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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**

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



everyday life when sense impressions and phantoms supersede the consciousness that lends dignity to man.

Nobody can come to the Father, except through the Son. We must try to develop out of the confusion which sensuality and error, desires, passions and prejudices have formed around us, and outgrow the false feeling of personality. To reach this soul consciousness is to attain the consciousness of our true Individuality and human dignity. Then the light of truth can be manifested in us, whereby we become one With the Christos, the God-man, and through Him perceive the Father.

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

The essence of all things, is God; our true and innermost being is God, and does not have to become so. It is only necessary to free ourselves from the deception of the material and sensual, and to recognize ourselves as what we have been from eternity, what we are, and will be.

But we cannot become conscious of the divine in ourselves as long as we have not even recognized our humanity to its fullest extent. We cannot jump from the lowest step of the ladder to the top all at once, but must step up by the intermediate

rungs. So the writings of the Mystics are only for those who by recognition of true human dignity have become human beings in truth. Exoteric religion and moral teachings exist for the education of all other men.

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

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

VI. The Kingdom of Intuition or understanding,

V. The Kingdom of Love,

These three states of consciousness belong to the divine life.

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

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

II. The Realm of Vegetable Life or flora,

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

The Ancient Mystics designated these seven states of consciousness by the names of the "Seven Planets," the signs of which appear in the foregoing. In each of them, according to Paracelsus, are hidden the other six. Even in apparently dead matters,

God is the essential, and everything else appearance only. His spirit expresses Itself in stone as gravitation, in plants as sensitiveness and growth, in animals as instinct, in human beings as the sense of personality and the characteristics arising from it; in an illuminated being as real individual self-consciousness, direct perception or intuition, and finally on the highest step is true self-consciousness, the absolute recognition of truth, in which no division between object and subject exists, but the recognizer and recognition become One in the power of understanding. If a stone, a plant, an animal, possessed the requisite organization, the divinity of God could manifest itself through them.

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

The material receives through spirit its consciousness; the spirit through the material its force and power. Every force is of material nature, and without matter could not exist. Matter is nothing else than condensed force- God the Unity, the Undivided.

What we call force and matter are not two different Gods or substances, but merely two different modes of the manifestation of the Unity, or states of existence of it. Consequently the whole of the Universe represents an endless series of forms and forces or states of consciousness,

throughout which the higher dominates the lower, and the lower, by the influence of the higher, can improve and ascend upward.

The plant gets its nutriment from the earth, the animal from the plants, and earthly man fights the struggle for existence with arms which are furnished by his animal and intellectual powers.

Intellect develops through the absorption of ideas and refines itself by intuition. The soul refines itself through the influx of the light of truth, achieves the power of perception, expands and ascends finally to the Sun of Wisdom. This is "the heavenly ladder," the spiritual evolution known by every Mystic.

Man is, therefore, fundamentally, nothing else than a state of existence of the Omnipresent God, and must make way upward until he arrives at self-knowledge of his true existence. At every step he attains a different mode of consciousness, receives other impressions, makes other observations, gains other experiences. the memorable remembrances accompanying him to the highest stages, while such as do not belong to the higher disappear for him.

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

The truth in the Christian and in the Hindu Mystic is one and the same, even if the words differ by which they are taught. It has nothing to do with the patchwork of exoteric science, but relates to the understanding of the whole, out of which results the understanding of individual manifestations as self-evident.

The Soul of man is the Whole, and he must comprehend himself as One with the All, if he wishes to recognize the Whole in truth. Whoever arrives at this consciousness by the power of the Divine Love dwelling within, will recognize God within himself, and the Divine powers as his own.

He feels God in his innermost being as the love beyond all desire, his personality as the outflow of his own will. He perceives God's power as the creative Word within; Its workings as the manifestation of Itself; Its favour as justice; Its breath as the life in all; Its perfection in the truth, and the order of all things in the nature of Its law. He perceives God as the imperturbable tranquillity at the foundation of his soul, "the atom of the sages," the "rock," on which the church of the God-Man (that is, the recognition of truth) is founded, and he will find the everlasting beatitude in the realization of the Divine existence within himself.

This mystical Self-recognition is not something, of course, which one can produce for himself as a pastime, or for the gratification of scientific curiosity, as it demands such a self-negation of selfhood as does not originate from our own will or fancy, but from the creative forces of the Spirit of God, within, whereby the new man

is reborn in spirit and in truth and obtains a higher consciousness and a higher spiritual existence.

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

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

THE END.

From *The Canadian Theosophist*
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SECRET DOCTRINE
QUESTION AND ANSWER
SECTION
CONDUCTED BY GEOFFREY A.
BARBORKA

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. I find difficulty in understanding the first sloka of Stanza I in the second volume of *The Secret Doctrine*-particularly Note (b) to the sloka. Note (a) is clear enough, but is there anything that you may add to that Note?

Answer. Simply this: Lha is a Tibetan word. It is used very much like the Sanskrit word “deva,” that is to say, in a generalizing sense, as mentioned.

