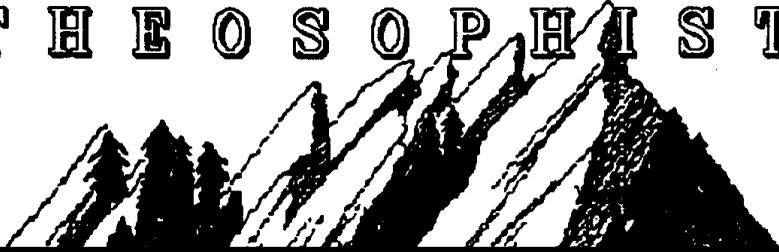


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AMONG THE ADEPTS
CONFIDENTIAL COMMUNICATIONS FROM THE
HINDU ADEPTS AND CHRISTIAN MYSTICS.

BY FRANZ HARTMAN, M.D.

A POSTSCRIPT TO HIS REMINISCENCES

TRANSLATED BY FRITZ HAHN

THE CHRISTIAN AND HINDU
FORM OF MYSTICISM

The whole method of mysticism consists in overcoming imagined self-delusions; by this man reaches an understanding- of the true being dwelling within. The divinity within man is the Eternal, his individual enduring character; the personality, with its sense-life, its personal sensations, desires and thoughts, is a passing appearance. Divine love in our hearts is the seed in which the tree of eternal life and understanding- of truth has its source; our personal consciousness is the vessel in which our errors and passions are hidden; which must unclose itself, if the God-man in man is to attain to resurrection. What the Buddhist calls the entering into Nirvana is nothing else than the entry into full self-knowledge whereby the delusion of self will be destroyed for ever. Christian mysticism expresses it as the mystical death, which is the entrance to life everlasting.

The corruptible false ego must disappear from our consciousness if the incorruptible true *Ego* is to reveal itself to us. The seed kernel does not need- the shell in its growth till it



becomes a tree, but the shell disappears and from the kernel the tree evolves. Darkness one cannot multiply and correct till it becomes light, but if light evolves from darkness, the darkness vanishes. The self-created ego, with all its mood and bad attributes, veils the divine spark in the soul like a hard case, through which its light cannot shine, nor can it receive light from the Sun of Wisdom. Therefore this shell case, begotten in self-delusion, must perish, so that the soul can be free, and shine, and lift itself on the wings of the spirit.

Religion is the relationship of man to the Divine Ego. The teachings of religion should explain this relationship, but this very point is sadly neglected in everyday life. Religion without understanding becomes an empty fanaticism. Intellect without religious feeling leads to the abyss of hell. A real Christian, Brahman or Buddhist, or however may be denominated the spiritually reborn man, who can distinguish the Divine and Eternal within himself from the human and transitory, whatever we may call him, does not need any explanation. He loves God, because he recognizes Him in his own innermost, and in everything. For him the writings of the Mystics are intelligible, and what seems nonsense to the uninitiated, as it has no sense for him, is for the one who feels these powers within himself of which we are speaking, a definite finality.

He finds no difficulty about loving Jesus, the light of his soul above all, nor in unburdening himself to Him, as he recognizes the Godman as his very own true Self. The great majority of unbelievers and superstitious ones cannot love Jesus because they do not recognize themselves in Truth. Some do not want to know anything about a higher existence. For these the highest is their own personality. Others look for Jesus in the history of the past, or above the clouds. They create an external God in their own imagination, and believing that they love Him, they love some-

thing which is alien and exterior, which prohibits them from attaining true Self-consciousness.

An axiom of the Rosicrucians is: *Ex Deo nascimur; in Jesu morimur; per spiritu Sancto reviviscimus.* Out of God we are born; in the light of Truth dies the delusion of our ego; and in the Holy Spirit of true Self-knowledge we come back to life.

NOTE.-God designated as Jehovah represents the All or darkness. The letter Shin V in Hebrew means fire. If this letter is placed in the middle of Jehovah it becomes Jehoshua, that is Joshua or Jesus, indicating that from the fire of divine love in the heart the light of wisdom, God-consciousness, has its source. Thus is born in us the Master of our selfhood, the Son of God in a stable, that is, in the midst of our animal instincts and passions. (Compare F. Hartmann's "Jehoshua, the Prophet of Nazareth.").

Another axiom is: *In Nobis Jesus Regnat* - Within us is Jesus the Master. By it they wish to say that personal man is constituted out of a multitude of apparent egos which are constantly changing and continually varying their outward character. The Master in man who reigns over these apparent egos is that Ego who, having attained true Self-knowledge which only the One can know, has found himself in Truth.

Note.-This motto is indicated by the letters I. N. R. I. which are usually placed over the head of the Crucified in another version: *Jesus Nazarenus Rex Iudaeorum*: Jesus the Nazarene, King of the Jews. Fundamentally, both readings signify the same, since by Jews is meant the false, apparent egos, which originate from the lower and unilluminated soul-forces, intellectual speculations without true understanding, prejudices, etc.

The teachings of the Mystics are neither for the vain unbelievers, who are mired in their

self-conceit, nor for the superstitious fantastic enthusiasts, who continually live outside of themselves, and thinking they have attained true self-knowledge, do not wish any further instruction.

There are many who long for this God-knowledge, and are only prevented by wrongly-directed thought and acquired errors and prejudices from attaining it. For such as these some explanations are necessary to remove impediments which stand in the way of self knowledge of Truth, and obstruct the shining of the light within.

In allegories, symbols and monuments of Christianity we meet with the Truth everywhere. It is only a matter of recognizing it, and of not mistaking the frame for the picture nor the symbol for the reality. The value of these symbols lies in learning to comprehend them through our own feeling and thinking, as only such knowledge, which has its source in our innermost self, is indeed our own property. All the rest is opinion, imagination and illusion.

To attain this Self-knowledge it is necessary to comprehend the Whole as a Whole. Explanations are only useful as a means for those who without this key could not find it possible to comprehend the Whole

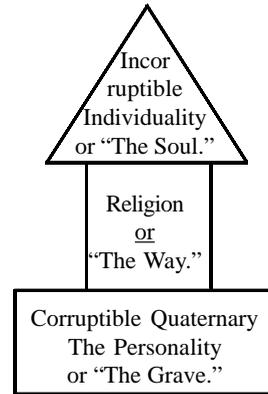
To the conscious investigator they are more of an impediment. He is satisfied to listen to what he is told, and they prevent him from doing his own thinking.

Theoretical knowledge is not the final object, and is only valuable in as far as it becomes a means to reach practical experience in one's own person.

The key of the understanding of all religious truth is the knowledge of the combination of

human nature, and the relationship of man to his higher divine and his lower animal self.

The Hindu doctrines name the seven principles which belong to the being of man, and describe the immortal part of his soul as emanated from the Absolute an indivisible trinity of Atma-Buddhi-Manas -- Spirit, Intelligence, Love. The lower, corruptible part consists of Kama-Manas, Kama, Prana and Rupa, that is, thought-energy, sensuality, vitality, and material substance.



If we enter any of the Christian cemeteries there confronts us everywhere a symbolical representation of this Hindu doctrine. The foregoing form of a monument represents man, in which the divine part is connected with the corporeal.

The lower square signifies the personality or the "Grave", in which the divine man is buried during his life on earth. The upper triangle signifies that out of this "Grave" is resurrected the risen and liberated Soul.

The base which connects the triangle or pyramid with the square or cube, signifies the blending of the immortal soul with the consciousness of personality; it is the bridge from sensual ex-

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY
GEOFFREY A. BARBORKA

istence to the transcendental; the light of Truth that radiates through the commixion of the higher part into the darkness of material existence, in other words, religious understanding, science and intuition. Material man is like a shadow cast by the divine man into earthly life, and this shadow imagines, in its conceit, that it is in itself a living being. If the quaternary is entirely permeated by the Trinity, the true self-consciousness, then the Three and Four become the Seven, the number of Immortality.

The purpose of such designs and monuments is to lead us to a practical understanding of and to remind us of the immortality of the true Ego, and to invite us to strive for reunion with it. To understand the meaning is not enough, if one does not act upon what the design signifies and prefers to remain in the "Grave", instead of striving in the light of Self-knowledge to gain the Resurrection and the Life.

