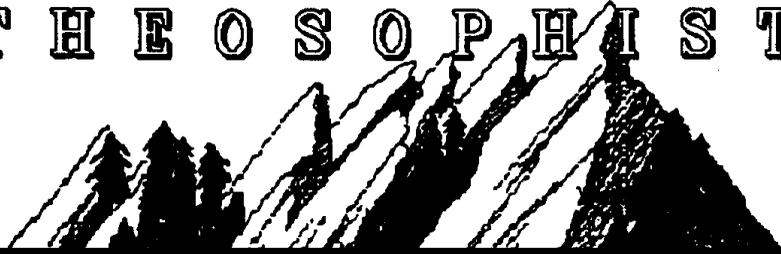


THE HIGH COUNTRY THEOSOPHIST



Vol. 14 No. 4

Boulder, Colorado

April, 1999

Contents

Modern Theosophy Part IV
THE CORNER STONE 1

SECRET DOCTRINE QUESTION
AND ANSWER SECTION 12

C A Bartzokas writes 14

John Greschner
writes on the Self: 15

Steve Stubbs on Theosophical
principles in Buddhism 16

Man's Origin and Evolution. 18

Modern Theosophy
Origins and Intentions
Part IV THE CORNER STONE

by
Geoffery A. Farthing

In a number of places in the original classical theosophical literature the intentions for the Theosophical Society are set forth by either H.P.B. or the Masters themselves. In a communication received by Mr Sinnett through the Master K.H. there is a message from the Maha Chohan which came at the beginning of the lengthy correspondence that the Masters K.H. and M. had with him. The date of it is 1881. This significant communication contains the following sentence:

The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity.

And in the last letter generally acknowledged to come from the Master K.H. received in 1900 by Annie Besant there are the following words:

The T.S. was meant to be the corner stone of the future religions of humanity ... and The mistakes of the past in the old religions must not be glossed over with imaginary explanations ...

Importantly also, in several other places, not only the



intentions for the Theosophical Society but its relationship to Theosophy are very clearly stated.

So far in the history of the Society very little attention has been paid to its role as corner stone in the sense used by the Masters. It is, however, obviously of the utmost importance. As to future religions, let us consider ...

WHAT IS RELIGION?

Religion may be considered under two aspects: the first is that which relates to the divine spiritual nature of man which is inseparable from that of Nature or Cosmos; the second is the means by which the teachings and practices of religion are made available to mankind generally. Theosophy corresponds to the first of these and the Theosophical Society to the second.

The Masters reiterate again and again that they want a universal brotherhood of humanity founded. They see in this the prime means of alleviating the sufferings of the millions of people on the earth. They are equally clear as to how much of this suffering arises. It is through man's institutional religions and what they called 'the sacerdotal caste', priests etc.

Most people have been brought up in a religion. This they regard as sacred; its principal beliefs and tenets they regard as unalterable and their idea of God is the most sacred of their beliefs. They have been taught from childhood that faith in God and their religious usages are the backbone of their religion, and both things are unchallengeable,

As a result a mind-set has grown up world-wide based on the idea that there is a Deity in some form or another amenable or susceptible to supplication and with various other attributes. These attributes are modelled on those of ordinary human beings, but much enhanced, and by way of them Deity is put into an understandable relationship with men.

With this outlook it is difficult indeed for anyone to take an outside objective view of their own religion. Subconsciously it is ingrained in their thinking and they would be very fearful to call any of it into serious question.

However, in K.H's notes to Sinnett on the subject in Letter X of the Mahatma Letter series (3rd Ed.), he is very explicit on a number of points. For example:

'the idea of God is not an innate but an acquired notion'; 'human misery will never be diminished unto that day when the better portion of humanity destroys in the name of truth, morality, and universal charity, the altars of their false gods';

and, again talking of God:

'our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery'.

There is much more in like vein in that

letter, supplemented in the Maha Chohan's message which recognized a common basis for all religions:

Once unfettered and delivered from their dead weight, dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning.

The gist of what the Masters are here pointing out is that the Gods of religious institutions are man-made and have no existence apart from the *ideas* that men hold about them.

Nothing here said, however, questions the validity of genuine mystical experience. What it does call into question are superstitious beliefs based on dogma, again all man-made, and the common practices of religions, their institutions, rituals, ceremonies and scriptures.

Scriptures are obviously also man made, even though some of them may have been inspired by genuine religious sages. Nevertheless, they are written words which in many cases in religious books have been much translated and corrupted by alteration.

In any case, many of their passages are subject to interpretation; it is the priests who take it upon themselves to do this interpreting. They have to do this according to the doctrines of their particular form of religion.

We have seen that written scriptures of any grade or quality need 'interpretation'.

Priests have claimed to be able to do this, but Nature needs no interpreter and furthermore, if fearlessly confronted directly, she can never give rise to any form of superstition. Superstition is always based on false belief. Nature needs no belief system.

The general religious scene, therefore, is one of diversity not only as between the major religions but even the sects within them. It is these differences that cause so much strife and misery to humankind, large sections of which are imprisoned in beliefs which conflict with those of others.

Much worse is that they are prepared to hurt, maim or even kill those who disagree with them. This can even reflect into national attitudes, e.g. Jews and Arabs.

