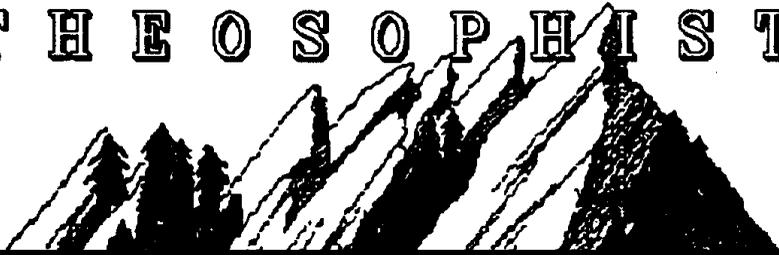


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In the November 1999 issue of the High Country Theosophist we reported a suggestion by Mr Reed Carson that “we ought to look to see if there are any similarities between the exposition of Theosophy as offered by Mme Blavatsky and the teaching of Krishna in the Bhagavad Gita, which is 5,000 years old”.

Part one of the study was initiated by Dallas TenBroeck who focussed on the view of the BG provided by William Q. Judge. We continue now with Part two from Dallas TenBroeck:

The embodied consciousness knows that it is in itself seven-fold. It has seven distinct foci of action that work on four planes of life, and the overseeing “Guide and Friend,” abides on the transcendent three supernal planes.

There, is to be found the True Ego, the Higher Self which is eternal and indestructible. That is the “abode of Krishna, the Mahavishnu.”

Mme. Blavatsky gives us this illustration in *The Secret Doctrine*, volume I, page 200. We there see the 1 in 3 (One), the 7, and the 10, totaling 18. Seven-fold man is considered in the Gita as “body,” “soul” and “Spirit,” each being dual, positive and negative, and with the synthetic One



Consciousness, totaling the seven-fold being.

Manas, mind, or “soul” is one, but has two aspects:

- 1., the immortal, constantly reincarnating Individuality; and,
- 2., its temporary reflection in a Personal and evanescent form that it overshadows from incarnation to incarnation. Even the Lower Manas could be considered dual, as on one side it allies itself with passion-kama; and on the other, with wisdom, Buddhi, discriminative compassion and Wisdom.

With the brain’s dissolution at the death of the mortal Personality, the memory of all the present life’s experiences is translated into memory and considered by the Ego during the interval we call: the “states after death.” (Kama-Loka and Devachan) There, those memories of that last life are reviewed and disposed of in that long period of rest and reflection before the next incarnation.

That is a whole separate chronicle which Theosophy explains in detail. All the aspects of Manas and the experiences of the living Consciousness in the last-lived life are reviewed; and a fresh Personality, is then reborn, as was the Phoenix, out of the “ashes” of its own past. This is the force of the forward evolution and precedes every rebirth. Thus we could say that the “vehicle,” the Personality is made ready for the next “day” of living — in a fresh body and in the company of those with whom it worked and lived in past lives.

In our waking state we feel the power of the brain-desire-mind, the “mask” that we are as the present Personality. And our sense of permanence is limited to and largely focused on

the experience and memories of this personal life.

But divine philosophy says that this is illusion, it is “ahankara,” or pride and egotism, and therefore it emphasizes the sense of separateness, of “I.”

But at moments of introspection we also sense the existence of the Divine Individuality, the Higher Mind, which some visualize as an overseeing, “guardian angel,” a wise being who is also “us.”

On examination we sense this as the “superior I,” symbolized by clarity, the light of wisdom-discrimination. It has, as task, to assist, warn and caution us, the embodied Lower Mind, in our daily life. Its wisdom lies in its power to survey and draw on the experience of many lives, as well as drawing on Universal experience found everywhere in its “brother” Selves, and also indelibly recorded in the divine akasa.

There is a supersensuous, intimate and constantly vibrating, network of consciousness that is accessed all the time on its own spiritual plane by these “Eternal Pilgrims,” the Monads, (the jiv-atmas) the immortal centers of life. Our Higher Mind is one with all Higher Minds, the whole Universal Being is the spiritual brotherhood of the Universal Mind (Mahat). This is what Krishna means when he states that “He is seated in the hearts of all beings.”

The inner awareness of the Higher Manas conjoined to Buddhi, has been called “the Voice of Conscience.” The embodied brain-mind has to make an effort to pause, listen, understand, and then obey this mentor. This can be made easier by constant and consistent right livelihood (as Krishna and Gautama, the Buddha, taught: by

adopting the virtues into our common living).

The single phrase: “Treat others as you would have them treat you” exemplifies brotherhood in action and in fact. Every “religion” or “practical philosophy of ethics” is based on this one statement.

Then, there is our personal karma. The universal law of justice requires that we adjust all effects produced by our earlier will-choices to those preceding causes; and balance any disturbance we have caused. One of the capabilities of the life-atoms (skandhas/samskaras) of “matter” with which we are clothed, is retaining the impress (habit) left in them by our thoughts and emotions when they were in use in our earlier personalities.

They become the carriers or bearers of our karma. Each incarnation, when the Ego returns to rebirth, they assemble according to laws of attraction that span the universe, to provide us, the reincarnating mind-soul with the elements that will go to make up its form-vehicle in a suitable family.

The infinitely sensitive nature of these beings determines our “circumstances,” and “the blows of fate.” They provide the field where our “karma,” can operate. Taken as a whole, the forward thrust of general evolution in Nature is seen operating in and through them.

Our mind makes choices and decisions, and will carries them into action—mental, emotional and physical. These are the causes of our personal karma.

We impress the sensitive life-atoms with these forces of ours. We assume the relationship of a

parent towards them. We bring these “children” of ours into an increment of their own evolution, leading, in time, just as a child is led into adulthood, to their own individualization and adoption of the “path” of karma-yoga.

They advance or are retarded in their own progress by our choices. This will be found throughout the Bhagavad Gita as a central theme. It is called by H.P.B. “Universal Unity and Causation,” and from it is derived the central concept, as a fact in nature: UNIVERSAL BROTHERHOOD.

The unending pilgrimage of all beings in the evolutionary scheme constitutes the eternal Guruparampara chain of teacher-pupil-teacher relationships which work subtly in all the many directions found in this Universal School.

The practice of the virtues serves as a “cleaner,” as a purifier of the lower mind. Through the thread-of-consciousness (soul-mind), the antaskarana, or bridge between the Higher and the Lower Manas, its bond to the “Three in One,” the spiritual EGO, is strengthened, till at last in our daily lives we are able to instantly see, and use, this light of wisdom, which is the power of the spiritual Individuality; and this results in the quiet, unostentatious practice of yoga, or the self-sacrifice of “right living.”

We need not look afar for our “duty.” It is seen “to lie at hand” in the small plain responsibilities of our daily life, and among our friends and families. If we cannot succeed in making our daily lives harmonious and pure, how could we expect to assume larger and more important duties ? The pilgrimage of our lives teaches patience, calmness, attention and self-control.

Reincarnation is the pathway of evolution which periodically brings the conjoint mind-consciousness back into living, just as a school-boy returns daily to his class-room—we as incarnating beings—return each “life” to the School of Earth. We do not leave this “School” our World, until we have learned all that it can teach, and have balanced all the debts which we have incurred by our independent, free-willed choices, and have assisted all our “children” to the path of their own independent evolution as mind-beings.

Included in this survey of Kurukshetra, the field of battle, which is our personality, are the elements of matter, the “lives,” or life-atoms (jivas, or jiv-atmas) so-called. These are also called “Monads,” Atma-Buddhi-Manas, as life-units.

Each is a point of living energy, a being. Each commences its independence as an inexperienced and innocent “potential-infant-mind” in the field of infinite experience. It has not yet generated any karma. We have much earlier, as self-conscious mind-beings, vowed to serve these, our “children,” the life-atoms—much as a “parent” might, assuming the natural post as teacher, protector and guide. We took upon ourselves their karma until they “grew up,” and reached the stage of independent self-consciousness.

Then each was launched upon the ocean of life-responsibility by the “lighting up” of its mind faculties—just as our children in family life are gradually educated, their minds awakened, and they are launched into the independence of their adulthood. Each then develops its own distinct karmic responsibility, and finds itself on the stormy sea of evolution—which we crossed, and now stand “waiting on the other shore.” [So

do those who, like Krishna, for Arjuna, constitute themselves, on request, to serve as guru.]

When we “return,” we seek Them for their support, teaching and succor. They stand and point to the same olden Path and the many rigors we will have to face and experience. They state that we have to choose and walk the “path” of our own decisions ourselves. They can only “point the Way.”

We, have to become aware, truly aware, that we are spiritually centered beings. We have all made some progress and we agreed, aeons ago, to serve as one in the great chain of common responsibility in and for our Universe. There, some are ahead of us in their progress towards perfection, and we serve as the link to those who are to succeed us in this vast work of self-education, where the great law of brotherhood eternally prevails.

This is what the Gita of Sri Krishna teaches, as he appeals to our sense of compassion to understand, to consent to work for our emancipation with diligence, patience and, at the same time, care for and protect all other beings that are within our purview.

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III A Personal Book

Mr. Judge consulted a number of translations when making up his rendition of the Bhagavad Gita; Wilkins’ and Thomson’s, to name two. The Notes he wrote on the Gita were written before this rendition was issued. Important is the declaration he makes that the “Lord’s Song” is a “personal” book.

He writes as if it is a guide for every disciple. It does not lead the pupil to search for a guru outside, but points to the inner God, Sri Krishna “seated in the heart of all beings,” including his own heart—and, to be seen seated in the hearts of all beings in the Universe—family, friends, enemies, animals, plants, minerals, elemental forces, the many forces and powers that unify the complex Kosmos in a vast web of eternal and ever-active law. Every-thing.

