



VOLUNTARILY AND KNOWINGLY

The *Secret Doctrine* shows that the Manasa-Putras or incarnating EGOS have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. (*Transactions of the Blavatsky Lodge*, p. 68)

KARMA

(An Appendix to "Fragments of Occult Truth.")

[*The Theosophist*, Vol. IV, No. 10, July, 1883, pp. 252-253]

With reference to a tenet in one of the "Fragments of Occult Truth," a respected member of our Society—N. D. K.—writes to enquire "What Karma propels the higher Ego into the next birth," when "a highly depraved personality is dropped out."

.... The readers of Colonel Olcott's Buddhist Catechism may well recall here with advantage the following very suggestive passages (pages 54 and 55):

... In each birth the personality differs from that of the previous or next succeeding birth. Karma, the deus ex machina, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken . . .

Alongside with the above quotation should be put the following from the "Fragments of Occult Truth," No. I.

"The time will come, ...but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence. . . ."

If the enquirer will realize the real meaning of these two quotations, he will

have the key to a correct understanding of the question as to what Karma propels the higher Ego into the next birth, when even that of a highly depraved personality is dropped out, together with the personal soul that is responsible for it. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual—impressions upon the divine Ego, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of Karma; and that it is this that survives and forms the basis of the Karma to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency,

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becomes so at once. He has had therefore time to evolve a Karma, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A begins to give way to vice and thus gradually loses the remotest connection with his higher principle.

At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man.

The fifth principle of the sensual, highly depraved man, may well and will perish, while the Karma of his youth, though not strong and complete enough to secure for him a bliss in Devachan and union with his higher principle, is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth.

On the other hand we are taught that it so happens sometimes that the Karma of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes, may be hindered by circumstances from receiving the full due its Karma is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum total which could not be summed up on one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the Fragments to the pages of an account book—THE BOOK OF LIFE or—Lives. . . .

Out of these impressions, then, which constitute the Karma of the youth, is

evolved the new personality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although one particular personality may be so depraved as to be entirely dissociated from the spiritual monad and go into the eighth sphere, where annihilation is its lot, yet the impressions of the previous personalities upon the higher Ego have in them potentiality enough to evolve a new physical Ego, like the croton plant.

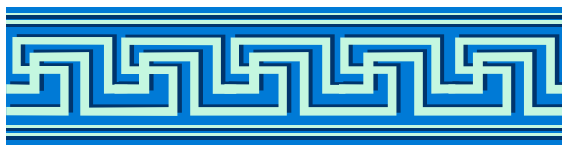
The connection between a man's spiritual monad and the succession of physical Egos with which it is temporarily associated, has been, somewhere in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day—those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are to him, like a perfect blank. No consciousness that he had passed such days remains there. In the same manner, the Ego when at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong spiritual, hence indelible, mark on the monad, while the memory of the conscious acts of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

It may then be urged what stimulus is there for a man to be good and pure, if his spiritual monad is anyhow to progress? This is no doubt a side issue but a very important one. It must not be discussed however at this stage of our writing.



Lo que Reencarna

[Lo que reencarna es] El EGO Espiritual pensante, el principio permanente en el hombre; o sea: el Asiento de Manas. No es Atma o ní tán se quiera Atma-Buddhi, considerada como la Mónada dual, la cuales el hombre divino o individual, pero Manas; porque Atman es el TODO Universal y se convierte en el SER-SUPERIOR del hombre solo en conjunto con Buddhi, su vehículo; el cual liga ESO a la individualidad (u hombre divino). Pues es Buddhi-Manas, el cual es llamado el *cuerpo Causal* (el Principio 5^{to} y 6^{to} Unides) lo cual es *Conocimiento* (Conciencia) que se conecta con cada personalidad que habita en la tierra. De manera que; el Alma, siendo un término genérico, hay en el hombre tres aspectos de Alma — el terrestre, o animal; el Alma Humana; y el Alma Espiritual; esto, estrictamente hablando, son una Alma en sus tres aspectos. Del primer aspecto nada queda después de la muerte; del segundo (*Nous* o Manas) solo su divina esencia, si quedó sin mancha, sobrevive; mientras que la tercera, Adema's de ser inmortal, se convierte, conscientemente, en divina, por la asimilacion del Manas superior. (H. P. Blavatsky)



GUEST EDITORIAL

HAPPINESS

When you ask someone, 'What is the purpose of life?' most people, after much umming and ahing, say something like, 'to be happy'. We all have the desire to be happy. 'Happy' is some conglomeration of feeling good – light, free, strong,

flowing – and not feeling bad – nothing to worry about, fears and concerns. This is what drives us. If you observe yourself for a day you'll see that in every situation we move away from situations where we don't feel good and towards that which we think will have us feel good. Right?

But what if the place we are looking for happiness is the wrong place?

Our main thought, even if we are not aware of it, is that happiness is out there and over there. A misconception that things 'out there' MAKE us happy and so, GIVE us happiness. If I can just get the world to look the way I want, if this happens, if I have that, if I am doing this... then I will be happy... in the future. And if we get there, we'll GET it. So, we plan and do things that will hopefully result in us being happy with our lot in life. And this is our continual struggle and why life can sometimes be very tiring! Come on happiness, where did you go? I know you are around here somewhere!

The thing is this, happiness is NOT a thing! A good job can't GIVE it to us, our new clothes can't GIVE it to us, and our favourite car can't GIVE it to us. How many times have you had a car turn around to you and say, there you go here's a box of happiness, it's for you!

Several years ago I was sitting on a beach in Hawaii, where I was living, watching the sun set on the Pacific Ocean and I was NOT happy! I was thinking, if I could just have this, be there, do that, THEN I will be happy! Then the shock of the contrast hit me. Well this is paradise, if I'm not happy here, where?! So I thought back and remembered that a few months before I wasn't happy thinking, if I could just get that job in Hawaii, live there, go to the beach, paradise, THEN I'll be happy! And I went back, and back. Same pattern. What if it's not that 'out there' that makes me happy? Maybe it's what I am bringing

to the party! Maybe it's not a THING I can GET from out there?

