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## IS OUR UNIVERSE MAD?

by G. de Purucker

(Lecture delivered January 18, 1931)

Greetings and Peace! The title of my lecture this afternoon is: 'Is Our Universe Mad?' Do you live in a Universe which is mad? Are you therefore your selves crazy?

Or is there an instinct within you which tells you that the mighty orbs of Space pursuing their revolutions so majestically, so harmoniously, so peacefully with each other, are all symbolic of the fact, indeed are standing proof, that the Universe is harmonious with itself, every part with every part, and that a cosmic insanity is the very last thing the very last thing that human beings or any intelligent, sentient, self-conscious, thinking entity may find in Boundless Space?

If the Universe is mad, if it is a helter-skelter Universe, a crazy Universe, then we are all crazy. If so, there is then neither cause nor reason for existence; and in the universe there is naught but fortuity sitting supreme as the Goddess of Chance, and ruling, not by irrevocable fate indeed, but by her own essential being - fortuity, chance, helter-skelterism, haphazardism.

Where do we see proof of this anywhere? Search



the infinitesimal worlds and you find the same majestic law and order that prevails in the cosmic spheres In both you find harmony; in both you find co-operation; in both you find everything living for everything else and all working unto some grandiose and predestined end, which we human beings, although we have self-consciousness and intellect, can indeed sense the existence of, but of which we cannot understand all the details as expressed in the Cosmic Process.

How fine it is that we have this intuition of the Cosmic Order! How splendid a promise it is of a greater light to come to us, of new realms of being to explore in the future, as our faculties evolve and expand!

Think what it means to see before us as our present and also our future destiny the vision of ourselves as inhabitants of a boundless sphere, of an incomprehensibly vast Universe, in which of course at present we live and move and have our being, but of which our poorly developed understanding as yet gives us so feeble an image.

However, we sense a future before us every step towards which enables us to envisage something grander than that which now we know. How fine it is that, great as we are as human beings, we are growing to an ever expanding realization of how much greater and grander the cosmos is than we are, and how filled it is with wonder and beauty, with harmony and symmetry, with everlasting peace flowing forth from its heart of love, which is the heart of harmony.

A mad Universe would mean that it could not hold together for a fraction of an instant of time. No part would cohere with any other part, but everything would be helter-skelter, indeed a crazy Universe both in general and in particular. Where do we sense all this?

Nowhere. Indeed, we see so much to the contrary that some philosophical minds have actually spoken of the Universe as being in the grip of an ineluctable Fate, thereby misreading and misconstruing indeed, but nevertheless recognising the energy, the power, the consistency, and therefore the majesty, of the laws of the Cosmos.

All the deductions of the scientific researches and teachings, all the estimated truths that our modern philosophical scientists are bringing to us, are based on the one unquestionable fact that Nature in her operations pursues invariable processes, which because they are invariable and work continuously without interruption, men call universal law, or universal laws.

Suppose that our scientists were faced with a picture, with a panorama, of being which had no invariable processes of action at all, indeed no processes of any kind, but only blindly driven atoms flying hither and yon throughout the spaces of Boundless Space. Could there be any such thing as human science whatsoever?

Obviously not, for there would be no basis of regularity, of order, of system; and furthermore, the human mind as a part of the Cos-

mic Process would be entirely irregular, un-systematic, incapable of logical and coherent thought. Neither the one nor the other exists.

Yet mark you, there is afloat in the scientific world today a teaching which is called indeterminism signifying that there is at least relatively disjointed and uncontrolled action of individuals apart from the Cosmic Process, from which notion the idea seems to flow that there is chance, fortuity, in the Universe.

How can this be? How can one atom be driven by chance, be governed or ruled by chance, and that same chance not prevail everywhere? That one atom then would be outside the laws and regularity of boundless infinitude, and it is obviously not so.

The meaning of this last idea is that some of our great scientific thinkers have revolted against the ideas of the scientists of another generation now dead, who taught a rigid physical determinism, implying that the universe is held in the grip of an ineluctable and inescapable Fate; and (mark you here the poor logic) a fate - meaning an invariable course of action -working fortuitously, haphazardly, helter-skelter!

What is the matter with these particular Occidental thinkers? Let them use the logic of their minds, let them rigidly follow out their own philosophical principles based as these latter are claimed to be on natural laws and processes. Either chance rules the universe or law does; and we see chance nowhere and law everywhere.

Revolted from the bygone materialistic doctrines of a generation of scientific thinkers now dead, and rightly so revolted, some of our greatest modern scientific thinkers have run to the other extreme of fantasy, and now are attempting to preach a doctrine which they call 'indeterminism,' implying that there is chance of a new kind in the Universe, a chance existing at the heart of things, thus again implying that the Universe is not governed by orderly and systematic processes, ruled by law, which last is but the recognition of harmony, beauty, love, peace, evolution, everywhere.

Some of our modern scientific thinkers are great men indeed. We Theosophists call them our best friends; they are doing our work albeit in their own way; they have approached in recent years some of our Theosophical teachings wondrously close; but not yet have they found and adopted what is the master-key to Nature's holy of holies.