The first chapter is called by Mr. Judge: “The Despondency of Arjuna.” In another article he points out that we are all Arjunas. In simple words, the inner God in each being is experiencing through them—through us, those events and the impact of thoughts, emotions, attitudes, a whole panorama of impressions that are provided in the world of forms, and that each of these has resulted from an earlier choice we made. One wonders why this is necessary. An answer comes: “So that the Spirit may know Itself.”

Krishna, the inner God of each of us, the Master of Devotion, Perfected Man, Servant of the Universe, is also Servant of the least of creatures. He is to be found in the same situation (the chariot of the body) where we, the learning pupil, the student, the disciple are.

What is this “chariot of the body?” It is the result of karma. It is our past personified in the present. It is rooted in our vast past. It is inescapable. It is produced with all its many variances of type and of ability by the choices we have made.

Therefore it is written: “Man, made of thought, occupant only of many bodies from time to time, is eternally thinking, and that thinking is the cause of his embodiments and all their sequences of

action, of pleasure and pain, of good and evil fortune.” (*Theosophy Magazine*, Vol. 15, p. 12)

This form, made of millions of living entities, each intelligent at its own level, each informed with its own “spark” of the One Spirit, is a collaborative whole. Each of these has been attracted to and used by us. Impressed with our nature at that time they become the carriers of our karma—the results of our past choices.

TEACHER and PUPIL

The teacher is the Eternal Spirit within—the Higher Self. It is always found to be with us, in all those situations where we, as pupils have made choices that will affect us both. Wise is the pupil who realizes that he can speak to the Highest of Intelligences, seated in his own “heart.”

The voice of that Master, which some call “intuition,” and others, who have heard it warn, call the voice of “conscience,” always speaks before we make decisions. Therefore the advice to us all is to consider each moment, each decision as a mystic experience, as a step on our pilgrimage to such perfection as Earth-life gives in potential. An occult meaning is to be perceived by those who have acuity, are awake and attentive in each of these events. We need to seek and guide the causes that are within, instead of ever looking to place blame without.

When wrapped in confusion, the pupil desponds, inertia and stagnation result. The power of “tamas” prevails, and his mind ceases its search for meaning.

The voice of custom, of habit and of worldly duty then is heard, and being confused, the pupil

forgets to look to his aspirations, to the universal and eternal goals and ideals he had vowed earlier would be his.

Appeal, then, to Krishna brings the response: “All is not lost !” Out of despondency comes Self-energization, when the struggling soul, the personal “I” sees that no room for compromise remains. The urge to do right cuts through all despondency. The sense of immortality, springs from the presence of Krishna — the Higher Self — who resides along with us in the body, it is He who causes our aspiration to immortality and to perfection. These are real, He gives the power of Sattva to direct the energy of Rajas to righteous duty.

This leads to a more careful study of the “Lower Self.” The mystery of it as an evolving God. Such mystery is never solved by someone else. It is solved, each for himself. The expression has been used: “Life is a series of progressive awakenings.” These must be made by the volunteer, and an entire change in his orientation can only be made by himself by his free use of the will.

THE PAIRS OF OPPOSITES

We find in “*The Voice of the Silence*” a key sentence of explanation. It may take years to fully understand this: “The Self of Matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both.” (*VOICE*, p. 13)

This is our personal confrontation with that which we now perceive to have been our errors. The maya-illusion we have adopted, as Personality, is always plain to the inner Self— Krishna—our Higher Self.

But it cannot speak fully until it is appealed to. This is the condition of Arjuna at the opening setting of the Gita. The battle is now. The field is engaged. The forces of evil and of good face each other in us.. Krishna is at hand. Our life or death as a form on consideration is not of importance. We are the immortal soldiers. If death be our lot in this form, then rebirth is certain; and, the fight will be continued, to the endless end. There can be no “endless rest.”

The law of cycles arranges at the right time “breathing spaces,” wherein time is given for recuperation (such as sleep and Devachan). The law of karma is unerringly just and never brings to us more than we can cope with, with what powers we have available.

It is in this sense that we can understand why Mr. Judge called the Bhagavad Gita a “personal book.” It is the book of our own lives.

Like an autobiography we are writing it, consciously or unconsciously each moment. It is this autobiography that forms our dreams, and our deeper thoughts, and finally it is the subject of a searching review, after death brings this personality to its summation, and before time strikes for our “return” again. Once we are aware of this “Life-Diary,” our care in writing it grows. The pen is our will, the entries we make are of our acts, feelings and thoughts.

Far one can wander in the fields of pleasure or forgetfulness, but a nagging malaise, a sense of missing draws us forward to a new point of decision, whether this be postponed or immediate.

Often we deceive ourselves into putting off till

the “next day” an act or a choice, but that is failing to see that the “most favorable time” is now, when in waking life, we are aware of the need.

All other times can be classed as either memory or imagination. These two can be our deceivers, if we do not maintain clear contact with the Higher Self within and its universal vision.

IV - The Song

Gita is a song. Bhagavad, or Bhagavan is the Supreme Lord. The song has meaning. It is language. It is the Mind manifesting as “speech. And as action, it generates karma. Therefore to be meaningful, it is cast as a dialogue. The aspiring Lower Self (Arjuna) inquires of Krishna the Higher Self directions so as to live an ideal life.

Communication requires at least two intelligent individuals, and it is in answer to a question, a comment, or an observation on a chosen subject. Perspectives, points of view are discussed. Ideas are given forms. Akasa on the superior planes becomes Sound on this one. The dynamics of exchange operate. Spiritual wisdom, the knowledge of observation in eternity, is seen as universality and impersonality, which can be focused on present ignorance or speculative inquiry. When the criteria of universality are employed, the best decisions are made with greater assurance. Laws and cycles of time, enable the choice of the right energy, place and time in which to respond or initiate a beginning or a change.

In the Gita we have an ideal situation. it is an ideal for us to apply interiorly, since in us we find both Krishna (the wise and universal Sage) and Arjuna (the sincere aspiring disciple). The quest of Arjuna, the embodied soul (Lower Manas, in its

highest aspect), is to perform service. In the widest scope, all actions are service to oneself, for another, to an Idea, for the Universe. It is inescapable, since from every action, force radiates, and has an impact on all others. This is the source of all karma. The Quest of the Hero, the true Soul is that divine Service which enables him to balance his life and perform all duties that are necessities. His developing wisdom may be seen in his ability to know what should be done or not done for others.

In a quest for ideal solutions, Arjuna asks about his present condition and possible future actions, so that he may use Krishna’s advice. This advice is found based on the following statement “Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise (the Tatva Gnyanis) who see the truth will communicate it to thee...” (GITA p. 35) The four modes of securing Wisdom are concurrent and operate when we are awake. Thus those who employ them, although they seem to be localized in one state, are said to be “four-armed,” just as Krishna is four-armed in his wisdom. In the field of the personality the “four modes of Truth” that are used to purify, recommended by the Buddha, are analogous to this: the recognition first, that Sorrow Is; second, that Sorrow has a Cause; third, that Sorrow can be brought to a Close; and, finally that the Noble Eightfold Path leading to a perfection in living can be followed. Pythagoras spoke and taught the mystery of the Tetraktis, which, being in geometry a symbolic design that invokes Perfection in itself, is an echo of these. The effort “to become” forms the root of the aspiration and life of the devotee. Every being in nature makes this effort, each in its own way and at the level of its intelligence.

In the *“Light on the Path”* is written: “Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry, it is a song.”

Each being performs service as it senses it—it is striving to become conscious to itself, as in man it is self-awareness; or unconsciously, as in the lower kingdoms of nature where the necessary “vehicles” are formed around the fields of Force represented by the Monad, as center.. The eternal conflicts in the manifested universe are the result of that original vortical motion caused by the “sundering of the One.”

The establishment of the polar opposites: Spirit and matter, when the Universe wakes, is a repetition of the ancient process across aeons of time. The One Consciousness, the Witness, the Perceiver remains the Eternal Spectator of these events. It therefore is Wise with the observations of untold eras. It is in fact Duration Itself, from one point of view, Itself being timeless. Events, cycles, past, present, future—all are one to its gaze. It is That which as a ‘spark’ of the Central Fire—the Universal Spiritual Sun—resides in the “heart” of every be-ing. This is the basis for brotherhood. It is our link to the INFINITE and the ABSOLUTE. This ought never to be forgotten. It is the true reason for our existence and our life.

The Song of Life, the vibration of Life’s universal Being, is by each, converted into harmony or discord. Whether music or noise, it is Sound. Nature’s rhythms, like her purposive Life, form the Great Harmony. When we attune ourselves to that we call it “song.” But, whoever or whatever sends us into the clangor of discord disturbing our harmony, creating doubt and uncertainty, or which disturbs our repose or our

own sense of “service,” that is for us the “enemy.” Its nature is to be ascertained. Its motive understood. Its potential measured. In this, for sureness, we refer to the Krishna within, to the immovable Higher Self. There, alone will we find the security of universality and impersonality at hand, and the embrace of all our brothers.

Circumstances, of whatever nature, are echoes from our past. These are made more reverberant by the response of our personal natures. Our reaction, then becomes the seed of our future karma. This plant-ing of such a seed is done with free-will at the time we plant it. No one can compel us. We alone decide.

Then, just as we arrive at the conclusion, we hear for an instant the Voice of the “Inner God,” Krishna, calling to us with the sweetness of the eternal player of the flute, using trapped air to play a tune that seizes our wandering attention. Again a choice: we may listen, or we may close our ears to it. Then only we act. Then only we seal our fate.

The Gita is educative. All transmission of wisdom from “elders” to the “young” is for the recipients—opportunity. Their response marks their level of personal attainment, their alliance with Great Nature’s objectives, their service due to those (and to the wise Krishna within) who has sacrificed his “well-earned rest and glory,” to serve us. [“thus exchanging their impersonal individualities for individual personalities.” — “the voluntary sacrifice of the Fiery Angels.”] [*SD II 246* — see also *SD II 254-5, 272, 167, 79-80*]

Ignorant indeed are we, when this is not perceived. Only harmony in our nature will lead out such innate powers as we possess for use

and as gifts to others.