In other words, a Lha does not represent a specific grade of being, and because of that it covers the range of beings who are superior to the Human Kingdom, from the highest or Archangel down to a terrestrial Spirit.

Question. Can you clarify Note (b) for me?

.Answer. The best way is to regard each sentence separately, commencing by repeating the first portion of the sloka; following this. by the first sentence of Note (b) in this manner: .

“The Lha which turns the fourth is servant to the Lhas of the seven.”

“This expression shows in plain language that the Spirit-Guardian of our globe, which is the fourth in the chain, is subordinate to the chief Spirit (or God) of Planetary Genii or Spirits.”
(S.D. II, 22; II, 25 3rd ed.; III, 35, 6 vol. ed.)

Although clearly expressed, this first sentence may be interpreted in two ways:

(1)The Lha or Watcher of Globe D is subordinate to I to the Superior Lha, who is The Watcher of the seven Globes of the Earth Planetary . Chain.

(2) The Lha, or Watcher, or Rector, of Globe D is subordinate to the 7 Dhyanis of the 7 Sacred Planets.

Both readings are applicable, but the second one fits in more suitably with the third sentence of Note (b), as will be pointed out presently.

Explanations as to why reading (1) and reading (2) are applicable may be given as follows:

(I) The reason that the fourth globe is regarded as subordinate is because Globe D (the fourth globe) is situated on the lowest

cosmic plane. Planet VII (counting downwards). Therefore, it is the lowest of the seven spheres or globes of the Earth Chain, and it is the most material of the seven.

(2) The reason that the Lha or Watcher of Globe D is regarded as subordinate to the 7 Dhyanis of the 7 Sacred Planets is because each one of the globes of the Earth Planetary Chain, in the words of a Commentary, “gets all its vital forces, life, and powers through the medium of the seven planetary Dhyanis from the Spirit of the Sun.”

(S.D. II, 29; II, 32, 3rd ed.; III, 41 6 vol. ed.)

Question. So far so good: but the second sentence is not clear. Why is the Sun called the eighth; and why is it called the Second Logos, the Demiurge?

Answer. Let us re-read the second sentence:

“The ancients had, in their Kyriel of gods, seven chief Mystery-gods, whose chief was, *exoterically*, the visible Sun, or the eighth, and, *esoterically*, the second Logos, the Demiurge.” (S.D. II, 22: II, 26 3rd ed.; III, 35 6 vol. ed.)

Your first question is easily explained; not so the second. In the exposition of the Doctrine of the Spheres, one of the seven sections, or categories, into which the doctrine may be subdivided, considers the Seven Sacred Planets. In the exposition of

the subject the Sun is likened to a charioteer driving his seven steeds.

The seven steeds represent the seven Sacred Planets. The sun, or charioteer, is superior to the seven, hence is the eighth.

With regard to your second question: the difficulty that arises is this. Philosophically, in explaining the coming into being of a cosmos, or a world-system--even a planet is customary to postulate three Logoi as necessary for the system's coming into manifestation.

The First Logos is equivalent to the First Point of the system, or the causative aspect; it represents the fount and origin for the forces and potencies that will be surging forth into manifestation.

However, this First Point itself will ever remain unmanifest. Hence it is termed the Unmanifested Logos.

In order that the forces and potencies may be made manifest upon a material plane they must be transmitted from the unmanifest aspect to a manifested aspect.

This transmittal is accomplished by means of the Second Logos--which is often regarded as “the Unmanifest-Manifest Logos,” since it provides the link, or bridge, between the non-manifest and the manifested plane.

The point of origin on the manifested

plane is regarded as the Third Logos, the Manifest Logos, which is also regarded as the Creative Logos-acting as the source for manifestation of the forces and potencies surging to appear in manifestation.

Next, consider the word Demiurge, or Demiurgos. H. P. Blavatsky has defined the Greek word:

“The Demiurge or Artificer; the Supernal Power which built the universe. Freemasons derive from this word their phrase of ‘Supreme Architect.’ With the Occultists it is the third manifested Logos, or Plato’s ‘second god,’ the second logos being represented by him as the ‘Father,’ the Only Deity that he dared mention as an Initiate into the Mysteries.”

(Theosophical Glossary, 97)

This citation would seem to convey the idea that the Second Logos holds the potencies for creativity, which must be transmitted to the manifested aspect so that they may come forth into manifestation, which occurs by means of the Third Logos. Thus the Second Logos acts in the capacity of a conveyor of the potencies; and is esoterically, non-manifest.

As I understand it, then, the Sun is the focus for bringing into manifestation the creative potencies of the Earth (Globe. D). Therefore it (the Sun) may be likened to a Demiurge.

Let me add now a citation regarding the three Logoi:

“There seems to be great confusion and misunderstanding concerning the First and Second Logos. The first is the already present yet still unmanifested potentiality in the bosom of Father Mother; the Second is the abstract collectivity of creators called ‘Demiurgi’ by the Greeks or the Builders of the Universe. The *third logos* is the ultimate differentiation of the Second and the individualization of Cosmic Forces, of which Fohat is the chief; for Fohat is the synthesis of the Seven Creative Rays or Dhyana Chobans which proceed from the third Logos.”