This master-key of thought is the following: all Nature is ensouled; it is a vast organic entity, every part interworking, interlocked, interrelated, with every other part, and thus all working together towards that same distant consummation which human beings vaguely sense but obviously cannot fully understand, because the consummation is too great for our presently undeveloped minds; nevertheless our understanding is growing to apprehend it ever more as our faculties expand through evolutionary growth.

How wonderful it is, I repeat, that there are always to be discovered these greater

scenes beyond as our imperfect faculties evolve more and expand; that Nature with every geological era takes on a new face, portrays a new aspect of herself, and that because of this we continuously are able to see new beauties and new marvels everywhere as we grow. Life is wonderful; growth is full of happiness, for every step in growth is a step nearer to Nature's heart.

You have therefore your choice: are you all crazy, my Brothers, the haphazard offspring of a mad, of a crazy, universe: or are you, as we Theosophists have taught from immemorial times, sons of the gods, self-conscious beings passing through an experience on earth on our long evolutionary pilgrimage to greater and ever greater things - an evolution which is endless, which had no beginning, which will have no end?

Choose! I know what your choice is. Yes, life is intrinsically beautiful and full of mystery and wonder, and the more you see of life the more you realize that beauty, and the less you see of life the less you realize the wonder of it.

Think what it means to be a collaborator with the gods in the Cosmic Work; and that is just what we obviously are. We are here in this Universe; we are self-conscious entities; we have will-power and choice, and we work or fail to work as we choose; but nevertheless we choose - and this is exercising a god-like faculty; and we abide, we must abide, by the results of our choice.

But all the same we collaborate with

the powers that rule the Universe, that govern it, call these powers by what name you will. I call them by the good old name, gods; for that indeed is what they are.

Some of you may prefer to call them Angels and Archangels, what not - Powers, Principalities, Virtues, Dominions, and all the other etcetera of names. What do names mean after all? Let it not quibble over names. The idea is the important thing.

We are the children of the gods - not children born as human children are born, but their spiritual offspring, living in their vital spheres, which in their aggregate are our Universe.

Just as the atoms composing a man's body live in his vital sphere, which is the universe of those atoms, similarly in the vital spheres of the gods do we live and move and have our being.

Thus are we children of the gods - essentially gods ourselves therefore, in our innermost beings; for the heart of the heart of the heart of a man is a divine spark, a divine entity; and all the work of evolution is merely the bringing out into ever grander expression of the energies and faculties and powers of this god - shall I say within or above? - but at any rate of this divine entity which I call the inner god.

In future aeons when evolution shall have done its wondrous work upon us, then we, my Brothers, shall ourselves have evolved forth the god within us: each one of you will have evolved forth the god within

each one of you: and then we shall be not only as gods, we verily shall be gods.

In the far distant aeons of the future this shall come to pass. Look even now at the almost impassable gulf of feeling and of thought, of consciousness and of faculty, between the beasts and man: man the proud possessor and exemplification of his fiery intellect which can probe the abysses of Space or the equally wondrous abysses of the atom and also the possessor of feeling which can encompass the Universe in its reach, so that even human love is akin to Divine Love; for the man who loves greatly is a great man.

Even now these faculties are within us, and evolution will simply bring them forth into ever greater and greater perfection, and more and more of them in all their amazing variety. Thus and therefore in times to come we shall be gods, not only on earth but elsewhere.

Is our Universe mad? Or is there law in the Universe? Is there harmony in the Universe? Is there order in the Universe? Are things regular in process and in action? Your own mind tells you the proper answer. Admit any one of these last four questions as conveying a fact, and your inevitable answer is: Yes, the Universe is sane: the Universe is not crazy.

Let me now tell you something, my Brothers. The Theosophist more than any other man recognises with profound gratitude the wonderful and often self-denying work that our most eminent scientists are doing.

As I have told you, Science is our best

friend. But at the same time we are scientific students and we know that all scientific theories vary from age to age, because the theories and hypotheses of science are merely the teachings, the ideas, of great scientific men who emit them, who formulate them and emit them, at different periods as the years flow by into the ocean of the past; and as scientific knowledge steadily increases, so do these scientific teachings, ideas, theories, hypotheses, grow profounder, greater, wiser, and more impressive, as time passes; so that in very truth what is the orthodox (I use the word -advisedly), scientific teaching of one century is a forgotten scientific teaching of a thousand years after, or of five hundred years, or of a hundred years after, it may be.

We Theosophists are profoundly grateful to these self-denying, thoughtful, earnest, devoted, and in most cases kind-hearted scientific researchers; but we don't accept what they say as the whole truth of the Universe. We know better.

I am going to read to you some extracts from a newspaper containing a cabled report dated from London, November 29, 1930, giving the views of one of the most prominent and justly renowned British physicists, Sir James Jeans, a man who has come --- in one form - marvelously close to our Theosophical teachings.