The first and the last meaning of true speech, or music, is harmony. If there is no harmony in the soul (the embodied self—Lower Manas) how can there be calm and peace between ourselves and others? So long as the least friction subsists between brother immortals on the plane of causes, so long will discord discolor our lives and the future.

When we truly realize that “all is soul and spirit, ever evolving under the rule of law inherent in the whole” then will all quarrels be resolved spontaneously. It is this perception that Krishna has and which he imparts to Arjuna, and, through this grand poem, to us.

With our embodied self, speech is limited to the Yes and No of Nature as a whole. These two notes form no harmony. They are in opposition.

This is the sound of passion: aversion or the desire to possess. These are found to be the ruling divisions in all the elements of Nature (Monads) below man’s level of conscious life, below the level of an independent and self-conscious mind.

This is the voice of their education. Our imposition of control over them should be educative, but not coercive, as one of our tasks is to fit them to eventually become mind-men and free-chooses in their turn.

At this time they serve us, form our bodies, build and repair them.

If we fail in this their instant mindless response is to confront us with our own unwisdom at the earliest opportunity. They in effect present us

with the direct result of our choices. As we impress them, so they respond to us. If we make them deficient, their cooperation with us and their coadunition with the rest of nature and our “environment” make our personality weak and ineffectual. This is a statement of the way in which the moral Universe frames our personal Karma.

Man, further along in evolution than these beings who constitute in him the objective tools of his personality (not his own being), calls these his “younger brothers.” Man, desiring to become one with Divinity, can invoke the help of Krishna, can ask for the divine Light — Daivaprakriti — to shine upon his mind.

As the Higher Self is accessible, so the instruments of his personality are at his hand and trainable by him. Man’s mind stands midway between these two poles of evolution. Man is the connecting link.

It is one thing to invoke Krishna when we are in trouble, it is another to make of this connection a “living power in our lives.” The key to such a condition is the purity of life of the disciple. Thus, we find Arjuna, in the beginning of the Gita, making demands on Krishna. He asks Him to place his chariot (the body) between the two armies: “That I may behold” the battle array.

Having seen this, he becomes despondent. Then he tries, unsuccessfully, to unload his problems on Krishna, and then only does the real dialog commence. So is it with all of us.

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**A Practical Approach to the Bhagavad Gita
through Meditation
by Marty Lyman**

“When we return, we seek Them [spiritual beings, Masters, Gurus, (Ed. H.C.T.)] for their continual support, teaching and succor. They stand and point to the same olden Path and the many rigors we will have to face and experience. They state that we have to choose and walk the “path” of our own decisions ourselves. They can only point the Way.’

We have to become aware, truly aware, that we are spiritually centered beings.”

How can we do this? How can we use the “Bhagavad Gita” as an instructional tool to help us become more aware as spiritually centered beings?

Co-editor, Marty Lyman, took a class in the Fall which helped answer these very questions. The course’s emphasis was applied psychology using a meditative, contemplative approach combined with sharing.

The course starts with evoking the grace of the Higher Self. Each of the verses to be studied were sung in Sanskrit and then read in English three times. The discussions were presented by a series of questions to be contemplated: How can this be applied to our life right now? What does this mean to us now in our present state of purification? It is the belief of this group that we already are the “Higher Self,” and it is the impurities of the ego and its samskaras that keep us from the realization. We become purified through meditation on the Self, and stilling the chatter of the mind which the ego appropriates to itself.

“He who, unattached to the fruit of his actions, performeth such actions as should be done is both a renouncer of action and a devotee of right action; not he who liveth without kindling the sacrificial

fire and without ceremonies.

Know, O son of Pandu, that what they call Sannyasa or a forsaking of action is the same as Yoga or the practice of devotion. No one without having previously renounced all intentions can be devoted. Action is said to be the means by which the wise man who is desirous of mounting to meditation may reach thereto; so cessation from action is said to be the means for him who hath reached to meditation. When he hath renounced all intentions and is devoid of attachment to action in regard to objects of sense, then he is called one who hath ascended to meditation. He should raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and in like manner, self is its own enemy. Self is the friend of the man who is self conquered. ...

Of the sage of self centered heart at rest and free from attachment to desires, the simile is recorded, ‘as a lamp which is sheltered from the wind flickereth not.’ When regulated by practice of yoga at rest, seeing the self by self, he is contented; when he becometh acquainted with the boundless bliss which is not connected with objects of the senses, and being where he is not moved even by the greatest grief; know that this disconnection from union with pain is distinguished as yoga, spiritual union or devotion, which is to be striven after by a man with faith and steadfastly.

When he hath abandoned every desire that ariseth from the imagination and subdued with the mind the senses and organs which impel to action in every direction, being possessed of patience, he by degrees finds rest ... in the True Self. ... He who is thus devoted and free from sin obtaineth without hindrance the highest bliss - union with the Supreme Spirit. The man who is endued with this devotion and who seeth the unity of all things perceiveth the Supreme Soul in all things and all things in me loosenth not his hold on me and I

forsake him not.”

W.Q. Judge. Bhagavad Gita, Essays on the Gita. Chapter Six.

“... When he becometh acquainted with the boundless bliss which is not connected with objects of the senses. ... “ means that we experience boundless bliss in meditation that is unconnected with any physical sensations. How can we do this?

The first step is to accept the premise that you are a part of the “One,” the “Universe.”

H.P.B. states this in her proem of the Secret Doctrine as: (c) the fundamental identity of all souls with the Universal Oversoul, the latter itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul. ...” page 17 S.D..

G. de Purucker says:

“The same stream of consciousness which flows in the mighty Whole and through the mighty Whole of the Universe, flows therefore through man, an inseparable portion of that Universe.

... This means, of course, ... that there is a pathway by which ... you may come into intimate relation with the Heart of the Universe itself; and that pathway is ... your own inner being, your inner nature, your own Spiritual Self.” *Questions We All Ask*. Vol I. page 522

The second step is to clear the mind of all its mundane chatter by contemplating the above. When the chatter of the mind comes to me, Marty Lyman, I stop and think: Do I wish to waste these special moments in these transitory thoughts and feelings or do I wish to feel the bliss that Purucker talks about? There is a choice. I gently push the chatter to the side and feel the words of Purucker.

G. de Purucker further states:

“Man, know thyself.” How? Do you realize that none but an Occidental (Western) audience would be puzzled as to the `how?’ The answer is: By being your inmost self: the best, the loftiest, the noblest, that is in you. That is all; and that effort, continuously followed, will lead you - now listen carefully - behind all the veils shutting you out from the invisible Universe; for it means becoming at one with your inmost spiritual Self, which, as I have just told you, my Brothers, is the heart of the Universe.

“I am going to give you a little lesson in Occultism; and I am going to have the pleasure of wondering how you will like it. The little lessons is the following: Do you want to penetrate behind these veils? Do you want to know something of the mysteries behind them? Then be forgetful of yourself and as severe in correcting your own faults. ... Be determined to follow the path of self-conquest. ...” *Questions We All Ask*. Vol II. page 444.

William Q. Judge further states in *Notes On The Bhagavad-Gita*, Chapter Six page 126:

“More that one subject is treated in this chapter. It ends what I call the first series, as the whole eighteen chapters should be divided in three groups of six each.

Renunciation, equal mindedness, true meditation, the golden mean in action, the Unity of all things, the nature of rebirth and the effect of devotion upon it in devachan, are all touched upon.”

In this issue, we have only touched upon one aspect, meditation. We welcome our readers to write in any thoughts that pertain to this issue or any others touched upon in Judge’s statement above.

We continue here with a contribution from Dr. C. A. Bartzokas to the question of “What are the parallels to theosophical teachings in the Bhagavad Gita?”

The Theosophy of the Bhagavad Gita II

All fundamental precepts as given out by Blavatsky in the Secret Doctrine (SD) and the Voice of the Silence (VS) are echoed in the Bhagavad Gita (BG).

No matter how one compares specifics, there is a remarkable concordance between them. However, even a systematic academic comparison of the BG with classical theosophical texts, may not readily reveal the similarities, which underpin an essential identity running through these masterpieces.

Though both the BG and the SD are characterised by a density of expression, and share rich fields of meanings, the former is essentially a short mystical text for initiation.

The latter is a comprehensive compendium of occult knowledge designed for objective study and personal development. The VS urges those who have already grasped and assimilated the fundamentals to consider adopting the exalted ethical conduct of a Bodhisattva, itself being the Law of the laws in the Universe.

You may be interested to learn that I am about to do exactly what Mr Carson has suggested. I hope to be able to conclude the study towards the end of next year.

Now, regarding the true aim and age of the BG, I here present a collation of extracts from the writings of HP Blavatsky and WQ Judge

The aim of the Bhagavad Gita

The idea that Bhagavad Gita may after all be one of the ancient books of initiations — now most of them lost — has never occurred to them.

Yet — like the Book of Job very wrongly incorporated into the Bible, since it is the allegorical and double record of

(1) the Egyptian sacred mysteries in the temples and

(2) the disembodied Soul appearing before Osiris, and the Hall of Amenti, to be judged according to its Karma — the Bhagavad Gita is a record of the ancient teaching during the Mystery of Initiation. [*Collected Writings, IV* p 124.]

Although not proclaimed in the newspapers not advertised here and there through Secretaries, and “Doors,” this [the Bhagavad Gita] is the mother and the head of all systems of initiation.

It is the progenitor of the mystic Rosicrucians, who have adopted the *lotus* and changed it into a *rose*, and all the other hundreds of initiating occult societies are merely faint and incomplete copies of this real one; but, unlike those, *it* has never dissolved. It is secret, because, founded in nature and having only real Hierophants at the head, its privacy cannot be invaded without the real key.