THE CORNER STONE AND THEOSOPHY

It is very clear from the above statements that the 'corner stone' as represented either by the Theosophical Society or its teachings was not meant to be a restatement or a reshaping of the old religions.

Whatever was to be put forward as religious teachings was to be radically different from what had gone before. Also it was emphatically not to be a continuation of the old institutions nor of the 'sacerdotal caste' by way of any hierarchical structure of a professional priesthood.

We have an idea of the form things were to take from what we were told of the nature of the Theosophical Society and the teaching it was to promulgate. For example, there is a

very fine description of this in *The Key to Theosophy* (p 57, Orig. Ed.):

Theosophy is the shoreless ocean of universal truth, love and wisdom, reflecting its radiance on the earth, while the Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent. Theosophy, finally, is the fixed eternal sun, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.

In *The Key to Theosophy* (Or.Ed. p 58/9) there is the statement ‘that all the great religions are derived from Theosophy’. And, it is added,

... our Theosophical Society is the humble seed which, if watered and left to live, will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of life Eternal. For it is only by studying the various great religions and philosophies of humanity, by comparing them dispassionately and with an unbiased mind, that men can hope to arrive at truth.... For no sooner do we arrive - either by study, or by being taught by someone who knows - at their inner meaning, than we find, almost in every case, that it expresses some great truth in Nature.

THE CORNER STONE AND NATURE

Whereas obviously the Society was intended to be the vehicle by which Theosophy would be made known to the world, the epithets used to describe Theosophy give us a clue as to its nature, and the expression ‘eternal verities’ indicates that it pertains to Nature and her laws, unalterable during a manvantara, or period of manifest existence.

Nature here includes all its departments both objective and subjective, or as much of Cosmos (the Universe) as concerns us; in particular our Earth with all that it comprises. The Master K.H. put the following footnote in his famous Letter X:

[Nature] Not in the sense of Natus “born” but Nature as the sum total of everything visible and invisible, of forms and minds, the aggregate of the known (and unknown) causes and effects, the universe, in short, infinite and uncreated and endless, as it is without a beginning. [M.L.XI, 63]

These are big concepts and their meaning is not immediately obvious. However, we get a clue as to what is intended from what Theosophy teaches us of the cyclic journey of the Monad through the kingdoms of Nature (on both our objective physical world and its six companion subjective globes). This is the totality of the natural process from which nothing can possibly be excluded. This means that mankind collectively and each individual person at all levels of being is necessarily included.

It is this vast scheme of manifest existence which is the subject of the extensive and profound writings of H.P.B. and the Masters. It is these that the Society is heir to. It is also the Society's duty to let the existence of the teaching be known.

The whole trend of the teaching is that of evolutionary development, or as the teaching has it, life ever-becoming. This is the grand process of Nature wherein everything is moving on by stages to a state of perfection. The perfectibility of man is a prime tenet of the teaching.

These statements put man inextricably in close relationship to Nature, of which he is himself not only a derivative but a reflection of the whole, regarded, however, as a separate unit. His whole nature derives from Nature and the very essence of his being is the same as that of Nature herself. This essence of course is the Divine Universal Spirit; as a Principle and not as an entity.

Nature as the vehicle for the process of the progressive development of spiritual potentiality, not only in man but eventually in all things and creatures, is fundamental to future religions. Whatever form religions take must ultimately be referred back to Nature as the only bedrock foundation.

This is the fundamental thesis of the 'Corner Stone' Idea, however many variations of it that may have to be made to accommodate differences of culture, race and language.

Nature is the sum of things as they are,

as they have become as a result of the processes of evolution, of the law in operation, up to now and as they will be by those same processes in the future. The inner constituent elements of anything in existence have their being in the invisible realms of Nature, in the causative regions which correspond to man's subjective being. The underlying structure of Cosmos with its several planes of being and consciousness, and its functioning through a whole series of lives in an infinite variety of forms in a hierarchical order, is explained.

Writing about the content of *The Secret Doctrine*, H.P.B. says:

... it was necessary to show that no religion, since the very earliest, has ever been based on fiction, as none was the object of special revelation; and that it is dogma alone which has ever been killing primeval truth. Finally, that no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only;... [*S.D.II*, 797]

Whereas in written scriptures, into the words of which we have to put the meaning ourselves (words as symbols or just spoken sounds have no meaning in themselves), Nature speaks to us directly.

But we have to learn to listen. Further, she needs no interpreters. Her scripts and texts cannot be altered by translation, mistake

or design, nor go out of date in style or language. She is always essentially the same even if continually changing in the large or small cycle of time.

To some men living close to her Nature will be an open book. Many millions of people, however, living the artificial existence of our present time, especially in the large cities of our so-called civilized nations, have only a hazy concept of Nature and what goes on in the countryside, usually seen only from the windows of a car or a train.

There have been nature religions in the past, perhaps some persist up to now, as for example that of the North American Indians, but these, while being of a mystical order, are primitive. Men living with Nature come to know and respect her: they realize their intimate affinity with her.

The Nature religion of Theosophy, however, entails the same mystical experience but it is underpinned by the great complex knowledge of the theosophical teachings concerning the nature of Nature given us by the Masters.

THE NATURE OF NATURE

How are those millions of us now normally almost completely divorced from Nature to remake her acquaintance?

