its own activity. All the seven stages of perception come before Antahkarana; if you can pass beyond you are on the Manasic Plane that is acting with your fully concentrated consciousness.

Try to focus your mind on something which transcends your power of thought, i.e., a mantra or one of the Stanzas of Dzayan "... *Time was not, for it lay asleep in the infinite bosom of duration.*" [SD I, 27]

Make the brain [the cortex] passive and pass beyond into the Astral Plane]. You will see a white radiant light like silver but opalescent as mother of Pearl; then waves of colour will pass over it beginning in the tenderest violet and through bronze shades of green to indigo with metallic lustre and that colour will remain. If you see this you are on another plane. You should pass through seven stages.

In this new age of Aquarius, the Theosophical Society must re-structure itself. It should begin to emphasize Jnana Yoga or the acquirement of Esoteric Wisdom and the development of Buddhi - Manas or Bodhicitta, the re-activation of the Inner Eye, the 'Eye of Shiva' (the pineal gland or epiphysis).

The Society should take into account that thousands of people wish to learn about Yoga and thus should encourage and offer classes in it with actual meditation excercises.

Finally it should adjust itself to the new impulse and thrust of the Arhat Brotherhood

by cooperating with the Dalai Lama, the Geluk-pa- monks, and with the Theravadan monks of the Southern of Sri Lanka and Indochina.

Our theosophical groups should study and apply '*The Voice of the Silence*' teaching of the Bodhisattva Path. We need a detailed mixture of Raja and Hatha Yoga, and study of Dr. I.K. Taimni's "*The Science of Yoga*" based upon the classical Sutras of Patanjali and finally read 'The Mystery of the Buddha' and 'Re-incarnations of the Buddha' in *Blavatsky Collected Writings*.

We possess an important part of ESOTERIC BUDHISM and we have something very valuable to offer to exoteric Buddhism of today, in the form of the teachings of 'The Mystery of the Buddha' and 'Re-incarnations of the Buddha.' [BCW, Vol. XIV- Pages 388-99 and 400-07, respectively. Abhinyano

[Note: Substantially edited by D.S. and M.L.]

For additional information on this subject see Abhinyano's 2-part article: *Eternally Vigilant* in *Fohat Magazine*, Vol. II Nos. 2 and 3.

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Subscriptions: 1 year (4 issues)

\$15.00 Cdn in Canada

\$15.00 U.S. in U.S.A.

\$20.00 U.S. international

Congratulations to John Greschner.

He has been released from the ADX control unit within the Florence Prison. In a few weeks his status will change to that of a prisoner in the general inmate population.

John Greschner writes:

Greetings and satchidananda to you's and your loved ones's, I hope this finds you all well in health and spirits and consciously in union with the Higher Self. ... I am happy the Siddha Yoga and meditation trip was a good one for you's. ... You can do Theosophy and whatever it is that you feel is important; they are all Shiva's forms. Indeed, Theosophy or Wisdom of the Gods is a Siddha state, as is an adept, Theosophical master, or Saint. Look again to the S.D., Vol II, page 636 where it says:

According to Svetasvatara-Upanishad the Siddhas are those who are possessed from birth of superhuman powers, as also of "knowledge and indifference to the world." According to the Occult teachings, however, Siddhas are the Nirmanakayas or the "spirits" (in the sense of an individual, or conscious spirit) of great sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress. Hence their innate knowledge, wisdom and powers.

John Greschner states: "The Siddha masters sole reason and function here is as a Bodhisattva." Again in the *S.D. Vol II*, page 613.

The mysterious number is once more prominent in the no less mysterious Maratus. The Vayu Purana shows, and Harivansa corroborates, that the Maratus - the oldest as the most incomprehensible of all the secondary or lower gods in the Rig Veda - "are born in every manvantara (Round) seven times seven (or 49); that in each Manvantara, four times seven (or twenty-eight) they obtain emancipation, but their places are filled up by persons reborn in that character." What are the Maratus in their esoteric meaning, and who are those persons "reborn in that character?" In the Rig and other Vedas, the Maratus are represented as the storm gods and the friends and allies of Indra; they are the "Sons of heaven and of earth." This led to an allegory that makes them the children of Shiva, the great patron of the Yogis, "the Maha-Yogi, the penance and abstract meditation, by which the most unlimited powers are obtained, marvels, and miracles are worked, the highest spiritual knowledge is acquired, and union with the great spirit of the universe in eventually gained."

Page 615:

It does not seem difficult to perceive what is meant by the Maratus obtaining "four times seven" emancipations in every "manvantara," and by those persons who, being reborn in that character ... "fill up their places." The Maratus represents the passions that storm and rage within every candidate's breast, when preparing for an ascetic life - this mystically; (b) the occult potencies concealed in the manifold aspects of Akasa's lower principles - of her body, or sthula sarira, representing the terrestrial, lower, atmosphere of every inhabited globe - this mystically and siderally; (c)

actual conscious Existences, Beings of a cosmic and psychic nature.

At the same time, “Maratus” is, in occult parlance, one of the names given to those egos of great Adepts who have passed away, and who are known also as Nirmanakayas; of those Egos for whom - since they are beyond illusion - there is no Devachan, and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on earth. Therefore are the Maratus shown firstly as the sons of Shiva-Rudra - the “Patron Yogi,” whose “third eye,” mystically, must be acquired by the ascetic before he becomes an adept; then, in their cosmic character, as the subordinates of Indra and his opponents - variously.