And that key, in each degree, is the *aspirant himself*. Until that aspirant has become in fact the sign and the key, he cannot enter the degree above him. As a whole then, and in each degree, it is self-protective.

[Judge, WQ. *Notes on the Bhagavad Gita*. (pp 48-49) Theosophy Co (India) Bombay 1965.]

The age of the Bhagavad Gita

The theory of Anquetil-Duperron that the

Bhagavad Gita is an independent work, as it is absent from several manuscripts of the Mahabharata, may be as much a plea for a still greater antiquity as the reverse.”

[*Isis Unveiled*, II 563.]

In view of the great resemblance between many of the fundamental “truths” of Christianity and the “myths” of Brahmanism, there have been serious attempts made lately to prove that Bhagavad Gita and most of the Brahmanas and the Puranas are of a far later date than the Mosaic Books and even than the Gospels.

But were it possible than an enforced success should be obtained in this direction, such argument cannot achieve its object, since the Rig-Veda remains. Brought down to the most modern limits of the age assigned to it, its date cannot be made to overlap that of the Pentateuch, which is admittedly later. [*Collected Writings*, XIV p 240.]

The Bhagavad Gita, as well as the Bhagavata, makes mention of an observation which points to a still more remote antiquity than the one discovered by Mr. Bentley.

The passages are given in order below: “I am the Mârgasirsha [viz. the first] amongst the months and the spring [viz. the first] among the seasons.”

This shows that at one time the first month of spring was Mârgasirsha. A season includes two months, and the mention of a month suggests the season. “I am the Samvatsara among the years [which are five in number], and the spring among the seasons, and the Mârgasirsha among the months, and the Abhijit among the asterisms [which are twenty-eight in number].”

This clearly points out that at one time in the first

year called Samvatsara, or the quinquennial age, the Madhu, that is, the first month of spring, was Mârgasirsha, and Abhijit was the first of the asterisms. It then coincided with the vernal equinoctial point, and hence from it the asterisms were counted.

To find the date of this observation: There are three asterism from the beginning of Mula to the beginning of Abhijit, and hence the date in question is at least $16,301 + 3/7 \times 90 \times 72 = 19,078$ or about 20,000 BC.

The Samvatsara at this time began in Bhadrapada the winter solstitial month. So far then 20,000 years are mathematically proven for the antiquity of the Vedas. And this is simply exoteric... It is said in volume ii. p. 103 of Asiatic Researches that: “The great ancestor of Yudhishtira reigned 27,000 years... at the close of the brazen age.” ...

[*Collected Writings*, XIV pp 364-68.]

Sincerely and fraternally,

Dr CA Bartzokas

17th November 1999

Reference for the Collected Writings

De Zirkoff B, compiler. HP. Blavatsky Collected Writings. 3rd Ed 1988 [14 Vols.]; Wheaton: Theosophical Publishing House, 1988. Rev for vol. 14 :1st ed. (1985) Vols. 5- :1st ed. Vol. 9 :1st ed. (1962) and 2nd ed. (1974). Vols. 2 - 4, 9, 11- have imprint: Wheaton, Ill, Theosophical Pub House; vol. 5: Los Angeles Philosophical Research Society; vol. 6: Los Angeles, Blavatsky Writings Publication Fund. Vols. 1-4 are revised ed. of the volumes originally published (1933-36) by Rider, London, under title: The complete works of HP Blavatsky. Include bibliographies.

**Introducing
Dr. Chris Bartzokas**

His Experience of Theosophy and of theosophical organisations

It was in my late teens when an interest in the fundamentals of life first manifested: for example, why are we born in this world only to suffer countless indignities and injustices before departing in a similarly inexplicable manner.

School teachers, Christian orthodox priests, and parents alike have failed to provide any rational answers, or even plausible explanations. It is now obvious that much of what I received at High School and at University was of limited value.

Similarly with many western countries, the educational system in Greece encourages superficial thinking for the ‘here and now’. Generations have been kept ignorant of their true heritage, the body of knowledge that Aldous Huxley referred to as the “perennial wisdom.” They still are.

After graduation, I joined the Freemasons only to be frustrated with complex symbols and elaborate rituals. Metaphysical truths were hinted but not disclosed: in sharp contrast with the masterly exegesis of *The Secret Doctrine* though, at that time, I was not aware of its existence.

In 1972, I arrived in Liverpool for post-graduate studies. When a stupefying period of training for long hours and long years eventually subsided, my early interest in metaphysics was rekindled. Every free moment was taken up by

the study of comparative theology and philosophy.

I have started a process of educating myself. Nevertheless, I did not feel wiser as a result: I found little meaning or purpose in what I was reading.

I was about to deduce that such a search was a utopia, when in 1985 I came across Theosophy in an advertisement of the Merseyside (Liverpool) Lodge of the Theosophical Society in England. The word *theosophy* itself imparted an otherwise unexplained appeal.

After reading a biography of HP Blavatsky and the proem to the *Secret Doctrine*, I joined the Merseyside Lodge, whose charter was granted back in 1895 by GRS Mead and HS Olcott as the “City of Liverpool Lodge”. I was convinced I was on the right road.

Merseyside Lodge has survived throughout this century and it still keeps the flame alive: a tribute to two generations of theosophists and, in the last quarter, to the outstanding input of Hugh and Joyce Agnew, a couple of staunch and indefatigable theosophists.

Unfortunately, such a record is not representative of the national trend. Ever since the foundation of the Theosophical Society in England, membership and knowledge of Theosophy itself have been steadily declining.

An unexpected side effect of elderly members dying off in succession, and of Lodges closing down, was a surplus of books from private collections and theosophical libraries that no one wanted to buy. I have never imagined that

such a stupendous amount of wisdom could be so freely available and so cheap.

I went mad, buying as many books as I could, to quench my thirst for knowledge and to preserve them from future use; also, I suspect, to gratify my intellectual acquisitiveness.

With the eagerness of a neophyte, I started devouring them systematically. Such a bonanza, however, most by late theosophical authors and the prolific A Besant and CW Leadbeater, had a sting in the tail. It brought about a most unsettling confusion both in technical terms and in the fundamental doctrines. Had one followed the writings of a single author exclusively, the problem would not have surfaced, as most authors seem to hold consistent views.

The confusion emerged because I started reading similar topics written by different authors - all of them proclaimed as leading theosophists. The disquiet was awful. It is like seeking a second opinion for further explanation, only to end up with two different opinions: one loses confidence in both.

All the way along I thought I was studying amplifications and commentaries on the writings of the Theosophical Masters and HP Blavatsky.

Instead, it became evident that the original teachings have been contaminated by a wishy-washy melee of incoherent ideas and arbitrary modifications, all masquerading as theosophy.

Furthermore, the personal ambitions and curious beliefs of these writers were allowed to

become so prominent, that their writings had nothing in common with the clarity, splendour, and power of the original texts. What the Masters and Blavatsky have painstakingly unveiled, the pseudotheosophists have done their best to veil once more.

It took some time before I grasped the extent and magnitude of the deception. During this difficult period I have received heart-warming reassurance and advice from Hugh Agnew and Geoffrey Farthing.

Both had long been aware of the disfigurement of theosophy from within, so to speak, but they had refrained from speaking out in public, probably out of tact and discretion. Ever since Geoffrey and I first met in 1993 during a study weekend in Liverpool, we have been keeping in touch and sharing thoughts about the future. In 1996, the realisation that true theosophy was suffocating has finally compelled Geoffrey to circulate a manifesto on the situation; and Hugh became explicit about pseudotheosophy within the Lodge.

In the following months, I ended up discarding the great bulk of the cheap books that I have previously amassed.

It was out of loyalty and affection for my Lodge in Merseyside that I did not resign from the Theosophical Society. In 1994, however, I joined the United Lodge of Theosophists.

In 1997, I asked Geoffrey whether he knew of any true theosophists, so that I could establish contact and work with them in a wider Lodge, so to speak. Even Geoffrey was surprised when he realised how short his mailing list was. (For your information, I have attached a copy of

the final list, where Geoffrey's recommendations are in Italics..

Mr Vicente Hao Chin, Jr.
President of the Philippine
Theosophical Society,

Mrs Dara Eklund
California
United States of America

The Secretary
United Lodge of Theosophists
London

Dr Doss McDavid
Texas
United States of America

Mr Ernest Pelletier
Edmonton Theosophical Society,
Canada

Mr Richard Slusser
Colorado
United States of America

Mrs Joan Sutcliffe
HPB Lending Library
Ontario
Canada

Mr John Cooper (deceased May '98)
New South Wales
Australia

Mr Michael Gomes
Iowa
United States of America

The Secretary

Theosophy Co Ltd
Los Angeles
California
United States of America

The Secretary
Theosophy Co Ltd
New York N.Y.
United States of America

Mr Richard Robb
Wizards Bookshelf
San Diego
California
United States of America

Mr Ram6n Sordo
Mexico

Mr Eldon Tucker
California
United States of America

[The following are a few I would add to Dr. Bartzoka's list. They are predominantly independent workers in the theosophical movement. (Ed. HCT).]

Jerry Hejka Ekins
Alexandria West Library
California, USA

Robert Hutwohl
Spirit of the Sun Publications
New Mexico, USA

David Reigle
Eastern School Press
Colorado USA

Frank Reitemeyer

Theosophical Central Archives
Berlin, Germany

Dr. James Santucci
Editor *Theosophical History*
California USA
Yuri Gorbunov
Ukraine
Russia

Emmett Small
Editor (retired)
Eclectic Theosophist
California USA

Daniel Caldwell
HPB Archives on Internet
Arizona USA

Dallas TenBroeck
Deep student of Secret Doctrine
Substantial contributor to Blavatsky net
California USA

[Note: Omitted addresses are available upon request to editor HCT.]