We are all buried in Soul-graves, and nothing but our own Self-knowledge of this condition can liberate us from it. As long as we are not aware of this condition of humiliation and the liberty which awaits us we feel quite satisfied in this prison.

But whenever the light of a higher existence penetrates through the lid of the coffin, and we begin to breathe the heavenly air of the Spirit, then we perceive the worms and the horridness which surrounds us in our bodily -graves. We realize that this is not the proper place for our dwelling, and that we have placed ourselves in this earthly existence, in which stupidity and folly reign, and the odour of injustice ascends heavenwards.

(To be concluded.)

[From *The Canadian Theosophist* Vol. II, No. 7
Sept 15, 1921]

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. In *The Secret Doctrine* the Human Monad is said to be the combination of Atman with Buddhi, while in many other presentations the Monad is described as dwelling on the plane of "Anupadaka," one degree "above" Atman. Is this latter view justified on the basis of *The Secret Doctrine*?

Answer. This question poses a real problem. Yet from the standpoint of *The Secret Doctrine*, the last sentence should be answered: No-for the reason that it is based on a faulty premiss.

The difficulty which arises in answering a question such as this one lies in the fact that it involves the use of terms and ideas which have not been fully explained. This is bound to result in confusion. One hastens to add, however, that one term was explained, namely, that of "Monad," or rather the "Human Monad." This was defined in *The Secret Doctrine* as the first two principles in the sevenfold constitution of man, namely Atman and Buddhi.

Directing attention to the term "Anupadaka." This is a Sanskrit compound, more correctly Anupapadaka: *an*, not or non-, *upa*, a prepositional prefix meaning towards, near; *padaka* derived from the verb-root *pad*, to come, to go. Upa-padaka sig-

nifies causing to occur or happen, producing, effecting; an-upapadaka: not effecting, nonproducing; however, the word is generally rendered "parentless," especially when used in connection with a particular class of Buddhas named the Anupapadaka-Buddhas. Nevertheless, the word Anupapadaka is more frequently used in connection with the Tattvas—a word which may be rendered the Cosmic Element-Principles. There are seven Tattvas, the first of which is named Adi-Tattva, meaning the Primordial or the first Element-Principle. The second is Anupapadaka-Tattva; the third AkasaTattva.

It is to be noted that in the nomenclature of the Planes referred to by the questioner, the First and Second Cosmic Planes are named the same as are the Tattvas, namely Adi and Anupapadaka. The Third Cosmic Plane, in this enumeration, is Atmic or Nirvanic; the fourth is Buddhist; the Fifth is Mental; the Sixth is Astral; the Seventh is the Physical Plane (cf. *A Textbook of Theosophy*, p. 41 by C. W. Leadbeater).

Evidently Dr. Besant became aware of the fact that the nomenclature was unsatisfactory, because the following notification was published in the book just named:

"The President has now decided upon a set of names for the planes, so for the future these will be used instead of those previously employed

1. Divine World; 2. Monadic World; 3. Spiritual World; 4. Intuition World; 5. Mental World; 6. Emotional or Astral World; 7. Physical World.

These will supersede the names given in Vol. II of *The Inner Life*." (p. 41)

Directing attention to the exposition of the Cosmic Planes as presented in *The Secret Doctrine*, a diagrammatic representation of the Seven Cosmic Planes is now referred to. Instead of naming the

three highest Cosmic Planes, a triangle is superimposed upon Planes 1, 2 and 3, and they are referred to as the Divine and Formless World of Spirit. The Fourth Cosmic Plane is named the Archetypal World; the Fifth is the Intellectual or Creative World; the Sixth is the Substantial or Formative World; the Seventh is The Physical Material World. These four planes are described as follows:

"These are the four lower planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present." (S.D. 1, 200; 249 6-vol. ed.; 1, 221, 3rd ed.)

Globes A and G are situated on the 4th Cosmic Plane; Globes B and F are on the 5th Cosmic Plane; Globes C and E are on the 6th Cosmic Plane; While Globe D, our Earth, is alone situated on the 7th Cosmic Plane. With reference to the three highest planes the statement is made:

"The three upper are the three higher planes of consciousness, revealed and explained in both schools (the Kabalistic and the Eastern) only to the Initiates." (S.D., 1, 199; 1, 248, 6-vol. ed.; 1, 220-1, 3rd ed.)

"These seven planes correspond to the seven states of consciousness in man. It remains with him to attune the three higher states in himself to the three higher planes in Kosmos. But before he can attempt to attune, he must awaken the three 'seats' to life and activity. And how many are capable of bringing themselves to even a superficial comprehension of *Atma-Vidya!*" (S.D. 1, 199; 1, 249, 6-vol. ed.; 1, 221 3rd ed.)

According to this statement, then, it would seem that the three highest principles of man may be attuned to the three highest planes. This being so, then Atman may be able to be attuned to the First Cosmic Plane—superior even to what was termed Anupadaka in the question. To apply the term Atmic

to the Third Cosmic Plane would seem to be inappropriate.

Turning now to the diagrams of the planes presented in the volume which Dr. Besant Published and called "the third volume of *The Secret Doctrine*," on page 555 of the 1897 edition (p. 528 of Vol. 5 in the 6-vol. ed.), the "Kosmic Planes as six with Aurie Egg as Seventh" are represented. The Third Cosmic Plane is named Mahat, to which Manas is placed as a correspondence. The Second Cosmic Plane is named Alaya, to which Buddhi is placed as a correspondence. The First Kosmic Plane is depicted as the "Auric Envelope or Atmic Elements of Manifested Kosmos" to which Atman is the correspondence. Furthermore, it should be borne in mind that Atman is defined as: -the one real and eternal substratum of all -the essence and absolute knowledge" (S.D. I, 570; II, 294 6-vol. ed.; I, 623 3rd ed.) surely applicable to the First Kosmic Plane.

The following statement should also be taken into consideration: "each principle is correlated to a plane" (S.D. I, xxxv; I, 57 6-vol. ed.; I, 19 3rd ed.)-the principles referred to are the seven principles of man. This clearly indicates that Atman is correlated to the First Plane.

(To be continued)

From *The Canadian Theosophist* Vol. 46, No. 4, Sept., 1965

THE ONE FLAME AND ITS RAYS

Q. On reawakening, will the men of one Manvantara have to pass through a stage corresponding to the Ah-hi stage[Ah-hi are the highest Dhyanis, the Logoi ... who begin the downward evolution, or emanation and radiation from which is the first dawn of Manvantara from Transactions of the Blavatsky Lodge page 18] in the next Manvantara?

A. In some of the Manvantaras, the tail is in the mouth of the serpent. Think over this Symbolism.

Q. A man can choose what he will think about; can the analogy be applied to the Ah-hi?

A. No; because a man has free will and the Ah-hi have none. They are obliged to act simultaneously, for the law under which they must act gives them the impulse. Free will can only exist in a Man who has both mind and consciousness, which act and make him perceive things both within and without himself. The "Ah-hi" are Forces, not human Beings.

Q. But are they not conscious agents in the work?

A. Conscious in as far as they act within the universal consciousness. But the consciousness of the Manasa-putra on the third plane is quite different. It is only then that they become *Thinkers*. Besides, Occultism, unlike modern Science, maintains that every atom of matter, when once differentiated, becomes endowed with its *own* kind of Consciousness. Every *cell* in the human body (as in every animal) is endowed with its own peculiar discrimination, instinct, and, speaking relatively, with intelligence.

Q. Can the Ah-hi be said to be enjoying bliss?

A. How can they be subject to bliss or non-bliss? Bliss can only be appreciated, and becomes such when suffering is known....

Q. But we understand that bliss, as the state of the Absolute, was intended to be referred to.

A. This is still more illogical. How can the ABSOLUTE be said to *feel*? The Absolute can have no condition nor attribute. It is only that which is finite and differentiated which can have any feeling or attitude predicated of it.

Q. Then the Ah-hi cannot be said to be conscious intelligences, when intelligence is so complex?

A. Perhaps the term is erroneous, but owing to the poverty of European languages there seems to be no other choice.

Q. But perhaps a phrase would represent the idea more correctly? The term seems to mean a force which is a unity, not a complex action and reaction of several forces, which would be implied by the word "intelligence." The noumenal aspect of phenomenal force would perhaps better express the idea.