So what is it if it's not a thing that we can get? **It's a state of being.** You are not having happy, you're not doing happy, you're BEING happy. Starts to sound pretty elusive at this point, right?! Yes and no. The good news is that happiness is our natural state. Why? Because we are happy when we are being ourselves. Happiness is like the sun behind the clouds. It is always there. It's just that what we think and do has us being some thing other than happy, like anxious, stressed, worried, bored, and doubtful. You are always happy, you are just not aware of it because you are paying attention to something else!

So, how do we experience our happiness? This state of being our true selves. Well here are some pointers.

You can only be happy now!

If you notice yourself for one day you will see that in the majority of moments you want something else other than what is happening now — we are UNHAPPY WITH NOW! We think that, if it was like this, if he didn't do that, if I had this, then it would be better. When we set goals or think about what we want in life it is always, I will be happy when I have this, do that, sort this situation out in the FUTURE. But tomorrow never comes. And the cycle continues. You can only be happy now! The very thought that happiness is 'over there' means that it's 'not here' and that becomes your experience. Your mind is like a Xerox machine, it simply copies your thoughts that generate your experience. So, what to do? Know that happiness is a NOW experience. You can only experience your being happy now. And if you keep waiting for it, it will wait. Accept your circumstance now and be happy.

Focus on what you want

Many times what stops us from being happy now is that we are being concerned, anxious, even fearful of the future — we are UNHAPPY WITH THE FUTURE! This can be the next 15 minutes, hour, day, or week. So what are we doing? Simple, you are focussing on what you don't want to happen. Thinking about all the things, that could happen, that you don't want and being not happy about them! Stop doing that to yourself! Firstly, because it doesn't feel good, and secondly, because your thoughts are creative. What do you think all that creative visualisation and affirmations is about?!

Let go & flow!

In our desire to reduce 'bad situations' and increase 'good situations', we continuously monitor and control with our minds. I have to do this, sort that out, make sure this happens, and on and on. This creates stress. We are still thinking that we can only be happy when xyz happens in the future and worrying that if we don't control it, it won't happen. What to do? Realise that your being happy is nothing to do with what 'happens' and be happy NOW. Decide what you want then let it go. Trust in yourself, and let the results flow.

A technique to make all this possible

This technique is so simple that it may be dismissed. But try it for yourself and you will see. It's simple, but it may not be easy... to begin with anyway, because it is the opposite of what you are doing now, but like anything it gets easier with practise and becomes habitual. And it will change your life. Ready? WATCH! That's it. Watch, observe, listen. Observe your thoughts, your feelings, things that are happening. You may have thoughts about this but just watch them go by as well! It's the passing parade. No need to get involved. They are merely 'suggestions' for you to consider, or not. What happens? You begin to realise that everything is just a thought, and you can

choose to take it on and get involved, or not. You begin to connect to more of your experience, rather than being distracted. You feel free, calm, centred, stronger, with peace of mind... sounds like being happy!

The secret

So what do you discover? There are no 'bad situations' or 'good situations'! Only that which you think they are. The meaning you put on them. Like 'beauty is in the eye of the beholder'. You create your own good and bad by your thoughts about things. So, you have the power to let that go.... And BE HAPPY NOW!¹

It's time to work on your 'inner game'!
<http://www.happinesszone.com/resources/spiritual-development.htm>



'WE MUST NOT WASTE A SINGLE DAY'

(Archbishop Anastasios Yannoulatos)

By Nicholas Gage

A bullet is suspended in the window of the spartan Tirana office of Archbishop Anastasios, head of the Orthodox Church of Albania---stopped in its flight toward him by the double-glazed pane. It was fired by a sniper during the 1997 political upheaval that pushed Albania — a predominantly Muslim country — into chaos and almost claimed the archbishop's life. "I keep it there," Anastasios says, "to

¹ The effort to "live in the NOW" is laudable enough, but we must remember there is more than one road or "driving motive" to inner fulfillment or "happiness." Look at the article about Anastasios Yannoulatos. "Devotion to the interest of another" is the first mark of a *Chela*. It's the old story of self-forgetfulness in modern language — the Nirmanakaya and the Pratyeka Buddha. — ED., A.T.

remind me that life can end in a second. We must not waste a single day."

Few men use their days like Archbishop Anastasios. Frail but energetic, the 73-year-old prelate has spent the last 12 years overcoming immense obstacles to achieve a near miracle in one of the poorest countries in Europe.

During communist rule, which lasted from 1945 to 1990, Albania — a nation of 3.5 million people north of Greece — became the only country in the world to prohibit all practice of religion. Just the act of crossing oneself could lead to a prison sentence. Every church, mosque and synagogue was destroyed or converted to secular use as Albanians were isolated from the rest of the world.

In the dozen years that Anastasios has been in Albania, he has not only resurrected the Orthodox Church but also inspired a bitter, brutalized people. "I can't think of anyone who has contributed more to the rebirth of Albania as a free European nation," says Albania's Prime Minister, Fatos Nano.

How the former university professor managed to revive a people battered by decades of ruthless dictatorship offers a powerful lesson to Americans facing the same challenge in Iraq. "Right now, Iraqis, like the Albanians when I came here, are suspicious and hostile because they lived in fear and oppression for so long," the archbishop says. "The secret to changing those attitudes is to show that Americans care about and respect them. Respect for the other is the essence of both Christianity and democracy. It's especially important to stay true to that ideal in places where cultures clash."

