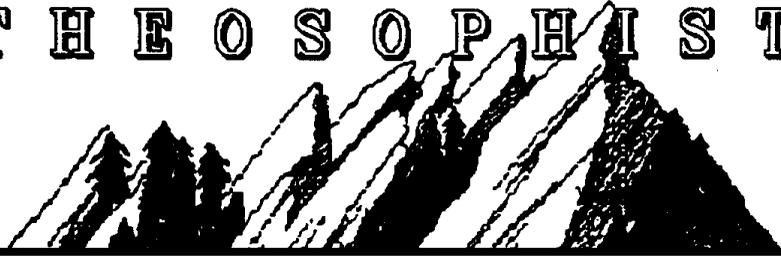


# THE HIGH COUNTRY THEOSOPHIST



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Boulder, Colorado

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## The Sphinx enigma

### A FURTHER LOOK

In our November '91 issue, we ran a short item on a report in *The Boulder Camera* concerning on-site field research being done by Geology Professor Robert M. Schoch, of Boston University, which advances an alternative premise that the weathering of the Sphinx on Egypt's plain of Giza was caused by water in the form of rainfall rather than by wind and sand as is currently assumed by Egyptologists.

In the Summer '92 issue of *Quest*, an article titled "**Science and Metaphysics: In the Shadow of the Sphinx,**" reports on a debate at a February meeting of the American Association for the Advancement of Science (AAAS) in which Schoch's studies, suggesting a far greater age of the Sphinx than the currently accepted 2500 B.C., are supported by Geophysical studies carried out by Dr. Thomas Dobecki:

"Schoch and Dobecki have, for the first time in our era, offered real data concerning the physical history of Giza and its environs. This not only impacts science, but history and anthropology as well. Factors concerning the Sphinx's weathering patterns, rock erosion and reconstruction periods point to a probable view of its history, suggesting that it has existed for several millenia longer than the claims of Egyptology, from a period that would have included a great flood of long duration.

The geological estimation of these factors in the area place such conditions at around 10,000 B.C."



John Anthony West, “a self described ‘Rogue Egyptologist’” in an interview in the Winter 1991 *Quest*, explains the premise being pursued and the implications of the geological and geophysical studies referred to above:

“... An observation made by R.A. Schwaller de Lubicz in one of his books translated into English as *Sacred Science*, was that the great Sphinx of Giza had been weathered by water and not by sand and wind as was generally and universally assumed. ... in principle it should be possible to prove that; this is a geological, not an Egyptological or archeological question. ... if you could prove that the great Sphinx of Giza had been weathered by water, it would upset virtually the entire historical appercart, not only regarding Egypt, but also regarding everything that was accepted about ancient history and the evolution of human civilization.

... the conventional scenario held that the Sahara was a relatively recent desert. Before 15,000 B.C. it was a fertile savanna. Between 15,000 and 10,000 B.C. there is a somewhat shadowy period, during which Egypt was subject to enormous rainfalls and periodic high floods. Following cessation of the waters, Egypt became Sahara and has been ever since, becoming increasingly drier. ... if you could prove that the Sphinx had been weathered by water, it would have to mean that the Sphinx was there before the water was there. If that geological dating is correct, it would mean that the Sphinx dated from sometime before 10,000 B.C., and probably before 15,000 B.C.”

Conventional Egyptology attributes the building of the Great Pyramid of Giza to Cheops in approximately 3350 B.C.

What do the writings of *source Theosophy* have to say concerning the age of the Sphinx and that other historical enigma on the plain of Giza, the Great Pyramid?

H. P. Blavatsky, in her personal copy of The Origin and Significance of The Great Pyramid<sup>1</sup> has written on page 85 the following, concerning the attributing of the Great Pyramid’s construction to Cheops:

“Cheops never built it. It was built ages before him and he only desecrated it by giving it another use. In his day, no more initiations took place in it, and he consecrated it to Tet or Seth-Typhon.”

H.P.B.’s copy of the above referenced book is in the Adyar archives. [B.C.W. IV - 287]

“... It is well known to us that at whatever epoch the Great Pyramid of Egypt may have been built, it must have been at a time when Draconis, the then Polar Star, was at its lower culmination and the Pleiades -- Alcyone especially - - were on the same meridian above. By

1 By C. Staniland Wake, 1882. Reprinted by Wizard’s Bookshelf, San Diego 1987.

-- who correctly assumed that the long and narrow tubular entrance passage was built so as to level at the then polar star, the building of the Pyramid of Cheops was fixed upon the year 2170 B.C. -- whereas it ought to have been, with far more propriety and regard to truth, placed at 28,868 years B.C. by adding to the figures of 2170, the whole period of the preceding Equinoctial precession.