But now I am going to quote to you some statements of his that seem to me to be strangely inept; and I marvel how a man of his intellectual capacity and evident scientific insight can emit theories that seem to

me to fight like the very devil with other theories that he himself has put forth. Is illogic a scientific virtue? I doubt it. Before I make any further extended comment, let me first read to you the following:

The Universe is actively hostile to life like our own. Human life - indeed all life - arose through a mere -accident.

An ice age of universal death must eventually destroy life on the earth, and man will leave the Universe as though he had never been.

This is, then, all that life amounts to: To stumble almost by mistake, into a Universe which wits clearly, not designed for life [Why are we here?], and which, to all appearances, is either totally indifferent or definitely hostile to it, to stay clinging on to a fragment of a grain of sand until we are frozen off, to strut our tiny hour on our tiny stage with the knowledge that our aspirations are all doomed to final frustration, and that our achievements must perish with our race, leaving the Universe as though we had never been.

Above all else we find the Universe terrifying [Don't you pity him?] because it appears to be indifferent to life like our own [Why are we here? I repeat] ; emotion, ambition and achievement, art and religion all seem equally foreign to its plan. [Why, do they exist?]

Perhaps, indeed, we ought to say it ap-

pears to be actively hostile to life like our own.

Into such a Universe we have stumbled, if not exactly by mistake [Whose mistake? ], ,it least as the result of what may properly be called an accident.

For him it would seem that the Universe is mad ruled by fortuity or accident. Life is hostile, he says, cosmic life is hostile to human life, and nevertheless here we are, by accident! How can these contradictions be pictures of natural truth? Use your brains!

I tell you that this series of pessimistic observations is a mere theory. Where do we see it corroborated anywhere?

Show me an 'accident' anywhere and prove it to be an accident. You cannot; because that which you may call an 'accident' had a cause; and that cause in turn had itself a cause; and behind that cause was still another cause a chain of causation from eternity to eternity; and where is your 'accident' in such a chain of cause and effect?

It seems incredible that the Universe can have been designed primarily to produce life like our own. Quite so in one sense: 'primarily to produce men!' This is the old Occidental theological theory that the whole of Boundless Space exists merely in order to produce you and me and our earth, so that I, as one of the race of human beings, can stand and wave my arms at you! Immortal gods! What an amazing return to a worn-out theological nightmare!

At first glance, at least, life seems to be an utterly, unimportant by-product: we living things are somehow off the main line.

What does that mean? What is this 'main line'? A crazy Universe producing us because it could not produce us! And yet we are here-here by 'accident'! Cosmic insanity producing accidents which give birth to human life on earth! Chaos producing cosmos, order, system, arrangement, law, method, evolution, progress, harmony, peace!

Think! That is what we Theosophists say to our friends: we try to show them that it is man's first duty to think for himself, to reject that which his conscience rejects and to hold to that which he believes to be true. And now comes the end of this remarkable series of assertions:

It matters little by what particular road this final state is reached; . . . the end of the journey cannot be other than universal death.

Do you think that Sir James jeans really believes this himself? If he does, then I would like to ask him a question: Why is it that we were not dead long ago? It has ex hypothesi taken infinity to produce us and to bring us to this present time all by 'accident'; and I suppose that the human race will disappear through the working of another cosmic 'accident'!

The glamor of a great name, such as that of Sir James jeans, has enormous psychologic power, but no Theosophist worthy of the name will ever allow his intellect to

be swayed merely by the glamor of great names. It is our bounden duty as men to think for ourselves.

Question: Is universal death the ultimate goal of humanity? Is the universe actively hostile to man, or is man hostile to universal law? My answer to both these questions is an emphatic No.

Now think a moment: how could either the one or the other be? If the Universe were 'hostile to man,' how is it that man is here? He could not have been produced by accident or otherwise if the Universe were hostile to him, for the entire weight of the cosmic organism and life would have been against his production by 'accident' or otherwise.

Think what this asseveration means: the Universe, Boundless Space, essentially hostile to something which nevertheless is brought forth itself by an inexplicable 'accident,' although as just said the Universe is hostile to the production of human life, to his very being! Do you understand me?

On the contrary, our Theosophical teaching is and has been from immemorial time (and this Theosophical teaching is the same as that of all the great Sages and Seers of all the ages), that man is essentially at home in the Universe.

The Universe is his eternal dwelling place and his everlasting home. He is an inseparable part of the Universe; and every part of him -spirit, soul, mind, consciousness, all the powers and faculties of him, inner and

outer, visible and invisible, are at one with cosmic law, with cosmic harmony, with cosmic love, with cosmic substance, with the cosmic processes, which have produced him strictly and rigidly in accordance with themselves, with their own characteristics, and with their own movements and processes.

Such ideas as these of Sir James Jeans are mere theorizing; they are a theory only. The following is what the ancient Wisdom-Religion of mankind, today called Theosophy, teaches that man is essentially at one with the Universe, which is his eternal dwelling place; that the Universe and he are essentially one; that the very core of the core of the human being, his root, is the Universe itself. He is inseparable from it; he cannot ever leave it; he is a part of it, he is its offspring.