(Transactions of the Blavatsky Lodge, p. 33)*

Thus, it would seem, that the Second Logos, which is the “abstract collectivity of creators” does represent the *potencies of* creativity, which are transmitted to the Third Logos for actual manifestation.

As the sloka of Stanza I has it:

“the Sun is the ‘One Eye’ of our world,”

It acts as the ‘awakener’ of the forces and potencies. And the next sentence of the sloka states:

“His breath gives life to the seven,”

which is explained. as “giving light to the planets.” manner:

From this aspect the Sun acts as a Demiurge; hence esoterically “the Second Logos.”

Passing on to the third sentence, which reads as follows-

“The seven (who. have now become the ‘Seven Eyes of the Lord’ in the Christian religion) were the regents of the seven *chief* planets; but these were not reckoned according to an enumeration devised later by people who had forgotten, or who had an inadequate notion of, the real *Mysteries*, and included neither the sun, the moon, nor the earth.” (*S.D.* II, 22-3; II, 26 3rd ed.; III, 35-6 6 vol. ed.)

First of all it should be pointed out that -the seven” stand for the Seven Planetary Lhas--rendered “Seven Planetary Genii or Spirits” in the *first* sentence.

Next, the statement is made that the Christian religion regards the seven planets as the “Seven Eyes of the Lord.” But the significance of the whole sentence is apt to be overlooked because of the inclusion of this very parenthetical phrase, as well as by the additional phrases which follow the semicolon (in the quoted passage).

Let us now re-construct the third sentence,. by means of omitting the interpolating phrases. It reads in this

“The seven Lhas were the regents of the seven *chief* planets; these included neither the sun, the moon, nor the earth.”

The significance is immediately apparent. Reference is here made to the Seven Sacred Planets. Furthermore, the Sun, the Moon, and the Earth are *not* reckoned in the enumeration of the Seven Sacred Planets.

Question. Well, then, what are the Seven Sacred Planets?

Answer. Here is the enumeration. First, a sacred planet for which the Sun is named as a substitute; then Jupiter; Venus; Saturn; Mercury; Mars; a sacred planet for which the Moon is named as a substitute.

Question. But you have not included Uranus, Neptune and Pluto. Are not these “Sacred Planets”? Could these be included as the un-named planets?

Answer. No -- to both questions. These three are not included in the enumeration of the Seven Sacred Planets of the ancients, in spite of their astrological importance.

Question. Can you give the reason why they are not included -as Sacred Planets; even though astronomers regard these three planets as pertaining to our solar system; and you have said that they do have an astrological significance?

Answer. In the Esoteric Philosophy Uranus, Neptune and Pluto are regarded as belonging to what may be termed “the Universal Solar System,” instead of to the solar system over which our Sun has its regency.

The reason that the seven enumerated planets are termed “Sacred” is this: each one of the seven has an especial relationship to one globe in particular of the seven globes of the Earth-Chain, in that it acts in the capacity of a Regent during the building of that one particular globe of the Chain.

Question. Can you name the Regency provided by the Seven Sacred Planets to the seven globes of the Earth-Chain?

Answer. Yes. The Sacred Planet having regency over Globe A during its formative period is the one for which the Sun is named as a substitute; Jupiter has regency over Globe B; Venus has regency over Globe C; Saturn and the Moon have regency over Globe D; Mercury has regency over Globe E; Mars has regency over Globe F; the planet for which the Moon is named as substitute has regency over Globe G.

Question. Directing attention to the fourth sentence: this is the one that I could not understand, especially the closing portion. It reads:

“The sun was the chief, exoterically, of the twelve great gods or zodiacal constellations;

and, esoterically, the Messiah, the Christos (the subject *anointed* by the Great *BREATH*, or the *ONE*) surrounded by his twelve subordinate powers, also subordinate, in turn, to each of the seven ‘Mystery-gods’ of the planets.”

(S.D. II, 23; II, 26 3rd ed.; III, 36 6 vol. ed.)

Answer. Yes, I see your difficulty. Here is a case where the significance is obtained by viewing the problem “from above” -- in descending sequence.

In explanation: this statement means that one should view the problem as from Atman to Sthula-sarira, instead of “from below”, which would be from Sthula-sarira to Atman.

So, let us examine each phrase separately, commencing with the parenthetical phrase: “(the subject anointed by the Great *BREATH*, or the *ONE*).”

The explanation of this phrase is provided in the Comment supplied as Note (c), which elucidates this portion of the sloka of the Stanza, namely:

“His Breath gives life to the seven,” ie., the seven planets. A dual meaning is present in this sloka, and the clue is also given in these words:

“(c) ‘His breath gave life to the seven,’

refers as much to the sun, who gives life to the Planets, as to the ‘High One,’ the *Spiritual Sun*, who gives life to the whole Kosmos.”

(*S.D.* II, 23; II, 26 3rd ed.; III, 36 6 vol. ed.)