[From a Manuscript fragment in H.P.B.’s handwriting in the Adyar archives.

Ref B.C.W. XIII - 322]

a calculation of Sir John Herschel in A.D. 1839 ... it is claimed that it is by means of the cycle of 25,868 years (the sidereal Year) that the approximate year of the erection of the Great Pyramid can be ascertained.

Assuming that the long narrow downward passage leading from the entrance was directed towards the polestar of the pyramid builders, astronomers have shown that in the year 2170 B.C. the passage pointed to Alpha Draconis, the then polestar, at its lower culmination, at the same time that the Pleiades, particularly Alcyone, the centre of the group, were on the same meridian above. ...

Richard A. Proctor, the astronomer, after stating that the polestar was in the required position about 3350 B.C., as well as in 2170 B.C., says: "either of these would correspond with the position of the descending passage in the Great Pyramid; but the Egyptologists tell us there can absolutely be no doubt that the later epoch is far too late."

But we are also told that:

This relative position of Alpha Draconis and Alcyone being an extraordinary one, as it could not occur again for a whole sidereal year, it is thought to mark the date of the building of the Great Pyramid.

This demonstrates that, since the Dendera Zodiac shows the passage of three sidereal years, the Great Pyramid must have been built 78,000 years ago, or in any case that this possibility deserves to be accepted at least as

readily as the later date of 3350 B.C. [S.D. II - 432]

From the teachings of G. de Purucker we have:

#### AGE OF THE GREAT PYRAMIDS

*Student:* What is the true age of the Great Pyramids of ancient Egypt?

*G. de P.:* "I would say that the Great Pyramids are at least three Zodiacal years, or 75,000 years old, and perhaps more, a good deal more."

**"Any attempt to fix even an approximate age would depend upon the geology of the Nile delta and similar things, which would act as time-checks."**

[emphasis added. ed. HCT]

"The Great Pyramid of Cheops was builded at the time of the second Atlantean immigration-period.

"After the first great pyramids were builded, many other pyramids were constructed in later ages; but between these two periods -- the original Atlantean immigration and the later ages -- there took place the heavy immigration from the Orient, from what is now Southern India, Ceylon, and the other part of the big island of which Ceylon is the sole remaining remnant."

"The pyramid is a typical Atlantean structure; and that is why they are found in the New World also, in Yucatan and Mexico, the principles of pyramidal construction having been carried there by Atlantean immigrants from the sinking Atlantean Islands."

[*Dialogues* II - 322]

Conventional Egyptology is rooted in the ethnocentric assumption that the ancient Egyptians worshipped a coterie of Animal Gods. Indeed, Egyptian Hieroglyphs display an impressive array of sacred animal figures.

Mainstream Western Egyptologists, taking these symbols literally, have therefore assumed that the ancient roots of Egyptian religion can be traced to simple primitives who worshipped animal fetishes.

The present studies, seeking to challenge the accepted age of the Great Pyramid and Sphinx of Giza have far reaching implications:

If the water erosion hypothesis is proved to be scientifically sound, then the probable age of the Giza plain artifacts must be 10,000 years old as a minimum. This upward revision of their antiquity is then brought into the range and time-scale claimed in occult sources such as *The Secret Doctrine* and immediately affords the latter new credibility.

John Anthony West is also pursuing this line of investigation and cites the work of the French mathematician, philosopher and Orientalist, R.A. Schwaller de Lubicz along the same lines. [*Quest* Winter 1991].

In the same Winter 1991 *Quest* article, the archetypal significance of the Egyptian animal gods is referred to briefly:

“Once seen as embodiments or representations of cosmic and organic principles, the gods (all those bizarre

animal-headed figures) finally become comprehensible as well.

“Fertilization, gestation, birth, growth, maturity, aging, death and renewal are among the organic principles. Careful study of the habits or nature of the animal associated with the god usually reveals the reason for its choice.

“The upright, pregnant hippopotamus Tauret, for example, is the goddess of pregnancy or gestation -- for what could be more pregnant than a pregnant hippopotamus?

“The dog/jackal Anubis is the guide through the underworld because of its extraordinary homing instinct. He presides over embalming and funerary rites because, as an eater of carrion, the dog/jackal is capable of turning putrefying flesh into fresh sustenance, or new life, for himself.

“The ibis, endlessly searching out its food in the mud, and the baboon, spending hours on its haunches in apparent silent contemplation are the two animals chosen to represent Thoth, god of intellect or wisdom -- whose two chief characteristics are search and contemplation.