A. Or perhaps we may represent to ourselves the idea as a flame, a unity; the rays from this flame will be complex, each acting in its own straight line.

Q. But they only become complex when they find receptacles in lower forms.

A. Just so; still the Ah-hi are the flame from which the rays stream forth, becoming more and more differentiated as they fall deeper into matter, until they finally reach this world of ours, with its teeming millions of inhabitants and sensuous beings, and then they become truly complex.

Q. The Ah-hi, then, considered as a primary essence, would be unity? Can we regard them as such?

A. You may; but the strict truth is that they only proceed from unity, and are the first of its seven rays.

Q. Then can we call them the reflection of unity?

A. Are not the prismatic rays fundamentally one single white ray? From the one they become three; from the three, seven; from which seven primaries they fall into infinitude. Referring back to the so-called "consciousness" of the Ah-hi, that con-

sciousness cannot be judged by the standard of human perceptions. It is on quite another plane.

Q. "During deep sleep, mind is not on the material plane"; is it therefore to be inferred that during this period mind is active on another plane? Is there any definition of the characteristics which distinguish mind in the waking state from mind during the sleep of the body?

A. There is, of course; but I do not think that a discussion upon it would be pertinent or useful now; suffice to say that often the reasoning faculty of the higher mind may be asleep, and the instinctual mind be fully awake. It is the physiological distinction between the cerebrum and the cerebellum; the one sleeps and the other is awake.

Q. What is meant by the term instinctual mind?

A. The instinctual mind finds expression through the cerebellum, and is also that of the animals. With man during sleep the functions of the cerebrum cease, and the cerebellum carries him on to the Astral plane, a still more unreal state than even the waking plane of illusion; for so we call this state which the majority of you think so real. And the Astral plane is still more deceptive, because it reflects indiscriminately the good and the bad, and is so chaotic.

Q. The fundamental conditions of the mind in the waking state are space and time: do these exist for the mind (*Manas*) during sleep of the physical body?

A. Not as we know them. Moreover, the answer depends on which *Manas* you mean - the higher or the lower. It is only the latter which is susceptible of hallucinations about space and time; for instance, a man in the dreaming state may live in a few seconds the events of a lifetime. For the perceptions and apprehensions of the Higher Ego there is neither space nor time.

Transactions of the Blavatsky Lodge, 24-27
Scanned from *Glyphs and Symbols*, Concord
Grove Press

An Esotericist's Journey in America
by Dr Yuri Gorbunov
translated to English by David Keane

Part 2 The Seven Ray Institute

Chapter 1 I Link Two Ways

Many international and national scientific conferences, as an orientalist, I have attended — in Moscow, Kiev, Baku, Tbilisi and others.

But in San Diego I found myself for the first time at a spiritual, scientific-esoteric conference. It was for me, quite a special step.

Firstly, all participants spoke only English, and all had grown up and been educated in the West, right in the heart of that culture which the Soviets had called “bourgeois”, “of the masses”, “decadent”.

Secondly, all participants had for a long time diligently studied the works of the Tibetan and Alice Bailey, which is why they spoke in that special language, which people not schooled in theosophical-esoteric terminology, would find it difficult to comprehend.

Thirdly, my Slavic-Soviet features must have appeared as a “white crow” among this multinational audience of many different ages. They, possibly for the first time in their life, were seeing a Soviet person so close. To them, I was an exotic figure, about whom they probably then talked about repeatedly to their friends and acquaintances, as they would about a stranger.

Fourthly, the majority of participants were, as far as I understood it, religious people. I can't call myself a religious person. I grew up in a family of atheists, and so such phenomena were called semi-official propaganda. No religious experiences have ever connected me with the church.

I am quite indifferent to church rituals. I studied philosophy in one of the most atheist of universities — in the Lenin military-political academy in Moscow, one of the best Soviet educational institutions.

A series of lectures was read to us by young General Volkogonov, known in the West as the author of the best biographies from within the Soviet Union, of Lenin, Stalin and Trotsky, which were translated into a number of European languages.

However all my life the temple of God has pulled me to itself like a magnet. Working abroad, I always found the time and secret opportunity to sit in a church, mosque or synagogue, so to be among believing people.

I thirstily studied the Bible in English. I first acquired The Old and New Testament in the Russian language, when I was already nearly 50 years old, and now I do not separate myself from them.

In Egypt I studied the Koran and Islam, and till now I read lectures on the Islamic culture, customs and habits.

Buddhism always attracted me with its unusualness, and contrast to Christianity. About Buddhism, I succeeded in publishing a small book from the works of H I Roerich, and I included several of my articles in it.

Confucianism and Taoism I studied always in detail, when I was working on a course of lectures on the history of art in the countries of the Far East.

Theosophy always attracted me with its secrecy. But I only read The Secret Doctrine first in 1991, when it was finally published in Russia in the Russian language.

When I first saw an advertisement about the publication of the 24 volume collection of works by Alice Bailey, in the magazine Sci-

ence and Religion, my heart stopped still and an inner voice whispered to me: “This is for you”.

Right there and then, I phoned the publisher to find out about the possibility of subscribing to it. I bought all the Alice Bailey books published in Russian. Fortunately, in the very first book I came across the address of the Arcane School and soon after became a student.

The Conference was opened with a ritual with candles. Every nation has its own esoteric-symbolic motto, referred to by the Tibetan in His treatises. I understand, that this was the first time in all the history of the existence of the University of the Seven Rays, that in this ceremony a genuine Russian was representing Russia, and it was the first time that the words known by all were pronounced, “I link two ways”.

I hope that the meaning of the motto is obvious: Russia, with its territory spanning two continents — Europe and Asia, unites the continents, and finds itself in the process of synthesising two types of thinking, two types of mental perception.

This peculiarity of the Russian mind must develop the new culture of brotherhood and the new world religion, as theosophists know, of the sixth subrace of the fifth root race.

Solemnly, the participants of the ritual each pronounced their own special words and then sat around a huge table.

On the table were many coloured candles, each in a candle holder. Each person had his or her own candle in the hand, symbolising to those very people, the purifying of the world, and the blending and linking of all peoples of the world in one race, in a single indivisible humanity.

Everyone liked the ritual. Everyone felt

keenly the solemnity of that moment which opened the conference.

Then followed an evening of relaxation for the students. It had been a long time since all had met, and like children, they rejoiced in the meeting with good people, with their companions in study, students of the same course, or students of the one college, class or group. And students, as is known, independent of nationality or age, be they 20 or 60, all behave the same way in such situations.

Every day of the conference had a timetable down to the minute: in the morning there was a plenary (general) meeting, then study in groups chosen by the students, and in the evening relaxation.

There was a piano concert by the director of one of the well known esoteric correspondence schools in USA, and a concert of Buddhist music with Tibetan musical instruments by the well known composer and esotericist Keith Bailey who was also a participant in the conference, and there was a Masonic initiation ritual.

It turned out that among the hundred or more participants, there were about twenty masons. They all participated in the mysterious and solemn ritual.

The world is surprising and wonderful. During the week in San Diego, I found out much more about human relationships, esotericism and life, than I would in a month or year of normal living.

Thank you Michael Robbins, director and co-founder of this remarkable esoteric higher educational institution, a surprising man who loves fulfilling his occupation with total self-forgetfulness, and who has succeeded in realising his ideas of an esoteric higher school into reality.

By mixing with him, every one of us felt radiating from him light, goodness and heart-felt warmth. He was the spirit of the conference and generally the favorite of the students.

Chapter 2 University of the Seven Rays

The eleventh conference of the University of the Seven Rays was dedicated to the problem, that has for a long time interested me: The new esoteric schools. The time for their creation has come. Once again, was this by chance?

I came to America with the secret hope to learn, if such an opportunity would present itself, about the American experience of running esoteric and theosophical schools, and to become acquainted with the programs of instruction in such schools.

I have long known, that the program for the Crimean Mysteries School was a long way from perfection, that it had a bias towards oriental instruction, and that the truly authentic esotericism is not yet sensed or felt within it. The reason lies with me alone. I, its founder and director, have not yet become an esotericist in the full sense of that word.