Therefore what man shows or manifests he shows because the Universe itself shows it, because it comes from the Universe of which he is a child and an inseparable part; and if man shows intelligence and consciousness and love and pity and compassion, harmony and peace and the sense of beauty, as he undoubtedly does, these therefore are likewise in the Universe of which man himself is an inseparable part.

The part cannot contain nor show what the cosmic Whole has not. Do you understand? The part can contain only what is within the Whole, the All. This simple fact should be obvious enough to everybody.

This oneness of all beings with the Universe is the lost key of religion, of philoso-

phy, and of science, in your Occident, my Brothers, the lost key to natural truth; and this lost key, this lost key of feeling and thought, nevertheless is slowly coming back to thinking men of the West.

More and more numerous are the thinkers today in the Occident who are beginning to understand because they have begun to realize this wondrous truth: I am a child of the Universe; I am a child of the Universe in all the Universe's parts; I am blood of its blood, bone of its bone, thought of its thought, life of its life, flesh of its flesh; It is I and I am It. Out of the womb of Being I came, and with expanding consciousness through the ages I evolve. How simple and how grand is this thought! Truly beautiful, because true.

With deep respect to so great a scientific theorizer I must nevertheless recall to his thought, that stern and inflexible logic is one of the outstanding characteristics of the truly scientific mind.

Yea, my Brothers, we are here because the Universe has brought us forth from within itself. Here we are. Pause and reflect over what this means. Therefore because we are inalienable parts of the Universe the Universe is very friendly to us.

Why, should so great a scientific thinker set up man, in his present imperfect evolutionary stage or condition, as the standard by which to gage boundless Infinitude and all the hierarchies of animate and sentient beings existing elsewhere, and say that the Universe is 'hostile' to human life? The two



ideas run not together; the two conceptions hang not together at all.

The Universe is friendly to human life, otherwise we should not, we could not, be here - I mean that we could not even exist.

I am the Universe; the Universe is I. My spirit is a spark of the Central Fire; my mind is a reflexion of the Cosmic Soul; the very atoms of my physical body are the same as the atoms which vibrate in symphonic harmonies in the celestial bodies which begem the violet dome of night.

I am what I am because I am I, a child of Space, a child of the gods, passing through this earth-stage on my long evolutionary pilgrimage. I keenly feel my oneness with the All; I sense that the remotest god in remotest Space', call such a god a Cosmic Spirit if you like, is my close kin.

I am friendly with him and he is friendly with me. In consequence, I am at home everywhere; I am at home in remotest Sirius, I am at home at the PoleStar, I am at home in the most distant nebula, because I recognise my kin in them.

One of the greatest scientific theorists that the Occident has known since the downfall of Greek and Roman civilization has recently entered our country and is at present among us - a man who has uttered some scientific theories which have shaken the very foundations of science itself as it existed fifteen or twenty years ago. He is teaching doctrines in a mathematical way, in a mathematical form, that we The-

osophists as modern teachers of the ancient Wisdom-Religion of mankind have been teaching in the West for more than fifty years. I refer, of course, to the great Einstein.

Einstein is also a man of heart. Perhaps that is why his mind has been led to penetrate so deep into the mysterious recesses of being. In making this statement I do not mean that the Theosophical philosophy unqualifiedly endorses all the details of Dr. Einstein's mathematical hypotheses, but I do mean that his essential thought of the relativity of all entities is a fundamental Theosophical conception, for this means that all entities are interrelated and essentially interconnected and all interworking with every entity everywhere.

Whether Dr. Einstein in his mathematical demonstrations may or may not succeed in proving his theme, the essential idea, the fundamental conception, I believe to be true. He is quoted in a London paper, The Sunday Despatch, as follows, as reprinted in Public Opinion, November 21, 1930:

My peace of mind is often troubled by the depressing sense that I have borrowed too heavily from the work of other men. The ideals which have always shone before me and filled me with the joy of living are goodness, beauty, and truth. To make a goal of comfort or happiness has never appealed to me; a system of ethics built upon this basis would be sufficient only for a herd of cattle.

Now, isn't that fine? No wonder this man's genius has been led by the heart of him, by the clairvoyant vision of his soul, to look into Nature's Mystic Veil and beyond it! Result: one of the few greatest scientists living today!

A man who has a heart and uses it not is a half-man; a man who has a mind and uses it not also is a halfman. Man is composite of both heart and mind; and woe be to any son of man who neglects either of the twain. Man's strength lies in the symmetrical and perfect functioning of all his faculties.

It is thus that we know a great man when we see him. It is thus that love is born in our hearts for the love that we sense in others; and love is the parent of our love of beauty; love is the parent of the compassion which moves us to deeds of pity - a divine thing; and love and harmony are one,

When a man has harmony in his soul, when a man has music in his heart (and music and harmony are one), then indeed, day by day in ever larger measure, do we see the inner god showing its wondrous beauty.

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## **SECRET DOCTRINE QUESTION AND ANSWER SECTION CONDUCTED BY GEOFFREY A. BARBORKA**

Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka.