“The stork, who migrates north in summer, but returns year after year to the same home is used as a glyph for

the soul, probably signifying an ancient Egyptian recognition of reincarnation, a belief otherwise denied by Egyptologists.

“Thus, Egyptian metaphysical conceptions are firmly rooted in careful observation of the natural, physical world.”

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When I attended the Krotona School of Theosophy in 1987, we were favored with a week-long workshop titled “The Beginnings: Egyptian and Indian Tales of Cosmogony,” presented by Jeanine Miller of the British T.S. Unfortunately I missed the series, having to return home early because of a Chiropractic problem, but I did obtain the audio tapes.

In this series, Ms. Miller explores rather thoroughly the topic of the Egyptian animal-god archetypes, and most importantly shows how the Egyptians were able to graphically portray in Hieroglyphics the abstruse metaphysical concepts of Cosmogogenesis given in volume I of H.P. Blavatsky’s *Secret Doctrine*.

The tapes are highly recommended for those wishing to explore further and can be obtained for loan or purchase from Krotona School of Theosophy, 46 Krotona Hill, Ojai, Ca., 93023 or from The Theosophical Society in America, Olcott Library, P.O. Box 270, Wheaton, Illinois, 60189-0270

## **Gathering of the Rainbow Nation** **A NUCLEUS OF THE UNIVERSAL BROTHERHOOD**

... “The *Chiefs* want a ‘Brotherhood of Humanity,’ a real universal fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.” [Mahatma Letter #6]

During the first week of July in a remote valley in the Gunnison National Forest of Colorado, a marvelous event unfolded which could not have failed to attract the notice of the ‘*Chiefs*’ of the Occult Brotherhood referred to by the Master Koot Hoomi.

Beginning on July 1st, some 20,000 members of the Rainbow Family began to converge and assemble in this high mountain valley 25 miles northwest of Mc Clure Pass. As in the eighteen previous years, each Rainbow gathering has been held at a different site, well removed from population centers.

To the observer, no requirements are imposed on attendees save the desire to “Be Beautiful, Be High, Be Real, Be ONE.”

All are members who bear in their hearts, love for all Humanity and respect for the Earth.

For this Theosophist, the magnetic attraction of the invisible bonds of Universal Brotherhood, Peace and Love were irresistible.

A four and a half hour drive from Boulder brought me to a forest road junction and the scene of activity that marked the port of entry into a different world.

There, parked beside the intersection was an aging school bus with the letters ‘WOODSTOCK’ on its sides.

Among the Aspens below the intersection, hundreds of cars were parked in orderly fashion.

As I braked to a stop a full-bearded Hippie stepped forth with the greeting; "Welcome home, Brother." I extended my arm through the car window for a handshake.

After a brief grip he said; "That's not enough Brother" and reached inside with both arms and gave me a hug!

In consideration of the accustomed rights of local users of the recreation site, Rainbow Family arrivals were asked to park here, 7 miles from the destination, so as to reserve on-site parking for locals.

Surrounded by their camping gear, earlier arrivals were playing Guitars and Bongo Drums while awaiting the free shuttle service provided by Rainbow volunteers.

The pervasive spirit of love and respect was immediately apparent. With tens of thousands of people in the area, no litter was evident. Such as did appear was voluntarily picked up by the next passer-by.

Can there be a city of 20,000 without a police force? Indeed, this city had none. Can such a city be free of crime?

In the case of this Rainbow Gathering, unfortunately not, for one of its sisters was the victim of a violent sexual assault.

What was different here was the way in which the community dealt with it.

Let me tell of what I observed of the process:

(From my Journal)

Fri. July 3rd. Returning from the entrance area to pick up camera batteries which another Rainbow couple had kindly purchased for me in Paonia, a party of stretcher bearers passed me on the trail carrying a figure covered with a blanket.

On arriving at the 'Main circle' area, much food was in preparation at the Rainbow kitchen.

Inquiring, I was informed that the food was to be served at a mass gathering in the broad meadow in the valley below.

By the time I had retrieved my cup, spoon and dish from my tent and arrived in the meadow, a crowd of about 1500 was beginning to break up and the Rainbow kitchen crew were mingled in the crowd serving the last of the food.

I managed to get a helping of rice and as I was eating it, noticed a smaller circle of 200-300 nearby to the west.

As I approached, this group seemed more solemn and serious than the larger one dispersing. It was arranged in a circle with an open area in the center.

Sitting clustered in a tight circle in the very center was a group of brothers and sisters singing and chanting -- and as their voices rose in crescendo I heard the words "No more rape!"

The sound carried the feeling of great sadness and sorrow.

Meanwhile in the open area of the council circle a Buddhist monk spoke of the need for non-violence in the world.