Firstly by having her existence brought to mind. The plain statement that we are natural beings can start a process. We can begin to see our children, our parents, our loved ones, as examples of the natural process in operation. We can have our attention

directed again to the great outdoors and then be brought to realize the nature of Nature herself by direct observation.

We can learn to understand how the law of analogy operates throughout Nature. Mentally we can come to understand her by realizing that what applies on the grand, the world scale applies also at human and even lower levels.

We can come to feel, from our own heartbeats and in-breathing and outbreathing, something of the rhythms of Nature which in one way or another apply to everything. All things come and go according to their season. They all enjoy periods of rest and activity, sleeping and waking, and ultimately of life and death.

By observing Nature in its various modes and moods a realization can grow that everything, of whatever form or magnitude, quality or characteristic, is a manifestation of an aspect of Nature. Nature is a totality with an all-inclusive self-sustaining economy wherein everything sustains everything else. Man is inescapably immersed in Nature herself, and all departments of his being derive from her. There is no other source of being.

The really concerned student will, if it is made widely enough available, somehow find the genuine literature descriptive of what goes on behind the scenes of objective existence and be able to relate it to what he can see or deduce.

We have also to realize that, however processed, formed or modified it may be in its

manufacture, everything we have or use ultimately comes from Nature as raw material. Moreover, everything owes its being to the sun.

In all this we need no instruction which Theosophy cannot provide. Some information, of course, is not exclusive to what we come to regard as Theosophy but Theosophy embraces all that is fact or truth.

Whereas all that is said above helps us to acknowledge not only the presence of Nature but to some extent our relationship to her, this can be greatly enhanced by our study of Theosophy.

MAN AND NATURE

One of the key concepts in the teachings is that of man as a duality, a spiritual entity, Egoic Individuality, on the one hand, and as a personality on the other. An understanding of the relationship between the two, when studied in depth and its ramifications seen in the context of the vast evolutionary scheme, justifies basing religion on Nature as being the only true basis for real religion.

Our personalities, i.e., human beings at the physical level on earth during their lifetimes, are expressions of life as an invisible dynamism operating through them. This dynamism manifests in us as not only the energies of life empowering and enabling us to do things with our bodies but also the universal spiritual energy in us. It is our consciousness itself, the very sense or feeling of life.

The theosophical teaching is that it is that which gives us a sense of 'I-ness' and continuity in life. It is a reflection, at physical level, of that spiritual principle in man and the Cosmos which, so to speak, travels through time almost endlessly projecting every few millennia or so successive personalities, all mysteriously linked together as a causative chain.

It is the spiritual content of each personal life that feeds and nourishes the Immortal or Egoic man (the individuality) who thereby grows and develops in time into something of almost unlimited stature as a denizen of the highest of the inner worlds.

Nature has her counterparts at the physical level and at these higher levels. In the teachings the spiritual aspects of Nature are referred to as the formless. Because they are purely subjective, they are only knowable in innermost levels of spiritual awareness. These are the truly creative levels of being, those truly causative of effects at lower levels, whether they be in subjective or objective realms. This is the 'within' where everything arises.

During the long evolutionary processes, personalities not only become more refined, enabling them to become more aware of the promptings of their inner divine Egoic selves, but are also able to express in ordinary life more of the innate qualities of these Selves.

They become more truly human as they become increasingly aware of an ever closer association with their inner divine nature, and with that of all life; particularly is this so in the case of their fellow human beings.

Nature - all its flora and fauna and their environment - expresses life. As far as our Earth is concerned the great teachings tell us of the relationship of our Earth not only to its subjective, invisible counterparts corresponding to invisible principles in men, but also to the other planets of our system.

Every aspect of man's nature was bequeathed to him by entities who in the aeons of evolutionary time have developed these characteristics, qualities and faculties, in themselves.

Man is now possessed of them. He owes everything he has to those who have gone before. Nature is a beginningless, continuous process with no end, but always manifesting through individual lives, which at human level are our individual human personalities.

THE STUDY OF NATURE

Many of these great ideas come to our attention first through books. This is the function of study; as we study we can relate what we learn to Nature. We can perceive directly how Nature is. We can readily accept that, even though what we learn is beyond our immediate experience, it rings true; it is feasible; it is consistent. Nature is self-consistent throughout the whole gamut of her activities. For the student who would understand, the law of analogy applies.

We can therefore come to realize the main attributes of Nature for ourselves. Her structure is hierarchical; the same as that of man's being. His physical body is made up of atoms and molecules comprising cells, the

cells themselves aggregate to form the organs of his body and the organs themselves in total constitute the organism which we see as a man or a woman.

Man has a specific constitution of seven principles grouped to form three main aspects: his spiritual nature, his mento-emotional nature and his energetic physical body.

The principle of aggregation, both objective and subjective (as expanding consciousness) is universal. Theosophy further adds that each living thing of whatever magnitude has, like man, its outer and inner principles, seven of them, which reflect the make-up of the Cosmos generally with its seven planes.

The grand process of Nature obeys the law of cycles: alternation, balance, cause and effect, from 'seed to fruit' continually, repeated endlessly and at all levels of being. For man the ultimate fruit is spiritual perfection, union, after aeons of time and hundreds of successive personal lives, strung at long intervals on a thread of ever-growing wisdom, knowledge and power, with the One whence he came.