The Spiritual Sun is usually referred to as “the Central Spiritual Sun.” Holding this passage in mind, the first phrase of the fourth sentence (given above) reads:

“The sun was the chief, exoterically, of the twelve great gods or zodiacal constellations.”

Thus, the sun of our solar system is the representative of “that greater Sun” which is the *ONE*. “The zodiacal constellations” in later terminology are usually referred to as “the 12 Signs of the Zodiac.”

The second phrase of the fourth sentence, without the parenthetical phrase, reads: “the Messiah, the Christos, surrounded by his twelve subordinate powers.

Again, the sun of our solar system may be regarded as “substituting” for the *ONE* which has regency over the twelve Signs of the Zodiac.

Next in the sequential regency in descending scale, or in descending order, we would expect to have the *ONE* -- or its substitute, the sun of our solar system -- exercising regency over the Seven “Mystery-gods” -- which would be the

Seven Sacred Planets. However, we discover *that one* word alters this expected rendition, for we read:

“the Messiah . . . also subordinate, in turn, *to* each of the seven ‘Mystery-gods’ of, the planets.”

This would seem to make the Messiah *subordinate* to the seven Regents, which is the reverse of what the sloka asserted, namely: “His breath gives life to the seven,” clearly indicating superiority over the planets.

Here is the solution: by substituting the word ‘are’ for the word ‘*to*’ (italicized above for clarity) in the concluding phrase of the sentence, the expected rendition is made apparent. For still greater clarity, a period should be substituted for the comma following the word powers thus:

“esoterically, the Messiah . . . surrounded by his twelve subordinate powers. Also subordinate, in turn, *are* each of the seven ‘Mystery-gods’ of the planets.”

“In turn,” here signifies “in descending sequence,” or “in descending scale.”

The very next sentence in *The Secret Doctrine* quotes a Commentary which refers to “seven higher “ ones than the Seven Lhas who have regency over the seven globes of the Earth-Chain. Here is that sentence:

“ ‘The seven higher make the Seven Lhas create the world,’ states a Commentary; which means that our Earth leaving aside the rest, was *created* or fashioned by terrestrial spirits, the ‘Regents’ being simply supervisors. . . . The Higher ones were the *Cosmocratores*, the fabricators of our solar system.” (*S.D.* II, 23; II, 26 3rd ed.; III, 36 6 vol. ed.)

Elsewhere the *Cosmocratores* are defined as “the invisible but intelligent Masons, who fashion matter according to the ideal plan ready for them in that which we call Divine and Cosmic ideation.” (*Transactions of the Blavatsky Lodge*,* p. 40)

But it should be borne in mind that “The *Kosmocratores* build on planes in the Divine Mind, visible to them though not to us.” (*S.D.*, V, 534)

One more item may be mentioned. In the previous citation the phrase “leaving aside the rest,” which followed after “our Earth” signifies the rest of the globes of the Earth Chain -- six in number. Each of the seven globes has a Regent or a Lha.

* Now also available in Vol. X of *The Collected Writings of H. P. Blavatsky*-Eds.

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To be Continued

Creation Mythology of The Hopi

Kuskurza: The Third World

Its name was Kuskurza, its direction east, its color red. Chiefs upon it were the mineral *palásiva* (copper); the plant *piva*, tobacco; the bird *angwusi*, crow; and the animal *chöövio*, antelope.

Upon it once more the people spread out, multiplied, and continued their progress on the Road of Life. In the First World they had lived simply with the animals. In the Second World they had developed handicrafts, homes, and villages. Now in the Third World they multiplied in such numbers and advanced so rapidly that they created big cities, countries, a whole civilization. This made it difficult for them to conform to the plan of Creation and to sing praises to Taiowa and Sótuknang. More and more of them became wholly occupied with their own earthly plans.

Some of them, of course, retained the wisdom granted them upon their Emergence. With this wisdom they understood that the farther they proceeded on the Road of Life and the more they developed, the harder it was. That was why their world was destroyed every so often to give them a fresh start. They were especially concerned because so many people were us-

ing their reproductive power in wicked ways. There was one woman who was becoming known throughout the world for her wickedness in corrupting so many people. She even boasted that so many men were giving her turquoise necklaces for her favors she could wind them around a ladder that reached to the end of the world's axis. So the people with wisdom sang louder and longer their praises to the Creator from the tops of their hills.

The other people hardly heard them. Under the leadership of the Bow Clan they began to use their creative power in another evil and destructive way. Perhaps this was caused by that wicked woman. But some of them made a *pátuwvota* [shield made of hide] and with their creative power made it fly through the air. On this many of the people flew to a big city, attacked it, and returned so fast no one knew where they came from. Soon the people of many cities and countries were making *pátuwvotas* and flying on them to attack one another. So corruption and war came to the Third World as it had to the others.

This time Sótuknang came to Spider Woman and said, "There is no use waiting until the thread runs out this time. Something has to be done lest the people with the song in their hearts are corrupted and killed off too. It will be difficult, with all this destruction going on, for them to gather at the far end of the world I have designated. But I will help them. Then you will

save them when I destroy this world with water."