After communism collapsed, Archbishop Anastasios was sent to Albania in 1991 by the Ecumenical Patriarch of Constantinople, the spiritual leader of

Orthodox Christians, to report on the country's religious situation. He found 1600 churches destroyed and only 22 elderly priests still alive of the 440 who had served Albania before communism. But Albanians were so desperate for religious freedom, many gathered for services in fields where nothing remained of their former churches but broken bells.

So the patriarch asked Anastasios to stay and rebuild the Orthodox Church himself. When his appointment was announced, many doubted that the fragile scholar — born Anastasios Yannoulatos in Piraeus, Greece — was up to the challenge. Two severe attacks of malaria had forced him to leave his missionary duties in East Africa, but he continued to teach and write books, including a respected study of Islam.

When the call came to go to Albania, "all reason told me this was a mission without a chance," says the archbishop, who speaks five languages, including English. "I was asked to revive the church without any financial support, in a destitute country undergoing a wrenching political transformation. I would have to learn a difficult language at an advanced age, live under harsh conditions and expect no protection against threats to my life. Everyone said I'd be crazy to stay."

Then, he says, he saw the despair in the faces of the Albanians he met. "I thought, 'Who's going to help these people? Who's going to give them hope?' I knew this was a test, and I said to myself, 'If you have faith, stay and struggle. If you don't, go home.'"

So he stayed. During the next decade, Archbishop Anastasios overcame centuries of ethnic and religious hostility to establish a new church throughout an entire nation. He built 83 church buildings, repaired another 140 in ruins, restored five monasteries and constructed a

seminary, a convent and an archdiocese headquarters.

"From the beginning, he has tried not only to resurrect the Orthodox Church of Albania but also to serve all Albanians by building schools, medical clinics, youth centers, children's homes, nurseries and camps," says the Rev. Luke Veronis, 38, an Orthodox priest from Pennsylvania who has worked with the archbishop for nine years. "All are open to everyone Christians, Muslims, nonbelievers."

Our first priority is young people," explains Anastasios, who recently comforted a group of village children lined up outside a mobile dental unit by climbing into the van and letting the dentist examine his teeth first.

The admiration he has earned from all Albanians saved Anastasios' mission — and probably his life — more than once. Because he came from Greece, which has had border disputes with Albania, and he defended the rights of minorities, including ethnic Greeks, he was subjected to fierce attacks.

In 1994 — in an effort to get rid of Anastasios — Albania's first democratically elected president, Sali Berisha, drafted a constitution that required the head of the Orthodox Church to be born in Albania and live there for 20 years. The constitution was put to a referendum; everyone was certain it would pass because it had the government's support. The archbishop packed his bags. But to everyone's amazement, the constitution was defeated; Albanians from all major religions had voted against it.

In time, Anastasios even won the admiration of Sali Berisha, who is now leader of the major opposition party. "I respect what he has accomplished, especially in rebuilding the Orthodox

Church," Dr. Berisha, a heart surgeon, now says.

Having survived the referendum, Anastasios faced more trouble in 1997, when Albania exploded into chaos after the pyramid schemes that most Albanians had invested in collapsed. All but 20 foreigners left the country, and anarchy prevailed as mobs raided military depots, seizing a million rifles, and gunfire lit the nights. The archbishop appeared on radio and television to urge calm and instill hope. "International aid workers had fled, so all of us, including the archbishop, delivered food to needy families, sometimes traveling eight hours to remote villages to do it," says Penny Deligiannis, who headed the humanitarian arm of the Orthodox Church in Albania.

"Every night snipers would fire at my office and residence," the archbishop recalls, "but none of them hit anyone, thank God."

Despite the danger, he believes the experience brought him closer to the Albanians. "It proved that we're not here just to play good Samaritans but to live with them, share the risks they face and show that, in the worst of times, there is always hope."

Two years later, thousands of Albanians from Kosovo poured into the country when Serb forces attacked them. "We helped as many refugees as possible, knowing almost all of them were Muslims," Anastasios says. "We collected more than \$12 million to set up camps that housed, fed and cared for some 33,000 refugees."

That effort helped strengthen the archbishop's standing with Albanian Muslims. "We strive to show that religious communities can come together and help each other," says Anastasios. "Islam has the possibility of becoming very aggressive or quite moderate. The important thing is to prevent religious

institutions from falling into the hands of fanatics."

The invasion of Iraq has disturbed all Arabs, he believes. "They feel wounded, but if America shows that it is sincere in respecting the freedom and religion of the people of Iraq, then attitudes in the Muslim world will improve dramatically."

To aid Albanian Muslims, the archbishop stretches his limited resources, which come entirely from donations. An example is the state-of-the-art clinic in Tirana where 3000 to 4000 people a month, mostly Muslims, are treated. "No one is turned away," says Dr. Charles Linderman, 37, a physician from Cleveland who runs the surgical unit, "and I know there are churches not being built in order to keep the clinic going." Among those treated were the widow and daughter of Enver Hoxha, the late Communist dictator who outlawed religion.

Archbishop Anastasios is just as daring in dealing with his fellow Orthodox Christians. "When we started our seminary, everyone was shocked that we accepted female students," he recalls. "We needed them to direct programs and teach, but I also believe women must play a greater role in the life of the church."

As a result of such progressive views and his accomplishments, the archbishop has drawn Americans and Europeans to Albania — including doctors, nurses, priests, architects and even computer experts — to help him in his work.

Anastasios' most ambitious project, which he views as the capstone of his mission in Albania, is to rebuild an Orthodox cathedral in Tirana to replace one that was demolished by the Communists. The name he has chosen for the cathedral embodies what he has accomplished for the Orthodox Church in Albania and the Albanian people Resurrection.

Parade

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Waking the brain

A neurological technique may improve performance by helping students to control the unconscious mind, researchers say. Rachel Liddle reports:

Wednesday July 23, 2003

The sun is shining, your friends are in the park, and you're sitting in a dim and musty library. But while most students attempt to soak up fact after fact, not many would consider improving memory capacity as an exam tactic.