Following his prayer, three women in succession spoke with great feeling and intensity of their own experience of having been raped.

As each person entered the arena to speak, they took and held aloft a cluster of Eagle feathers to signify their right to be heard.

It was now clear that this was a council of “Elders” meeting to discuss the rape of a sister earlier that morning.

Indeed, the stretcher bearers I had passed on the trail earlier had been carrying the unfortunate and violated sister.

Discussion centered first on the attacker. Several men in the council had seen him before the attack and had noted an aggressive energy and feeling of negativity about the man. It was debated whether he was a Rainbow member or an outsider.

Another brother, taking the council feather, said that it mattered little -- for all of us men bore a share of the guilt to the extent that we had ever looked upon a woman in lust -- to that extent we were rapists in our hearts.

Sex, when it is taken from another for one’s own gratification is ugly and cruel and a moral crime.

Sex, when it is freely shared in an atmosphere of caring, trust and respect is a thing of joy and beauty.

As men took the feather to speak, much blame was laid upon our Patriarchal Society with its emphasis on male values of militarism, war and violence.

One man said that he had been raped as a

child in the act of circumcision and physical abuse in being taught to deny his feelings and ‘be a man.’

Another, a Viet Nam veteran, spoke of holding a 40 year old South Vietnamese soldier in his arms who sobbed in remorse after having raped a 14 year old girl.

Not surprisingly, some men as well as women, expressed hatred for the rapist — but a few expressed sorrow and compassion for one whose mind was so twisted as to be able to inflict humiliation, pain and suffering on others.

Those expressing hatred tended to favor the death penalty.

By this time the council circle was thinning out and when I saw an opening I requested the feather and spoke on the death penalty from a Theosophical viewpoint, saying that to execute a criminal in no way rids us of his influence; merely deprived of his body, he is still very much with us -- poisoning the Astral atmosphere with thought-forms of lust and hatred.

Moreover -- in being removed from the physical world he is unable to effectively reflect on his crimes and make positive changes in his nature.

I mentioned the prison work Bo Lozoff has done over the past 20 years in the reform of the most hardened murderers and rapists.

I said that the spark of the Divine shines within every Human being -- that the evil-doers are those who won’t listen to their inner-god.

I admitted that I have done some rotten things in my life and am trying to change for the better and concluded by saying that we might

even feel some compassion for the rapist -- while in no way condoning what he did.

As the Sufi Saint Rumi said:

“Do what you must do with a person, but never put them out of your heart.”

That is; always keep your heart open for the time when the evil-doer has a change of heart and is ready to start the long journey home.

The foregoing is not offered as a complete or balanced presentation of a very serious and controversial issue in heterosexual relations. I sincerely hope and trust that I have not given offense to the Rainbow Elders in the publishing of the foregoing.

It is a slice of real life as I was led to experience it. Readers' comments are welcome.

### QWAA Reprint Project

**First Series:** Bound copies of vols. 1 and 2 were quality checked and mailed to subscribers on July 9.

**Second Series:** We have decided to hold off checking of the Index until we return from Canada, i.e., Labor day and solicit the patience of our subscribers.

### Editor's Note on Pilgrimage to India

I have received two advisory comments regarding the intimate personal details revealed in the autobiographical material in the above titled feature, contained in the HCT issues for May and

June.

One, from a respected Elder who thought the disclosure of such detail was 'unwise' and likely to give offense to readers.

Another reader of contemporary age said;

“I have learned a great deal from your writing. ... *Pilgrimage To India* is fascinating and allows such private knowledge of you as a 'person.' Thank you for allowing this.”

First of all, let it be clearly understood that the material under discussion was not included to 'sensationalize' the narrative in any way or to titillate the reader.

The material under discussion is contained in a private manuscript circulated previously to a select inner group of family and friends.

I am aware that there many among us who would withhold this kind of personal information even from friends and family.

Realizing its controversial nature, I did much soul-searching and pondering; and most importantly, obtained the approval of the central woman in my life and in the narrative before deciding to include it in the HCT.

Weighing the pros and cons, I was convinced that the reasons for going ahead unexpurgated were of overriding importance.

My reasons for including it are these:

(1) These episodes in the life experience of the author were of pivotal importance in leading him along the spiritual path he is now trying to follow.

Without an understanding of these factors, the reader is left with an incomplete understanding of the author's experience and motivations.

---

(2) The motto of our Theosophical movement is "There is no *Dharma* higher than Truth."

As a student of Theosophical history, I have seen much evidence of important historical material having been censored and expurgated in order to protect personalities from embarrassment and criticism.