I became convinced of this during the course of the conference. The conference opened my eyes to the method of esoteric teaching, and I began to understand, what was the true essence of authentic esoteric education. At the conference I saw this method in action. I acquired an experience, which I would not have been able to receive anywhere in Russia.

The conference, to which I had been invited by Doctor Michael Robbins, president and one of the founders of the Institute and University of the Seven Rays, was dedicated to

just that theme, which concerned me more than any other. It answered many questions, which had troubled me in former times. The same answers I received during the solemn ceremony, the lectures, the round tables, the relaxation evenings and the concerts.

Other answers were received while mixing with the participants of the conference, listening to their presentations, chatting with them during the intervals between sessions. A third set of answers came to me later, when I returned home, and started to study the literature, slowly reading the books of the Tibetan and Alice Bailey, and listening to the audio-tapes of speeches from lecturers and honorary guests.

Some of the answers came to me unexpectedly, as a rule, early in the morning. In the evening I would lie down, thinking about a question, but not knowing the answer. Then in the morning it would quietly and unexpectedly emerge into my consciousness.

Answers gave birth to new questions, the main one being about a university in Russian conditions. Even today, I do not quite understand how to integrate theosophy, the Living Ethics and the Teachings of the Tibetan from a meditational point of view. Like a teacher, I need to clearly imagine their correlations.

How great was my surprise, when in summer I received the theme for the 1998 conference — Living the New Discipleship: Our Role in the Divine Plan.

My arrival in San Diego helped me to find myself, though not for long, inside one of the most popular esoteric schools of the West. Then I read in a magazine how it had all begun;

“ . . . the Seven Ray Institute also plans to

offer a course of study focusing upon the psychological approach to soul experience. Its curriculum will be especially designed to help students gain a broad, yet detailed, understanding of the three core sciences, and their applications to the theory and practice of esoteric psychology, as well as to the issues of individual evolution, the expansion of consciousness and, in general, to all issues touching on personal and transpersonal growth and development (*Esoteric Psychology*, Vol I, p9).

Today the SRI is a non-profit, tax-exempt, educational corporation. It is an institute for inquiry into the science of esoteric psychology. Investigating the relationship between soul and personality, its programs draw upon the sciences of esoteric astrology, the etheric centres and the seven rays.

Its purpose is to conduct research, to explain, disseminate and put into practice esoteric principles and conceptions, and to establish a forum, in which the deepest thoughts in the field of esoteric philosophy would be discussed and developed, and the results of investigations would be published.

The University of the Seven Rays, a division of the SRI, is an alternative institution of higher learning granting degrees in the esoteric sciences.

The mission of the University is spiritual, and its programs of study are primarily designed to strengthen the spiritual will, the spiritual love and the practical spiritual intelligence of its students.

All academic curricula are based upon the esoteric doctrine known as the “Ageless Wisdom” or the “Trans-Himalayan Wisdom” deriving from the teaching of the Christ, the Buddha, the Masters M, KH, DK, R and other members of the Spiritual Hierarchy of the

planet The University will grant degrees in the following 12 fields of study, based on the “Seed Groups”, introduced by the Master Djwhal Khul. Esoteric studies in:

Communications Science,

Science of Consciousness,

Science of Healing,

Science of Education,

Political Science,

Science of Religion,

Scientific Occultism,

Science of Psychology,

Science of Economics,

Magical Work of Creative Manifestation,

Science of Astrology,

Culture and Arts.”

The correspondence course requires a four-day session once every four or (for foreign students) six months. Students regularly send in completed assignments and reports on meditation to the University and pay expenses of the University for training and research work.

There is no point in describing all the educational subjects taught in the esoteric university. I would say in advance that participation in the work of the eleventh conference taught

me many things. It helped me to formulate the requirements which it would be possible to present in a Russian esoteric school, which has still to be created in Russia. What lessons have I drawn from the conference?

Lesson One. The school must give in its preparatory course, a deep theosophical training. Students must firmly master the principal ideas presented in the Mahatma Letters to A.P.Sinnet, The Secret Doctrine, and Isis Unveiled.

Lesson Two. Study of the history of the Theosophical Movement and the principles of theosophy, must be closely interwoven with study of the Living Ethics. The Russian/Slavic way of thinking was taken into consideration in Agni Yoga.

Lesson Three. Esoteric educational work must be combined with group meditation, with the work of the group of World Servers for the good of humanity. Without such a synthesis, it would not be possible to master the foundations of esotericism by the eve of the coming New Century.

Lesson Four. True theosophy is to the old occultism, much as the higher mathematics is to elementary mathematics. And so students must deeply master the principles of theosophy and occultism.

With every century, the study of esoteric science becomes more complicated. Now, a student needs to master everything that has accumulated in the field of occultism during the past thousand years, and only after that to supplement the history of occultism by a study of Blavatsky - Roerich - Bailey.

New conceptions in cosmology, anthropology, anthroposophy, the Living Ethics, the oc-

cult science of Ray energies (esoteric psychology and education, astrology and healing, sociology and political science) have so extended the global community and cosmic horizons of humanity, that today it simply wouldn't be right to remain captive to vulgar materialism and primitive level of spirituality, though unfortunately for the greater part of humanity, lack of spiritual development is the norm.

A change of consciousness in humanity can only happen at the same time as the birth of a quite new universal system of knowledge and new global community culture.

A person, on deciding upon the study of occultism, in all of time has not enough lives to master this huge stratum of knowledge. Today this stratum is being purified, away from the extremes of crystallisation, prejudice and unverified knowledge.

For the first time in the history of humanity, there is emerging a scientific occultism as an integration of esotericism, theosophy and science, which is the very foundation to the newest technical achievements in information technology.

Returning to my homeland, I have tried to find a school, arising in Russia, with a theosophical, esoteric, theoretical basis.

One of the best emerging in Russia, has branches opening in a few large towns of Russia and Ukraine. It goes by the name of Tetrada Institute of Universal Knowledge (Tetrada in Latin from "four"). It presents itself as the School-Ashram of the Aquarian Age, and is oriented towards preparing students for the Path of Spiritual Discipleship and World Service. Training passes through three basic directions of specialisation:

1. Universal knowledge,

2. Intellectual-ethical training,

3. Spiritual development in consciousness.

They study philosophy, religion, psychology, universal studies, elementary occult science, ethics of the world religions, synthesis of the arts, and other disciplines, for example the Chinese school of gymnastics, and yoga.

Up to the conclusion of the full course of training, students receive besides their principal specialisation, a second higher education in theology and religious studies (a bachelor's degree in theology). The term of training is from 3 to 13 years.

I have for a long time had discussions with the director of the school — Peretrutova Lidia Valentinovna. She is performing a huge and useful task.

Many esotericists in Moscow come out from behind the walls of this School-Ashram. I have attended lessons conducted in a building of one of the Moscow schools. Her lectures on theosophy showed a high level of preparation by the teachers and a serious attitude by the students towards study. I was present at the conversation with those people who wished to enroll in the institute of training. The conversation was quite serious and interesting. Many from those participating in these conversations did not enroll, and as a consequence, were not accepted into the school.

However the training program of any school is a long way from perfection. One couldn't call the Tetrada program perfect. Meanwhile, it appears as a mirror reflection to that transitional period, through which the Russian esoteric schools are passing. Such schools grow like mushrooms (that is very quickly), and

they bring to Russians everywhere the clear knowledge of the Ageless Wisdom.

Chapter 3 Mother Russia

Surprisingly much is spoken of about Russia in the works of the Tibetan and Master Morya. It explains, as is confirmed convincingly by astrological research, that to Russia in the next century will come an extraordinarily important mission — the founding of the New World Religion of the new world culture of the sixth subrace of the fifth root race.

Much interesting discussion of this theme can be found in the works of L Peretrutova. In a lecture presented by her in December 1995 in the Microeconomic Institute of Moscow, she provides a study of the Law of Cycles and of Evolution of Consciousness.

Here is her conception. Astrologically, Russia, governed by the planet Uranus and by the 7th Ray of Universality and Synthesis, today holds the principal focal point for the world's planetary evolution.