True wisdom then is to discover the nature of Nature. In effect that is what all true sages have said throughout the ages: 'Man, know thyself'. In this context it could be said that Theosophy is the science of Nature. and the above paragraphs give an outline of the main principles of that science.

THE ESSENCE OF EXPERIENCE

At this stage the culminating experi-

ences mentioned in most classical religious scriptures are relevant: 'the Presence in the hearts of all'; 'I in you and you in me'; 'That thou art'. Some of these phrases might imply duality, e.g. 'I' and 'you', but the grand Teaching, Theosophy, is one of Unity - 'All existence is ONE THING' (Bowen Notes, 8).

The statement about the Society letting it be known that such a thing as Theosophy exists finished, as indicated above, with the sentence, 'and to help them to ascend towards it by studying and assimilating its eternal verities'. These eternal verities must, as we have seen, relate to the nature of Nature herself.

Real religion then is that which not only lets it be known that such a thing as Theosophy exists but also can, if an aspirant will take the necessary action, bring about a realization of man's kinship with Nature. To Put it in the words of St Paul, 'the kingdom of heaven is within', within his own consciousness, not as an idea but as a state of being.

Until that statement becomes a reality in consciousness, man is enjoined to live the life necessary to bring it about. Each religion has its basic ethical codes, all more or less the same. The Maha Chohan stressed Buddhism, shorn of its superstitions, as a true guide.

In her Instructions to her Inner Group H.P.B. quotes Aryasangha:

That which is neither Spirit nor Matter, neither Light nor Darkness, but is verity the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that

shadow thou callest Light and Life, O poor *dead* Form. (This) Life-Light streameth downwards through the stair of the seven worlds, the stair, of which each step becomes denser and darker. It is of this seven -times seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not. [C.W.XII, 625]

This not only relates sevenfold man to the sevenfold nature of Cosmos but infers his progress through all states until the final realization is attained. Help and encouragement on this stair is of the nature of true religion which is referred to in the Maha Chohan's message as follows:

To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the *civilized* races *less* than any other, have ever possessed the *truth*. The right and logical explanations on the subject of the problems of the great dual principles - right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism - are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were; but to these there must be somewhere a consistent solution, and if our doctrines prove their competence to offer it, then the world will be quick to confess *that* must be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the truth.

MAN'S IDENTITY WITH NATURE

To realize his essential identity with Nature, man's consciousness must expand to embrace as much of the universe as he can become aware of by his state of development. This process of becoming aware is that of that real religion whereby man is binding himself back to all-embracing Nature in all her aspects, inwardly and outwardly.

All this involves the religious practice of purification and development of spiritual faculties. It is said that the only valid way to these ends is first unselfishness (altruism) and second the intelligent and loving service of others. In other words, religious training means two things: one, the development of faculties within ourselves to perceive Nature in her various modes, and two, the refinement of our physical vehicle to enable these faculties to develop. This is the religious process as it applies to each of us and eventually it fits us to be of benefit to our community and ultimately to humanity at large.

As Nature is all-embracing there can be nothing outside of or other than Nature. Therefore, there are no super-natural Gods or other beings. There are beings at all levels of being but none of them is outside of Nature. Therefore man in Nature and in tune with her, is the basis for all real religion both now and in the future.

As our souls attune themselves to Nature's very soul ... our motive for action is then pure compassion for all.

It is the Law of laws - eternal
Harmony Alaya's [the Soul of the

World] SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal. (V.S., vs 300]

To discover himself man has to become attuned, in consciousness, to his own essential nature. This means the establishment of a point of awareness within himself from which he consciously operates, both perceptively, I.e. receiving impressions from without, or actively, enabling him to act as may be necessary for his very existence. This may be, for example, merely by the alteration of his environment for whatever purposes he may have in mind or for any other activity he may will. It is necessary, however, first to establish his centre of awareness.

Having established such a centre within himself he can, by regarding Nature, come to sense that she herself in all her operations also operates from a centre. He may observe plants growing and see the expansive development of forms but, looking with his 'centre' eye, he sees that all Nature's forms also derive from Inner Invisible worlds to the outer objective ones.

Future religions must therefore relate directly to Nature, to 'what is' 'at any level of being from the lowest to the highest. 'What is' is true. We are enjoined by the teaching to work along with Nature as a co-worker. It says in *The Voice of the Silence* (vs 66, 67, 68):

Help Nature and work on with her
and Nature will regard thee as one of
her creators and make obeisance.

And she will open wide before thee
the portals of her secret chambers, lay

bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsuilied by the hand of matter she shows her treasures only to the eye of Spirit - the eye which never closes, the eye for which there is no veil in all her kingdoms.

Then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal - beyond which lie, bathed in the sunlight of the Spirit, glories untold unseen by any save the eye of the Soul.

BIBLIOGRAPHY

There is a very wide literature covering the subjects touched on in the foregoing articles but it is suggested that the writings of H.P. Blavatsky be taken to be the most Informative and authoritative that are available. Her knowledge was from two sources, her Initiate Teachers and her own knowledge.

BOOKS BY H.P. BLAVATSKY

1. ISIS UNVEILED : 1877; J.W.Bouton, New York; subtitle: A Master-Key to the Mysteries of Ancient and Modern Science and Theology; a large work in two volumes of over 600 pages each.