Question. Is there a limit to the number of incarnations in one Manvantara?

Answer. This is reminiscent of the question that Mr. Sinnett asked the Mahatma. Possibly the questioner is not aware of Mr. Sinnett's dilemma, so the best way is to cite the answer which he received. Because it is a rather complicated matter, it will be given in full-bearing in mind that the word "planet" here signifies one of the globes of the Earth-chain. First his query:

"We are not certain how you use the word race, whether there is only one race to each station of each round, i.e., one race to each world circle or whether there are seven races (with their seven branchlets and a life in each in either case) in each world circle? Nay, from your use of the words 'and through each of these Man has to evolve before he passes on to the next higher race and that seven times,' we are not sure that there are not seven lives in each branchlet as you call it, sub-race we will, if you like, say. So now there may be seven rounds each with seven races, each with seven subraces, each with seven incarnations =  $13 \times 7 \times 7 \times 7 \times 7 =$

31,213 lives, or one round with seven races and seven sub-races and a life in each =  $13 \times 7 \times 7 = 637$  lives or again 4,459 lives. Please set us right here stating the normal number of lives (the exact numbers will vary owing to idiots, children, etc., not counting) and how divided.”

The Mahatma’s answer:

“As the above described race: i.e., at each planet-our earth included-he has to perform seven rings through seven races (one in each) and seven multiplied by seven offshoots. There are seven root-races, and seven sub-races or offshoots. Our doctrine treats anthropology as an absurd empty dream of the religionists and confines itself to ethnology. It is possible that my nomenclature is faulty: you are at liberty in such a case to change it. What I call ‘race’ you would perhaps term ‘Stock’ though sub-race expresses better what we mean than the word family or division of the genus homo. However, to set you right so far I will say-one life in each of the seven root-races; seven lives in each of the 49 sub-races--or  $7 \times 7 \times 7 = 343$  and add 7 more. And then a series of lives in offshoot and branchlet races; making the total incarnations of man in each station or planet 777....

“Should you indulge in any calculations do not forget that we have computed above only full average lives of consciousness and responsibility. Nothing has been said

as to the failures of Nature in abortions, congenital idiots, death of children in their first septenary cycles, nor of the exceptions of which I cannot speak. No less have you to remember that average human life varies greatly according to the Rounds. Though I am obliged to withhold information about many points yet if you should work out any of the problems by yourself it will be my duty to tell you so. Try to solve the problem of the 777 incarnations.” (*The Mahatma Letters to A. P. Sinnett*, pp. 82-3)

Question. Does a very short life count as one of its lives?

Answer. Let us agree to define a very short life as a term of life before the completion of the first septenary cycle of an incarnation. Then, in answer to the question: inasmuch as the infant has not produced any causes for experiencing Devachan, and because the fulfilment of a life on earth has been thwarted, in such a case the rebirth will take place soon. The infant’s brief appearance on earth is of course not counted as a full incarnation.

Question. It seems logical that an old soul would spend a much longer time in Devachan than a young soul and that the young soul would reincarnate much oftener than an old soul?

Answer. The length of the Devachanic interlude is determined by the individual’s activities on earth, especially by a person’s thought-life. This is the predominating and decisive factor, in so far as the after-death time period is concerned and not whether an indi-

vidual is regarded as a young soul or an old soul. Thus a philosopher or scientist will have a much longer period in Devachan than will a farm laborer.

There is also this factor to be considered: the purpose of accomplishing the obligatory pilgrimage on the Circle of Necessity is to attain the goal. In other words, to complete the seven-round cycle and to graduate from the Human Kingdom.

This is achieved by consciously awakening and unfolding the 49 Fires. It is not brought about by the number of incarnations which the Reincarnating Ego must use in order to attain the goal.

In connection with the number of incarnations, the following citation is apposite:

“What has the number of incarnations to do with the shrewdness, cleverness, or the stupidity of an individual? A strong craving for physical life may lead an entity through a number of incarnations and yet these may not develop its higher capacities. The Law of Affinity acts through the inherent Karmic impulse of the Ego, and govern its future existence. Comprehending Darwin’s Law of Heredity for the body, it is not difficult to perceive how the birth seeking Ego may be attracted at the time of rebirth to a body born in a family which has the same propensities as those of the reincarnating Entity.” (*ML86*, p. 404).

Question. In order to have a conscious

life during the after-death states, we are told, one has to believe in that life. Why is this so?

Answer. The Esoteric Philosophy asserts that each individual “creates” for himself what his future life on earth will be, according to the manner he lives his present life.

It also asserts that each person creates what he will experience in his after-death state in Devachan. This is accomplished by the thought-life he is daily creating.

Therefore, in order to have a “conscious life,” that is to say consciously live over, or experience, what he has created, an individual must have “believed it” with sufficient intensity during his life on earth. By so doing he has impressed the idea of it into his thought-stream, or the “web of life” which he is fashioning from day to day. It then becomes a reality to the individual in Devachan when he passes into the after-death states.