"The idea is that if the brain has greater ease to shift between different states of focus ... the individual is then able to adjust to any kind of challenges in everyday life more," says Tobias Egnar, a researcher from Imperial College, London, who has used "neurofeedback" to examine the way people use their brains.

Dr Egnar's researchers used the technique to help young musicians from the Royal College of Music. The results, published today in the journal *Neuroreport*, showed musical performance was improved by an average of up to 17% — equivalent to an improvement of one grade or class of honours.

The technique is a feedback loop. Each person has their brain waves collected from electrodes and fed into a computer, which converts the electrode readings into a format similar to a retro video game. The object is to change the length of coloured bars on the screen — with your mind alone.

Dr Egnar and his colleagues encourage people to score points by changing the length of the bar during a course of training sessions. But not

everyone appears to react in the same way. "Some people pick this up quite quickly and find their own strategy to score points and to enhance a particular frequency. To others it is a very long process or they might not really be able to do it very much at all."

Student volunteers at the Royal College of Music were keen to sign up for an extra-curricular activity in neurofeedback, looking at whether the technique could enhance their musical performance. Dr Egnar was pleased with the results.

"We had very good results actually without being able to say: 'Why did this happen — how come these guys improved more than the other groups?'" he says.

The Royal College of Music has now integrated such methods into its courses — psychology of performance is now a component of the curriculum. But Dr Egnar's main interest is not in easing the workload of students: "Even though this sort of thing may be worthwhile, I think it's still more interesting to do it in a clinical context."

Using neurofeedback to control the unconscious functions of the brain has potential to help people suffering from brain function problems such as epilepsy, attention-deficit hyperactivity disorder (ADHD) and chronic fatigue syndrome.

"It appears to be the case that the brain just learns the more healthy mode of functioning, and that might just stay like that in the long term."

Dr Egnar sees one major advantage over the drug-based treatments currently in use. "What is the interesting concept is that it's a non-pharmacological intervention,

that's totally relying on the brain to re-learn beneficial functioning itself."

A current trend, he says, is to prescribe Ritalin to children suffering from ADHD. "In the States you've got a huge percentage of children on these drugs, with developing brains, and you have no idea what it does to them."

Dr Egnar admits that the repetition of the 30-minute training sessions can become tedious, but thinks people who suffer from such disorders are more willing to persevere. "In the clinical context you've got someone who's actually suffering from a problem, and you explain to them what it's about, they've got much greater motivation to do this kind of process."

Unfortunately for students, there is no alternative but to put their heads down and soak up all those facts the old-fashioned way.

A version of this article first appeared in Imperial College's online student newspaper, [Felix](#).

Rachel Liddle

TSONG-KHA-PA. — LOHANS IN CHINA

In an article, "Reincarnations in Tibet," everything that could be said about Tsong-kha-pa was published.¹ It was stated that this reformer was not, as is alleged by Pārsī scholars, an incarnation of one of the celestial Dhyānis, or the five heavenly Buddhas, said to have been

¹ See *The Theosophist*, Vol. III, March, 1882, pp. 146-48. [*B.C.W.*, Vol. IV, pp. 8-19.] — also Theosophy Company pamphlet entitled, "Tibetan Teachings," p. 33-41.

created by 𑀠ākyamuni after he had risen to Nirvāṣa, but that he was an incarnation of Amita-Buddha Himself. The records preserved in the Gon-pa, the chief Lamasery of Tashi-lhumpo, show that Sang-gyas left the regions of the "Western Paradise" to incarnate Himself in Tsong-kha-pa, in consequence of the great degradation into which His secret doctrines had fallen.

Whenever made too public, the Good Law of Cheu [magical powers] fell invariably into sorcery or "black magic." The Dvijas, the Hoshang [Chinese monks] and the Lamas could alone be entrusted safely with the formulae.

Until the Tsong-kha-pa period there had been no Sang-gyas (Buddha) incarnations in Tibet.

Tsong-kha-pa gave the signs whereby the presence of one of the twenty-five Bodhisattvas² or of the Celestial Buddhas (Dhyāni-Chohans) in a human body might be recognized, and He strictly forbade necromancy. This led to a split amongst the Lamas, and the malcontents allied themselves with the aboriginal Böns against the reformed Lamaism. Even now they form a powerful sect, practising the most disgusting rites all over Sikkim, Bhutān, Nepal, and even on the borderlands of Tibet. It was worse then. With the permission of the Tda-shu or Tesu Lama,³ some hundred Lohans

² The intimate relation of the twenty-five Buddhas (Bodhisattvas) with the twenty-five Tattvas (the Conditioned or Limited) of the Hindus is interesting.

³ It is curious to note the great importance given by European Orientalists to the Dalai Lamas of Lhasa, and their utter ignorance as to the Tda-shu (or Tesu) Lamas, while it is the latter who began the hierarchical series of Buddha-incarnations, and are *de facto* the "popes" in Tibet: the Dalai Lamas are the creations of Nabang-lob-Sang, the Tda-shu Lama, who was Himself the sixth incarnation of Amita, through Tsong-kha-pa, though very few seem to be aware of that fact.

(Arhats), to avert strife, went to settle in China in the famous monastery near Tien-t' ai, where they soon became subjects for legendary lore, and continue to be so to this day. They had been already preceded by other Lohans,

The world-famous disciples of Tathāgata, called the “sweet-voiced” on account of their ability to chant the Mantras with magical effect.¹

The first ones came from Kashmir in the year 3,000 of Kali-Yuga (about a century before the Christian era),² while the last ones arrived at the end of the fourteenth century, 1,500 years later; and, finding no room for themselves at the lamasery of Yihigching, they built for their own use the largest monastery of all on the sacred island of Pu-to (Buddha, or Put, in Chinese), in the province of Chusan. There the Good Law, the “Doctrine of the Heart,” flourished for several centuries.

