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Contents

Among the Adepts	1
Ethics & Confidential materials	7
Theos. Societies; Unification?	10
Book Review HPB and the SPR	12
Letters Received John Greschner	13
Brookings Theos. Study Group	14
Theos. Book Ass'n for the Blind	14
Plenty Report	15
Pilgrimage to India	18

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE HINDU ADEPTS AND CHRISTIAN MYSTICS

By FRANZ HARTMANN, M.D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

DEDICATION

To Her Excellency

PRINCESS MARIA ROMAN

NATUS

DUCHESS DEGENFELD SCHONBURG

To you-to whom I'm bound in soul's embraces;
With me through many lives you wandered here,
In light and darkness steadfast through the ages,
With a sister's love you stood ever near.
To you-so patient in life's many trials
Together as we sought the light beyond,
And then, when on the road to Wisdom,
Upon the heights we found our own.
To you-this book is dedicated-
What in my heart so sacredly I held,
And if you gather from the lines unfolded
The strength and fortitude to higher life imparted,



My inmost wish is here fulfilled.

PREFACE

“A little knowledge is a dangerous thing.”

H. P. Blavatsky in her “Key to Theosophy”:-

“I say again, every earnest Theosophist regrets today, from the bottom of his heart, that these sacred names and things have ever been mentioned before the public, and fervently wishes that they had been kept secret within a small circle of trusted and devoted friends.”

If I attempt, in spite of these experiences, at the urgings of many friends to continue my “Reminiscences,” to speak about things which “I would have rather not disclosed,” it is certainly not done to make a Sceptic believe that such Adepts exist, and least of all to try to prove something. It is my intention, as many wrong impressions have reached the public, to emphasize the known facts, and to help honest seekers after the truth, but not to satisfy mere curiosity alone.

For the same reason I do not hesitate, to make the life portraits of these well known Adepts available to the readers of the Lotus Blossoms, inasmuch as they have been published for sale in The U.S.A., and England. The originals were painted by Herman Schmiechen in London, and are highly treasured by most members of the Theosophical Society. How much the artist depended on his intuition and imagination, I am unable to tell, but have good reason to believe that they represent the originals very closely. I harbor the greatest respect for these exalted noble and wise men, and owe them a great deal of gratitude. For this very reason I pledged myself, not to make them the objects of superstitious fanaticism, but to explain their teachings so they can be understood. They do not

want to be venerated as miracle workers, for their teaching is that every man has the sacred shrine of the true saviour within

“Within yourselves deliverance must be sought, “ or to quote their own words: The best master for any one is his own sixth principle (Buddhi), deep-rooted in the seventh (Atma).

H. P. Blavatsky adds: “Who can guide others to find that Master within oneself is truly a Saviour.” In this sense Adepts are Saviours of the World. But we must not misunderstand these teachings of seeking and finding the Saviour within us, as making other masters superfluous, nor taking it for granted if we haven’t found him within ourselves we can be our own master immediately.

Self-control is a tedious art, and only attained through self-knowledge. This self knowledge is not possessed by anyone who cannot lay aside self-delusion and recognize in the light of wisdom that true Self the Lord and Master. If the following lines will throw light on the path they will have served their purpose:

H. P. B. AND HER MASTERS

Thus has been reported:

Everyone who knew H. P. Blavatsky in her youth agrees that she was a “peculiar saint” from childhood up. She was a child of Nature; she lived in Nature and Nature lived in her. From early girlhood she possessed the rare faculty of seeing the innermost in Nature with a clear sight, and of sensing secrets unknown to ordinary beings.

As this is not written for those who do not know anything about these things, and who think that the stories of “Spirits in Nature “ are lies- and that no other beings exist except visible ones, we do not have to excuse ourselves in mentioning such things, but take it for granted that there exist in our material world other supernatural and spiritual states or “planes” beings in which can

only be seen by those who have the faculty to see them.

Blavatsky had this faculty in a high degree. She had intercourse as a child with these elementals known as Gnomes, Sylphs, Undines and Salamanders, as a matter of course, and was very much puzzled why others could not see her playmates and comrades as well as she could.

Sinnett mentions a lot of anecdotes in his book, and many were told to me by her sister, Madame Jelihovsky.

Astral seeing is nothing unusual today. Anyone interested will find many such reports in spiritist and occult literature. Nevertheless, we will mention several typical cases as examples.

Madame Jelihovsky says about H. P. Blavatsky:

The whole of Nature was nothing dead or mechanical to her, but a living spiritual being. As a child she was the most peculiar creature, two characters distinctly expressing themselves, just as if two beings lived in one single body. One, obstinate, malicious and imperious; the other mystic and metaphysical, similar to the seeress of Prevorst. Her fancy, or what we called fancy in those days, was very strongly developed. For hours at a time she told us the most wonderful and incredible stories with such certainty and conviction as to leave not a particle of doubt in our minds that what she related to us actually happened to her. Although fearless and courageous as a child, she nevertheless trembled at those appearances. She assured us that something was pursuing her. "Those terrible, glaring eyes," she called it. On such occasions she covered her eyes and shrieked so loud that the whole family came running. Other times

she had laughing spells, caused by the pranks of her invisible playmates. She saw them in every dark corner, in every bush in the garden, and in the empty drawing rooms of our castle. Often they found Helen in the middle of the night half conscious, "just like a somnambulist., in those dark rooms-not knowing how she got there. Sometimes, in the pigeon loft, other times in the natural museum of our grandmother. All these stuffed animals, crocodiles, sea lions, icebears, etc., lived in her imagination, and told her their experiences. There was no empty space for her. Everything was alive for her, even stones and the sand of the sea. Everything had an inner meaning, secret to the rest of the world. At times we made excursions to a part of the country which used to be seabottom in times gone by. We found shells and fossils, the remains of animals of the sea. Wonderful was her description of these sea monsters, whose forms she drew in the sand. She described their fights, which may have happened thousands of years ago on the very spot where we camped- the sea with its deep blue waves, the seabottom with its grotesque fauna, the coral reefs and water animals, all to our great astonishment.

We do not need to assure the reader that she never heard of re-embodiment. We could never have mentioned such a thing in our most Christian orthodox family -- nevertheless, she could tell us about it.

For instance, we had in our museum a long-legged, stuffed flamingo. Once upon a time, she assured us, he was a man -- but after committing crimes and murder he deteriorated to an animal existence and took his abode in this flamingo. Those who understand

the art of "Psychometry," and Reincarnation, can easily understand this, even if fancy has a part in it.

At the same time there are many proofs in existence what she clairvoyantly saw really existed. We select amongst the many examples the following:

In the year 1858 a man was found murdered in a tavern not far from Madam Blavatsky's sister. The murderer was unknown. The police commissioner of the district came to the village to get information. On this occasion he called in Blavatsky's father, and he advised him to find this man with the help of Helen's occult powers. The commissioner was a skeptic and made fun of the suggestion.