In 1998, my 50th birthday, with Theosophy now at a safe distance from theosophical organisations in my mind, I decided to leave the National Health Service to study undistracted the works of the Masters and Blavatsky.

For a while, progress seemed effortless. Nevertheless, new teething troubles emerged. One was (and still is) the difficulty in keeping personal conduct aligned with the eternal verities every single moment of the wakeful life.

In the *Key to Theosophy* HP Blavatsky wrote, “Theosophist is, who Theosophy does” — not

thinks, not studies, not feels, but *does!*

“Understanding by the higher mind and apperception by intuition are not sufficient unless these produce the action, which is altruism,” BP Wadia concluded from his own study of the *Secret Doctrine!*

Another, and perhaps far more insidious trouble is that when one lives in an increasingly selfish society, the temptation for one to ignore those who are not interested and to continue walking alone, for his own salvation, is becoming irresistible – if not inevitable.

This is precisely how sincere aspirants can be ensnared at this early stage, only to end up as *pratyeka buddhas* later on.

For these reasons, and in an attempt to share with others from the outset what little knowledge I have come across, I have devised courses on the *Bhagavad Gita*, which I believe is a subtle and fitting introduction to Theosophy proper for every man. Several attempts to warm up the hearts and minds in my locality have failed to enthuse. It seems that people are increasingly preoccupied with so many outwardly pursuits, that they can spare no time to even to consider the God within – never mind doing His will.

Meanwhile, we all persevere cheerfully. If, on the 2nd or 3rd Friday evenings of the month, one gazing eastwards across the Atlantic spots a flicker in the distant horizon, it must be the flame of our Lodge in Liverpool.

CA Bartzokas
17th November 1999

**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.*

Please elucidate this citation from *The Secret Doctrine* in connection with the subsequent questions:

Evolutionary law compelled the lunar “Fathers” to pass, in their monadic condition, through all the forms of life and being on this globe; but at the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. (S.D. II, 115; II, 122 3rd ed.; III, 124 6 vol. ed.)

Question. (a) Are we the “less progressed Monads,” the laggards of the Moon Chain evolution, (b) because of having failed to make the proper karmic development?

Answer. First considering the citation. It should be borne in mind that it is dealing with a period in the Cycle of Necessity prior to the commencement of activity of the Human Life-Wave on our earth (Globe

D).

In other words the passage is considering the period of dormancy between GlobeRounds, when seven major developmental cycles have been accomplished on Globe C (termed seven Root-Races in *The Secret Doctrine*) and the monads undergoing evolution in the Human Kingdom are experiencing a state comparable to an interglobal quasi-nirvanic condition.

The most significant factor in the citation, and the point to be stressed, is that the Lunar Fathers (the Barhishad Pitris) pass through all the forms of life *in their monadic condition*.

That is to say, they do not need to undergo the state which the monads pertaining to their respective kingdoms experience when pursuing their evolutionary development by means of a physical vehicle—a state comparable to what may be termed a “physical evolution” along with a vehicle.

Furthermore, it is to be noted that in connection with the First Round of manifestation in the seven globes of the Earth-Chain, this entailed an evolutionary development in the aspect of the Element-Principle of Tejas (Fire).

Then the Second Round required an evolutionary development in the aspect of the Element-Principle of Vayu (Air); the Third Round in the aspect of Apas (Water); the Fourth Round (our present round) is undergoing the aspect of Prithivi (Earth).

Because of these factors the Lunar Pitris are called upon, as the Stanzas of Dzyan relate the event: “The great Chohans called the Lords of the Moon, of the airy bodies. ‘Bring forth men, men of your nature. Give them their forms within.’ (Stanza III, sloka 12)

Now considering the question, which should be answered according to the portions specified as (a) and

(b).

First an explanation, before giving a yes or no answer to (a). A distinction should be made between “the less progressed Monads” and “the laggards.”

These terms are not synonymous, as used in *The Secret Doctrine*. As a matter of fact they are defined in different categories in the celebrated passage in which the Monads are divided into three classes. As there is a definite relation between the citation preceding the query and the three classes, the latter passage should be read in connection with the citation.

Here is the definition of the First Class of Monads:

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 kingdoms 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 in the first Round. 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.” (S.D. I, 174; I, 197 3rd ed.; I, 227 6 vol. ed.)

The second class of Monads is defined in the following manner:

2 Those Monads that are the first to reach the human stage during the three and a half Rounds, and to become men. (*Ibid.*)

It is quite obvious that those who are referred to in the question as “we” are not Lunar Pitris, therefore “we are the less progressed Monads,” those pertaining to Class 2.

However, while the present human beings on earth are classified as the Second Class of Monads (i.e. Monads who are engaged in performing the Cycle of Necessity in the Human Kingdom) and represent monads who did NOT graduate from the Human Kingdom (because those who did graduate became Lunar Pitris).

It should be borne in mind that there are two categories of “less progressed Monads”:

(1) those monads who were in the Human Kingdom on the Lunar Chain *who did not graduate*;

(2) those monads who were in the Animal Kingdom on the Lunar Chain and were *ready* to enter the Human Kingdom on the Earth Chain during Rounds 1, 2, 3, as well as during the early stage of the 4th Round -- that is, up to the middle of the Fourth Root-Race period.

Moreover, while those monads who did not graduate from the Human Kingdom on the Lunar Chain are often designated as “failures” in connection with the evolutionary seven-round cycle on the Moon Chain, nevertheless, these monads should be distinguished from the category of the Third Class of Monads *in The Secret Doctrine’s* classification; for this latter class are termed “laggards.”

Here is the definition of those who are termed laggards, belonging to Class 3:

3. The laggards; the Monads which are retarded, and which will not reach, by reason of Karmic impediments, the human stage at all during this cycle or Round . . . (S.D. I, 175; I, 198 3rd ed.; I, 227 6 vol. ed.)

In other words, the laggards are the monads who were unable to make the grade of entering the Human Kingdom when the “door closed” (at the time-period above stated).

Therefore, they remain in the Animal Kingdom for the rest of the Manvantara (the 7-Round Cycle of Necessity).

Directing attention to portion (b).

There is more to this aspect of the question than a simple yes or no response. Because in it is involved a full explanation of the Cycle of Necessity (or it is also termed the Circle of Necessity), its purpose and goal of achievement.

The purpose for undertaking the Circle of Necessity is mentioned as forming one of the basic concepts for understanding *The Secret Doctrine*, because it is one of the doctrines stressed in the third fundamental proposition outlined in that system of philosophy. Therefore, it is of utmost importance that this phase of the teachings should be clearly understood.

The goal of achievement is this: it enables each one of the Ten Kingdoms which are functioning on the Earth Chain to mount one rung on the Ladder of Evolution. The significance of this for the Human Kingdom means graduation from that Kingdom.

In pursuing the Circle of Necessity one is enabled to awaken the “Forty-Nine Fires.” The significance of this statement is first expressed in the symbolical language of the Commentaries:

“Man needs four flames and three fires to become one on Earth, and he requires the essence of the forty-nine fires to be perfect.” (S.D. II, 57; II, 60 3rd ed.; III, 67 6 vol. ed.)

“To become one” means that the monad is enabled to function in the Human Kingdom.

The Four Flames are represented by the perishable quaternary: technically, Sthula-sarira, Linga-sarira, Prana, Kama. The last-named principle is the desire principle, which is referred to in the query as “the kamic development”.

The Three Fires stand for the imperishable triad: Manas Buddhi, Atman.

“The essence of the forty-nine fires” signifies the seven principles sub-divided into seven -- the seven within the seven, $7 \times 7 = 49$; that is, the seven principles with their septenary aspects.

The full development of one principle is accomplished by making the required evolutionary development of seven major developmental phases during one Round. Each one of man’s seven principles is developed during one Round. Thus the purpose of the evolutionary development during the Fourth Round is to develop the “seven Fires” or seven aspects pertaining to Kama, the desire principle. A citation from *The Secret Doctrine* will emphasize the point:

It is not in the course of natural law that man should become a *perfect* septenary being, before the seventh race in the seventh Round. Yet he has all these principles latent in him for his birth.

Nor is it part of the evolutionary law that the Fifth principle (Manas), should receive its complete development before the *Fifth* Round. . . .

Even in the coming seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of Manas will be only proportionately so. (S.D. II, 167; II, 177 3rd ed.; III, 175 6 vol. ed.)

The crux of the problem about being able to make the grade -- or achieve graduation from the Human Kingdom -- relates to the ability of accomplishing the evolutionary development of the Manas principle in its fullest sevenfold capacity. This is to be achieved in the Fifth Round, not during the Fourth Round.

However, if the full sevenfold development of Kama has not been accomplished by the conclusion of the Fourth Round, which is the point that is referred to in the question, in all likelihood the full evolutionary development of Manas will not be achieved by the less progressed monads (which are specified) on the Earth-Chain. The same observation is applicable to the Lunar Chain.

Question. How can Kama be purified without Manas?

Answer. This question follows along with the first one. It is logical of course, to assume that

Kama cannot “be purified” (to use the words of the question) -- that is to say, brought into evolutionary development -- without the Mind principle.

However, as has been pointed out in the answer to the previous question, there are more than two aspects to the Desire principle, Kama.

Thus there is a manasic aspect to the Kama principle and this is the aspect that is being stressed during the evolutionary development of the Fifth Root-Race.

After being “purified” by Manas it should be further developed by Buddhi and Atman.

Nevertheless, here is a strange paradox: in order that man may be purified or perfected, the will to do so must be evoked. And this aspect of the will, which may be termed the divine will, is made manifest by means of Kama in connection with the Manas principle.

Eros in man is the will of the genius to create great pictures, great music, things that will live and serve the race. It has nothing in common with the animal desire to create. Will is of the Higher Manas. It is the universal harmonious tendency acting by the Higher Manas. (S.D. V, 557, 6 vol. ed.)