With Russia is entrusted the defining mission for the Coming Era. Several cycles conclude at the same time, including in them the 25,000 year sidereal cycle of a full rotation of the point of the spring equinox around the ecliptic, beginning with the previous Age of Aquarius.

On this level there occurs the determining change in consciousness of the subrace. Moreover there concludes a 2125 year cycle in the precession of Aquarius, and the consciousness of the race changes in its entirety. The constellation Aquarius rules the consciousness of Russia.

“Now the transition in consciousness into the new 2,000 year cycle, passes through Rus-

sia, which will see the emergence of the New Universal World Teachings”, or in other words, the New World Religion.

The Masters have called this new universal teaching, for simplicity of understanding of this complicated phenomenon for the religiously oriented masses — the New World Religion. In fact, with these terms there is implied nothing new or unusual, which is why it is difficult to explain. Perhaps, it is more correct today to name this concept in the way that L Peretrutova has done.

Further, the sidereal galactic cycle is coming to its close. Within the next few years, according to scientists who study cosmic and biological rhythms, our solar system will soon intersect with the plane of the galaxy, exactly with its flat section. This could signify the entrance into an entirely new era of consciousness. “The co-incidence and placement of these cycles gives the most colossal shift in humanity’s consciousness, and naturally will lead to conscious co-operation of man with cosmic forces, not just of the solar system but with the Galactic Brotherhood.”

The planetary, spiritual revolution began in Russia in 1905. The first 84 year cycle was a time of atheism and the countries grouping together under a socialist concord, from the prison of fanatical religious, and ideological reactionary structures. During the second cycle, beginning in 1989, there takes place an active process of elimination of atheism and esoteric ignorance. Groups of world servers are forming throughout all the Russian territories. Russia will quickly surpass spiritually the more developed West. From the solid foundations of theosophy and esoteric knowledge is being born the New Universal World Teaching.

L Peretrutova is sure that the School-

Ashram of the 7th Ray and Age of Aquarius will emerge in Russia, and that her Institute is a basis for such an Ashram. She believes her Institute is planting the seeds of consciousness of the future sixth root race, in the form of students with “integrated consciousness of their souls.”

The evidence supporting this is small. To accept in the belief of her assertions is hardly sufficient. It is quite possible that she is in error. Even advanced disciples can make errors of judgment.

In the letters of H Roerich, one can find incorrect predictions for dates of various future events. She has predicted them, but they did not happen at the time she had indicated. In her letters it is possible to find clearly incorrect wording — for example an incorrect appreciation of the works published by Alice Bailey.

The Tibetan foretold that in the 20th Century, there would emerge in the world a wide range of esoteric schools. One of them would arise in Russia, later than in Western Europe or in USA. Then this school will become a higher discipleship-esoteric institution, which will work through all of Northern and Eastern Europe.

The problems of discipleship and creating a program of training and education of disciples and members of the group of world servers in contemporary esoteric schools is complicated and interesting. This problem is eternal, and how it is decided in each historical age is dependent upon those tasks which are placed before the disciples of a Master. The creation of theosophical and esoteric colleges, institutes and universities of distant esoteric training, such as the Seven Ray Institute, is the latest word in esoteric education and psychology.

And so Russia is presently passing through a preparatory period. During this period the most important task is a study of the experiences in esoteric training that have accumulated in the West. The New Universal Teaching was not able to be born in Russia while it was separated from the whole world by the “iron curtain” and the Berlin Wall. Nor is it able to be born in the Russia of today: the changes have only begun, and hardly count in hastening events.

Chapter 4 Mrs Saraydarian

I have been acquainted through correspondence with Gita Saraydarian ever since 1992. The president of the Roerich Association in Germany, had sent a book of her father’s about healing to me, as a member of the board of the Crimean Association for Analysis of Bioenergetic and Informational Exchange in Nature. The book easily and simply explained the most difficult problems in occultism. I wrote a letter to the American publishing house, about publishing the book. Gita, Torkom Saraydarian’s daughter, replied. So began our correspondence. I liked the book. I occupied myself in translating it into the Russian language, and at the same time began to look for a publisher, who would be able to publish it in Russian. Later on, Gita sent me all the books of her father.

In San Diego, we finally met. She turned out to be a beautiful woman. Her appearance gave away her Armenian origins. She spoke in excellent American English. She presented a brilliant lecture about the last book of her father on leadership.

We unexpectedly found the opportunity to have a good long talk to our heart’s content. She introduced me to her husband. Even a short

contact with these two wonderful people brought me great pleasure. Experience in living prompted me, that I had met yet another happy and friendly family. Their ties were strengthened by the common cause dealing with a publishing business fused with high spiritual activity.

I continue to seek the means for translation, printing expenditure and paper, and I conduct negotiations with several Russian publishers, so far without success.

My project consists of publishing first of all the following of his works:

The Ageless Wisdom — This is the story of the foundations of cosmic teachings, which have come to us, or to be more precise, have been given to us through the Masters, legends and mysterious beings coming from other worlds, and which take the form of philosophical-religious teachings.

Talks on Agni Yoga — This is a detailed story about the strong connection between the Agni Yoga Masters with the Ageless Wisdom and Eastern philosophy. Both books are intended for people, studying theosophy and philosophy of Agni Yoga by themselves. They acquaint readers with the principles of contemporary esoteric teachings, absorbing Eastern and Western philosophical systems, known in the West under the name of New Age, and in Russia as Agni Yoga or the Teachings of the Roerichs.

Other Worlds — The story of the subtle worlds, of the strong and intimate connections of the human soul with them, and of the skill in establishing constant contact with them in the process of self-perfection. Those skills in the category of Eastern philosophical theory of knowledge are described.

All books of T Saraydarian by degrees reveal the richness of the Eastern style of thought,

separate from that of the West, and leading the reader into the world of classical orientalism.

New Dimensions in Healing — This is a serious medical-esoteric work, continuing that given to us by the Tibetan and Alice Bailey, under the name of Esoteric Healing. In them, for the first time in the history of esoteric thought, it is related in fine detail, about the essence and skills of spiritual-energetic healing. The book will have a huge success in healing circles, as it appears, for the principal purchasers of esoteric books in Russia. All the books by T Saraydarian are written vividly and lightly. He succeeds in explaining quite complicated things, simply and clearly.

From the final years of the 80's in Russia, the books of H I Roerich and A I Klizovsky about Agni Yoga and written in the 30's, began to appear in large editions. At one time, it was possible to acquire the entire range of Agni Yoga booklets, for just 4 or 5 American dollars. Many Russians started to become familiar with occultism through these books.

Principles of the New Age Outlook, by A Klizovsky is a remarkable book, though it does not describe that new teaching which was introduced by the Tibetan and Alice Bailey.

The books of T Saraydarian supplement these books well known in Russia, and give a more contemporary interpretation of esoteric concepts. They saw the light in the 70's to 90's years, and include the latest facts from academic and esoteric science, as well as concrete recommendations and exercise systems for self-perfection.

Similar exercises are absent in other well-known publications on Agni Yoga. It is precisely these exercises, simple and most effective,

which have ensured the success in USA, of publication of the works of T Saraydarian.

There is one further reason, explaining why the books of T Saraydarian ought to be published: in Roerich publications in Siberia. a few years back appeared several articles, which, to put it lightly, were by not very enquiring authors, who inhospitably and even with animosity came across Russian translations of the first books of Alice Bailey. Reading those articles, it wasn't hard to conclude that the authors did not know the English language, nor had they read the books of the Tibetan in the original. However a dark act was perpetrated. This unfriendly action only served to set ablaze the interest of students of the esoteric sciences in the books of Alice Bailey. They instantly disappeared from shop shelves. Now, though all 24 books are translated, not all of them are yet published. And readers are asking that the first books once again be republished, for nowhere is it possible to buy them today.

T. Saraydarian shows very convincingly in his books, the succession in teachings of H P Blavatsky, H I Roerich and Alice Bailey. It is impossible to become literate in esotericism, without having studied the works of the Tibetan and Alice Bailey. Alice Bailey proved in her works, that the new spiritual culture of humanity must be born in Russia in the coming century. It is quite possible, that the main books by T Saraydarian will have to be translated into Russian in order to help somebody in future to fulfill this very important mission.