This angered Helen, and to humble him she told him the following:

"While you talk nonsense here, the culprit, by the name of Samoylo Ivanof, has before daylight escaped over the frontier of your district and is at present in the house of a farmer by the name of Andrew Vlassoff, in the village of Oreschkino, where he hid himself in the hayloft. If you go there at once you will catch him. Samoylo Ivanof is an old pensioned soldier. He was drunk and had a fight with his victim. The homicide was not premeditated. It is a misfortune, not a crime."

After hearing this the commissioner left at once. The next morning a messenger brought the news that in the far-off village, Oreschkino, 30 miles away, the pensioned soldier, Samoylo Ivanof, was found in the hayloft and confessed the deed, "just as Helen had described it."

This proof of clairvoyance had some unpleasant consequences for her father, as the police in St. Petersburg wanted to know exactly how the young lady knew all these particular facts. The police did not believe in clairvoyance, and not satisfied with these explanations, her

father could do nothing else but quiet them in the way which proves effective with Russian officials.

H. P. Blavatsky had a very sensitive nature and was a remarkable medium until her twenty-fifth year. In her presence occurred all these surprising phenomena which are known to the students of spiritism and need not be mentioned in detail, as enough literature has been published on this subject. While the spiritistic mediums on these occasions are perfectly passive and these phenomena are not caused by themselves but by forces and beings unknown to the mediums, Blavatsky was conscious of them and could produce these phenomena at will.

In her childhood she was an instrument of these spirits. Later she obtained command over them and controlled these so-called spirits. This was only possible since she possessed the faculty to see them.

So, for example, she could produce the well-known spirit rapping' at will and without any external means, and by this method receive communications according to the alphabet by her "spirits." The raps knocked whenever she wanted them to. On a very skeptical and satirical lady she produced them in the gold filling of her teeth, which was convincing enough.

She produced these raps, according to her own statement, in two ways. One was by being perfectly passive and letting these so-called Spirits, that is spiritless, brainless elementals, act through her. They reflected then more or less exactly the thoughts of those present, expressed instinctively the thoughts and emotions of Blavatsky.

The other way was by meditation with closed eyes, seeking in the astral light those currents of thought which preserved a genuine impression of some well-known personality, she identified herself with these vibrations (or rather entered into the current of thought of the one

departed), and had the words in which she formulated these ideas spelled by raps.

For instance, if the spirit announced himself by raps as Shakespeare, it was in reality the departed personality, not his earthly shade, but only the echo of his immortal thoughts which, so to speak, were crystallized in the astral light. Her own brain photographed, as it were, what she saw with her inner eyes, formed it into words, and spelled them by the power of her will in raps.

The intelligent reader might ask why she needed these raps, as she could communicate these thoughts or write them down in a far simpler manner. It must not be forgotten that it was not Blavatsky but the audience wanted these raps. An orthodox believer in spirits will not pay any attention to what an ordinary mortal tells him, but if a "spirit" communicates it through raps he is perfectly satisfied.

Helen's assurances and proofs that it was her own doings did not convince them. They must be the spirits of the departed. The world wants to be humbugged, but they love to humbug themselves.

It is quite conceivable that Blavatsky was not born with a perfect knowledge of Natural laws, and it is not to be wondered at that in her early youth and mediumistic development she supposed these forms of her perception and imagination to be apparitions of departed ones.

As an illustration: Helen von Hahn (Blavatsky) had a distant relation in Germany, but had never known her, as she had disappeared from Russia when Helen was a baby. Nobody knew where she had gone; they only heard that she had died somewhere abroad. One day the spirit of this relative appeared to her and told where and under what circumstances she died. The spirit gave the name of the minister who held the funeral service, also the text of the sermon. Day after day this relative appeared and described to her the joys of heaven and her blessedness. Many pages were

filled with these communications; many were written by spirit-hand. Amongst these was a copy of a petition which had been sent to St. Petersburg many years ago. A cousin received permission to hunt for this particular petition in the archives, and he found the original. It corresponded exactly with the copy. The writing was the same; even an ink-blot on the original showed on the copy. The proof of the identity of the "spirit" was so convincing that no spiritist would have wanted any further evidence. Even the most hardened skeptic could not have had any answer. On top of this there appeared the spirit of another relative accusing himself of suicide, describing in appealing language his condition in hell, and asked to be prayed for. To show the correctness of this theory of spirits, there arrived in Ekaterinoslav a cousin of Helen, a young cavalry officer. He was encamped near Helen's place. She visited her cousin in his tent, and looking through his effects, childlike, she came across a portrait. At the sight of it she cried out loudly. "What's the matter?" asked the lieutenant. "What's the matter," answered Helen; "in my hand is a portrait of . . . whose spirit visited me daily for a month."

The cousin started to laugh and said: "You are crazy. This is the portrait of my aunt. Far from thinking of dying, she enjoys life in Dresden, and darns her stockings." This was the truth. The aunt lived and also her son. Whatever was true about the suicide story, the only foundation it had was that he attempted it once and hurt himself slightly. He occupies a remunerative position with a London merchant. Later on, after Blavatsky got to know the "spirits," such errors, which happen so frequently in spiritistic seances, did not happen any more to her.

These occurrences indicate the existence of occult forces not known to everybody; also that the spirit plane or the World Soul is in close

connection with the psychic and physical nature of man. Furthermore, that Helen Petrovna Blavatsky, an unusual personality, was equally at home in the Astral plane or so-called "spirit" world as on the physical plane. Within herself these indicated occult forces; will, imagination, spiritual perception, etc., etc., were highly developed. Thoughts were things to her, and the thoughts of others she could read in their Aura just as in an open book. The transcendental beings of a transcendental World were visible and corporeal to her. From infancy she communicated with them. It often angered her as a child, when her governess could not recognize her playmate, a humpback dwarf, not having the ability to see him with her eyes. In later years she controlled these spiritless beings by the power of her spirit elementals, which are still called spirits in want of a better expression.

She not only had experience in early youth with Astral lights, spook apparitions, goblins, elementals, etc., but also came under the influence of higher beings, possessing spirit and intelligence, which made themselves felt by her. It is common knowledge that every child has its guardian angel. Usually they are not seen, but Helen seems to have had extraordinary ones, guarding and protecting her unseen, and saving her from many great dangers. They played with her and were even visible and could be felt by others. The remarkable part of it was that these guardians were not airy spirits, but living beings, who had the power to be with her, not alone in spirit, but also in person, even if they lived far away from her.

This may sound most improbable and incredible to many readers, especially to those who believe that the whole being of man consists only of his crude material organism. They do not seem to understand that the physical body of man is only his house which the real man inhabits in this physical plane, and that he possesses, in

addition to this organism, a finer ethereal body, in which he can leave the physical body, like the snail his house, as soon as he has arrived at the proper knowledge of his own spiritual being.

To those who not only understand the physical, but also the metaphysical side of the human organism, this statement is not incredible. So much has been written by Von Du Prel and others on this subject that it is part of an ordinary education. It is a well known fact that Astral bodies or Doubles can leave the physical body and absent themselves, so it is not worth while to discuss the subject with the ignorant. The Astral body, under these circumstances, has no intelligence, and acts like a somnambulist or dreamer, but there are persons who possess the power to appear with full consciousness and intelligence outside the physical body in the Astral. This is one way in which some apparitions can be explained.