"How shall I save them?" asked Spider Woman.

"When you get there look about you," commanded Sótuknang. "You will see these tall plants with hollow stems. Cut them down and put the people inside. Then I will tell you what to do next."

Spider Woman did as he instructed her. She cut down the hollow reeds; and as the people came to her, she put them inside with a little water and *hurúsuki* (white cornmeal dough) for food, and sealed them up. When all the people were thus taken care of, Sótuknang appeared.

"Now you get in to take care of them, and I will seal you up," he said. "Then I will destroy the world."

So he loosed the waters upon the earth. Waves higher than mountains rolled in upon the land. Continents broke asunder and sank beneath the seas. And still the rains fell, the waves rolled in.

The people sealed up in their hollow reeds heard the mighty rushing of the waters. They felt themselves tossed high in the air and dropping back to the water. Then all was quiet, and they knew they were floating. For a long, long time—so long a time that it seemed it would never end they

kept floating.

Finally their movement ceased. The Spider Woman unsealed their hollow reeds, took them by the tops of their heads, and pulled them out. “Bring out all the food that is left over,” she commanded.

The people brought out their *hurúsuki*; it was still the same size, although they had been eating it all this time. Looking about them, they saw they were on a little piece of land that had been the top of one of their highest mountains. All else, as far as they could see, was water. This was all that remained of the Third World.

“There must be some dry land somewhere we can go to,” they said. “Where is the new Fourth World that Sótuknang has created for us?” They sent many kinds of birds, one after another, to fly over the waters and find it. But they all came back tired out without having seen any sign of land. Next they planted a reed that grew high into the sky. Up it they climbed and stared over the surface of the waters. But they saw no sign of land.

Then Sótuknang appeared to Spider Woman and said, “You must continue traveling on. Your inner wisdom will guide you. The door at the top of your head is open.”

So Spider Woman directed the people to make round, flat boats of the hollow reeds they had come in and to crawl inside. Again

they entrusted themselves to the water and the inner wisdom to guide them. For a long time they drifted with the wind and the movement of the waters and came to another rocky island.

“It is bigger than the other one, but it is not big enough,” they said, looking around them and thinking they heard a low rumbling noise.

“No. It is not big enough,” said Spider Woman.

So the people kept traveling toward the rising sun in their reed boats. After awhile they said, “There is that low rumbling noise we heard. We must be coming to land again.”

So it was. A big land, it seemed, with grass and trees and flowers beautiful to their weary eyes. On it they rested a long time. Some of the people wanted to stay, but Spider Woman said, “No. It is not the place. You must continue on.”

Leaving their boats, they traveled by foot eastward across the island to the water’s edge. Here they found growing some more of the hollow plants like reeds or bamboo, which they cut down. Directed by Spider Woman, they laid some of these in a row with another row on top of them in the opposite direction and tied them all together with vines and leaves. This made a raft big enough for one family or more.

When enough rafts were made for all, Spider Woman directed them to make paddles.

“You will be going uphill from now on and you will have to make your own way. So Sótuknang told you: The farther you go, the harder it gets.”

After long and weary traveling, still east and a little north, the people began to hear the low rumbling noise and saw land. One family and clan after another landed with joy. The land was long, wide, and beautiful. The earth was rich and flat, covered with trees and plants, seed-bearers and nut-bearers, providing lots of food. The people were happy and kept staying there year after year.

“No. This is not the Fourth World,” Spider Woman kept telling them. “It is too easy and pleasant for you to live on, and you would soon fall into evil ways again. You must go on. Have we not told you the way becomes harder and longer?”

Reluctantly the people traveled eastward by foot across the island to the far shore. Again they made rafts and paddles. When they were ready to set forth Spider Woman said, “Now I have done all I am commanded to do for you. You must go on alone and find your own place of Emergence. just keep your doors open, and your spirits will guide you.” “Thank you, Spider Woman, for all you have done for us,” they said sadly. “We will remember what

you have said.”

Alone they set out, traveling east and a little north, paddling hard day and night for many days as if they were paddling uphill.

At last they saw land. It rose high above the waters, stretching from north to south as far as they could see. A great land, a mighty land, their inner wisdom told them. “The Fourth World!” they cried to each other.

As they got closer, its shores rose higher and higher into a steep wall of mountains. There seemed no place to land. “Let us go north. There we will find our Place of Emergence,” said some. So they went north, but the mountains rose higher and steeper.

“No! Let us go south There we will find our Place of Emergence” cried others. So they turned south and traveled many days more. But here too the mountain wall reared higher.

Not knowing what to do, the people stopped paddling, opened the doors on top of their heads, and let themselves be guided. Almost immediately the water smoothed out, and they felt their rafts caught up in a gentle current. Before long they landed and joyfully jumped out upon a sandy shore. “The Fourth World!” they cried. “We have reached our Place of Emergence at last!”

Soon all the others arrived and when

they were gathered together Sótuknang appeared before them. “Well,. I see you are all here. That is good. This is the place I have prepared for you. Look now at the way you have come.”

Looking to the west and the south, the people could see sticking out of the water the islands upon which they had rested.