Truly a great work, a mine of Information, some of it very little known, and a mass of enlightened comment on the science and theology of the day. While some of this is out of date, much in the book is of an enduring nature. This book, while being re-

garded by some as iconoclastic, is liberating. It helps us to free ourselves from our prejudices and preconceptions. It is in a number of editions, by various publishers, but the text is the same in them all.

2. THE SECRET DOCTRINE : 1888; The Theosophical Publishing Company, London; subtitle: The Synthesis of Science, Religion and Philosophy; two volumes of some 1500 pages altogether.

A massive work of great erudition, some 1100 other works being referred to in the text. It outlines the vast scheme of knowledge of the nature and function of Cosmos available to mankind in the extensive world literature on the subject and adds some items of great significance, not previously given out. In spite of the work's extent and depth, H.P.B. says that in it only "a corner of the veil" was lifted. In her preface H.P.B. says, "The aim of this work may thus be stated: to show that Nature is not 'a fortuitous concurrence of atoms' and to assign to man his rightful place in the scheme of the Universe, etc. etc.", and that it, *The Secret Doctrine*, is as much as 20th century man can apprehend.

MADAME BLAVATSKY ON HOW TO STUDY THEOSOPHY : The Theosophical Publishing House; 15 pages.

This is a booklet, often referred to as the 'Bowen Notes', containing material written down by Robert Bowen from talks which Madame Blavatsky gave to those near her during the close of her life. The content is in the form of important hints to students.

5. DEITY, COSMOS AND MAN : G.A. Farthing

A summary of the teachings in the classical literature with many references, glossary and index.

As an aid to getting a feeling for the subject and obtaining a perspective view of H.P.B. in the setting of contemporary life, of her character and of the enormous and distressing difficulties she encountered but largely *overcome*, readers are recommended to read one or two of the reliable biographies :

BOOKS BY HER CONTEMPORARIES

My Guest - H.P. Blavatsky : Francesca Arundale Reminiscences of H.P. Blavatsky : Bertram Keightley Incidents in the Life of Madame Blavatsky : A.P. Sinnett Reminiscences of H.P. Blavatsky and the Secret Doctrine Countess Wachtmeister

BOOKS BY LATER BIOGRAPHERS

The Extraordinary Life and Influence of Helena Blavatsky [comprehensive and definitive] : Sylvia Cranston Blavatsky and Her Teachers : Jean Overton Fuller When Daylight Comes : Howard Murphet Personal Memoirs of H.P. Blavatsky : Mary K. Neff

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. What is meant by the word "Logos" when it is used alone as by Subba Row, for instance; and often by H.P.B. herself?

Answer. This is a term coming from Platonic as well as Stoic philosophy and adopted in Theosophical literature. Speaking generally it signifies the hierarch of a system. Thus in speaking of the hyparxis (i.e. the chief hierarchy of the Earth, this being would be referred to as the Planetary Logos of the Earth. As each system has its hierarch, when referring to the sun the term would be applicable to the solar orb and designated the Solar Logos.

The term comes from the Greek, derived from the verbal root *legain*, meaning to speak; thus logos originally signified the "word" by which the inward thought is expressed; the inward thought itself. Thus the philosophical concept in associating the term with the coming into being of a cosmos, or a system, is this: there must be a reason for the coming into being of a system, hence divine thought is instrumental in the process. With the formulation of the idea there must also be a means of expressing it, that is, carrying out of the idea. The same thing is present in the utterance of a word. Before the word may be produced as

sound, there must be the ideation or thought of it; there must also be the desire of sufficient potency to produce the sound of it. When the idea is transmitted by means of the sound, the resultant effect is the word -the Logos. Hence the Logos primarily represents that which has been produced or formulated, that is to say, the manifested aspect, or the creative aspect. To stress this it is often referred to as the Creative Logos, more often as the Third Logos.

H. P. Blavatsky has defined Logos in this manner, thus clearly conveying her meaning of the term:

“The manifested deity with every nation and people; the outward expression, or the effect of the cause which is ever concealed. Thus, speech is the Logos of thought; hence it is aptly translated by the ‘Verbum’ and ‘Word’ in its metaphysical sense.” (The Theosophical Glossary p. 190)

As just indicated, “Verbum” is Latin for the “Word”; in Sanskrit the equivalent term is Vach; in Chinese Kwan-shai-yin is the Manifested Logos.

Question. Please explain the difference between the First Logos and the Third Logos.

Answer. The First Logos represents the first aspect which leads to the awakening of a system and its consequent manifestation: it is that which causes the system to come into being as well as the focus for the energizing of the cosmos.

The term is applicable to a planet or a sun. it may be regarded as the point within the Circle to use the analogy given in the Archaic Manu-

script (referred to in *The Secret Doctrine*.)

This First Point or First Logos does not come forth into manifestation, hence it is often referred to as the Unmanifested Logos. Nevertheless, the potentizing energy’ which radiates and emanates from the First Logos comes forth into manifestation by means of the Third Logos.