The passage upon which the question is based comes from *The Key to Theosophy*. It will be helpful to continue the citation:

“After death, before the spiritual eyes of the soul, begins a performance according to a programme learnt and very often unconsciously composed by ourselves: the practical carrying out of correct beliefs or of illusions which have been created by ourselves. The Methodist will be Methodist, the Mussulman a Mussulman, at least for some time—in a perfect fool’s paradise of each man’s creation and making. These are the postmortem fruits of the

tree of life.” (page 165)

Question. What happens to the people who do not believe—such as the Humanists, or Atheists, for example?

Answer. Continuing H. P. Blavatsky’s words on the subject—applicable to the materialist:

---Can my conscious terrestrial ‘I’ perish not only for a time, like the consciousness of the materialist, but so entirely as to leave no trace behind? According to the teaching, it must so perish and in its fulness, all except the principle which, having united itself with the Monad, has thereby become a purely spiritual and indestructible essence, one with it in the Eternity. But in the case of an out-and-out materialist, in whose personal ‘I’ no Buddhi has ever reflected itself, how can the latter carry away into the Eternity one particle of that terrestrial personality? Your spiritual ‘I’ is immortal but from your present self it can carry away into Eternity that only which has become worthy of immortality, namely, the aroma alone of the flower that has been mown by death.” (*The Key to Theosophy*, p. 166)

Question. What is the purpose of the Monad in its journey through the planets during the Inner and Outer Rounds?

Answer. We are so accustomed to regard the after-death states from the standpoint of the Reincarnating Ego, that we rarely consider

it from the viewpoint of the Monad. Thus one of the tenets presented by the Esoteric Philosophy is seldom commented upon, namely the cycle of the Monad.

It is referred to in this manner in *The Mahatma Letters to A. P. Sinnett*: “no monad gets ever reincarnated before its appointed cycle”. (p. 176)

It is this “cycle of the Monad” that gives the clue to the understanding of the question here raised. But its exposition of necessity must cover certain fundamental concepts, which might seem to be digressions from the main theme. Since space is limited, the exposition must be given as briefly as possible.

First of all consideration must be given to the status of the Monad, especially the Monadic Essence. This is essentially immortal and it is not subject to a fixed permanent locality. For it is stated:

“The spiritual Ego of man moves in eternity like a pendulum between the hours of birth and death . . . the spiritual pilgrim is eternal.” (*The Key to Theosophy*, p. 167)

The “higher SpiritSoul” is Atma-Buddhi (ibid, p. 96), i.e., the Monad.

The swing of the pendulum between the two points may be described as an arc: a swing to one point represents an arc of descent which culminates in earth-life; a swing to the opposite point, the arc of ascent, represents returning to its Source.

From its level, or plane, the Monad func-

tions by means of its consciousness, which is of a grade superior to that with which we are familiar here on earth. Its range of consciousness far exceeds that of the cosmos (i.e. the solar system). Nevertheless, it is unable to manifest itself on the physical plane. In order to contact material spheres it does so by means of upadhis (a term usually rendered “vehicles”, although a more accurate rendering would be substitutes or “veils of spirit”).

Its first emanational upadhi is known as Buddhi-which, together with the Monadic Essence, Atman, is termed the Monad (Atma-Buddhi).

However, this primal emanational upadhi is not able to contact spheres of consciousness which are not of the same level, or degree, as the Source from which it originated.

Consequently a secondary emanational upadhi is required: this is known as the Karanopadhi-termed the Causal Vehicle. Its components are the Monad and its upadhi, Higher Manas.

Whereas the Monad, with its emanational upadhi, is able to extend its range of consciousness within the spheres of the solar system, it is still unable to function on the material plane of the cosmic spheres.

Therefore another upadhi is emanated, termed the Sukshmapadhi-the “subtile veil of spirit,” combining the principles of intellection and desire, which in turn necessitates another upadhi -the Stulopadhi-in order that it may function on the Earth-sphere (our globe).

In thus emanating its upadhis the Monad

has reached the limits of its pendulum swing in regard to the arc of descent culminating in an earth-life. At this level the Monad may well be said to be “overshadowing a personality.”

However, in thus describing the emanational process of the upadhis, one of the factors of primal importance has thus far not been considered-dealing as it does with the Monad’s arc of descent.

It is pertinent to make the following query: Where does the Monad acquire its upadhis on its arc of descent? Here is where consideration should be given to another tenet of the Esoteric Philosophy: that which is known as the Outer Rounds.

Its significance may be attested to because of the manner in which Mr. Sinnett’s attention was drawn to the subject:

“... you may feel sure that neither M. nor I have contradicted each other in our respective statements. He was speaking of the *inner* -- I of the *outer* Round. There are many things that you have not learned but may some day; nor will you be able to ever comprehend the process of the *obscurations* until you have mastered the mathematical progress of the inner and the outer Rounds and learned more about the specific difference between the seven.” (*The Mahatma Letters to A. P. Sinnett*, pp. 392-3)

So the answer to the query made prior to the above citation is: During the Outer Rounds. The principles forming the upadhis are “gath-

ered” in conjunction with the Monad’s cyclic journey during the Outer Rounds on its arc of descent. It had “left” the principles pertaining to the upadhis during its arc of ascent-in its cyclic journey during the after-death states at the conclusion of an earth-life. Witness this citation:

“It is on the Seven zones of post mortem ascent, in the Hermetic writings, that the ‘mortal’ leaves, on each, one of his ‘Souls’ (or Principles); until arrived on the plane above all zones he remains as the great Formless Serpent of absolute wisdom-or the Deity itself.” (S.D. I, 411, or. ed.; II, 127, 6 vol. ed.; I. 442, 3rd ed.)