The Canadian Theosophist Vol. 49, No. 3 July, 1968

Note: The S.D. Q & A feature for December HCT came from *The Canadian Theosophist* Vol. 49, No. 2 May, 1968

The Origin and Evolution of Man

by Adam Warcup

Recapping the last paragraph, page 16, November HCT:

“... for the “human” Monad, whether *immetallized in the stone-atom, or invegetallized in the plant, or inanimalized in the animal, is still and ever a divine, hence also a HUMAN Monad. Therefore, the Kabalists say correctly that “MAN becomes a stone, a plant, an animal, a man, a Spirit, and finally God. Thus accomplishing his cycle or circuit and returning to the point from which he had started as the heavenly MAN. But by “Man” the divine Monad is meant, and not the thinking Entity, much less his physical body. SD II p. 164-5*

[Continuing]

“Evolutionary law compelled the lunar “Fathers” to pass, in their monadic condition, through all of the forms of life and being on this globe; but at the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. These “Forms” are called “Sons of Yoga.” *SD I p. 183-4*

These two passages say essentially the same thing. It is the Human Monad which undergoes this particular journey. Lunar Fathers implies

the class One of Human Monads and their monadic conditions means that this form has not reached the intellectual development of self conscious entities. [It is important to remember that self consciousness in this case means the development of “ego” or that which perceives itself as different from “other” Ed.].

“It is only in the first round that man becomes from a human being on globe B, a mineral, a plant, an animal on planet C.” ML

The method changes entirely in the second round. This is what we would see if we follow the sequence through.

In second round the pattern is different because when the human kingdom returns on any one of these globes, the human forms that had evolved in the first round still exist. Remember that it is a function of one class to maintain form on each globe between rounds.

Now we are in the fourth round and we have successively improved on that form on four separate occasions.

Class 2 of our three classes of human monads have a slightly different evolutionary journey to follow. They arrive later than the first class. Potentially they have the same task to perform. They also must assimilate the nature of the newly formed chain and evolve into latent human beings, but arriving later and being less evolved they won’t achieve this human status in the first round.

Therefore, this class two or average humanity finally arrives in human form, as we understand it, at some time subsequent to the first round depending upon their degrees of evolution during the second, third or indeed the first half of the fourth round. We are not told the details. It is important to note that after the second round these human monads will continue their journey at different levels and stages.

The laggards are incipient human monads fully part of the human kingdom, but in H.P.B.'s words "due to karmic impediments" they had not reached the human stage by the middle of the fourth round. By then it was too late and the door was closed.

The first part of any cycle is involution or movement into matter and the second half is evolution or removing out of dense physical form and back toward the more spiritual condition. As you move up this evolutionary arch, there is an accelerated rate of evolution. If an entity has not reached a certain point by this time, it is too late because the rest of humanity will accelerate away from that point.

Nature has provided for them by allowing them to be the new humanity on a new subsequent planetary system.

(To be Continued)

Abhinyano writes:

Re: 'Why study Theosophy' by G.A. Farthing,

One can only admire and support brother Farthing in his effort to point to the Original Theosophy [or Esoteric Buddhism !] of the Masters Morya and Kuthumi via HPB as the THEOSOPHY we must and should accept and disseminate.

He mentioned *Isis Unveiled*, *The Secret Doctrine* (I, II, III), *The Key to Theosophy*, *The Collected Writings of HPB*. Fine!

What about *The Voice of the Silence* and *The Science of Yoga* by Dr. Taimni? The first one is the most beautiful and mystical book of the 'Way of the Bodhisattva' and it is a Yoga-work without being too technical.

The second one, based upon the classical 'Yoga Sutras of Patanjali' is the best Yoga-book in the entire West, and its study is a must for every serious theosophical scholar, because it supplements *The Voice of the Silence*. 100 years ago it was not wise to emphasize the most difficult Raja Yoga-system; it was too early to give this 'Science of Sciences' to the Western World. Now Yoga has become a household--word! Times have changed! We are about to enter the new century!

A new impulse has come from the Arhat brotherhood (the last one was the introduction of Theosophy during the last quarter of that century), but this was done 100 years ago!

**Abstracts of *The High Country*
*Theosophist***

In *The Secret Doctrine I*, p.21 we read:

“In Century, the Twentieth, some disciple more informed and far better fitted, may be sent by the Masters of Wisdom [The Arhat brotherhood] to give final and irrefutable proofs, that there exists a Science, called Gupta [or Atma] Vidya; and that like the once mysterious sources of the Nile, the source of all religions and philosophies [disciplines] now made known to the world has been for many ages forgotten and lost to men, BUT IT IS AT LAST FOUND!!

Who is this disciple [or are these disciples], who carry the new impulse according to the commandment of Tsong-Kha-pa which goes back to Gautama Buddha? (vide *The Secret Doctrine III*, p.412).

It is the Dalai Lama and his staff of high Lamas, belonging to the Geluk-pa-school, the Yellow-caps then the Theravadins of Sri Lanka, and Indochina and the Zen Buddhists of Japan!! Thus the work goes on with or without the Theosophical Society.

The latter possesses this Esoteric Buddhism! and the Raja Yoga-discipline and -technic! Arm in arm with the ecclesiastical, exoteric Buddhism, the Society should teach these Philosophies and disciplines but it doesn't do it anymore.

hct9912 December 1999

Why Study Theosophy?, An Esotericist's Journey In America, Secret Doctrine Q & A Sect, Letters Received.

hct9911 November 1999

Theosophy of the Bhagavad Gita, Letters received - Appreciation, Transition Of A Spiritual Giant, Secret Doctrine Q & A Sect, The Origin and Evolution of Man, John Greschner writes, Plenty Report.

hct9910 October 1999

The Ascent of Yudisthira to Heaven, Discipleship in Modern Russia, High Country Newsletter Reprints available, Secret Doctrine Q & A Sect, Making Mistakes.

hct9909 September 1999

The Fall Of A.P. Sinnett - Revisited, A Mahatma Letter To Mrs. Laura C. Holloway, The Origin And Evolution Of Man, Kaca's Song, John Greschner Writes, Elementals And Elementaries, Elementals - Karma.

hct9908 August 1999

Is Our Universe Mad? MAN'S Origin AND EVOLUTION, Secret Doctrine Q & A Sect, Man's Origin & Evolution, Letters Received.

hct9907 July 1999

The Kali Yuga-The Present Age, Secret Doctrine - Q & A Sect, Fohat, Man's orig & evol (Continued), An Esotericist's Journey In America.

hct9906 June 1999

Liesel F. Deutsch A Memorial Tribute, SECRET DOCTRINE Q & A SECT, Mantrika-sakti The Occult properties of Sound, Man's orig & evol, by Adam Warcup, A Golden Mind.

hct9905 May 1999

Meditation, Happy birthday Bodhisattvas, For her birthday, A Student's plea (poem), Secret Doctrine Index Review, Letters: Avtar Pandit, Abhinyano, Secret Doctrine Q & A, Modern Theosophy origins, HCNL/HCT back issue listing.

hct9904 April 1999

Modern Theosophy Part IV THE CORNER STONE, SECRET DOCTRINE Q & A SECT C A Bartzokas writes John Greschner writes on the Self: Steve Stubbs on Theosophical principles in Buddhism, Man's Origin & Evolution.

hct9903 March 1999

Modern Theosophy - part 3 The Secret Doctrine Secret Doctrine Q & A, Man's Origin & Evolution Theosophy World - CD ROM set

hct9902 February 1999

Crop Circles, Secret Doctrine Q & A, Isis Unveiled - Extraordinary story of its writing, Abhinyano writes, Congratulations, John Greschner, The Knower

hct9901 January 1999

Meditation, Happy birthday Bodhisattvas, For her birthday, A Student's plea (poem), Secret Doctrine Index Review, Letters: Avtar Pandit, Abhinyano, Secret Doctrine Q & A, Modern Theosophy origins, HCNL/HCT back issue listing,

hct9812 December 1998

Knowledge - Absolute/Relative, Secret Doctrine Q & A, Ethics - For Wimps?, Plenty Report.

hct9811 November 1998

The Art of Magic, Secret Doctrine Q. & A., Who Am I, Four States of Consciousness, Evolution of 4th Kingdom.

hct9810 October 1998

Among the Adepts, Secret Doctrine Q & A, Hopi Creation Mythology, With the Druids, Work in progress, Letters Received. Outreach Coordinator needed.

hct9809 September 1998

Among the Adepts, Secret Doctrine Q & A, The Book of Hopi Mythology, Sleep and Dreams, Letters received, Avtar Pandit, Greg Storey.

hct9808 August 1998

Among The Adepts, Secret Doctrine Q & A, The One Flame And Its Rays, An Esotericists Journey In