“Thus it is the Third Logos which acts as the focus for the energy and material from which all in the cosmos evolves and develops. This energetic stimulus is transmitted from the unmanifest center to the manifest by means of an intermediary -- which is partially unmanifest and partially manifest: this is termed *the* second Logos,

H P. Blavatsky wrote concerning 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 FatherMother;

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 Chohans which proceed from the third logos.” H P. Blavatsky: *Collected Writings, Vol. X, p. 334)*

“Father-Mother” is the term used in the Stanzas of Dzyan equivalent to Svabhavat or Akasa. The best way of explaining the functioning of the Three Logos is by first quoting one of the Stanzas of Dzyan, then following it by an explanation provided by H.P. Blavatsky:

“The last vibration of the Seventh Eternity thrills through infinitude. The Mother swells, expanding from within without, like the bud of the lotus.” (Stanza III, sloka 1)

‘The seventh vibration’ applies to both the First, and to the manifested (Third) Logos-the first out of Space and Time, the second, when Time has commenced

It is only when ‘the mother swells’ that differentiation sets in, for when the first Logos radiates through primordial and undifferentiated matter there is as yet, no action in Chaos.

‘The ‘last vibration of the Seventh Eternity, is the first which announces the Dawn, and is a synonym for the First or unmanifested Logos . . . At the time of the primordial radiation, or when the Second Logos emanates, it is Father-Mother potentially, but when the Third or manifested Logos appears, it becomes the Virgin-Mother. . . .

There is no differentiation with the First Logos; differentiation only begins in latent World-Thought, with the Second Logos, and receives its full expression, i.e., becomes the ‘Word’ made flesh -with the Third.”

H P. Blavatsky: Collected Writings, Vol. X, pp. 358-9)

C A Bartzokas writes

19 March 1999

Mr Richard Slusser

Editor, High Country Theosophist

140 S. 33rd St

Boulder

Colorado 80303-3426 USA

I was delighted to receive your letter of 3rd March 1999 and to learn the true reason for the suspension of our subscription to the HCT. I must say, I have failed to intercept your renewal notices: someone else was dealing with a voluminous incoming mail at that time.

Initially, I suspected that the odd issue might have been misdirected. Later on, I thought that perhaps there were difficulties in maintaining regular runs - the formerly monthly *Theosophy* is now produced bimonthly, for example.

As I was about to write to enquire whether there is anything we could do to help out, I received a pair of CD-ROM disks from Mr Eldon Tucker of Theosophy World, packed with a wonderful collection of theosophical gems, including back issues of HCT up to January this year! I then became convinced that our subscription has been lapses.

It goes without saying that we would be simply thrilled if you could manage to reinstate a complementary subscription. In these arid days the HCT keeps the fires burning, as those on the tall round towers by the Lakes of Killarney, according to W.Q. Judge’s *Curious Tale*.

Each issue is normally circulated to all fourteen active members of our Lodge in Liverpool. We have all missed its inspiring and invigorating company.

Our work in Merseyside continues. Currently, we are revisiting the *Voice of the Silence*. Having studied extensively the *Bhagavad Gita*, we believe that setting up courses for the public at large is now opportune.

For your information, I enclose the announcement

of such a course, which I am organising for the *Scientific & Medical Network* -a rapidly growing organisation with a mission to “deepen understanding in science, medicine and education, by fostering both rational and intuitive insights.”

Although this course has been designed for highly qualified individuals with an interest in personal development, its scholarly thoroughness and density can be readily modified to the requirements of people with differing backgrounds and qualifications, provided that they are intrinsically motivated to explore their interior world.

We are, therefore, in the process of writing to colleges of further (adult) education, and other educational establishments in the area, offering similar courses. Our thinking for choosing the *Gita* as an opening to Aldous Huxley’s “perennial wisdom” is that it is an epitome of higher knowledge for every man and, indirectly, a fitting introduction to the metaphysics and ethics of Theosophy proper.

Just as the lotus seed contains a preview of a fully-grown plant in miniature, so the *Gita* is a compendium of Deity, Universe, and Man in shorthand, so to speak, its contents waiting to unfold within the higher mind of the student. Surprisingly, though this devotional text is a rich and immensely rewarding field of knowledge, it has been largely unexplored by mainstream education.

The last twelve months have been rather hectic for me. After 25 years vocational service, I have recently elected to leave the National Health Service in order to pursue my longstanding interests that lie in preventive medicine and original thought.

I look forward to being able to use effectively the time and space, which this decisive shift of emphasis will afford me, in studying and promulgating Theosophy full-time. All this may sound longwinded, however, this is the shortest paragraph

I have ever written about myself!

Wishing you and your fellow High Country Theosophists all the best for now.

Yours sincerely and fraternally,
Chris A Bartzokas

PS I ought to confess that I have abandoned my early attempts to enter the world of electronic correspondence. You wouldn’t believe the difficulties I have experienced, and the time I have wasted, particularly when sending and/or receiving attachments. That’s why I have decided to continue with conventional communications until such a time when technology improves.

We too, were delighted to hear from brother Bartzokas He was simply the unintended victim of our annual cleaning of the HCT subscriber list The policy is, as stated on the back page of each issue, “Free yearly subscriptions are available on *written* request if cost is a hardship.” In this way we have some confidence that the HCT is wanted and isn’t just another piece of junk mail to be tossed unread into the trash.

D.S. ed.

John Greschner writes on the Self:

Greetings and Satchidnanda, I hope this finds you all well in health and spirits and in conscious union with the Self.