The “seven zones” are the seven Sacred Planets. The “plane above all zones” signifies the Source to which the Monad returns without its upadhis on its arc of ascent.

Thus the purpose of the Monad’s cyclic journey on the Outer Rounds is to perform the “pendulum-swing” of returning to its Source, using the seven Sacred Planets as its means of travel.

For another tenet of the Esoteric Philosophy is that the planets represent the arteries and veins of a cosmos for the transmission of the life-essences to and from the Sun.

“The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve centre of the great body, and the waves of the life-essence flow into each artery and vein . . . The planets are its limbs and pulses. (S.D. I, 541; II, 264, 6 vol. ed.; I, 590 3rd ed.)

On its arc of descent, when the Monad has accomplished the cyclic journey of the outer Rounds, it continues its arc of descent to the Earth by means of the Inner Rounds-specifically Globes A, B, C of the Earth-Chain) before manifesting on Globe D (our Earth) in order to take on or overshadow a physical upadhi for an earth-life.

Question. Does the Monad overshadow other personalities on the different planets?

Answer. Instead of regarding the Monad as “overshadowing other personalities” on the seven Sacred Planets, the Monad emanates the appropriate “Soul” or Principle to the respective Planet, in order to accomplish its arc of ascent to its Source without its upadhis. On its arc of descent it picks up the “Soul” or Principle which was left on the “Zone”.

Question. In the case of a quick reincarnation on earth, does the Monad have to wait before being freed?

Answer. Responding specifically to the phrase “quick reincarnation”: a previous question and answer dealt with reincarnations occurring speedily because of not completing the first septenary cycle of an earth-life, and it was pointed out that there was no Devachanic interlude. The Monad’s “wait for being freed” is not a long one and the “cycle of the Monad” is a rapid one. The consequent reincarnation on earth is a quick one.

From *The Canadian Theosophist* Vol. 48 No. 5 Nov. 1967

**Man's Origin and Evolution**  
**By Adam Warcup**  
**Tape 2, side one**

Review of what we have studied:

1. Human life wave and its relationship to the other seven kingdoms of life.
2. The sequence of evolution within those seven kingdoms.
3. Humanity as one life wave evolving to the point where it differentiates into its individually separate Human Monads.

Now we will look at the human kingdom in detail, its component parts, and the nature of the various Beings in Cosmos, and the hierarchies which have a relationship to man and endowed him with the various principles that make up his constitution.

Using sound quality as an analogy, a note struck on the piano, is characteristically "piano." You will hear or perceive one note but in reality that note is really made of innumerable harmonic vibrations which when taken together make the characteristic sound of the piano note played. This is also true of the Human Kingdom. It is one unitary life wave but within it, lie a series of component aspects. There is a principle within our Solar System wherein nature manifests itself in a seven fold scale and in this the human kingdom is no exception.

*"Now, it must be remembered that the Monads cycling round any septenary chain are divided into seven classes or hierarchies*

*according to their respective stages of evolution, consciousness, and merit. Let us follow, then, the order of their appearances on planet A, in the first Round. The time-spaces between the appearances of these hierarchies on any one Globe are so adjusted that when Class 7, the last appears on Globe A, Class 1, the first, has just passed on to Globe B, and so on, step by step, all round the chain."*

SDI\71

In this passage when they speak of the "Monads" in the plural they are referring to the Human Kingdom because the Monads don't divide up into constituent parts until the human kingdom arrives. *Septenary Chain* refers to the seven globes which make up our planet. *Planet A* is really referring to a Globe. The stages of evolution within a kingdom are germinal, instinctive, semi-conscious, and fully conscious. We will take it further and look at the distinct classes of Monads within the human kingdom during the first round. The time spaces on any globe is so adjusted that by the time the lowest class (class 7) arrives the highest class (class 1) will have passed onto globe B.

It is very important that we do not confuse the seven classes with seven kingdoms of nature. There are certain characteristics that make them quite distinct from the seven kingdoms.

1. The order of their arrival is different. In this case the highest class arrives



first. With the kingdoms of nature, it is the least evolved that arrive first on any globe.

2. Most of the classes of the human kingdom is in the same place at the same time. It is only when the last class arrive that the first class move on. There will be exceptions of course. With the classes of “nature kingdoms” the first wave will evolve and move on before the second wave arrives. It is important to keep this distinction.

What do these seven class of the human kingdom really imply? What is this gradation?