Hopi Creation Mythology

In May of 1998, Dick and Marty took a vacation trip to San Rafael Swell of the Utah desert. A significant point of interest near our campsite was a pictograph of two figures believed to have originated with the Fremont Indians. The mysterious glyphs that accompany the figures aroused our curiosity. What did they mean and who were these men?



It is evident from *The Easy Field Guide to Rock Art Symbols of the Southwest* that the man on the right is a shaman but what was his story?

Could he be telling of the underworld and life or past history of the man on the left or could this be the shaman's underworld story of the creation of a race?

Upon further investigation we came across

Frank Waters, *Book of the Hopi*.

We present Part One The Myths: Creation of the Four Worlds. As you read through this myth think of The Book of Dzyan in both Vol I and II of *The Secret Doctrine*.

... Today ... almost every Hopi ceremony has been reported with painstaking accuracy by a host of professional observers. Yet their studies are limited to minute exoteric descriptions of ritual paraphernalia and how they are used.

The esoteric meanings and functions of the ceremonies themselves have remained virtually unknown. This is not wholly due to traditional Hopi secrecy. Professional scientific observers themselves have never granted validity to those aspects of Hopi ceremonialism that border the sixth-sense realm of mysticism.

Indeed the rationalism of all the Western world vehemently refutes anything that smacks of the unknown or "occult."

Hence Hopi belief and ceremonialism have been dismissed as the crude folklore and erotic practices of a decadent tribe of primitive Indians which have no relationship to the enlightened tenets of modern civilization.

The word "Hopi" means "peace." As a People of Peace the Hopis have tacitly ignored this outside view of themselves, suffering American domination with aloofness and secrecy, and keeping at bay the technological civilization swirling about them.

But now the bow is bending. Their long-repressed resentment is breaking out against ethnologists and anthropologists

who have discounted their beliefs, commercial agents who would exploit them, and the national government itself which has betrayed them.

Greater tremors of unrest and resentment against the imposition of our rational materialism are shaking the Sierra Madres and the Andes. The psychic chasm separating us from all red America, black Africa, yellow Asia, and the brown Middle East grows ever wider. Who can doubt the signs that a transition to another great new age has begun?

That these Hopis have revealed their conceptual pattern of life to us now, for the first time, imparts to their gift a strangeness unique in our national experience.

For they speak not as a defeated little minority in the richest and most powerful nation on earth, but with the voice of all that world commonwealth of peoples who affirm their right to grow from their own native roots.

They evoke old gods shaped by instincts we have long repressed. They reassert a rhythm of life we have disastrously tried to ignore. They remind us we must attune ourselves to the need for inner change if we are to avert a cataclysmic rupture between our own minds and hearts. Now, if ever, is the time for them to talk, for us to listen.

This, then, is their book of talk. It is not a professional paper-neither a sociological or psychological study nor an anthropological report. It is the presentation of a life-pattern rooted in the soil of this continent, whose growth is shaped by the same forces that stamp their indigenous seal upon its greatest mountain and smallest insect, and

whose flowering is yet to come.

The Hopis do not set themselves apart as human entities from this pattern. They are as sure of the future as they are of the past. ... This then is the Book of the Hopi, as its title implies, given to us with the hope we will receive it in the same spirit of universal brotherhood that impelled its compilation.

Tokpela: The First World

The first world was Tokpela [Endless Space].

But first, they say, there was only the Creator, Taiowa. All else was endless space. There was no beginning and no end, no time, no shape, no life, just an immeasurable void that had its beginning and end, time, shape, and life in the mind of Taiowa the Creator.

Then he, the infinite, conceived the finite. First he created Sótuknang to make it manifest, saying to him, "I have created you, the first power and instrument as a person, to carry out my plan for life in endless space.

I am your Uncle. You are my Nephew. Go now and lay out these universes in proper order so they may work harmoniously with one another according to my plan."

Sótuknang did as he was commanded. From endless space he gathered that which was to be manifest as solid substance, molded it into forms, and arranged them into nine universal kingdoms: one for Taiowa the Creator, one for himself, and seven universes for the life to come. Finishing this, Sótuknang went to Taiowa and asked, "Is this according to your plan?"

"It is very good," said Taiowa. "Now I

want you to do the same thing with the waters. Place them on the surfaces of these universes so they will be divided equally among all and each.”

So Sótuknang gathered from endless space that which was to be manifest as the waters and placed them on the universes so that each would be half solid and half water.

Going now to Taiowa, he said, “I want you to see the work I have done and if it pleases you.”

“It is very good,” said Taiowa. “The next thing now is to put the forces of air into peaceful movement about all.”

This Sótuknang did. From endless space he gathered that which was to be manifest as the airs, made them into great forces, and arranged them into gentle ordered movements around each universe.

Taiowa was pleased. “You have done a great work according to my plan, Nephew. You have created the universes and made them manifest in solids, waters, and winds, and put them in their proper places.

But your work is not yet finished. Now you must create life and its movement to complete the four parts, Túwaqachi, of my universal plan.”

SPIDER WOMAN AND THE TWINS

Sótuknang went to the universe wherein was that to be Tokpela, the First World, and out of it he created her who was to remain on that earth and be his helper. Her name was Kókyangwúti, Spider Woman.

When she awoke to life and received her name, she asked, “Why am I here?”

“Look about you,” answered Sótuknang. “Here is this earth we have cre-

ated. It has shape and substance, direction and time, a beginning and an end. But there is no life upon it. We see no joyful movement. We hear no joyful sound.

What is life without sound and movement? So you have been given the power to help us create this life. You have been given the knowledge, wisdom, and love to bless all the beings you create. That is why you are here.”

Following his instructions, Spider Woman took some earth, mixed with it some *túchvala* (liquid from mouth: saliva), and molded it into two beings. Then she covered them with a cape made of white substance which was the creative wisdom itself, and sang the Creation Song over them.

When she uncovered them the two beings, twins, sat up and asked, “Who are we? Why are we here?”

To the one on the right Spider Woman said, “You are Pöqánghoya and you are to help keep this world in order when life is put upon it. Go now around all the world and put your hands upon the earth so that it will become fully solidified. This is your duty.”

Spider Woman then said to the twin on the left, “You are Palōngawhoya and you are to help keep this world in order when life is put upon it. This is your duty now: go about all the world and send out sound so that it may be heard throughout all the land. When this is heard you will also be known as ‘Echo,’ for all sound echoes the Creator.”

Pöqánghoya, traveling throughout the earth, solidified the higher reaches into great mountains. The lower reaches he made firm but still pliable enough to be used by those beings to be placed upon it and who would

call it their mother.

Palöngawhoya, traveling throughout the earth, sounded out his call as he was bidding. All the vibratory centers along the earth's axis from pole to pole resounded his call; the whole earth trembled; the universe quivered in tune.

Thus he made the whole world an instrument of sound, and sound an instrument for carrying messages, resounding praise to the Creator of all.

"This is your voice, Uncle," Sótuknang said to Taiowa. "Everything is tuned to your sound." "It is very good," said Taiowa.

When they had accomplished their duties, Pöqánghoya was sent to the north pole of the world axis and Palöngawhoya to the south pole, where they were jointly commanded to keep the world properly rotating. Pöqánghoya was also given the power to keep the earth in a stable form of solidity. Pöqánghoya was given the power to keep the air in gentle ordered movement, and instructed to send out his call for good or for warning through the vibratory centers of the earth.

"These will be your duties in time to come," said Spider Woman.

She then created from the earth trees, bushes, plants, flowers, all kinds of seed-bearers and nut-bearers to clothe the earth, giving to each a life and name. In the same manner she created all kinds of birds and animals-molding them out of earth, covering them with her white substance cape, and singing over them.

Some she placed to her right, some to her left, others before and behind her, indicating how they should spread to all four corners of the earth to live.

Sótuknang was happy, seeing how beautiful it all was-the land, the plants, the birds and animals, and the power working through them all. Joyfully he said to Taiowa, "Come see what our world looks like now!"

"It is very good," said Taiowa. "It is ready now for human life, the final touch to complete my plan."