To your letter: Bodhisattvas and Adepts are Self Made, by Self Effort. A quote from *S.D.* Vol I, page 638-9:

For with every effort of will toward purification and unity with that “Self-God,” one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that

supersedes the first, until from ray to ray, the inner man is drawn into the one and highest beams of the parent sun.”

The Self or Atman has no fear; what could it fear? It is only the lower self or kama manas that is capable of fear to preserve its mayavic dreams.

Of course the Self exists. Anatman or Non Self, Nairatmya or void of self do not explain how the conclusions are drawn. How is Sunya or Maha-Sunya known? It must be witnessed.

The Self witnesses the Impermanent, transitory nature of any manifestation and the void out of which it arises. This can not be known except by the witness.

Neti, Neti (not this, not that) simply means that the manifested forms, even in the subjective or inner spheres are illusory and are not the Self or Truth.

This is true, but only in a limited sense; everything is the pure pristine, primal Self\Truth as it is the pulse of Shakti and the primal Consciousness becoming THAT via its own essence. All is simply the motion of Consciousness.

During our discussion with John, the following was down loaded from the Blavatsky study net on Internet. Our thanks to Steve Stubs for additional hints and insights.

Date: Mon, 29 Mar 1999 05:49:24 -0800 (PST)

From: Steve Stubbs

Subject: Theosophical principles in Buddhism - #2

Given the quote from HPB's KEY TO THEOSOPHY, it appears there is no question of whether the Theosophical principles can be found in northern Buddhism, but where they can be found in it.

The skandhas and the Yogacara system are the two major pieces to the puzzle. Separately, neither discloses the mystery. Put together, interesting things start to jump out.

I am not going to say that the facts to be presented either are or are not identical to the Theosophical conception. As I said in my last e-mail, I shall leave it to the studios to make that determination.

What I will do is endeavor to accurately outline the system at a very high level based on notes made years ago. Because of space limitations (and time limitations), the following notes are a mere intro to this system - not a comprehensive explanation. This is far, far from being even a comprehensive sharing of the notes in my archives. The idea is to open a door and not to teach. I do NOT claim to be a teacher.

Yogacara literally means “yoga way.” It is sometimes referred to inaccurately as the “Mind-Only” school of Buddhism, although Mind-Only is a subset of the Yogacara. The founders of the Yogacara school are Asanga (HPB calls him Arya Asanga) and Vasubandhu.

Because it teaches ideas thought to have been shared by the Buddha esoterically with his inner disciples and denied to the larger crowd, it is one of the “esoteric” schools of Buddhism.

The Yogacaras posit nine levels of consciousness. The lowest six are the six senses. Buddhism identifies six “senses”, the sixth being mind, which Kapleau calls “individual empirical consciousness,” or “the process of thought.”

Whereas the lower five senses sense light, sound, etc., the mind senses the dharmas, a word which is translated as things or phenomena, as opposed to selves (atman). (Paul, p. 96)

Now there is no question that this sixth “sense”, the brain-mind, is destroyed at death. Yet northern Buddhists believe that something of man’s mental activity survives death, so the Yogacaras put along side the brain-mind an immaterial mind which they called manas. (Is that word familiar?) Kapleau refers to manas as “persistent self-awareness consciousness.” This is the seventh state or level of consciousness in the Yogacara system.

This “persistent self-awareness consciousness” would appear to a southern Buddhist as a manifestation of what they call the “crypto-soul.”

Southern Buddhism teaches that there is no soul (anatman) and that it is the belief that there is, and the clinging to that belief, that we must save ourselves from.

However, the northern schools have (pardon me) a more sophisticated way of looking at it. When Blofeld was in Tibet he was told that the nature of the Self is so subtle that it can neither be said to exist or not to exist.

The KATHA UPANISHAD says that the fate of the soul after death is a matter of

such subtle nature that it leaves even the gods in doubt. It is clear that here we are swimming in deep water.

Bear in mind that this is not a matter to be reasoned out, but to be realized immediately in meditation. If you figure out what it means, you miss the point. ...

John Greschner further writes: 3-24-99

Yes, in meditation it is possible to eliminate all sensual stimulation. The first sensual stimulation which ceases is the physical stimulations but this is only the first level of absorption and transcending body consciousness.

Then, the inner or subjective sensual stimulation arises such as nada (unstructured sound and smells) and bindu or forms of light.

These are not negative, as different sounds and lights are connected with specific levels of consciousness and tattvas. They will indicate where you are at.

In the abyss or void, there is no stimulation except the stimulation that you will create, and the paradox of nothing. Yet in an indescribable way your consciousness (for lack of a better word) illuminates the Void. That is how you know of its existence.

In the Mahayana or Northern Buddhist mystic schools, they teach the inner and outer meditations, but if you are going to transcend the physical, at some point you must disconnect from it and go into the pure subjective.

Once you see the Truth in the inner then you will also begin to see the same Truth in the outer. You can do open eye meditations but the inner eye awareness must be turned in on itself.

I do this all the time, walking, exercising, communication with people and etc. I am looking within, while I am looking without. I see the flowing inner light. You can transcend body consciousness with your eyes open but it is easier with the eyes closed at least at first.

The inner sensual is very powerful, much stronger than the outer as the inner is purer and the cause of the outer. Be careful that you do not become bound to the inner senses or you are just switching from one bondage to another.