“They are the footprints of your journey,” continued Sótuknang, the tops of the high mountains of the Third World, which I destroyed. Now watch.”

As the people watched them, the closest one sank under the water, then the next, until all were gone, and they could see only water.

“See,” said Sótuknang, “I have washed away even the footprints of your Emergence; the stepping-stones which I left for you. Down on the bottom of the seas lie all the proud cities, the flying Pátuwvotas, and the worldly treasures corrupted with evil, and those people who found no time to sing praises to the Creator from the tops of their hills. But the day will come, if you preserve the memory and the meaning of your Emergence, when these stepping-stones will emerge again to prove the truth you speak.”

This at last was the end of the Third World, Kuskurza [an ancient name for which there is no modern meaning]

Túwaqachi: The Fourth World

“I have something more to say before I leave you,” Sótuknang told the people as they stood at their Place of Emergence on the shore of the present Fourth World. This is what he said:

“The name of this Fourth World is Túwaqachi, World Complete. You will find out why. It is not all beautiful and easy like the previous ones. It has height and depth, heat and cold, beauty and barrenness; it has everything for you to choose from. What you choose will determine if this time you can carry out the plan of Creation on it or whether it must in time be destroyed too. Now you will separate and go different ways to claim all the earth for the Creator. Each group of you will follow your own star until it stops. There you will settle. Now I must go. But you will have help from the proper deities, from your good spirits. just keep your own doors open and always remember what I have told you. This is what I say.”

Then he disappeared.

The people began to move slowly off the shore and into the land, when they heard the low rumbling noise again. Looking around, they saw a handsome man and asked, “Are you the one who has been making these noises we have heard?”

“Yes. I made them to help you find the way here. Do you not recognize me? My name is Másaw. I am the caretaker, the

guardian and protector of this land.”

The people recognized Másaw. He had been appointed head caretaker of the Third World, but, becoming a little self-important, he had lost his humility before the Creator. Being a spirit, he could not die, so Taiowa took his appointment away from him and made him the deity of death and the underworld. This job Below was not as pleasant as the one Above. Then when the Third World was destroyed, Taiowa decided to give him another chance, as he had the people, and appointed him to guard and protect this Fourth World as its caretaker.

He was the first being the people had met here, and they were very respectful to him. “Will you give us your permission to live on this land?” they asked.

“Yes, I will give you my permission as owner of the land.”

“Will you be our leader?” the people then asked.

“No,” replied Másaw. “A greater one than I has given you a plan to fulfill first. When the previous parts of the world were pushed underneath the water, this new land was pushed up in the middle to become the backbone of the earth. You are now standing on its atvila [west side slope]. But you have not yet made your migrations. You have not yet followed your stars to the place where you will meet and settle. This you

must do before I can become your leader. But if you go back to evil ways again I will take over the earth from you, for I am its caretaker, guardian, and protector. To the north you will find cold and ice. That is the Back Door to this land, and those who may come through this Back Door will enter without my consent. So go now and claim the land with my permission.

When Másaw disappeared, the people divided into groups and clans to begin their migrations.

“May we meet again!” they all called back to one another.

This is how it all began on this, our present Fourth World. As we know, its name is Túwaqachi, World Complete, its direction north, its color *sikyangu*, yellowish white. Chiefs upon it are the tree *kneumapee*, juniper; the bird *mongwau*, the owl; the animal *tohopko*, the mountain lion; and the mixed mineral *sikyápala*.

Where all the people went on their migrations to the ends of the earth and back, and what they have done to carry out the plan of Creation from this Place of Beginning to the present time, is to be told next by all the clans as they came in.

From *The Book of The Hopi*
by Frank Waters.

WITH THE DRUIDS

By
JASPER NIEMAND*

They were three wayfarers seated high on a curious rock. One of them rolled a cigarette and tapped the stone as he said: "I wonder you fellows who are half-mystics anyway, don't try and get something out this old cromlech."

Number One continued to puff his pipe phlegmatically, but his eyes might have been seen to wander to where Number Three lay prone upon his back on the slanting cromlech.

This youth had not spoken hitherto. He lay, as I have said, on his back, the huge cromlech for his bed, there in the high uplands of Wales. His eyes were fixed upon the misty frontlet of Snowdon, far in the distance, but whether he saw that noble outline may be doubted; his gaze seemed inverted; he looked as one who surveys the past, rather than the distance. His friends exchanged a nod, and then began again.

"Say, old chappie, can't you get something out of this cromlech? How did the people get such big boulders up here, anyhow? And how did they raise them upon the two piles of smaller stones at each side?"

The youth held up his hand for silence. Then he spoke in a somewhat rapid and dreamy tone.