¹ The chanting of a Mantra is not a prayer, but rather a magical sentence in which the law of Occult causation connects itself with, and depends on, the will and acts of its singer. It is a succession of Sanskrit sounds, and when its string of words and sentences is pronounced according to the magical formulae in the *Atharva-Veda*, but understood by the few, some Mantras produce an instantaneous and very wonderful effect. In its esoteric sense it contains the Vāch (the “mystic speech”), which resides in the Mantra, or rather in its sounds, since it is according to the vibrations, one way or the other, of ether that the effect is produced. The “sweet singers” were called by that name because they were experts in Mantras. Hence the legend in China that the singing and melody of the Lohans are heard at dawn by the priests from their cells in the monastery of Fang-Kwang. (See *Biography of Chi-Kai* in Tien-tai-nan-tchi.) [Also see *Chih-I* by Leon Hurvitz, Bruxelles Juillet, 1962.]

² The celebrated Lohan, Mādhyantika, who converted the king and whole country of Kashmir to Buddhism, sent a body of Lohans to preach the Good Law. He was the sculptor who raised to Buddha the famous statue one hundred feet high, which Hiuen-Tsang saw at Dardu, to the north of the Punjab. As the same Chinese traveller mentions a temple ten Li from Peshawar — 350 feet round and 850 feet high which was at his time (A.D. 650) already 850 years old, Koeppen thinks that so far back as 292 B.C. Buddhism was the prevalent religion in the Punjab.

But when the island was desecrated by a mass of Western foreigners, the chief Lohans left for the mountains of——. In the Pagoda of Pi-yün-si, near Peking, one can still see the “Hall of the Five-hundred Lohans.” There the statues of the first-comers are arranged below, while one solitary Lohan is placed quite under the roof of the building, which seems to have been built in commemoration of their visit.

The works of the Orientalists are full of the direct landmarks of Arhats (Adepts), possessed of thaumaturgic powers, but these are spoken of — whenever the subject cannot be avoided — with unconcealed scorn. Whether innocently ignorant of, or purposely ignoring, the importance of the Occult element and symbology in the various Religions they undertake to explain, short work is generally made of such passages, and they are left untranslated. In simple justice, however, it should be allowed that much as all such miracles may have been exaggerated by popular reverence and fancy, they are neither less credible nor less attested in “heathen” annals than are those of the numerous Christian Saints in the church chronicles. Both have an equal right to a place in their respective histories.

If, after the beginning of persecution against Buddhism, the Arhats were no more heard of in India, it was because, their vows prohibiting retaliation, they had to leave the country and seek solitude and security in China, Tibet, Japan, and elsewhere. The sacerdotal powers of the Brāhmins being at that time unlimited, the Simons and Apolloniuses of Buddhism had as much chance of recognition and appreciation by the Brāhmanical Irenaeuses and Tertullians as had their successors in the Judaeon and Roman worlds. It was a historical rehearsal of the dramas that were enacted centuries later in Christendom. As in the case of the so-called “Heresiarchs” of Christianity, it was not for rejecting the *Vedas* or the sacred

Syllable that the Buddhist Arhats were persecuted, but for understanding too well the secret meaning of both. It was simply because their knowledge was regarded as dangerous and their presence in India unwelcome, that they had to emigrate.

Nor were there a smaller number of Initiates among the Brāhmins themselves. Even today one meets most wonderfully-gifted Sādhus and Yogins, obliged to keep themselves unnoticed and in the shadow, not only owing to the absolute secrecy imposed upon them at their Initiation but also for fear of the Anglo-Indian tribunals and courts of law, wherein judges are determined to regard as charlatanry, imposition, and fraud the exhibition of, or claim to, any abnormal powers, and one may judge of the past by the present. Centuries after our era the Initiates of the inner temples and the Mathams (monastic communities) chose a superior council, presided over by an all-powerful Brahm-Ātmā, the Supreme Chief of all those Mahātmas. This pontificate could be exercised only by a Brāhman who had reached a certain age, and he it was who was the sole guardian of the mystic formula, and he was the Hierophant who created great Adepts. He alone could explain the meaning of the sacred word, AUM, and of all the religious symbols and rites. And whosoever among those Initiates of the Supreme Degree revealed to a profane a single one of the truths, even the smallest of the secrets entrusted to him, had to die; and he who received the confidence was put to death.

But there existed, and still exists to this day, a Word far surpassing the mysterious monosyllable, and which renders him who comes into possession of its key nearly the equal of Brahman. The Brahmātmās alone possess this key, and we know that to this day there are two great Initiates in Southern India who possess it. It can be passed only at death, for it is the "Lost Word." No torture, no

human power, could force its disclosure by a Brāhman who knows it; and it is well guarded in Tibet.

Yet this secrecy and this profound mystery are indeed disheartening, since they alone — the Initiates of India and Tibet — could thoroughly dissipate the thick mists hanging over the history of Occultism, and force its claims to be recognized. The Delphic injunction, "*Know thyself,*" seems for the few in this age. But the fault ought not to be laid at the door of the Adepts, who have done all that could be done, and have gone as far as Their rules permitted, to open the eyes of the world. Only, while the European shrinks from public obloquy and the ridicule unsparingly thrown on Occultists, the Asiatic is being discouraged by his own Pandits. These profess to labor under the gloomy impression that no Bīja Vidyā, no Arhatship (Adeptship), is possible during the Kali-Yuga (the "Black Age") we are now passing through. Even the Buddhists are taught that the Lord Buddha is alleged to have prophesied that the power would die out in "one millennium after His death." But this is an entire mistake. In the *Dīgha-Nikāya* the Buddha says:

Hear, Subhadra! The world will never be without Rahats, if the ascetics in my congregations well and truly keep my precepts