The importance of all the nadas and bindas is the validation of the Self of Being. It is the process of Self Knowledge.

The Buddhists teach you to only say your mantra on the out breath because it is where you are emptying. At some point, the flow of prana or breath will stop and the natural pranayama (kumbhara) takes place. There is only stillness, silence and awareness.

When you enter the void of silence then the kundalini shakti will leap free on the crest of ecstasy to Kuan Yin. If you say the mantra on the in breath you are cleansing it with the Truth of the mantra and then exhaling is an emptying of the Truth of the mantra. The Truth is in between the breaths and the mantra, as also the breath and the mantra. Everything is the Truth, manifest/unmanifest, and what is in between the two.

John Greschner

Man's Origin and Evolution.

by
Adam Warcup
Continued

Monadic Evolution:

The monadic evolution includes the whole of humanity as one kingdom of nature. They refer to this kingdom as a life wave. The fabric of the Cosmos as living Life (Consciousness). Life is the very characteristic and expression of this evolving life. The life wave is analogous to waves in the water. We collectively are ripples of life and an aggregation of drops. The ocean is our planetary world. Life and form are the objective aspect of the vehicles of expression. Life is like the wave which moves across the water. The drops are expressions of the indwelling Self. This kingdom is not just individual drops but a collection of drops in the Ocean. We express ourselves in many different ways. We collectively are like the ripples of life and the ocean is our planetary world.

Human Monad: (Atman and Buddhi) is just an individualized expression of that underlying life wave. There is another term which H.P.B uses and that is the "Monadic Essence." The monadic essence is the inner aspect. It is that which underlies the expression of the individual monad and that which gives you life and feeling. Each monad is a spark but a spark within the flame. This expression sums up the relationship between the One Life and individual monad.

There are three qualities of the monad:
(1) Consciousness: Expresses itself at every level of Being (2) Form: Limits

and qualifies the indwelling Consciousness (3) Energy: Determines the degree of activity and unfoldment. Movement is life and it is the process going on now. The personality is an expression of the monad but it is not the monad in its entirety.

The monad is an undetached spark within a whole flame. This spark is the bright point of the conscious being within the human kingdom. What is meant by this spark? Potential Consciousness becomes active only through form and energy. This is but qualified consciousness that is limited by the samskaras.

The Human Kingdom is but one of seven.. Knowing about the other kingdoms is important because later we will study how they interrelate to man. We need to know the clear differences between the kingdoms.

SD I 181

There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centers of forces—from the first stage of differentiation from Mulaprakriti (or rather Pradhana, primordial homogeneous matter) to its third degree i.e. from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the “Monadic Essence,”: considered as an evolving energy.

This passage is to remind of the

basics. This passage merely points out that there are seven kingdoms; the first three are elemental and the remaining four are those we are familiar with; mineral, plant, animal and human.

SD I 176

Dividing our kingdoms into seven, the last four are what exoteric science divides into three. To this we add the kingdom of man or the Deva kingdom. The respective entities of these we divide into germinal, instinctive, semi-conscious, and fully conscious.

We find in the second sentence that we add the kingdom of man or Deva. Deva is the kingdom of Gods and it is Man. Do not be misled that this is a separate kingdom as such. *The Deva kingdom is Man!* Also, note that the Beings are graded: germinal, instinctive, semi-conscious and fully conscious.

The germinal is the enfolded and not yet manifested. Man starts as a germinal human being with the potential of a good deal but manifesting as of yet none. He will move through these stages until he is fully conscious; not as we are at the personal level but as a Dhyana Chohan.

The reason for raising the points of the seven kingdoms comes with the relative time it takes for these kingdoms to evolve. The first point to raise: it takes the full period of seven rounds of cyclic evolution to graduate to another kingdom. I am referring to a broad rule and of course there are always exceptions.

[To be continued]

Submission Guidelines

By floppy disk

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

By hard copy

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

Unacceptable

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

Address all communications to:
Richard Slusser
140 S. 33rd St, Boulder, CO U.S.A.
80303-3426
Phone (303) 494-5482
E-Mail: dslusser@diac.com

Subscriptions

The HCT subscription year begins with the July issue and ends with the June issue of the following year.

Paid New Subscriptions received during the period July 1 - May 31 will be sent back issues, beginning with July, as indicated above. If received June 1 - 30, subscription will begin with July.

Rates: \$9.00/year U.S.A.
\$11.00 Foreign (Surface)
\$18.00 Foreign (Via Air)

Payment By check, money order or draft must be in U.S. currency (Dollars) payable to Richard Slusser.

**Checks payable to
High Country Theosophist
are NOT negotiable and will be
returned**

Free yearly Subscriptions are available on written request if cost is a hardship.

EDITORIAL

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

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

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

(3) To examine contemporary ethical,

OBJECTIVES

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.

**THE HIGH COUNTRY THEOSOPHIST,
ISSN 1060-4766 is published monthly
for \$9.00 per year by Richard Slusser,
140 S. 33rd St. Boulder, Co. 80303-3426
POSTMASTER: Send address changes to:
THE HIGH COUNTRY THEOSOPHIST
140 S. 33rd St., Boulder, Co. 80303-3426
Periodicals Postage Paid at Boulder, Co.**