But there is another way to act at a distance. The occult Philosophy knows, besides the Astral body, a spiritual body, or Thought-body, in Hindu "Mayavi-rupa," which is still less material than the "ether" or Astral body. Everyone who has experimented knows that he can send his thoughts into far away distances and affect other persons, providing they are susceptible. Thought thus projected is part of ourselves, is not separable, not lost, no more than a ray of the sun. To the place you transfer yourself in thought, there you are in thought. It only requires that with your thoughts you transfer your consciousness, and then you are there in reality. The reason this is possible is that in the spiritual world there is neither space nor distance, according to our idea. The spirit of God in the universe is one only and omnipresent. To be able to transfer your consciousness here and there and in the distance man must reach self-consciousness through the spirit of God. Such a man becomes an "Initiate," "illuminated," or an Adept.

Such were the teachers or Masters of H. P. Blavatsky, her guardian angels from early childhood. These Masters were her lifelong associates, and through them she received her instruction. In fact, many of her works can be considered inspired or written by the Masters. Not that she was used like a spiritist medium by a spirit, perhaps unknown to her, as though she was a thoughtless tool, but as a teacher helping his pupil in his work. Neither was this spiritual intercourse between Master and pupil only superficial or objective. The more they harmonized in their souls the more they became in fact one Heart and of one thought. The pupil imbued with the spirit of the Masters, feels himself as Master. He is in complete Harmony with him, and there is no more distinction between the two in their close association. Nobody is able to distinguish any more what is thought as written by the Master and what by the pupil.

The ignorance of this law caused a lot of foolish talk, misunderstandings and accusations against H. P. Blavatsky and others. Finally a parting of the ways amongst the members of the Theosophical Society. One feels the presence of the Masters similar to the presence of God within. No one can demonstrate this scientifically nor distinguish between his divine and human nature except the man who has realized the Divine and acquired this ability to discern by virtue of self knowledge. (to be continued)

[*The Canadian Theosophist*, Vol. I No. 6, Aug. 15, 1920 p. 85]

ETHICS AND CONFIDENTIAL MATERIALS

by Eldon Tucker

[Based upon a January 20, 1994 posting to theos-1.]

An interesting ethical question is for us to consider confidential materials. Is it ever right to possess and study materials belonging to other people, materials that were considered confidential and not entrusted to oneself?

Does the right to possess and to utilize the materials depend solely upon how they were acquired, or are there certain ethical principles involved that are independent of anything one may have agreed to? Are there certain principles that are right to follow regardless of whether we can be sanctioned or found at fault by others?

Say that we've found a photocopy of someone's diary in a trash bin, or perhaps in a folder at a used bookstore. Is it okay to freely use it without the writer's permission? What is a fair use of the materials in these circumstances?

One of us may have materials of the Esoteric School of Theosophy, an organization associated with the Adyar Theosophical Society. We all may come across materials in bookstores, or from friends. How do we handle them?

When we have materials where their owner intends to keep them secret, and it is clearly known that those entrusted with the

materials are sworn to secrecy, does it matter if we came into possession of them through an round-about way?

For us to obtain something like the Adyar Esoteric School materials, someone had to intentionally or inadvertently break their trust with the organization, to allow the materials to come into our hands. Are we ethically bound to keep them secret, or can we say that because we've made no specific pledge to do so, that we are free to reveal them at our own discretion?

I would say that there is a karmic responsibility to the person whom betrayed the secrecy, and that we may add to their bad karma, and make some for ourselves, depending upon how we handle the situation.

It is not a cut-and-dry situation, where a blanket rule can be made. But when we read materials meant to be secret, and talk about them, we are in a delicate situation, one where we could do possible harm.

I'm not trying to make a case that the Adyar Esoteric School secrets are especially esoteric—except to those who believe in the Besant/Leadbeater variant of Theosophy—but there is a direct analogy to the real Mysteries. Would we reveal their secrets if we were to come across them?

There are different degrees of betrayal of a secret. We could join an organization, but be unfaithful to our pledges, and reveal information entrusted to us. We could secretly copy materials that were not meant for us to see or have. Or we could obtain materials that were lost by their owner, or inadvertently released, materials never intended to be let go of, and

only coming to us due to someone's mistake.

It is not always, though, in the best interest of others that secrets be kept, beyond a certain point. Consider the Mahatma Letters. They certainly needed to be secret at the time that they were being written. But by the 1920's, things had changed, and they were needed to help bring to public attention again the original Theosophy that HPB taught.

In our time, we have seen similar decisions being made regarding the Point Loma esoteric materials. The higher Esoteric School materials were published as "The Dialogues of G. de Purucker." Then the first degree Esoteric School materials were published, first by Theosophical University Press, revised and edited into a book called "The Fountain-Source of Occultism." They were later printed, in nearly the original form of the twelve books, by Point Loma Publications.

A case could be made that times change, and that materials that were meant to be esoteric in one time could be published at a later date. But we are always faced with the question: When does our need to present some materials exceed the right of others to keep it hidden? And is the exposing of the materials a form of our intervention in or interference with the karma of another, the karma of the person whose decision or mistake allowed the materials to get into our hands?

Maybe the distinction could be made between the theosophical doctrines, as presented within the esoteric theosophical groups, and the actual Mystery doctrines,

which come to us through special training or through some form of inner contact or guidance.

Perhaps the materials taught in the outer organizations were meant to eventually become public, and that is why they were allowed to be written down and given wide distribution. The other secrets, of the Mysteries, perhaps, only come to those whose lips are already sealed against their betrayal.

We hear that we are to Know, to Dare, to Will, and to Keep Silent! I think that we are capable of such. I think that we know when we have something that should go unmentioned. And that we will simply forget, or lose touch with, or never really know those great Truths that we would betray. It is not that we are talking about things that are beyond words, just beyond OUR words, beyond our right to speak of them. And we will know, too, when our lips are unsealed, and we should share what we have learned.

Eldon Tucker

Editors comment:

It is useful in this context to reexamine the justification that A. Trevor Barker used in his decision in 1925 to publish *The Mahatma Letters to A.P. Sinnett*:

The writer undertook the task with the fullest sense of the grave responsibility attending his action, convinced that the moment had come when the highest interests of The Theosophical Society demanded the

full publication of The Teachings of The Masters given to Mr. Sinnett.

He feels the responsibility the more keenly since there is a passage in one of the letters in this volume in which The Master K.H. says that neither he nor his brother M., would ever permit the publication thereof. Though there can be no doubt that these letters were not intended for publication at the time they were written, it may be also be fairly assumed that the present impasse in the affairs of the Society was not anticipated either. At a time when there is so much controversy in regard to what was, and what was not the original Teachings of The Masters, the publication of the words of its own Teachers can do nothing less than serve the highest interests of the great movement which claims for its motto that "There is no religion higher than Truth." The Masters are what they are; what they have written - they have written, and neither they nor their doctrines need the acclamation or apology of lesser minds.

In the final analysis, then, each person must make his decision according to his own highest light, while fully recognizing and accepting the karmic responsibility that comes with the action.

To make the decision not to reveal that which has been held secret is also karmic.