America, Self Reliance, Bindu, Among the Adepts, Secret Doctrine Q & A, Book Review: *The Secret Doctrine Index*, Questioning Farthings Manifesto, St. Germain; A great Theosophist, David Keane writes, The Time of Transition, A Letter From Kenya

hct9807 July 1998

Among the Adepts, Secret Doctrine Q & A, Letter: John Greschner, Poem; John Cooper, Letter: David Keane, John Cooper; A friend remembered, No unchanging Principles, Opportunity in Kaliyuga

hct9806 June 1998

Among the Adepts, Esoterists' Journey in America, Errata. Comment on Questioning Farthing's Manifesto, Geoffery Farthing writes, A Great Loss - John Cooper, Brookings Study Group

hct9805 May 1998

Among the Adepts, Errata, *Secret Doctrine Q & A*, Letters; Abhinyano, Geoffery Farthing, Nature of Outer Rounds, Plenty Report, Learning/teaching in Senegal, Women producing for life

hct9804 April 1998

Among the Adepts, Secret Doctrine. Q & A, Book Review: *The Secret Doctrine Index*, Questioning Farthing's Manifesto, St. Germain -- A great Theosophist, David Keane writes, The Time of Transition, A Letter From Kenya

hct9803 March 1998

Among the Adepts. The real Gurus, Letters; Robert Hütwohl, The Secret Doctrine; Study, The Secret Doctrine Q & A, Milarepa, Life of

hct9802 February 1998

Among the Adepts, Recap: David Keane and Yuri Gorbunov, David Keane; Letter, Esoteric journey in America, Kundun, Avtar Pandit-Letter; John G. comments; Among the Adepts-Memory of Dada, Longevity of Adepts, HCT on Internet

hct9801 January 1998

Among the Adepts, In Memory of Dada, Plenty Report, Goals: Theosophical Central Archives - Berlin, Letters Received; Mark Jaqua, Comment on Winter Solstice, Abstracts of Back Issues

hct9712 December 1997

Among the Adepts, The Winter Solstice, Introducing Frank Reitemeyer, Letters Received; Geoffery Farthing; Frank Reitemeyer; Yuri Gorbunov; Robert Hütwohl, Hitler's Horoscope, Book Review; The Psychic Sense, Upcoming Conferences

hct9711 November 1997

The Origin of White Mankind by Abhinyano, Among the Adepts, Human Kindness Report, Meditation by David Reigle, Theosophy and Meditation on the Inner Self by R. Archer, Letters Received; Robert Hütwohl; David Gardner, Fitting Into the Niche.

hct9710 October 1997

Among the Adepts, Theosophical Pedagogy, Theosophy - Inner Wisdom, A Slice of Theosophical History, Call for papers, Joyful Wisdom Tour, Letters Received; Abhinyano, David Keane, *Secret Doctrine* on the Internet.

hct9709 September 1997

Autobiography of Dr. Franz Hartmann, To Be Able, William Q. Judge, Pilgrimage to India.

hct9708 August 1997

Among the Adepts, Future of The T.S., The Rosicrucian Church, In Theosophy's Shadow Vanity Whispers, Letters Received; Geoffery A. Farthing; Sophia Tenbroeck; David Reigle; Gloria Repka; Carmen Small; New Books; *The T.S. and the Miracle Cabinet of Adyar*; *The Pythagorean soldality of Crotona*;

hct9707 July 1997

Among the Adepts, Ethics & Confidential materials, Theos. Societies - Unification?, Book Review; HPB and the SPR, Letters Received; John Greschner; Brookings Theos. Study Group; Theos. Book Ass'n for the Blind, Plenty Report, Pilgrimage to India.

hct9706 June 1997

Desire and Will, Lincoln & Kennedy- a puzzle, Poem by Rachel LaMell, Lesson on Violence- Nicaragua, Letters Received; Dr. D. Gardner; Richard Robb; David Keane; Yuri Gorbunov, High Country Newsletters to be reprinted, California trip plans, Food for thought by R. Hütwohl, Comment on D. Farthing's Manifesto.

hct9705 May 1997

The T.S. and its Future, Editor's Note, Letters Received; David Reigle, Alleged source of A. Bailey's Writings, Gladney Oakley contributes two short excerpts. Pilgrimage to India.

hct9704 April 1997

Who are the Nirmanakayas?, Editor's Note, Statement of The Dalai Lama, Practical Vision of Sri Kalacakra, QWAA update, Letters received; David Bruce, R. Hütwohl, Pilgrimage to India.

hct9703 March 1997

Anger, Letters Received; John Cooper; Abhinyano; David Keane; Yuri Gorbunov; Point Loma Pubs, Early Morning Thoughts II, The living and the Dead, Pilgrimage to India, Poetry by Rachel LaMell.

hct9702 February 1997

Meditation, Who was Bill Lawrence?, Guided tour of the Chakras, Letters Received; Friends of the Old Man, Rick Archer, A Blavatsky Letter to Franz Hartmann, Winds of Change.

hct9701 January 1997

Self Realization through Love, So Long - Danny & Frankie, The Power of Theosophy, Pilgrimage to India, Abstracts of back issues.

hct9612 December 1996

Mysteries of Anasazi Kivas, Conflict over Kivas, Secrets of Anasazi, Seeds, K.P. Johnson's House of Cards, Heavy doings in High Country, Rick Archer writes, Pilgrimage to India.

hct9611 November 1996

hct9610 October 1996

Autobio. Dr. Franz Hartmann, part 1. To be Able, Wm. Q. Judge - Transl. by R. Hutwohl

hct9609 September 1996

The Rosicrucian Path, Rosicrucians, Some Theosophical References, A Protest, Another Protest, Pilgrimage to India, An explanation to HCT readers.

hct9608 August 1996

A new Martian mystery (Meteorite), Book Review; Message of the Sphinx, Letters; D. Eklund, D. Keane, Y. Gorbunov, J. Greschner, J. Cooper, S. Ginsberg, HCT editorial position, Questions to Hiraf.

hct9607 July 1996

Brahma, Vishnu, Siva & T.S. Movement, Transition of Kingdoms on Globe D., Values of the Jonangpa School, Letters; D. Keane, J. Cooper, Journey to Nepal & Tibet. Books review; *The Theosophical Enlightenment*, QWAA report, Paperback request filled, A Theosophical Fable.

hct9606 June 1996

Alexandria West-Open, H.P.B. in Tibet, Theos-World Online, Paracelsian Order, True Man of Carlyle, Letters; S. Treloar, L. Deutsch, J. Greschner, I. Okorie, R. Vosse, E.W. Network, Moxa United, Update; Russian Outreach, Brookings U.L.T., Paperback S.D. wanted, Pilgrimage to India.

hct9605 May 1996

The Self - Friend of Self and Enemy, Outreach activity, Letters; J. Greschner, R. Robb, D. Tenbroeck, D. Reigle, Who is Alice Bailey?, The Arcane School

hct9604 April 1996

Secret of Self Knowing, Mesmerism/Hypnotism dialog; Letters Mrs. K. Cassim, D. Eklund, S. Treloar, Adyar Rejects Russian Charter application, Plenty Report, Crosbie class #1, Tolerance vs. Dogmatism

hct9603 March 1996

Readjustments in Canadian T.S., The Theosophical Movement, Each member a centre, W.Q.J.; The American Spirit, It was "A Borrowed Body," Requiem *The Eclectic Theosophist*, The Two Sided Ego, W.Q.J, Centennial Celebration.

hct9602 February 1996

Sinnett's 1882 warning, Friday Folder #3, #7, Crosbie Class #2, #3, Readers' Comment; C. Walker, L. Deutsch, Book of Dzyan Research Report, Pilgrimage to India, Noted; *Sunrise* Magazine, W.Q. Judge Centenary

hct9601 January 1996

Mission/Messenger/Message part 2 - The Fall of A.P. Sinnett. Friday Folder #1, #2, #4. Plenty report.

Shenpen Choeling. HCT Back Issues

hct9512 December 1995

The Eve of 1996; Atlantean Impressions II; Theosophy: Philosophy/Science/Art. Brotherhood of The Master; Letters Received: David Reigle update, Abhinyano; QWAA Reprint status; Book Review: In Search of Atlantis; Pilgrimage to India

hct9511 November 1995

Words on Daily Life; T.S. and Creeds; Atlantean Impressions; Letters Received: John Oliphant.

hct9510 October 1995

Theosophy and Religion; Brookings U.L.T. Hosts Get Together; Letters Received: David Pratt, David Reigle; New Books: W.T. Brown's Scenes in my Life; Editor's Note: Pilgrimage to India; Pilgrimage to India.

hct9509 September 1995

The Death of the Soul, Myth of Secret Doctrine Volume III (concl), Our thoughts our Earth: Commentary; Human Kindness Foundation report; Whose Shot was that?

hct9508 August 1995

Myth of Secret Doctrine Volume III; Responses: Rebirth for victims of violent death; Comment: Our Thoughts, Our Earth; Letters Received; Theosophy in Denver Fall 1995; Publication: Transactions Holistic Science & Human Values,

hct9507 July 1995

Dharma of the USA; The "Unknown" who swayed signers of Declaration of Independence; Outreach Update; About Robert Hütwohl; Questions: rebirth for victims of violent death; Our thoughts, Our earth; New Publication; Shaky times in southern Mexico; Harvest Festival.

hct9506 June 1995

Adepts in America - Revisited; The Colonial Flag; Letters Received; N. Blott, R. Robb, D. Eklund, D. Pratt, Jerome Wheeler, K. Briggs, D. TenBroeck; QWAA Reprint; Pilgrimage to India; At-One-ment.

hct9505 May 1995

The Coming New Race, Editorial Rebuttal, Premature/

Phenomenal growth, Undersea Magma To Produce Eruptions, Light of Daring In The Heart, Discretion, Correspondences, Altruism, Letters Received, QWAA to be Reprinted, Pilgrimage to India.

hct9504 April 1995

Theosophy, Buddhism and Vegetarianism; California Trip Report; Book Review; Letters Received; Boulder's Bike Program; Kiva Co-op - New Member; Poem; Pilgrimage to India

hct9503 March 1995

Intentional Communities, Mission/Messenger/Message, Update: David Reigle, Tibetan Text, English Translation, Three turns of the Wheel of The Buddha-Dharma, Letters: Liesel Deutsch, Note to Readers, Contributions: Eastern School Library, R. Hutwohl comments on UFOs, Tests of daily life, Pilgrimage to India.

hct9502 February 1995

David Reigle & Dzyan; Senzar; The mystery Language; Memorial: Dick Lyman; Letters: David Spurlin retires, Alan Donant: New Link Editor, Liesel Deutsch; Editor's reply to Liesel D.; Winds of Change in the American Theosophist; Travel Plans; California; Pilgrimage to India.

hct9501 January 1995

Mission/Messenger/Message; Science, a Banner year; Kalachakra Initiation; Gaden Jangtse Monastery; Shenpen Choeling Center; Bodhisattva - Time Off?; Plenty Report; Obituary - Walter Carrithers; Letters - Jeremy Mwaura, The Boulder Crash; Upcoming at Krotona; High Country Abstracts.