“The ‘Monadic Host’ may be roughly divided into three great classes:

1. The most developed Monads (the Lunar Gods or “Spirits,” called, in India, the Pitris), whose function it is to pass in the first Round through the whole triple cycle of the mineral, vegetable, and animal kingdom in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed chain. They are those who first reach the human form (if there can be any form in the realm of the almost subjective) on Globe A. It is they, therefore, who lead and represent the human element during the second and third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them.

2. Those Monads that are the first to reach the human stage during the three and

a half Rounds, and to become men.

3. The laggards; the Monads which are retarded, which will not reach, by reason of Karmic impediments, the human stage at all during this cycle or Round, save one exception which will be spoken of elsewhere as already promised.”

SDI\174-5

This passage talks about a broad three-fold division of the Human Kingdom. An important fact from this passage is that we do not all start equal. There is no blame with this either, there is no merit ascribed to the most advanced class or demerit to the other classes. These divisions seem to persist throughout this whole cyclic journey. It is even implied in places of the SD that the less evolved are better off than we are because they have not yet made the nasty karmic mess that we have made for ourselves.

The monadic host may be divided into three great classes.

Class One: They are the Pitris or lunar gods and the most developed. HPB uses this term to mean the “Father” and used it in the sense of a progenitor or ancestor. They are the progenitors of the next generation.

Man has a series of progenitors of his spiritual, psychological and physical nature.

When HPB refers to the lunar pitris as

lunar gods it is a metaphor indicating their relative spiritual development in relationship to man. When she refers to lunar as opposed to solar she is referring to the lower (lunar) nature. The lunar Pitris developed man's four lower principles and the solar pitris developed man's three higher principles.

The lunar pitris pass through all the kingdoms of nature before they reach man. They must do this in order to clothe themselves in, assimilate the nature of the newly formed chain in order to build the physical body. These Pitris built this form out of an idea, literally an idea as the Thought of Consciousness. They embody the idea of human form into the actual substance that is specific to this planetary world. Every world is different.

An important point is that they do not become part of the mineral, plant and animal kingdom. Those monads are distinct to their own kingdoms. The lunar pitris borrow the forms which belong to the other kingdoms and out of those forms they build the first shadowy ethereal human form. These monads are formless and do not have the full clear self consciousness that we now have. [must be referring to the Consciousness of Individual Self as opposed to the Consciousness that "We are One." ML].

Remember that all forms are rudimentary and do not look like those we have now i.e. crystallized, objective, restrictive and material. The lunar pitris will build forms in each globe throughout the first round. They lead and represent the human element

during the second and third rounds. The other classes benefit from this class by finding already evolved human forms by becoming human and incarnating into human form there and then. This is a picture of the gradual evolving of form suitable for the monads to occupy.

The most developed Monads (the lunar) reach the human germ-stage in the first Round; become terrestrial, though very ethereal human beings towards the end of the Third Round, and thus become the pioneers of Humanity at the beginning of this, the Fourth Round. Others reach the Human stage only during later Rounds, i.e. in the second, third, or first half of the Fourth Round. And finally the most retarded of all, i.e. those still occupying animal forms after the middle turning-point of the Fourth Round-will not become men at all during this Manvantara. They will reach to the verge of humanity only at the close of the seventh Round to be, in their turn, ushered into a new chain after pralaya-by older pioneers, the progenitors of humanity, or the Seed-Humanity (Sishta), viz., the men who will be at the head of all at the end of these Rounds."

SDI\182

To be continued

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## Letters Received:

The following letter was received from one of our African readers in response to our final subscription notice:

Dear Sir,

I have been receiving the HCT since April of last year. I have greatly appreciated your efforts and assure you that your enlightening journals have been read, re-read, pondered upon and loaned to interested acquaintances, and will always be preserved for reference purposes.

Your journal usually brings to my notice issues and information that I tend to think would be unavailable from Theosophical sources in this region.

Judging from your literature and that to which I am accustomed, I sadly note that there is some kind of censorship.

For instance I heard of the author G. de Purucker from the HCT for the first time, his name being uncommon in this region. Nor have I encountered any of his works or that of people like W.Q. Judge, Katherine Tingley, John Greschner, etc.

The “final issue” of June 1999 came to me as a surprise since after receiving the February issue, I did not receive the subsequent March, April and May issues and was

wondering what has happened. I am now inclined to surmise that the post office was the one at error.

Anyway as far as my priorities are concerned, Theosophy ranks among food, clothing and shelter, something I can not get out of my system even if I wanted to.

I had hoped to continue my subscription, but in view of my present circumstances I am unable to although when this state of affairs changes you assured of a subscriber. I hope for the continuity of your excellent work, forever grateful.

Yours fraternally,

African Reader

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Editor’s comment -----:

Several important insights were gained from this episode:

1. Our requirement that Free subscribers renew annually in writing serves as a check on whether our monthly issues are actually received by the subscriber.

2. It is therefore important to take special precautions to assure that the “Final Notice” issues are received.

Dick Slusser - editor

### 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)  
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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.

## OBJECTIVES

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

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

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