Subject: Theos-World United efforts
Date: Tue, 15 Jul 1997 12:33:32 -0700
From: Jerry Hejka-Ekins
<jhe@netfeed.com> Reply-To: theos-
talk@theosophy.com To: theos-
talk@theosophy.com

When we revived the Theosophical Networking Movement thirteen years ago, I don't think there was more than perhaps one or two among us who gave any serious thought to the ideal of unifying the Theosophical organizations back into one organization again. Organizations are like people in that they have identities, histories and egos. Merging one's identity into a greater one means the letting go of that ego—a task rarely done by humans and even more unlikely for an organization.

Rather than unity of the organizations, we were hoping that the organizations would learn to seek with each other a unity of purpose.

This was the public position I took at the 1984 networking conference, and still hold today—that the organizations ought to begin a dialogue seeking for ways to work together on projects that they all can agree will be for the benefit of the Theosophical Movement.

It turned out that this suggestion was taken up more by individual Theosophists than the Organizations. Dozens of Networking conferences were organized by individuals over the next four or five years until the idea fell out of fashion.

There were also about six different networking magazines at the time, but only one of these is still extant.

So, an important lesson that came to me from the 1984 experience was that changes are made by members—not the organizations. The Organizations could make whatever ego saving explanations they liked and try to explain the changes in ways that made them look best.

But in spite of the machinations, when the newer members learned that there were other Theosophical organizations to explore, and when the older members met the leaders of the other organizations, listened to them, found that “the enemy” were real human beings just like them. A real change happened that all of the Organizational politics in the world could not stop.

Older members will recall that since 1984 tremendous changes have come about among the members of the various organizations. Theosophists of one organization visiting other organizations is a common occurrence today, and newer members must think that it was always that way.

Believe me, it wasn't. Most of the organizations have been changed by their members' enthusiasm over networking. Three of those Organizations are more open to the visitations of Theosophists from other organizations, while a fourth denies that barriers between the leaderships of these organizations existed in the first place.

Therefore, I believe that progress has

been made over the last thirteen years, and perhaps the discussions about networking here on Theosophy Talk is evidence of even more progress.

However, I think there is still another step to take. Members ought to become aware of the past, of what brought about the dissensions and breaks in the first place.

Members need to discuss these events—not to prove that one Theosophy is right and another wrong—but to seek to understand the views of others so as to better understand their own. When members search and find their own truths, it frees them from being dependent upon the institutionalized truths pushed by the Organizations.

There are several positions individuals can take in the attempt to create a meaningful dialogue.

One can say that we should forget about all of that old history and just concentrate on those “wonderful teachings of Theosophy” and the “ideal of Brotherhood.”

But whose Theosophy? Whose ideal of Brotherhood? The unspoken assumption of course is “Theosophy [is] the way I think of Theosophy and Brotherhood the way I think of Brotherhood.”

On the other hand, there are some who are honestly unaware that there are different schools of Theosophy and different notions of Brotherhood (Substitute “Solidarity” if you find the word “Brotherhood” sexist). More common are those who are for the most part ignorant of

the philosophical differences between those schools. For these people, it is understandable why they can honestly wonder why we don’t get along.

Another position is to say that “we should bury the past and think about the future.”

But whose future? Any future is the product of its past. Burying the past is another word for denial—for pretending it never happened. An organization can no more deny the events that made it than can individuals deny their own past. Buried events always have a way of resurfacing, because keeping the past under the surface is just another form of a lie.

I realize that many Theosophists are not ready for this kind of discussion. Some will choose to be offended; some will choose to act out passive aggressively; and some will choose to filter out the whole discussion.

That is their loss. There are others who are ready to face the unpleasant aspects of the healing process. Should they be silenced by those who prefer denial? I suggest that when the object is to seek truth, we will all find unpleasant facts and rude awakenings, but we will be better people when we can admit to unpleasant truths and prefer them to living pleasant lies.

Jerry Hejka-Ekins

Book Review

H.P. Blavatsky and the S.P.R. An Examination of the Hodgson Report of 1885

by Vernon Harrison, Ph.D.

ISBN 1-5570-0117-0

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IN DECEMBER 1885 the Society for Psychical Research (SPR) in London, England, published a 200-page report by Richard Hodgson, who had been sent to India to investigate paranormal phenomena connected with the Theosophical Society. The report was endorsed by several prominent SPR members and is perhaps best known for its denunciation of H. P. Blavatsky as “one of the most accomplished, ingenious, and interesting impostors in history.”

Though protested by theosophists for over a century, this verdict remains one of the most widely quoted assessments of Blavatsky, and is often featured in encyclopedias, reference books, and biographical works.

In April 1986 the SPR Journal published Vernon Harrison’s first critical analysis of the Hodgson Report, which he found “riddled with slanted statements, conjectures advanced as fact or probable fact, uncorroborated testimony of unnamed witnesses, selection of evidence and downright falsity.”

Since then Dr. Harrison has contin-

ued his research, including a line-by-line examination of 1,323 color slides of the Mahatma Letters in the British Library set. He now concludes that “the Hodgson Report is even worse than I had thought.

[It] is not, as has been widely believed for more than a century, a model of what impartial and painstaking research should be.... It is flawed and untrustworthy.”

H. P. Blavatsky and the SPR combines Dr. Harrison’s first paper, “J’Accuse,” with a new monograph based on his later work, together with his Opinion, Replies to Criticism, and formal Affidavit. Also included in this edition are 13 full color plates of sample pages from the Mahatma and Blavatsky letters, courtesy of the British Library.

[From dustcover notes]

Dr. Harrison has done a thorough and pains taking job in demolishing Hodgson’s 1885 report. It was H.P.B., I believe, who said: “The progress of truth is painful and slow, while error runs down an inclined plane.”

Partial truths can perpetuate long standing lies as evidenced by the following statement in a 1994 reprint of *The Reader’s Digest Universal Dictionary*:

“Blavatsky, Helena Petrovna, born Helena Petrovna Hahn, 1831-1891. Russian theosophist. She ... founded the Theosophical Society in New York [in 1875]. Her demonstrations of supernormal phenomena were declared fraudulent by the London Society for Psychical Research (1885).” [Page vi]

It should be the duty of loyal theosophists to challenge such published mis-statements as this and see that the present book under review is brought to attention of and made available to errant publishers.

[Ed. HCT]

Book of Dzyan Research Report

by David Reigle
June 1997

In this report, David Reigle addresses the doctrine of *Svabhava*, and the question of *Anatman* and *Sunyata* or, in the nearest English terms; Self-becoming or essential Nature of, versus Buddhist doctrine that the *atman* or higher Self has no existence and therefore, manifested (and the unmanifest as well) exhibit the quality of “emptiness.”

Theosophical teachings which postulate *Atman* as an abiding, and therefore immortal, Seventh Principle in the human makeup appear to be in a fundamental conflict with the *anatman* and *Sunyata* teaching of both the Mahayana and Hinayana Buddhist schools.

Reigle provides an in-depth look at the teachings of the various extant schools of Buddhist philosophies, comparing them with the teachings of *The Secret Doctrine* and *The Mahatma Letters to A.P. Sinnett*.