"I see," said he, still gazing skyward, "an altar; it is this stone. There is a deep groove cut in it; the groove is under my back; it is to carry

off blood. There is an old man, one with a fierce face and shaggy eyebrows. He holds a curved knife and other men are fetching a kid to him. He feels the knifeblade and gloats on the kid, but he is thinking of a prisoner in the cairn under this rock. It is a dark and rough man, undersized, dressed in furs, with bare head and legs. The old priest waits for the dark of the moon to sacrifice him; he wants an omen to aver misfortune. Now he kills the kid and reads the entrails; he sees barques lost at sea; he is angry, for much treasure has been lost to the priesthood of late. Some of it is buried in the right-hand corner of the cairn below. It is in the days of Druidical degeneracy; this old man is one of the last of the Druids. Fah! what a brute he is!"

"But how did they raise the cromlechs?" asked his companions.

"I go back much earlier for that. What I see is the night, moonlit and beautiful. A crowd of men are gathered about this stone. On one side is a group of priests, robed in white: they are chanting. It is a singular song, monotonous, with strongly marked cadences, under which the ether pulsates and swells like the sea in a tempest. In front of them is a grand old man. He has a girdle, over his white robe, about his waist; a gleaming fillet on his white hair. On his breast is a sparkling thing-oh! I see; it is a divining crystal. He holds a rod of metal wreathed with mistletoe and seems to be marking the time for the singers. What-? By Jove! He is marking time, but it's funny, you fellows, for the singers are in a somnambulant or hypnotized state; they obey his motions like a single trained instrument and then when he gives a great upward sweep with his rod the

song swells out in a large diapason and at the same moment the men lift this huge stone. It comes up lightly, easily, on the wings of the sound as it were; they guide it toward the two piles built for it; the song dies low; the stone settles in its place and the old priest breaks into an incantation of praise. These stones were lifted into place by sound!”

He rises eagerly on his elbow. One of his companions says: “Right you are, I shouldn’t wonder. Remember Keeley’s cannonball.”

“What did it do?”

“Rose in the air when the note of its mass was repeatedly struck.”

“And remember one of Sinnett’s lectures, where he says that the ancients levitated huge blocks of stone by sound.”

The younger man broke in eagerly.

“What I see about the stone are atoms which are-how shall I phrase it?-they are creaturely. That is, they have all kinds of forms and are half conscious; some are more conscious than others. Their forms are diaphanous, gelatinous. They are like sensitized plates. On each a picture is impressed, a picture formed by every brain of every singer; it is a picture of raising the stone. And when the sound reverses the etheric action, these creatures, the lives of the ether, reverse it in themselves and the stone, and so assist the levitation. In fact, many of these lives are a part of the aggregate of lives making up the stone.”

“At what date was this?” Asked one of his friends.

“Oh, in the earlier days of Druidism, when the priesthood had real power. Say about 500 BC.”

“And where did the stone-and others like it-come from?”

“They came from the mountains over yonder.”

These mountains were some fifteen miles distant from the upland where the travellers then were. The ground was so bare that even the hardy Welsh sheep could scarce find sustenance from the short, woolly grass. In some of these high, bare spaces were circles of upright stones, like short pillars, all systematically grouped, with here and there a tablelike cromlech, its flat bald top upturned, poised on two smaller stones, or a pile of them, like rude shelters, with sometimes a cairn underneath, a cairn with a fireplace and even a rude stone seat.

“Were the cromlechs brought from the mountains by the power of sound?” questioned the man with the pipe.

“Not always. Sometimes they were-a part of the way. But it’s curious now-but I seem to see that the-earth has its circulation.

It has currents which are its blood streams. In these, stones are carried from beneath the earth to its surface or near it; then on and on. They travel just as drops of blood travel down the blood stream, and are indistinguishable from the surroundings as are the drops from the stream.

Why? Because they-the boulders-are of far too gross matter to be visible to the human eye.

The wizards see these currents; they see the travelling stones, moving in and then on the earth, gathering other atomic lives to themselves, assuming gradually a more objective vibration; finally they become visible, near the spot of their destiny. Then the wizards increase the vibrations of the current, the elemental lives help, the stones are assisted on their way. I see and feel it all.”

Abruptly he ceased. A light gathered upon his face. He was away in the thought-world, far from the paths of men. Like a victim himself, he lay upon the altar of a by-gone faith, his arms outstretched in the form of a cross. An image he was of those sensitive victims who are stretched upon the sacrificial stone of the world, bearers of the cross of opposites, feeling cross magnetisms like a whip, unable to escape, tethered to a hard cold objectivity yet forever facing the mystic depths of the sky.

Behind him, one of his companions silently showed to the other the pages of a small local guide-book, one which none of the party had yet read or seen. He pointed, after a moment, to a couple of lines at the foot of the page. In a description of the cairn beneath them, occurred these words: “-and in its right-hand corner, at a depth of twelve feet, was found a pot of coins, rude bracelets and other treasure.”

The men looked at one another.

“Come lad,” said the one, knocking the ashes out of his pipe, “we must be going.”

The other laid his hand upon the lad’s shoulder.

“I’m jolly well puzzled to know where you get all these things,” said he.

The lad smiled roguishly and, lifting his voice, broke into one of the ancient songs of Wales.