A similar contradiction of the view brought forward by the Brāhmins is made by K ishŚa in the *Bhagavad-Gītā*, and there is further the actual appearance of many Sādhus and miracle-workers in the past, and even in the present age. The same holds good for China and Tibet. Among the commandments of Tsong-kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the "white barbarians," every century, at a certain specified period of the cycle. Up to the

present day none of these attempts has been very successful. Failure has followed failure. Have we to explain the fact by the light of a certain prophecy? It is said that up to the time when Pan-chhen-rin-po-chhe (the Great Jewel of Wisdom)¹ condescends to be reborn in the land of the Pelings (Westerners), and appearing as the Spiritual Conqueror (Chom-den-da), destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of Peling-pa (Europe): her sons will listen to no one. Another prophecy declares that the Secret Doctrine shall remain in all its purity in Bod-yul (Tibet), only to the day that it is kept free from foreign invasion.² The very visits of Western natives, however friendly, would be baneful to the Tibetan populations. This is the true key to Tibetan exclusiveness.³

Interfaith Thought

We are travelers in the cosmic journey of existence. We are as stardust. We are swirling and dancing in the eddies and whirlpools of infinity. Life and existence are eternal, but the expressions of life are momentary, ephemeral and transient. Gautama Buddha, the founder of Buddhism, once said: "Our existence is as transient as autumn clouds. To watch the birth and death of all is like looking at the movements of a dance. A lifetime is like a flash of lightning in the sky. It rushes by like a torrent down a steep mountain."

He who gives liberally goes straight to the gods; on the high ridge of heaven he stands exalted. — *Hinduism. Rig Veda 1.125.5* Who is honored? He who honors mankind. — *Judaism. Mishnah, Abot 4.1* Those who act kindly in this world will have kindness — *Islam. Qur'an 39.10* Give, and it will be given to you... for the measure you give will be the measure you get back. — *Christianity. Luke 6.38* Those who do not abandon mercy will not be abandoned by me. — *Shinto. Oracle of the Kami of Itsukushima* [Gift to *Aquarian Theosophist* from Rev. Sharon L. Bush & Rev. James R. D. Yeaw, Post Office Box 340; Folsom, CA 95763 yjeaw@interests.com]

¹ A title of the Tashi-Ihnpo Lama. [*i.e.*, the Teshu Lama whose residence was Tashilhûmpa. — see *Theosophical Glossary*, p. 321.)

² This may be pointing at the Chinese invasion in 1959, especially since the entire theocratic government was crushed and displaced. — Ed., A.T.

³ See HPB'S article, "Tibetan Teachings."



Egyptian Artifacts in the Grand Canyon

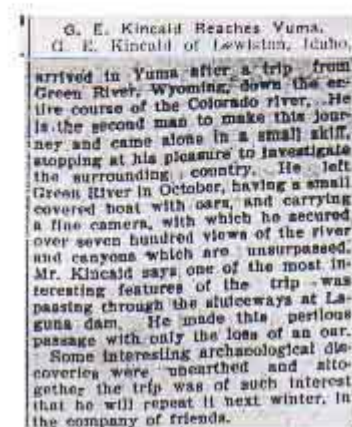
The Phoenix Gazette - April 5, 1909

Remarkable Finds Indicate Ancient People Migrated From Orient:

The latest news of the progress of the

ARIZONA GAZETTE, FRIDAY EVENING,

MARCH 12, 1909.



explorations or what is now regarded by scientists as not only the oldest archaeological discovery in the United States, but one of the most valuable in the world, **which was mentioned some time ago in the Gazette (see photo above)**, was brought to the city yesterday by G.E. Kinkaid, the explorer who found the great underground citadel of the Grand Canyon during a trip from Green River, Wyoming, down the Colorado, in a wooden boat, to Yuma, several months ago.

According to the story related to the Gazette by Mr. Kinkaid, the archaeologists of the Smithsonian Institute, which is financing the expeditions, have made discoveries which almost conclusively prove that the race which inhabited this mysterious cavern, hewn in solid rock by human hands, was of oriental origin,

possibly from Egypt, tracing back to Ramses. If their theories are borne out by the

translation of the tablets engraved with hieroglyphics, the mystery of the prehistoric peoples of North America, their ancient arts, who they were and whence they came will be solved.

Egypt and the Nile, and Arizona and the Colorado will be linked by a historical chain running back to ages, which staggers the wildest fancy of the fictionist. Under the direction of Professor S.A. Jordan, the Smithsonian Institute is now prosecuting the most thorough explorations, which will be continued until the last link in the chain is forged.

Nearly a mile underground, about 1480 feet below the surface, the long main passage has been delved into, to find another mammoth chamber from which radiates scores of passageways, like the spokes of a wheel. Several hundred rooms have been discovered, reached by passageways running from the main passage, one of them having been explored are 854 feet and another 634 feet. The recent finds include articles, which have never been known as native to this country and doubtless they had their origin in the orient.

War weapons, copper instruments, sharp — edged and hard as steel, indicate the high state of civilization reached by these strange people. So interested have the scientists become that preparations are being made to equip the camp for extensive studies, and the force will be increased to thirty or forty persons.

"Before going further into the cavern, better facilities for lighting will have to be installed, for the darkness is dense and quite impenetrable for the average flashlight. In order to avoid being lost, wires are being strung from the

entrance to all passageways leading directly to large chambers. How far this cavern extends no one can guess, but it is now the belief of many that what has already been explored is merely the "barracks", to use an American term, for the soldiers, and that far into the underworld will be found the main communal dwellings of the families. The perfect ventilation of the cavern, the steady draught that blows through, indicates that it has another outlet to the surface."

Mr. Kinkaid was the first white child born in Idaho and has been an explorer and hunter all his life, thirty years having been in the service of the Smithsonian Institute. Even briefly recounted, his history sounds fabulous, almost grotesque:

"First, I would impress that the cavern is nearly inaccessible. The entrance is 1,486 feet down the sheer canyon wall. It is located on government land and no visitor will be allowed there under penalty of trespass."