25 pages of text, supported by 49 end note source references and commentary.

Available from
Eastern School Press,
3185 Boyd Road,
Cotopaxi, Co.,
81223-9688.

Letters Received

June 2, 1997

John Greschner writes:

I would like to respond to Dr. David Gardner's article regarding Rosicrucians.

First, permit me to say that I enjoyed Dr. Gardner's article and found it informative. I, personally, am not a Rosicrucian, nor have I much exposure to Rosicrucian teachings or literature aside from the occasional AMORC advertisement in a magazine and some limited material I read which belonged to a friend who had received it from his grandparents, who claim to be Rosicrucians.

Dr. Gardner states that he is an “initiate Rosicrucian,” and I accept his word on that. He also states that the chief symbol of the Rosicrucian is a partially unfolded red rose placed in the center of a gold cross and I also accept his word on that, as he is a Rosicrucian and clearly must know the symbol of his order.

Dr. Gardner states that the Rosicrucian symbol I had mentioned a while back in the HCT of the red rose, a cross directly above it and a white rose directly above the cross indicating the inner journey and process of purifying the lower self and its passions and elevating it to its pure state of its self is not the symbol of the Rosicrucian order.

I stand corrected and accept a Rosicrucians statement of his order's symbol. Perhaps, the symbol and its significance as set forth in the material I had seen were created by the pseudo-Rosicrucians mentioned by Dr. Gardner, although I cannot swear to this.

Having said the above, I now must say this: The symbol of the red rose, cross and white rose and its meaning, regardless of its origins and order or lack of same, is a truthful

depiction of the “inner journey,” of purifying the lower impassioned self and elevating it to its true state.

Of course, one needn't take my word on this, although I do swear to it. Indeed, I suggest that no one blindly take anyone's word on matters of such high importance; this does not translate to blind rejection either, but simply to remain neutral, and open minded.

If you truly want to know, then you must go within and begin the great journey yourself and then you shall know.

Anyhow, I thank Dr. Gardner for both the correction and the information. I wish him and his Rosicrucian brothers and sisters great love, joy, wisdom and peace.

Satchitananda
John Greschner

**BROOKINGS THEOSOPHY
STUDY GROUP
16209 W. Hoeffeldt #C
Brookings OR 97415**

May 22, 1997

Dear Friends,

We are looking forward to another “gathering” of students of Theosophy On August 8th, 9th and 10th, in Brookings, Oregon and Smith River, California (side-by-side coastal communities).

This year our Theosophical focus will be on the Wisdom of Karma and Reincarnation. Special attention will be given to this subject at the public meeting on Friday, August 8th, at 7:30 pm - 9.30 pm, at the Brookings Beachfront Inn. We have arranged for the conference room and hope to have a lively panel discussion with public participation.

Some lodging can be provided in students' homes. Food will be available for sale.

Prior to the Friday evening meeting there will be a pot-luck buffet at 4:00pm at 14390 Ocean View Drive, Smith River, California. Brunch will be served Saturday morning at the same address, followed by informal discussion and exchange of ideas on present Theosophical Work and suggestions for further promulgation in the interest of Humanity.

There are numerous motels in the area, as well as camping and RV. accommodations at Harris Beach State Park. It is wise to make reservations early. The State Park reservation number is 1-800-452-5687.

You are warmly invited to attend the “gathering.” All students of Theosophy are welcome.

For more information please call (541) 469-1825 or (707) 487-3063. If we are not at the Theosophy Library or at home, please leave your telephone number and we will return your call. We look forward to participating with you.

Sincerely and Fraternally.

Brookings Theosophy Study Group

**THE THEOSOPHICAL BOOK
ASSOCIATION FOR THE BLIND, INC.**

54 KROTONA HILL
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93023-3901

75457.633@compuserve.com

May 1997

Activity at TBAB has been humming and we are soaring to a unique crossroads. It is with much elation that we convey some important developments to our esteemed supporters.

TBAB is very excited to be establishing its own web site on the Internet! While we ready the launch and gradual expansion of our site, the best TBAB resource available regarding who we are, what we do, and what a world of difference we continue to make in so many

human lives [is] our video tour. It is a fascinating account and free for the asking.

Additionally, as our current lease will expire in December 1999, and we have plans for expansion, TBAB has begun the process of looking for a new home.

Working for something much grander than ourselves makes it a singular privilege to be able to devote our energies to such far-reaching endeavors. As caretakers of the body and soul of this organization, both staff and donors provide the fuel that enables TBAB to exist and operate.

This foundation is maintained by the nourishment of funds, assistance and good wishes. We're quite eager to receive suggestions and leads, as well as gifts or bequests especially regarding a piece of land and/or structures in which to house our facilities.

Braille truly is a blind individual's direct route to the written word, and is the only viable reading method available. It allows the independence of reading at one's own speed as well as the personal experience of feeling the words while reading with the fingers much the same stimulus, via the brain, as reading with the eyes.

ENSCRIBE, a literacy program that TBAB has offered to patrons for many years, provides basic braille-writing tools. It enables many individuals to learn as well as to increase and improve their spelling, punctuation, and writing abilities—all extremely important ingredients in the promotion of literacy.

Braille is all around us! Check it out next time you make a trip to your automated teller machine (ATM) or step into an elevator.

We also offer a wide selection of audio tapes. Many who have lost their vision later in life prefer using cassettes, rather than learning Braille. For many older people, the tactile sense ability of the fingers decreases over time. And

for those who want and need the freedom to be doing other things while listening to tapes, audio is the ideal match. Our audio cassette library catalog is available upon request.

PLENTY
P.O. Box 394
Summertown, Tennessee
38483

June 22, 1997

Dear Friend of Plenty,

Since we last wrote I have spent five eye, mind and heart-opening weeks in Belize and Guatemala. Plenty has had the good fortune to have worked for a considerable time in Belize over the past 11 years, enough so that we're beginning to know the place well. We have a lot of friends and partners there. We also had the help this year of two Wharton School of Business MBA candidates, Sophie Liberman and Melissa Rich.

There are three distinct indigenous cultures in the Toledo District of southern Belize: Mopan and Kek'chi Maya and Garifuna (a mix of African and Carib peoples).

Of the 17,500 people in the Toledo District, 41% are Kek'chi Maya, 22% are Mopan Maya, and 10% are Garifuna.

In the decade between 1981 and 1991, the Maya population increased 50%. Forty-one percent of the people of Toledo are classified "poor" and 23% as "extremely poor."

Living conditions in the Mayan villages are harsh. Dirt floors. Hardwood benches and small stools for chairs.

Open wood stoves inside the homes for cooking keep the thatched houses filled with smoke much of the day. High levels of malnutrition are the result of a diet lacking in

variety and lacking in enough calories to sustain people for how hard they have to work every day.