CREATION OF MANKIND

So Spider Woman gathered earth, this time of four colors, yellow, red, white, and black; mixed with *túchvala*, the liquid of her mouth; molded them; and covered them with her white-substance cape which was the creative wisdom itself.

As before, she sang over them the Creation Song, and when she uncovered them these forms were human beings in the image of Sótuknang.

Then she created four other beings after her own form. They were *wúti*, female partners, for the first four male beings.

When Spider Woman uncovered them the forms came to life. This was at the time of the dark purple light, Qoyangnuptu, the first phase of the dawn of Creation, which first reveals the mystery of man's creation.

They soon awakened and began to move, but there was still a dampness on their foreheads and a soft spot on their heads. This was at the time of the yellow light, Sikangnuqa, the second phase of the dawn of Creation, when the breath of life entered man.

In a short time the sun appeared above the horizon, drying the dampness on their foreheads and hardening the soft spot on their heads.

This was the time of the red light,
Tiláwva, the third phase of the dawn of
Creation, when man, fully formed and
firmed, proudly faced his Creator.

“That is the Sun” said Spider Woman.
“You are meeting your Father the Creator
for the first time. You must always remem-
ber and observe these three phases of your
Creation.”

The time of the three lights, the dark
purple, the yellow, and the red reveal in
turn the mystery, the breath of life, and
warmth of love. These comprise the
Creator’s plan of life for you as sung over
you in the Song of Creation:

SONG OF CREATION

The dark purple light rises in the north,
A yellow light rises in the east.
Then we of the flowers of the earth
come forth
To receive a long life of joy.
We call ourselves the Butterfly Maidens.

Both male and female
make their prayers to the east,
Make the respectful sign to the Sun
our Creator.
The sounds of bells ring through the air,
Making a joyful sound
throughout the land,
Their joyful echo resounding
everywhere.

Humbly I ask my Father,
The perfect one, “Taiowa, our Father,
The perfect one creating the beautiful life
Shown to us by the yellow light,
To give us perfect light at the time of the
red light.

The perfect one laid out the perfect plan

And gave to us a long span of life,
Creating song to implant joy in life.
On this path of happiness, we the
Butterfly Maidens
Carry out his wishes by greeting our
Father Sun.

The song resounds back from our Creator
with joy,
And we of the earth repeat it to our
Creator.

At the appearing of the yellow light,
Repeats and repeats again the joyful
echo,
Sounds and resounds for times to come.

The First People of the First World did
not answer her; they could not speak. Some-
thing had to be done. Since Spider Woman
received her power from Sótuknang, she had
to call him and ask him what to do. So she
called Palöngawhoya and said, “Call your
Uncle. We need him at once.”

Palöngawhoya, the echo twin, sent out
his call along the world axis to the vibratory
centers of the earth, which resounded his
message throughout the universe. “Só-
tuknang, our Uncle, come at once! We need
you!”

All at once, with the sound as of a
mighty wind, Sótuknang appeared in front
of them. “I am here. Why do you need me
so urgently?”

Spider Woman explained. “As you com-
manded me, I have created these First
People. They are fully and firmly formed;
they are properly colored; they have life;
they have movement.

But they cannot talk. That is the proper
thing they lack. So I want you to give them
speech. Also the wisdom and the power to
reproduce, so that they may enjoy their life
and give thanks to the Creator.”

So Sótuknang gave them speech, a different language to each color, with respect for each other's difference. He gave them the wisdom and the power to reproduce and multiply.

Then he said to them, "With all these I have given you this world to live on and to be happy. There is only one thing I ask of you. To respect the Creator at all times. Wisdom, harmony, and respect for the love of the Creator who made you. May it grow and never be forgotten among you as long as you live."

So the First People went their directions, were happy, and began to multiply.

THE NATURE OF MAN

With the pristine wisdom granted them, they understood that the earth was a living entity like themselves. She was their mother; they were made from her flesh; they suckled at her breast.

For her milk was the grass upon which all animals grazed and the corn which had been created specially to supply food for mankind.¹

But the corn plant was also a living entity with a body similar to man's in many respects, and the people built its flesh into their own. Hence corn was also their mother. Thus they knew their mother in two aspects which were often synonymous-as Mother Earth and the Corn Mother.²

In their wisdom they also knew their father in two aspects. He was the Sun, the solar god of their universe. Not until he first appeared to them at the time of the red light, Tálawva, had they been fully firmed and formed.

Yet his was but the face through which looked Taiowa, their Creator.

These universal entities were their real parents, their human parents being but the instruments through which their power was made manifest. In modern times their descendants remembered this.

When a child was born his Corn Mother [An ear of perfect corn whose tip ends in four full kernels.] was placed beside him, where it was kept for twenty days, and during this period he was kept in darkness; for while his newborn body was of this world, he was still under the protection of his universal parents. If the child was born at night, four lines were painted with cornmeal on each of the four walls and ceiling early next morning. If he was born during the day, the lines were painted the following morning. The lines signified that a spiritual home, as well as a temporal home, had been prepared for him on earth.

On the first day the child was washed with water in which cedar had been brewed. Fine white cornmeal was then rubbed over his body and left all day. Next day the child was cleaned, and cedar ashes were rubbed over him to remove the hair and baby skin. This was repeated for three days. From the fifth day until the twentieth day, he was washed and rubbed with cornmeal for one day and covered with ashes for four days. Meanwhile the child's mother drank a little of the cedar water each day.

On the fifth day the hair of both child and mother was washed, and one cornmeal

line was scraped off each wall and ceiling. The scrapings were then taken to the shrine where the umbilical cord had been deposited. Each fifth day thereafter another line of cornmeal was removed from walls and ceiling and taken to the shrine.

For nineteen days now the house had been kept in darkness so that the child had not seen any light. Early on the morning of the twentieth day, while it was still dark, all the aunts of the child arrived at the house, each carrying a Corn Mother in her right hand and each wishing to be the child's godmother. First the child was bathed. Then the mother, holding the child in her left arm, took up the Corn Mother that had lain beside the child and passed it over the child four times from the navel upward to the head. On the first pass she named the child; on the second she wished the child a long life; on the third, a healthy life. If the child was a boy, she wished him a productive life in his work on the fourth pass; if a girl, that she would become a good wife and mother.

Each of the aunts in turn did likewise, giving the child a clan name from the clan of either the mother or father of the aunt. The child was then given back to its mother. The yellow light by then was showing in the east. The mother, holding the child in her left arm and the Corn Mother in her right hand, and accompanied by her own mother-the child's grandmother-left the house and walked toward the east. Then they stopped, facing east, and prayed silently, casting pinches of cornmeal toward the rising sun.

When the sun cleared the horizon the mother stepped forward, held up the child to the sun, and said, "Father Sun, this is your child." Again she said this, passing the Corn Mother over the child's body as when she had named him, wishing for him to grow so old he would to have lean on a crook for support, thus proving that he had obeyed the Creator's laws. The grandmother did the same thing when the mother had finished. Then both marked a cornmeal path toward the sun for this new life.

The child now belonged to his family and the earth. Mother and grandmother carried him back to the house, where his aunts were waiting. The village crier announced his birth, and a feast was held in his honor. For several years the child was called by the different names that were given him. The one that seemed most predominant became his name, and the aunt who gave it to him became his godmother. The Corn Mother remained his spiritual mother.

For seven or eight years he led the normal earthly life of a child. Then came his first initiation into a religious society, and he began to learn that, although he had human parents, his real parents were the universal entities who had created him through them-his Mother Earth, from whose flesh all are born, and his Father Sun, the solar god who gives life to all the universe. He began to learn, in brief, that he too had two aspects. He was a member of an earthly family and tribal clan, and he was a citizen of the great universe, to which he owed a growing allegiance as his understanding developed.

The First People, then, understood the mystery of their parenthood. In their pristine wisdom they also understood their own structure and functions-the nature of man himself.

The living body of man and the living body of the earth were constructed in the same way. Through each ran an axis, man's axis being the backbone, the vertebral column, which controlled the equilibrium of his movements and his functions. Along this axis were several vibratory centers which echoed the primordial sound of life throughout the universe or sounded a warning if anything went wrong.