The scientist's wish to work unmolested, without fear of the archaeological discoveries being disturbed by curio or relic hunters. A trip there would be fruitless, and the visitor would be sent on his way.

"The story of how I found the cavern has been related, but in a paragraph: I was journeying down the Colorado River in a boat, alone, looking for minerals. Some forty two miles up the river from the El Tovar Crystal canyon, I saw on the east wall, stains in the sedimentary formation about 2,000 feet above the river bed. There was no trail to this point, but I finally reached it with great difficulty. Above a shelf, which hid it from view from the river, was the mouth of the cave."

"There are steps leading from this entrance some thirty yards to what was, at the time the cavern was inhabited, the level

of the river. When I saw the chisel marks on the wall inside the entrance, I became interested, securing my gun and went in."

"During that trip, I went back several hundred feet along the main passage till I came to the crypt in which I discovered the mummies. One of these I stood up and photographed by flashlight. I gathered a number of relics, which I carried down the Colorado to Yuma, from whence I shipped them to Washington with details of the discovery. Following this, the explorations were undertaken."

"The main passageway is about 12 feet wide, narrowing to nine feet toward the farther end. About 57 feet from the entrance, the first side-passages branch off to the right and left, along which, on both sides, are a number of rooms about the size of ordinary living rooms of today, though some are 30 by 40 feet square. These are entered by oval-shaped doors and are ventilated by round air spaces through the walls into the passages. The walls are about three feet six inches in thickness. The passages are chiseled or hewn as straight as could be laid out by an engineer. The ceilings of many of the rooms converge to a center."

"The side-passages near the entrance run at a sharp angle from the main hall, but toward the rear, they gradually reach a right angle in direction."

THE SHRINE

"Over a hundred feet from the entrance is the cross-hall, several hundred feet long in which is found the idol, or image, of the people's god, sitting cross-legged, with lotus flower or lily in each hand. The cast of the face is oriental, the carving shows a skillful hand, and the entire object is remarkably well preserved, as is everything in this cavern."

"The idol almost resembles Buddha, though the scientists are not certain as to

what religious worship it represents. Taking into consideration everything found thus far, it is possible that this worship most resembles the ancient people of Tibet."

"Surrounding this idol are smaller images, some very beautiful in form; others crooked-necked and distorted shapes, symbolical probably, of good and evil. There are two large cactus with protruding arms, one on each side of the dais on which the God squats. All this is carved out of hard rock resembling marble. In the opposite corner of this cross-hall were found tools of all descriptions, made of copper."

"These people undoubtedly knew the lost art of hardening this metal, which has been sought by chemists for centuries without result. On a bench running around the workroom was some charcoal and other material probably used in the process. There is also slag and stuff similar to matte, showing that these ancients smelted ores, but so far, no trace of where or how this was done has been discovered, nor the origin of the ore."

"Among the other finds are vases or urns and cups of copper and gold, made very artistic in design. The pottery work includes enameled ware and glazed vessels. Another passageway leads to granaries such as are found in the oriental temples. They contain seeds of various kinds. One very large storehouse has not yet been entered, as it is twelve feet high and can be reached only from above. Two copper hooks extend on the edge, which indicates that some sort of ladder was attached. These granaries are rounded, as the materials of which they are constructed, I think is a very hard cement. A Gray metal is also found in this cavern, which puzzles the scientists, for its identity has not been established. It resembles platinum."

"Strewn promiscuously over the floor everywhere are what people call 'cats eyes,' a yellow stone of no great value. Each one is engraved with the head of the Malay type."

THE HIEROGLYPHICS

"On all the urns, or walls over doorways, and tablets of stone which were found by the image are the mysterious hieroglyphics, the key to which the Smithsonian Institute hopes yet to discover. The engraving on the tablets probably has something to do with the religion of the people. Similar hieroglyphics have been found in southern Arizona. Among the pictorial writings, only two animals are found. One is of prehistoric type."

THE CRYPT

"The tomb or crypt in which the mummies were found is one of the largest of the chambers, the walls slanting back at an angle of about 35 degrees. On these are tiers of mummies, each one occupying a separate hewn shelf. At the head of each is a small bench, on which is found copper cups and pieces of broken swords. Some of the mummies are covered with clay, and all are wrapped in a bark fabric. The urns or cups on the lower tiers are crude, while as the higher shelves are reached, the urns are finer in design, showing a later stage of civilization."

"It is worthy of note that all the mummies examined so far have proved to be male, no children or females being buried here. This leads to the belief that this exterior section was the warriors' barracks. Among the discoveries, no bones of animals have been found, no skins, no clothing, no bedding. Many of the rooms are bare but for water vessels. One room, about 40 by 700 feet, was probably the main dining hall, for cooking utensils are found here."

"What these people lived on is a problem, though it is presumed that they came south in the winter and farmed in the valleys, going back north in the summer. Upwards of 50,000 people could have lived in the caverns comfortably. One theory is that the present Indian tribes found in Arizona are descendants of the serfs or slaves of the people, which inhabited the cave. Undoubtedly a good many thousand of years before the Christian era a people lived here which reached a high stage of civilization. The chronology of human history is full of gaps."

Professor Jordan much enthused over the discoveries and believes that the find will prove of incalculable value in archaeological work.

"One thing I have not spoken of, may be of interest. There is one chamber, the passageway to which is not ventilated, and when we approached it a deadly, snaky smell struck us. Our light would not penetrate the gloom, and until stronger ones are available, we will not know what the chamber contains. Some say snakes, but others boo-hoo'd this idea and think it may contain a deadly gas or chemicals used by the ancients. No sounds are heard, but it smells snaky just the same."