I spent an hour and 15 minutes flying over Toledo in a 4-seater, single prop plane, videotaping and photographing the landscape. I wanted to see what the logging damage looked like from the air. I saw it. Brown roads snaking through verdant green rainforest leading to brown gashes in the canopy where huge trees had been ripped out like abscessed molars. It was ugly, but even more startling was the sight of slash and burn milpa pushing out from the villages, now creeping up the steep slopes of the foothills. Farming is eating up the rainforest many times faster than the gung-ho loggers and their deadly skidders and bulldozers. What I saw was the last frontier of Mayan milpa farming in Toledo. There is nowhere else to go except up and over the Mayan Mountains which are way too steep and soil-poor for agriculture and too erosion-prone for logging.

The logging now being done now by outsiders is expedient, destructive and of no benefit to the people of the forests of Toledo, so it's going to die of its own wastefulness. A bigger threat to the indigenous people is the fact that they're running out of land and will soon, if nothing changes, lose their ability to feed themselves. What is needed is not that complicated or difficult or even expensive. There need to be representative forums where the communities can express their concerns and discuss solutions and develop consensus for plans which can benefit everyone-District wide. These forums should include, but not be dominated by the existing Community-Based Organizations (CBOs) and NGOs. The CBOs and NGOs need to come together and agree on

common goals and strategies and design ways they can cooperate to reach their goals faster. The people want and need security that their ancestral but undeeded lands cannot be sold or leased out from under them. They want and need practical methods for getting their food from the land that has already been cultivated. They want and need a more diversified economy so that they can have other and sustainable means of earning income. They want and need better access to education and primary health care. They want and need to have the rainforest and wetlands, reefs, mangroves, wildlife and other natural resources protected under their organized and educated care and management. They want and need assistance to get all these things. These are not unreasonable things for people to want. If enough people want to give assistance, we could see something occur in this corner of cultural and ecological abundance and material poverty that might be a model and inspiration throughout Central America. My sense of the situation is that the people are ready to do whatever it takes to provide more security for their children and improve the health of their families. There are some good plans on the table. Plenty is working to help stimulate more discussion about these plans-to raise the level of understanding, agreement and trust that will make it possible to activate the best plans and realize the highest dreams. Besides our continuing support for the Toledo Ecotourism Association (TEA) in its efforts to establish "Community Conservation Areas" adjacent to most of the villages in the District and, eventually, create a massive Mayan "EcoPark" that will protect the rainforest covering the Maya Mountains as well as the crucial watershed and wetlands of Toledo, another one

of our ongoing projects is to assist farmers in developing the now urgently-needed alternatives to slash and burn milpa farming. This critical work is funded by Food for All and your donations.

If things continue to evolve as they have been, some of these plans can begin to pay for themselves. As I write, a Mayan crew is deep in the rainforest cutting mahogany timbers from logs that had been left to rot on the jungle floor two years ago by hardwood poachers. After a two-year effort, the TEA was given permission by the government of Belize to salvage these logs. There are potentially thousands of board feet in these felled giants, and the plan is to turn them into wood products that can be purchased to support the efforts of the indigenous people of Toledo to raise their standard of living and protect their local environment.

In other news: Plenty Program Director, Chuck Haren, visited our projects in Dominica in the Eastern Caribbean. Chuck writes: My first two days in Dominica were spent carrying out two workshops for representatives of indigenous Carib community organizations. The workshops were well attended by representatives of the Carib Council, WAIKADA (Waitikubuli Karifuna Development Agency), Organization Of Concerned Carib Women, Bionics Group, Mahaut River Development Committee, KARIFA (Carib Farmers Association), Salybia Pre School Mothers, Salybia Fishermen's Group, and CARTOGA (Carib Tour Guides Association). We discussed the various kinds of grant proposals and how to write grants to be submitted to small foundations, NGOs and government embassies.

Other purposes of the* trip were to

look into the progress of WAIKADA's work at reestablishing the lawmen grass, used by crafts people to make baskets and other items within the territory, and KARIFA's work on diversifying the types of food crops being grown in the territory, and the beginning of reforestation efforts and education to spread knowledge of problems resulting from deforestation.

For two full days I hiked around meeting with farming families (14 in all) and talking with them about the kind of crops they were now growing. From these visits, and our visits to different farming families last year, I can say that Carib people have started in earnest to grow crops other than bananas. These include peppers, ginger, pineapple, passionfruit, dasheen (a root crop) and tania (a root crop) in large quantities for market. Also, cabbage, onions, tomatoes, pumpkins and cucumbers in smaller quantities for home consumption and some marketing. Five of the families I talked with have completely stopped growing bananas. (Dependency on bananas for cash income has been depleting Dominica's rainforest as more and more land has been cleared, and has left the Caribs economically vulnerable.) This trend away from bananas will continue if families succeed in finding profitable markets for the new produce and larumen crafts.

Plenty has helped KARIFA get two grants in the last two years from Food For All. With these grants they have been providing technical and material support for families wanting to grow new crops. KARIFA has also held 5 workshops during the past year providing families with information about family nutritional needs and how they can be met, deforestation problems within the

territory, and information on how larumen grass can be grown.

KARIFA has also cleared land (1 acre) and built a tool room in the Concord area of the territory, in preparation to establish a tree and plant nursery. The Forestry Department has agreed to donate fencing for the nursery. KARIFA hopes to have the nursery in operation before the end of September.

Plenty's west coast group is looking for people interested in becoming Plenty advisors. This would entail periodic meetings in the Bay Area, and working locally in support of Plenty projects and promotion. A general meeting is being planned for September.

If you're interested, contact Lisa Wartinger at the Plenty west coast office, (408) 484-5845, or e-mail lwartinger@igc.apc.org

Plenty's President, Lisa Wartinger, will be traveling to Guatemala in August to assist Victor Montejo, Jacaltek Mayan anthropologist, in establishing a library for the town of Jacaltenango in northwestern Guatemala.

This year they will rent a space in town, hire a librarian and begin to collect, organize and place books on shelves. We are continuing to solicit grants to construct a building to permanently house the library on grounds donated by the Mayor and Town Board.

Got an old Mac or Windows 386 computer gathering dust in a closet? Plenty is soliciting donations of computers for the library project in Guatemala, several projects in Belize and Dominica, Kids to the Country, Imani House (projects in New York and Liberia), Round Valley's California Native Circle, and more.

Thank you all for your ever-welcome encouragement and faithful support.

Peter Schweitzer

Executive Director

NOTES: Harvest Festival-Labor Day Weekend at the Farm in Summertown, Tennessee. Contact Plenty for information.

For current news and updates, visit our web page at www.plenty.org
Phone/fax (615) 964-4864
E-mail: plentyl@usit.net

Pilgrimage to India

Tuesday Feb. 5th, 1985

Tasks for today:

1. Confirm Air India flight reservation.
2. See Qutb Minar.

3. Check out route to Palam airport and lodging for night of departure, Feb. 7/8.

Went to Air India office on Jan path and confirmed my reservation:

Air India Flt #109; leave New Delhi airport 4:35 a.m. Feb. 8th, arrive JFK airport New York 3:55 p.m. Feb. 8th.

United Flt #165; leave JFK 5:25 p.m. (EST) arrive Stapleton Denver 7:25 p.m. (MST) Feb. 8th.

Check in time at New Delhi, 2:15 a.m. Feb. 8th.