“I have been in many shapes Before I attained a congenial form. I have been a drop in the air. I have been a shining star. I have been a word in a book; I have been the book originally. I have been a light in a lantern A year and a half. . . . I have journeyed as an eagle. I have been a boat on the sea. I have been director in a battle. I have been a shield in a fight. I have been a sword in the hand. I have been the string of a harp, Enchanted for a year In the form of water! I have been a rod in the fire. I have been a tree in the covert. There is nothing in which I have not been.”

His voice ceased. He glanced around at the lowering skies, then sprang over the stone wall on his left; heedless of his following companions, knowing nothing of the stinging raindrops or the rising winds, he breasted the hills, his rapt gaze fixed, while before him, unseen by others, to him more vivid than any objective sight, more real than any admitted fact, unrolled the splendid, the endless panorama of the Screen of Time.

-J.N.

*Reprinted from *The Path* Vol. X, p. 93

From *Theosophy*, Vol. 85, No. 3 - Jan. 1997, p. 76

Work in progress

The April 1997 HCT contained an article on The Kalacakra initiation by Robert Hütwohl, composed on his Macintosh computer. Although we both were using Adobe PageMaker, no software was available at that time to translate his article into the DOS-Windows version of Pagemaker we use. The only solution available was for Robert to provide us with a hard copy print-out of his article which was then physically inserted as the center 12 pages of the April issue. Although this solution was satisfactory for our mail subscribers, a digitized version was needed for the uploading the April issue to Internet

Now that PageMaker Mac/Windows conversion software has been obtained and installed, we are working toward releasing a full digital version of the April '97 HCT.

Another large project, long overdue, is the reformatting and reprinting of *The High Country Newsletters* in the 7 x 8 1/2 inch booklet used for the HCT. The HC Newsletters beginning with Vol. 1 No. 1 in Sept. 1986 ran until Vol. 5 No. 9, Sept 1990 - some 48 issues. Reformatting is finished for 1986-87, and is proceeding for 1988.

An announcement of availability and cost will be made when the entire HCNL series is completed.

Letters Received

Wednesday, August 12, 1998

Dear Marty and Dick,

Hi! I hope this letter finds you are doing well. I received the August *H.C.T.* so thank you. I found the article on "*Creation Mythology - The Book of Hopi*" interesting and enjoyed reading it. I have always found mythology legends and very old history very interesting. Right now I am slowly working my way through R. L. Green's "*Myths of the Norsemen*" as well as "*A History of the Vikings*" which was real informative in a wide scope of Scandinavian History.

Since the earliest ages we know of people who have recognized the existence of invisible forces and then given them names or designations to fit their respective characters or functions. The similarity in the descriptions of these invisible forces from one side of the globe and respective heritage to the other can not be disputed.

The age immediately preceding ours was singularly trying to deny us this heritage of religious mythology which represents these invisible forces. Thus, the life these invisible forces expressed has been pretty much stamped out, and run over by the wheels of progress.

In regarding as superstition, it has been forgotten that we owe our lives to the dryads, undines, and other nature forces.

Without a fair representation of animal and vegetable entities we couldn't survive nor without the minerals could we find a foothold on the planet. The dwellers in these subordinate kingdoms have a claim on our attention and our care. Something that is only recently being acknowledged or should I say, re-acknowledged in a sense.

I also enjoyed the Bindu article. I have always wondered why some people have worn that red dot. I am still in the process of reading *Among the Adepts and Secret Doctrine Questions and Answers*.

Greg Storey
ADX Florence, Colorado

Outreach Coordinator needed

A large part of the mission of the HCT is a commitment to outreach projects. Our success in outreach has been almost entirely the result of the efforts over the years of Liesel Deutsch.

The two main focal points of Liesel's work have been the Theosophical lodge in Chililabombwe, Zambia, Africa and the work of Sergai Belkovsky in Kaluga, Russia.

Sergai's efforts are focussed on maintaining a Russian teaching and learning center and therefore has a great

need for books expressing the current Western thought over a wide spectrum of spiritual disciplines.

It was while Liesel was trying to satisfy Sergai's requests by purchasing books out of her limited income, that David Keane entered the picture with an offer to send money to Liesel on a monthly basis for the book purchases.

A system was worked out whereby David paid \$650 Aust. per year to Liesel who located and purchased the books locally in Syracuse N.Y.. then shipped them to Svetlana Bakanova in Luxembourg who served as a courier, carrying the books to Kaluga Russia on frequent automobile trips to visit family and friends in Russia.

We are sorry to hear that Liesel is unable to continue in this service due to failing health. We send her our profound thanks for services rendered and a job well done.

While making local inquiries in search of a replacement for Liesel, Olivia Hansen advised us of Amazon.com, an online book selling service on the Internet, available to anyone with a computer. This resource should make the book ordering a simple matter. To view their Webpage, simply search on amazon.com

Are there any readers of the HCT who are willing consider performing this valuable service??



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17. Signature and Title of Editor, Publisher, Business Manager, or Owner

Richard A. Slusser Editor

Date **Sept. 23, 1998**

I certify that all information furnished on this form is true and complete. I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil sanctions (including multiple damages and civil penalties).

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

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

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

OBJECTIVES

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

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

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