As an example, see the so-called "1900 Letter of Master K.H. to Annie Besant." [HCNL Aug. '88, and ECLECTIC THEOSOPHIST Sept. '87]

As a student of the Ancient Wisdom, I am committed to the Truth *when* it's disclosure serves the highest Dharma.

While I fully appreciate and accept that I have no right to broadcast the intimate details of others' affairs, I prefer to be open with my own, given the circumstances stated here.

## **PILGRIMAGE TO INDIA INTRODUCTION (Concluded)**

Over several years of intense study, during which time my office bookshelf held at least as many books on Theosophy and Eastern Religions as engineering manuals and textbooks, I began to realize that India was not only the home of the Theosophical World Headquarters and disciples of Maharaji but the source of the Ancient Wisdom I sought as well.

And so I gradually formed the resolve to visit India on a spiritual pilgrimage of my own to find out for myself. Just what I expected to find, I wasn't sure - but then neither had Columbus any idea of what he would find.

It was truly a case of synchronicity that on the very day in October 1984 that I wrote a memo to my supervisor requesting a three month leave of absence, he was directed by management to recommend 60% of my engineering group for layoff, which culminated a month later in the company filing for bankruptcy under chapter 11.

I was an obvious choice for the layoff.

In the memo I said:

"For the past year or more I have had a growing desire which has matured into a resolve to take an extended trip to India, alone and completely on my own.

"This intention has come as a result of six years of independent study of Eastern Religions and as such, its nature is that of a spiritual quest. "It is to be a personal search for purpose and meaning in my life.

"I expect that the experience of being removed from familiar environs and immersed in Indian culture for a period of time will be of unique value in providing me with a needed life perspective that can only be gained by such a change.

"It is exceedingly difficult to put into words, meanings which have an intuitive source. Nevertheless, the imperative is powerful and valid.

“I plan to leave on Sunday, November 11, for a trip of 90 days and expect to return on February 8, 1985.” I hope that in my ten years of service at STC I have proved to be a valuable employee.

I do not wish to burn bridges behind me and hope to return to employment with STC upon my return.”

Another curious synchronicity, whose significance I have not yet understood, is the fact that the date of my departure is my daughter’s birthday and the date of my return is my son’s birthday.

~~These dates were not chosen by me but were determined by the travel agent according to available airline bookings.~~

Thus the adventure begins. Read on friend.

Journal

Sunday November 11, 1984

Boulder: Marty and I are up at 7 a.m. Marty made breakfast, fried potatoes and cheese while I finished packing bike panniers. Marty’s car is having brake trouble, so I added hydraulic fluid to her master cylinder which is about empty.

First picture of trip was of all house members Ken, Chris, Devra, Robin and Marty. We left the house a few minutes before 9 a.m. Parked M’s car and wheeled bike and luggage across ramp into airport. Front tire was low with slow leak, and I will have to wait ‘till Delhi to fix it.

Sister Eleanor was at airport and took several pictures during process of getting bike in shipping carton and checking carry-ons (film, tools and camera) through security check.

My sadness mingled with anticipation, felt yesterday, was changed to anxious anticipation of final events of departure, mingled with excitement of the trip now beginning.

Marty bore up well until we kissed goodbye at the concourse gate - then she had tears in her eyes.

[To be Continued]

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[To be Continued]

Errata: L. Gordon Plummer is 88, not 92 as given in July 92 HCT.

## Calendar

Friday August 14 Charlene's home.

Al Skrobisch leads ongoing study of *Light on the Path*, Volume III of *Talks on the Path of Occultism*. Meeting begins with meditation at 7:00 p.m. Call Charlene 757-7298 or Judy 477-4788 for location.

Friday August 28 L.B. Hansen's home.

L.B. Hansen leads the third in an ongoing study of the Seven Rays. Meeting begins with meditation at 7:00 p.m. Call 761-5925 or 477-4788 for location.

Upcoming: Friday Sept. 11 Location to be announced

Tony Lysy will visit the HCSC and talk on the *Parliament of World Religions* being planned for the convention of 1993 in Wheaton.

Time 7:00 to 9:00 P.M.

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The High Country Study Center holds meetings and study classes in Denver on the second and fourth Fridays monthly.

The HIGH COUNTRY THEOSOPHIST carries articles of current and historical theosophical interest and maintains a calendar of current High Country Study Center activities. In addition to supporting local activities of the High Country Study Center, the HCT has the following editorial objectives:

(1) 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.

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

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

(4) To provide space for readers to comment and express opinions in assent or dissent on relevant topics and issues.

Annual subscriptions renew in June. Complimentary copies are available on request to Dick Slusser, (303) 494-5482.

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