The “four times seven” emancipations have a reference to the four Rounds, and the four Races that preceded ours, in each of which Marut-Jivas (monads) have been reborn, and have obtained final liberation, if they have only availed themselves of it. Instead of which, preferring the good of mankind, which would struggle still more hopelessly in the meshes of ignorance and misery, were it not for this extraneous help - they are reborn over and over again “in that character,” and thus “fill up their own places.” Who they are, “on earth” - every student of Occult science knows. And he also knows that the Maratus are Rudras, among whom also the family of Twashtri, a synonym of Visvakarman - the great patron of the Initiates - is included.

As Theosophists and students of same, why is it that you’s have missed this?

Interesting, I am in another hole of the ADX Florence prison and I have already uncovered another field ready for tilling and harvesting i.e. meditation, Siddha Yoga and Theosophy.

On Dick’s troubles, it is all just a perception of the mind, but, that does not mean you or he do not do your dharmic duty which is the right action appropriate to the manifesting karmic reality field. Simply do what is right. That is the nature of the warrior.

It is kriya shakti or the motion and actions of shakti. It is dharma’s components and they consist of Jnana (knowledge), Iccha (will), and kriya (action), that is not accompanied by hostility or an evil intent.

So, Marty, your battlefield is your school and teaching children; mine is with rebels on a pirate ship. Karma is simply karma; it is all perfection. Fear Nothing and do your dharma.

The Knower

The following is an excerpt from *The Concise Yoga Vasistha* by Swami Venkatesananda, pages 145-6 .

We feature this excerpt in order to acquaint our readers with concepts of the ‘Knower or Witness Consciousness,’ via the use of an allegory.

... I shall again declare to you the way in which the one infinite consciousness has come to appear as the jiva and all the rest of it. You see in the ocean that it is tranquil in places and agitated in other places.

Even so, infinite consciousness seems to embrace diversity in some places, though it in itself is non-dual. It is natural for the omnipotent infinite consciousness to manifest in all its infinite glory.

The manifestation of the omnipotence of infinite consciousness enters into an alliance with time, space and causation, which are indispensable to the manifestation. Thence arose infinite names and forms. But all these apparent manifestations are in reality not different from infinite consciousness.

That aspect of this infinite consciousness which relates itself to the manifestation of the names and forms and thus to time, space and causation is known as the ‘knower of the field,’ or the witness conscious-

ness.

The body is the field; that which knows this field inside out and in all its aspects is the knower of the field or witness consciousness. This witness consciousness becomes involved in latent predispositions and develops the ego-sense. The foolish person then abandons all right thinking or inquiry into the truth and voluntarily embraces ignorance as bliss.

This incidental manifestation of the power of the infinite consciousness appears as the millions of species of beings in this universe. These countless beings are caught up in their own mental conditioning. They are found in every country and in every place in the universe, and they are in every conceivable kind of situation.

Some of them are part of the new creation in this epoch, others are more ancient. Some have incarnated just a couple of times, others have had countless incarnations. Some are liberated. Others are sunk in dreadful suffering. Some are celestials, some are demi-gods, and others are the deities presiding over this manifest universe. Some others are demons, others are goblins. Some are members of the four castes of human beings, and others are members of primitive uncivilized tribes.

Some of them are in the form of herbs and grass; others appear as roots, fruits and leaves. Some are in the form

of creepers, and some are living as flowers. Some are the kings and their ministers, clad in royal robes; others are clad in rags and bark of trees, either because they are anchorites or they are beggars.

Some are snakes and others are insects; others are animals like lions, tigers, etc. Some are birds, others are elephants and donkeys.

Some are prosperous; others are in adverse circumstances. Some are in heaven, others are in hell. Some are in the region of the stars, others are in holes of dying trees. Some live amongst liberated sages; others are already liberated sages who have risen above body consciousness. Some are endowed with enlightened intelligence; some are extremely dull.

O Rama, just as in this universe there are countless beings of various species, in other universes, too, there are similar beings, with different bodies suited to those universes.

But, all of them are bound by their own mental conditioning. These beings roam this universe sometimes uplifted, sometimes degraded; and death plays with them as with a ball.

Bound to their own countless desires and attachments and limited by their own mental conditioning, they migrate from one body to another. They will continue to do so, till they perceive the truth concerning their own self

which is infinite consciousness.

After attaining this self knowledge, they are liberated from delusion, and they do not return to this plane of birth and death any more. ...

Knowing that the entire universe, including one's wealth, wife, son, etc., are nothing but the creation of the jugglery of the mind,* one does not grieve when they are lost, nor does one feel elated when they prosper.

If an unreal appearance has vanished, what does one lose? If it is utterly unreal, then how can it even be destroyed?

On the other hand, it may be proper to feel unhappy when they prosper, for such prosperity may intensify one's ignorance. Hence, that which generates attachment and craving in the fool, generates detachment and cool indifference in the wise.

The nature of the wise person is not to desire those experiences which one does not effortlessly obtain, and to experience those which have already arrived.

* When they refer to 'mind,' reference is to the Universal Mind as distinguished from the limited human mind.

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

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Rates: \$9.00/year U.S.A.
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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.

(3) To examine contemporary ethical, religious, metaphysical, scientific and philosophical issues from the viewpoint of the source theosophical teachings.

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**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.**