"The whole underground installation gives one of shaky nerves the creeps. The gloom is like a weight on one's shoulders, and our flashlights and candles only make the darkness blacker. Imagination can revel in conjectures and ungodly daydreams back through the ages that have elapsed till the mind reels dizzily in space."

AN INDIAN LEGEND

In connection with this story, it is notable that among the Hopi Indians the tradition is told that their ancestors once lived in an underworld in the Grand Canyon till dissension arose between the

good and the bad, the people of one heart and people of two hearts.

Machetto, who was their chief, counseled them to leave the under world, but there was no way out. The chief then caused a tree to grow up and pierce the roof of the underworld, and then the people of one heart climbed out. They tarried by Paisisvai (Red River), which is the Colorado, and grew grain and corn. They sent out a message to the Temple of the Sun, asking the blessing of peace, good will and rain for people of one heart. That messenger never returned, but today at the Hopi villages at sundown can be seen the old men of the tribe out on the housetops gazing toward the sun, looking for the messenger. When he returns, their lands and ancient dwelling place will be restored to them. That is the tradition.

Among the engravings of animals in the cave is seen the image of a heart over the spot where it is located. The legend was learned by W.E. Rollins the artist, during a year spent with the Hopi Indians. There are two theories of the origin of the Egyptians. One is that they came from Asia; another that the racial cradle was in the upper Nile region. Heeren, an Egyptologist, believed in the Indian origin of the Egyptians. The discoveries in the Grand Canyon may throw further light on human evolution and prehistoric ages.

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MORE ON THE GRAND CANYON

Our latest piece of information was discovered by Xtreme Team member Tyler Pauley. Days spent at the library finally provided the evidence we hoped to find.

Up until now there has been quite a debate as to whether G. E. Kincaid actually existed. There have been no records of his

work, nor any proof from the Smithsonian he was actually involved with them. Many have proposed the newspaper article was an "April Fools Day" joke! The only possible proof might be the "other" article mentioned in the Arizona Republic article which presented the story. Finding the proof was difficult, but not impossible. Here, shown below for the first time in almost 100 years is the "first article" from 1909, a full month before the legendary 1909 Arizona Republic article was published. [See photo at beginning of article on page 12] As you can see, G.C. Kincaid's expedition occurred as reported! We have also found other articles offering further evidence the story is real.

Furthermore, an ancient manuscript (translated) has been located. Parts of the content describes a voyage made thousands of years ago by a group from Asia traveling to a city located at a place they called "The Canyon of Light". Their journey made with the intention of visiting a holy man, or a shrine. Incredibly, the location and descriptions given seem to point towards the area we are currently exploring at the Grand Canyon!

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Forgotten Pathways

On October 6th 2000, a small group of explorers departed for the North rim of the Grand Canyon. Following clues from a newspaper report from 1909 and the extensive research conducted by Greg and Sheri Nelson, Tyler Pauley and the FOX (channel 10 Phoenix) News team, we hoped to shed light on the remarkable discovery of a lost city within the vast area of the Grand Canyon.

Before we traveled to the site, Greg and Sheri had traveled through the canyon

on a commercial raft trip frequently offered to tourists. During their journey, Greg and Sheri examined the canyon with attention toward the clues mentioned in the 1909 article. Afterward, using a USGS topographical map and clues from their recent trip, they were able to narrow an area to within a few miles of where it is believed the initial discovery had been made almost 100 years ago.

During the course of the investigation several items became obvious to those researching. It was a mystery why the information about the discovery was missing from the newspaper. It seemed this was the only portion (date) there was any information missing from the archives. Then there was the absence of information relating to the fellow who made the original discovery. Although the Smithsonian was the organization the artifact were delivered to, there was no record of these artifacts or of the explorer who found them! No where could we uncover any clues to where this man went to after these discoveries. It was as if he simply vanished... Then within a year, the Federal Government acquired the area of the Grand Canyon and set it aside, never to be used for mining or further exploration again. From that point forward it would be a crime to enter the area unless granted permission. Only the native Americans were allowed to remain because of sacred sites used during ceremony.

Finally, maps and the newest GPS available in hand, we headed toward Northern Arizona. Traveling in a small convoy of 4 wheel drive vehicles we headed toward Tuba City. Here we spent our first night and plotted the next days activities. Looking at the Topo maps of the area west of Tuba City it was easy to see how a spider web of roads (mostly old wagon trails) would have to be navigated.

We started our journey early Saturday morning. Kathy, Bryce and I,

accompanied by our friends Michael and Carla, traveled to Hotevilla hoping to visit my friend and Hopi Medicine man, Emery. We went to ask if he would be interested to join us. Because we would be nearby the sacred areas of the Hopi it was felt his blessing would be in order - his presence would be an added bonus should we be stopped or asked questions. As it was, we knew our presence might be viewed suspicious and our proximity to the canyon could possibly be illegal.

Emery wasn't able to join us. He did have advice for us, though. We were told the area we were intending to enter was sacred ground located on government and Navaho land. Our presence there might be questioned. And should we successfully arrive, it was important we give and offering of tobacco and cornmeal to the spirits. This is an ancient place only the elders had permission and a right to enter. Emery could not recall the last time anyone had been there, but was well aware what could be found.

"Those are the dwellings once inhabited by an ancient race who have disappeared a long time ago. This was before the last purification." he said. "Now we honor those who have passed into the spiritual world. The city is now a place where only spirits of the dead reside. We respect this place and those people. We leave it alone."

With his blessings and warnings, we returned to Tuba City. After a brief lunch our small band of explorers continued on toward the Northern Rim and the mysteries hidden between the great canyons walls...

These are the photos we took and the story, both in pictures and text. Did we find what we were looking for... please continue to see for yourself.

[You can see the photographic story at:
<http://www.xpeditionsmagazine.com/magazine/canyon/canyon-2.html>]