There is a 100 rupee departure tax to be paid. I am advised that I am allowed 2 pieces of checked luggage and that the bike will be carried at no extra charge. I hope that the agent telling me this was right. No crating required: turn the handlebars and remove the pedals.

I rode south on Aurobindo Marg, past the Aurobindo Ashram, to the edge of the city to

Qutb Minar and spent from 11:30 until 2 p.m. there.

It was very interesting how the Moslems used columns from destroyed Hindu temples in building the “Might of Islam Mosque”. The carvings of Hindu gods are still visible on many of the columns. See photos on the last of roll 38 and beginning of roll 39.

From there I went west to Palam Airport to check out my route and the location of the check in counters. Also to see about the possibility of a retiring room reservation for the night of departure. I don’t want to be riding to the airport at 1 a.m.!

After much inquiring and much more persistence, I was directed to the airport manager. Prior to this I was told that;

1. No retiring rooms are available for departing passengers but only for layovers between flights (This, according to the Air India office on Jan path),

2. There are no retiring rooms (told me by employees at the airport).

However, the airport manager was most kind and helpful. He made a reservation for me as I requested for 5 p.m. Feb. 7th and sent an assistant to show me the rooms which were very fine for Rs 75.

I took the direct boulevard route (National highway 2) back to New Delhi. On the way back, I saw and photographed a beautiful sculpture group commemorating Mahatma Gandhi’s salt march to the sea.

Wed. Feb. 6th.

I woke up with a touch of something a little like a cold or the flu - muscles sore, nose slightly plugged and a 1/2 degree or so of fever. Not really sick but yet not wanting to do anything very ambitious. I took my vitamins and malaria pills I’d forgotten on Sunday night, just for

insurance. I decided to spend a quiet day resting and doing the rest of my laundry. Went out in the a.m. for soap powder and a 5 rupee haircut so I’ll look presentable for my beloved Marty.

Last night before supper I took a walking tour of the shops on nearby Jan Path. Found some well stocked bookstores. Bought a good Hindi teacher book with a very useful and extensive vocabulary. I may never return to India, but still it will be nice to have. Also got an Indian recipe book that I can add to the KIVA culinary library and put to good use in adding to my repertoire of recipes.

Re-wrapped the three Sarees in a cylindrical package and much to my pleased amazement I was able to get Sarees, sleeping bag and foam pad all into the stuff sack, which I can bungee to the front panniers to make a single piece of carry-on luggage. It was difficult enough to get them packed that I won’t use the down bag for the remaining two nights here.

Last night I experimented with different ways of securing the bike un-crated for air shipment. I discovered that it is possible to pass the locking cable ends through the pedal platforms when they’ve been removed. But when the cable is locked to the rear rack the pedals are free to rattle around.

A much better solution (and I wonder why I didn’t think of it before) is to remove and re-mount the pedals on the inside of the crank arms, facing each other. Then one of the toe straps can be secured around the down tube. In this way it’s all secure and nothing sticks out.

However, with the crank arm tied down with the toe strap, it is necessary to derail the chain both at the freewheel and at the chain ring so that the bike can be freely rolled backwards. I’ll hang the chain on the seat stay chain hanger and tie it there.

Then all I have to do is lower the seat, turn

the handle bars 90 degrees, rotate them to a low position above the top tube and then rotate the shifters and brake levers so that they are out of the way. I should be able to do the whole thing in 15 minutes.

I'm somewhat concerned that there is only an hour and a half layover at JFK where I change over to United. I need to inquire as to what my procedure there is to be. Air India should get bike and baggage over to UAL, but I probably will have to put the bike in United's box. I hope I'll have time for all of that. The best solution possible would be to ride the bike over to the United terminal and save any possible delay. Also best to call ahead to United to have a box ready and on hand.

I gave my shoes a much needed washing. Will have to put up with damp feet for the next day or so.

I can save room in my luggage by wearing my warm clothes - two long sleeve shirts and pants with gloves carried in the backpack. I'll need these in New York and Denver.

Thurs. Feb. 7th

The sand has almost finished trickling through the glass. In 24 hours I'll be airborne somewhere over the great circle or perhaps in London.

In 48 hours I'll be asleep with my beloved back home in Boulder Colorado! I've tried to think ahead and pack so as to have everything I'll need on the journey home right at hand. Spent the last minutes after packing and before vacating my room, cleaning all the dust off the camera. It certainly needed it.

Visited the Jantar Mantar observatory, within walking distance of the Y. As an exhibition of abstract sculpture, it is beautiful, but unfortunately the giant sundial is useless

because the time scale is submerged beneath a pool of algae laden water. I was disappointed. I also doubt that the trip to Jaipur, solely to see Jai Singh's other observatory, would have been worth it.

Went on the bike, back to South Extension, to hear the ULT Wednesday night lecture but found it overly pedantic and added to that I was still suffering from the effects of my cold and low grade fever. I left early, returned to the Y and went to bed at 8:30 p.m. When I awoke this morning, the fever was gone and I am feeling good again.

Fri. Feb. 8th

I stayed around the YMCA until 3:40 p.m. in order to check the mail, but no letter from Marty - which is surprising since her last letter, #21, was dated Jan. 19th - and I would think she would have written one or two more. No matter - I'll be home in a matter of hours now.

I broke my vegetarian principles and had my last meal at the Y; "Butter Chicken in gravy" with ice cream for dessert.

The bike ride of 13 km to the airport went smoothly. When I got there and went to the airport manager's office there were some minor difficulties. First, I was told that there were absolutely no rooms available and I pointed out that I had a prior reservation. After my experience at Aurobindo Ashram, I wanted to avoid another dormitory if at all possible. So I voiced strong objections - especially since I was paying 75 rupees. After about a half hour of waiting I got a double room with the proviso that another occupant would come in later - which was OK with me.

So I lugged the loaded bike through the airport lobby, up the stairs and into my room. I found the switch for the hot water heater, turned

it on and had a hot shower and put on clean clothes.

I had a nice vegetarian supper of potatoes, gravy, rice and pineapple juice. On the way back to the room, I purchased a durable plastic copy of the excellent 1:4,000,000 scale relief map of the Indian subcontinent, by John Bartholomew & Son of Edinburgh Scotland, for 55 rupees, which I had seen at Adyar. By Indian standards it seems like a lot to pay, but it is actually less than \$5, half of what I paid for a useless 1:8,000,000 map from Rand McNally.

My room mate arrived with two friends and was thoughtfully quiet. I awoke at 1:30 a.m., dressed and pedaled over to the international departures building; on the way taking a night time tripod shot of me, bike and building with the timer.

Acting on the suggestion of the Delhi Air India office, I argued for including the bike as one of my two allowable baggage items.

The counter clerk, a Japanese, said he would have to ask his superior. I was told; "No, I would have to pay"; I countered with; "The Air India office in New Delhi said I wouldn't have to". They said; "You paid when you came, didn't you?" I said; "Lots of other airlines don't charge". They said; "This bicycle should be crated" and I countered; "If three months of India's trains and buses couldn't destroy it, one trip on Air India surely won't hurt it!"