The first of these in man lay at the top of the head. Here, when he was born, was the soft spot, *kópavi*, the "open door" through which he received his life and communicated with his Creator. For with every breath the soft spot moved up and down with a gentle vibration that was communicated to the Creator. At the time of the red light, *Tálawva*, the last phase of his creation, the soft spot was hardened and the door was closed. It remained closed until his death, opening then for his life to depart as it had come.

Just below it lay the second center, the organ that man learned to think with by himself, the thinking organ called the brain. Its earthly function enabled man to think about his actions and work on this earth. But the more he understood that his work and actions should conform to the plan of the Creator, the more clearly he understood that the

real function of the thinking organ called the brain was carrying out the plan of all Creation.

The third center lay in the throat. It tied together those openings in his nose and mouth through which he received the breath of life and the vibratory organs that enabled him to give back his breath in sound. This primordial sound, as that coming from the vibratory centers of the body of earth, was attuned to the universal vibration of all Creation. New and diverse sounds were given forth by these vocal organs in the forms of speech and song, their secondary function for man on this earth. But as he came to understand its primary function, he used this center to speak and sing praises to the Creator.

The fourth center was the heart. It too was a vibrating organ, pulsing with the vibration of life itself. In his heart man felt the good of life, its sincere purpose. He was of One Heart. But there were those who permitted evil feelings to enter. They were said to be of Two Hearts.

The last of man's important centers lay under his navel, the organ some people now call the solar plexus. As this name signifies, it was the throne in man of the Creator himself. From it he directed all the functions of man.³

The First People knew no sickness. Not until evil entered the world did persons get sick in the body or head. It was then that a medicine man, knowing how man was constructed, could tell what was wrong with a

person by examining these centers. First he laid his hands on them: the top of the head, above the eyes, the throat, the chest, the belly. The hands of the medicine man were seer instruments; they could feel the vibrations from each center and tell him in which life ran strongest or weakest. Sometimes the trouble was just a bellyache from uncooked food or a cold in the head. But other times it came "from outside," drawn by the person's own evil thoughts, or from those of a Two Hearts. In this case the medicine man took out from his medicine pouch a small crystal about an inch and a half across, held it in the sun to get it in working order, and then looked through it at each of the centers. In this manner he could see what caused the trouble and often the very face of the Two Hearts person who had caused the illness. There was nothing magical about the crystal, medicine men always said. An ordinary person could see nothing when he looked through it; the crystal merely objectified the vision of the center which controlled his eyes and which the medicine man had developed for this very purpose. . . .

Thus the First People understood themselves. And this was the First World they lived upon. Its name was Tokpela, Endless Space. Its direction was west; its color *sikyangpu*, yellow; its mineral *sikyásvu*, gold. Significant upon it were *káto'ya*, the snake with a big head; *wisoko*, the fat-eating bird; and *muha*, the little four-leaved plant. On it the First People were pure and happy.

END NOTES

1. See Part Two, Chapter 1.
2. The personification of the same two

identical aspects the Aztecs called Tonantzin, which means "Our Mother." The Spaniards later called her, in the Christian Church, the Virgin of Guadalupe, still the Christian patroness of all Indian America.

3. Tibetan and Hindu mysticisms, like Hopi mysticism, postulate a similar series of centers of force or psychophysical centers in the human body, in which psychic forces and bodily functions merge into each other. These cakras, as described, coincide with those of the Hopis. They correspond roughly with the physical centers but they function psychically rather than solely physiologically.

The highest and most important center described by Eastern mysticism lies, like that of the Hopi, at the crown of the head. Known as the *Sahasrara-Padma*, the Thousand-Petaled Lotus, it is associated with the pituitary gland of the brain. It is so important as a seat of psychic consciousness that it is regarded as of a higher order than the other centers. As in the Hopi belief, it is the "door to the Creator," through which consciousness enters and leaves.

Below it, centered between the eyebrows, lies the *Ajna Cakra* which corresponds to the *medulla oblongata* of modern physiology, forming the basis of the brain and controlling the sympathetic nervous system.

The *Visuddha Cakra* is the throat center. It corresponds to the physical *plexus cervicus* of the cerebro-spinal system and is associated with the respiratory system.

Below these higher centers lie two more centers which are also identical with those of Hopi mysticism. The first of these is the heart center, the *Anahata Cakra*, corresponding to the heart plexus of the sympathetic which controls the heart and blood vessels.

Below this lies the *Manipura Cakra*, the Navel Lotus and the Hopi "Throne of the Creator," which corresponds to the *solar plexus* of the sympathetic system, controlling the conversion of inorganic into organic substances and the transmutation of organic substances into psychic energies.

Eastern mysticism describes two more centers below these which are not included in the Hopi series, the *Muladhara Cakra*, the Root Center at the base of the spinal column, corresponding to the *sacral plexus* and *plexus pelvis*, which stands for the whole realm of reproductive forces. The negative functions of rejection and elimination of elements that cannot be assimilated are associated with the *Svadhithana Cakra*, lying just above it and corresponding to the *plexus epigastricus*. These two centers are often combined into one.

These seven centers are always enumerated in ascending order to that at the crown of the head, as they become successively less gross in nature and function. The four lower centers, it should be noted, represent successively the four gross elements that comprise man's body: earth, water, fire, and air. According to Hopi belief, the body of

the earth and the body of man were both constructed of these same gross elements, in this same order. It may be briefly stated here that both Eastern and Hopi mysticism equate the bodies of man and the earth, and the centers within man with the seven universes.

Sources: The Tibetan series, translated and edited by W. Y. Evans-Wentz, London: Oxford University Press, 1927-1957; The Serpent Power, translated from the Sanskrit by Sir John Woodroffe, Madras: Ganesh & Co., 1953; and Foundations of Tibetan Mysticism by Lama Anagarka Govinda, New York: E. P. Dutton & Co., 1960.

From *The Book of Hopi*

by Frank Waters,

Penguin Books, 1963

pp. xiv-11

SELF-RELIANCE

Force any one of the 'Masters' you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in our rules); be honest and unselfish; forget your Self but to remember the good of other people-and you will have forced that 'Master' to accept you. K.H.

Bindu

Marty Lyman

Did you ever wonder why some people wear a red dot in the center of their forehead?

This dot is called a tilaka or tika in Tibetan and a bindi in Sanskrit. The definition from *A Concise Dictionary of Indian Philosophy* by John Grimes. page 93:

A mark on the forehead, which may serve (depending upon the substance employed) cosmetic, medicinal, or religious functions. The center of the forehead, between the eyebrows, is the most important psychic center in the physical body and its importance is stressed by putting a colored mark at this spot. This spot is where the sixth cakra (ajna cakra) is located. It is known as the third eye or the eye of wisdom. This mark not only reminds one that the purpose of one's life is to realize one's Self, but it helps one to remember that all one's actions are to be dedicated to this goal. The most common material used for making this mark is kumkum, a red power which is a mixture of tumeric, alum, iodine, camphor, etc.. Another popular material is sandalwood paste blended with musk. This has a strong cooling effect and is generally meant for those who have meditated for a long time. Sacred ash from a sacrificial fire or funeral pyre is considered the best material for the tilak for yogis and sannyanis because they have renounced their attachments to worldly life and ash symbolizes this. A

bindu is a dot, point; drop; crescent. It is the compact mass of spiritual power or energy (Sakti) gathered into an undifferentiated point, ready to manifest as the universe. A form made of light (Blue Pearl). This material cause and substance of creation. It is the cause of form (rupa) in Kashmir Saivism. It is a combination of the four subtle elements (tanmatras) [ether, air, fire and earth].

Although in an abstract manner, the Secret Doctrine does refer to this mathematical point (bindu) on page 628-9, S.D. Vol I.

In Webster's Ninth New Collegiate Dictionary. page 701:

Locus: Place. Locality and a center of activity or concentration. Mathematically it is the set of all points whose location is determined by stated conditions. Biologically it is a position in a chromosome of a particular gene or allele.

[I include the biological definition because in an abstract way it is alluding to that point (monad) that is contained in genes M.L.].

Locus coeruleus: lit: dark blue space. Biologically it is a blue area of the brain stem with many norepinephrine-containing neurons.

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(3) To examine contemporary ethical,

OBJECTIVES

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