Finally he relented, had me sign a release of responsibility form and checked the bike through free - a saving of \$122. Even if the derailleurs are destroyed, they can be replaced for a fraction of the saving.

Had a small hassle with the security check who went over my body with a metal detector. It was quite sensitive; coins, watch, belt buckle and Swiss Army knife set it off. When he came to the knife he insisted that I remove it from the

lanyard. My fear was that he would confiscate it. I was relieved when he said; "Put it in the pack."

From there we were put aboard a bus, taken to flight #109 and boarded. The southern route is taken on the return to New York City and as I write, it is daybreak at the Dubai International airport, on the Persian Gulf. I checked with the compass prior to landing and our flight heading was due west.

6:30 p.m. EST Feb. 8th

This has been a very tiring and demanding day. First of all by its sheer duration. We left New Delhi at 4:35 a.m. India time, arrived in London for a one hour lay over at 11:30 a.m. GMT. The actual elapsed flight time was 12 hours. As previously, we deplaned in London so that the cleaning crew could tidy up the plane.

We flew up the Persian Gulf from Dubai, across the Arabian desert, then across Turkey where through the clouds, we saw the snow covered peaks of Turkey's highest mountains. From there on to London, nothing was to be seen but clouds, so I missed seeing Yugoslavia, Czechoslovakia, Austria and Germany.

The strain of cabin pressurization plus the long flight hours brought on a splitting headache which apparently was a relapse of my New Delhi cold. Fortunately, the plane was not crowded and I had three seats to myself following London and I could stretch out and get 4 1/2 hours of much needed sleep on the trans-Atlantic portion. When I awoke, prior to landing at JFK, the headache was gone and I felt pretty good again.

On landing at JFK at 3 p.m., the hassles began. First of all the baggage crew took a full hour to get the baggage to us. With 2 1/4 hours

until my United flight, I thought I had plenty of time.

When the baggage finally arrived, I bungeed the front panniers on the rear rack, perched the rear panniers on top and headed for customs.

I still had six guavas I had bought in New Delhi and thought I'd see if they would let them through. That proved to be a bad tactical error because it brought the Department of Agriculture Inspector who took one look at my bike tires, which had some India manure imbedded in the tire treads, and said; "Bring the bike to the office, the tires will have to be washed." I thought he was kidding!

Not so; he got a plastic bucket, water, disinfectant and scrub brushes and set to work, all the while complaining "how much trouble people like me cause."

I tried to speed up the process by helping him, only to be subjected to a fresh volley of complaints and abuse. He was greatly concerned about the brush splattering his white shirt.

My personal observation is that only a small portion of the bullshit was on the tires! But it is all Maya and it is all perfect, remember?

At this point, I straightened the handlebars to better control the bike. By this time, I was in a pretty nasty mood.

Out the door and look for the shuttle bus to the United Air Lines building. I got the bike and bags on board, only to be confronted with yet another hassle. The attendant on the NY Port Authority bus ordered me off saying; "Bicycles are not allowed on the bus."

There was absolutely no reasoning with him, even though the bus wasn't crowded and there was plenty of room.

Rules were rules and his sole concern was the possibility of being reprimanded by his

superior for letting me on with the bike. How I got to the United terminal was my problem and absolutely no concern of his. So back to the sidewalk.

The temperature was 22 degrees, with a wind blowing and snow on the ground; time now 4:55 p.m. - flight time 5:15 and a half mile of pushing the bike through the snow, up and down curbs, across traffic, all the while trying to keep the bags perched on the rear rack.

I figured, and I think correctly, that by the time I fitted the bike to ride the distance and then refitted it for shipment that it would take more of the precious time than just pushing it as fast as I could.

I arrived at the United counter at 5:06 p.m., out of breath, with frost bitten fingers and in a state of near panic.

Fortunately the United ticket agent was, by contrast, friendly, efficient and helpful. He said that there wasn't time for a box and the bike would have to be shipped as-is. That was fine with me.

He assured me that the bike and the panniers would be loaded in the 9 remaining minutes before flight time. I hope that he proves to be right.

Hurry up and wait. Our runway was coated with glaze ice with a strong cross wind blowing - which was causing the planes ahead of us to be blown off the runway. So we waited while the maintenance crew came out with a sanding truck. Our take off and arrival times were thus delayed 45 minutes.

At least one good result was that United didn't charge the usual \$25 to ship the bike, saving me a total of \$147 - which I can definitely use.

These experiences, when compared to similar situations encountered in India, prompt some reflection on differences in the basic

underlying cultural attitudes that Indians vs Americans have towards the way they perceive their job roles. Most obvious, is the widely prevalent American attitude is that rules are paramount, and if you don't fit into the modus operandi, it's your tough luck.

In India, by contrast, my experience has been that from the line level public official up to the manager (i.e., airport manager or RR station manager) that their primary objective is to serve the customer rather than the rules.

But I think that the real source of the difference lies at a deeper level of causation. And this deeper level of causation is very clearly pointed out in theosophical teachings regarding the qualities to be developed in the 4th, 5th, and 6th sub races of the 5th root race.

Master K.H. points out in the Mahatma Letters that the 4th subrace - the Aryan - of which the Indian people are the primary example today, have developed piety and obedience to religious tradition, while in the 5th subrace which comprise the western Europeans, the English - and most particularly the Americans; the focus of development is on the lower Manas (mind) with its rational analytical facility, tending to develop a strong individualistic personality. Along with this development of a strong personality goes selfishness and competitiveness which as I observe it - newly returned from three months of immersion in the millenniums old Indian culture - is an American national characteristic.

According to C.W. Leadbeater's writings, we are now seeing examples within the American and Australian societies of the forerunners of the coming 6th subrace which is bringing new currents of unity, love, compassion and harmony into the substratum of the older existent 5th subrace culture. These are the so-called "New Age" people so well described

by David Spangler in his writings about Findhorn and Marilyn Ferguson in her **AQUARIAN CONSPIRACY**.

As I see it, those of us who feel a part of the vanguard of the "New Age" 6th subrace, must do our part by spiritualizing our lives. It is formulated very well in the Bhagavad Gita in which Lord Krishna talks to the warrior, Arjuna, about Karma Yoga - the Yoga of action and service.

In this yoga, we perform our duty (our job) as a holy sacrifice to God - without regard to the fruits of that action. This is the quality I see so noticeable in Indian public servants - the spirit of doing their job as a holy sacrifice - an offering to God. It manifests as caring enough to do whatever extra is needed in order to serve your customer - who is God in disguise. Mother Teresa of Calcutta has that attitude in her service to the poor. She regards each poor, sick or starving one as Jesus Christ in an appalling disguise. And as the Nazarene Master said; "Ye do it for the least of these my bretheren, ye shall do it also for me."

Editor's Note: This concludes the "Pilgrimage to India," series. It was an unforgettable experience which changed my life. The series began in the HCT, April 1992 issue.

Submission Guidelines

By floppy disk

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

By hard copy

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

Unacceptable

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

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EDITORIAL

OBJECTIVES

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

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

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

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

(4) To impartially examine significant events and issues in the history of the theosophical movement which have affected and shaped its present-day realities.

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