hct9412 December 1994

Borobudur, Thanksgiving in the High Country, Christmas; a Theosophical view, Plenty Returns to The Farm, Cuba/U.S. Friendship Park, HEY, MAN, I THINK HE'S A YOGURT!, The Middle Way: Work as a Spiritual Path, John Cooper in India, Pilgrimage to India.

hct9411 November 1994

Misadventures of Djual Khul, Fractured comet collides with Jupiter, Letters Received: John Cooper; John Drais, Reprint plans, Canadian Theosophist back issues available, Pilgrimage to India, A Miraculous Escape.

hct9410 October 1994

Recap: Theosophical teachings - Shearman vs Small, A.P. Sennett - Biographical sketch, Dukkha - Suffering, An Inner City Workshop, Pilgrimage to India, Windrock Springs, Errata.

hct9409 September 1994

Kiva co-operative, Edelle Corrine, Peg Hilliard, Tihar Jail Ashram, Emmett Small, replies, Letters received: Abhinyano; Olivia Hansen, New Book: The Sermon on the Mount, Pilgrimage to India.

hct9408 August 1994

Editor's note, Transition of Irene Urban, Marty Lyman's letter to her dying Dad, The Prophet (Excerpt), Theosophical Ontologies, Movie Review The Little Buddha, Danish Court Rejects Adyar claim, Tribute to Liesel Deutsch.

hct9407 July 1994

W.Q. Judge Bio. sketch, In a Borrowed Body, Living in Tune with our beliefs, New Book: The Mahatma Letters in chronological sequence, Notes on ML chronological edition, Other Journals: Sunrise; Antahkarana; Protogonos, HCT Graphics upgraded.

hct9406 June 1994

The True Theosophist's Path, Purification, Letters Received: Robert Hütwohl, Pilgrimage to India, The Golden Stairs.

hct9405 May 1994

Bo Lozoff meets H.H. Dalai Lama, UFOs & Theosophy, Letters Received: John Greschner, Dara Eklund, John Carter, New Book: Theosophy in the 19th Century by M. Gomes, Pilgrimage to India, New Periodical: Lotus.

hct9404 April 1994

UFOs and Theosophy, Letters received: Mark Jaqua.

hct9403 March 1994

Science: Fractured comet to impact Jupiter, Letters received: Herb Lubitz, Editorial comment: A.P. Sennett & Mars-Mercury, John Carter, John Greschner, Ammonius Saccas vol. III available Rosemary Voss, a tribute, Pilgrimage to India.

hct9402 February 1994

The Kalachakra Ritual, Dalai Lama invites Bo Lozoff,

Science: Temperature of the Sun's Corona, Los Angeles Earthquake.

hct9401 January 1994

Martian Mysteries, High Country: Back Issues, Science: Cruelty Free Testing, Letters Received: Robert Hutwohl, HCT Upgraded, Resources.

hct9312 December 1993

Franz Hartmann's Psychometric experiment: A clairvoyant German woman envisions an ashram in Tibet; The Christmas tree: Occult symbolism in pre-Christian tradition; Outreach: tribute to a dedicated worker; Pilgrimage to India; Nasrudin's boat.

hct9311 November 1993

Franz Hartmann: A biographical sketch of an early Theosophist; "The One Life" by Wm. Q. Judge; Pilgrimage to India.

hct9310 October 1993

Martian Mysteries: The human "face" on Mars and the old "Mars-Mercury" controversy. Editorial rebuttal; The Temple and the Pool (Concluded); Pilgrimage to India.

hct9309 September 1993

The Temple and the Pool. (Part 1) A theosophical teaching from P.G. Bowen's African Teacher; Reprints of The Theosophist available for the years 1882-1887; Upcoming: Krotana Institute; Letters received: Philip-pines; Pilgrimage to India.

hct9308 August 1993

Chance, Probability or Free-will? Does free-will exist in the nature kingdoms below the human? Does the Uncertainty Principle allow free-will for sub-atomic particles? Damodar: A Theosophical Mystery. More on Damodar from John Cooper, A Spooky Story; TSA election results; Nasrudin's Sermon.

hct9307 July 1993

Neptune: Scientific findings from NASA's Voyager space craft probe compared with The Secret Doctrine and G. de Purucker; "Little Bessie would assist Providence" by March Twain; Letters received: Daniel Caracostea, Stan Treloar; Editorial comment re: The American Theosophist; Pilgrimage to India; QWAA status.

hct9306 June 1993

The Ancient Wisdom in Africa; Letters: Outreach; New Book: No Religion Higher than Truth, (editorial comment)

hct9305 May 1993

A bed-time story; California trip report; Emmett Small tribute; Letters received: Outreach, election; Editorials: election, Stillman proposals.

hct9304 April 1993

Russian Theosophical history; TSA election 1993, report; Editorials: HCT involved in TSA election, apology, Waco standoff; Pilgrimage to India.

hct9303 March 1993

Stainton Moses and Emperor (Part 2); TSA 1993 Election (editorial); Outreach; New books; Pilgrimage to India.

hct9302 February 1993

Stainton Moses and Emperor (Part 1); Injunctions sought in By-law controversy; Letters Recd: Netherlands, Zambia; Outreach Report; New Books: *Index to Eclectic Theosophist*.

hct9301 January 1993

The Raja-Sun Mystery: Mahatma Letters and G. de P.; The Web of Life by Marty Lyman; Letters Recd (Outreach): Zambia, Russia; Other resources: publications; Tape/Book Review: Sanskrit Pronunciation.

hct9212 December 1992

G. de P. - An overview of teachings; Flapdoodle (editorial); Candles of Hope: The workers; Outreach Report.

hct9211 November 1992

The Centennial Cycle by Roberto Fanteci; Pilgrimage to India; Theosophical Cartoon.

hct9210 October 1992

Secret Anatomy of the World by G. de P.; Pilgrimage to India; Book Review: The Gods Await; Letters received: Rosemary Vosse, S. Africa.

hct9209 September 1992

The Canadian Section Excommunicated; Canadian Trip Report; Kootenai Brown and Victor Endersby; High

Country Study Center name changed; Boris de Zirkoff tapes available.

hct9208 August 1992

The Sphinx Enigma (again); The Rainbow Gathering; Editor's note re: Pilgrimage to India; Pilgrimage to India.

hct9207 July 1992

Theosophical History Conference, San Diego: (report); Trip Report: Mtn. Bike training for Canada; Outreach Report; Talks with the Pasadena T.S.; Letters received: Joy Mills, Karen Duncan; Pilgrimage to India.

hct9207A July 1992

Rainbow Special Edition - Introducing the Theosophical Movement to members of the 1992 Colorado Rainbow Gathering.

hct9206 June 1992

"Have the Masters withdrawn?" by G. de P.; Winds of Change in The High Country; Pilgrimage to India.

hct9205 May 1992

`After the Kali Yuga' by G. de Purucker; The L.A. Riots, (editorial); Outreach Project; Letters received: Kenya, Nigeria; Trip plans: Canada.

hct9204 April 1992

The Changing Times, (editorial); Hints for Learners, by P.G. Bowen; Letters received: Outreach; QWAA project update; Pilgrimage to India; HCT Editorial Objectives.

hct9203 March 1992

Damodar (Concluded); "Africa's White Race" by P.G. Bowen. Africa's Berber Adepts; "the Wilderness of the Mind of Man" by P.G. Bowen; "Sayings of `the Ancient One'" from P.G.B.'s Berber Teacher.

hct9202 February 1992

Damodar: A Theosophical Epic (part 1); Peg Hilliard: Kiva co-op member, artist and mask-maker shows her work at the national art show in Baltimore. She has applied for a grant to study and work with the traditional mask-makers on the South-Pacific island of Bali; G. de Purucker's Questions We All Ask, to be reprinted.

hct9201 January 1992

The Tower of Infinite Thought: G. de Purucker comments

on Mahatma letter #9; Discord: Harmony of the Universe; editorial comment; Why study Rounds and Races by G. de Purucker; Readers' comments: Moon Chain question. Lords of the Flame From whence?

hct9112 December 1991

Project Gutenberg and the Ancient wisdom; Exploring the Moon Chain Question; Theosophical History Conference.

hct9111 November 1991

Editor's note: H.P.B and the Fountain of Primeval Wisdom; About Michael R. Meyer; Peg Hilliard revisited; Antiquity of the Sphinx; Letters received.

hct9110 October 1991

Peg Hilliard's art; Dead Sea Scrolls to be released; An alternative to the Swastika; High Country Theosophist upgraded; To-may-tos & To-mah-tos (editorial); Lotus: A new magazine.

hct9109 September 1991

Why study H.P. Blavatsky? An editorial on the value of the Source Teachings of theosophy; Why B.P. Wadia resigned from the T.S. in 1922; An occult view of the Russian Coup; Notes from a theosophist's journal; Reader's commentary on Purucker article

HCT July 1991); A Yugoslavian response to `Sister Lodge' proposal.

hct9108 August 1991

An Esoteric Look at William Q. Judge: Judge's "An Occult Tale" plus some testimony from "a close friend" of W.Q.J. suggest that he was more than he seemed to be.

hct9107 July 1991

The Mystery of G. de Purucker: How was it possible, for a man to command this depth of insight, to extend the teachings of an Ancient Wisdom? Previously unpublished material from Point Loma Archives.

hct9106 June 1991

Occult Astronomy: Recent discoveries in Science vindicate statements made 100 years ago by H.P.B. in The Secret Doctrine and by Adepts in The Mahatma Letters. ; Trip Report: Editor Dick Slusser and Marty Lyman follow Kokopelli's trail and visit Theosophists in California.

hct9105 May 1991

The Guardian Wall - STAR TREK version. Some interesting parallels with the script of the TV series to the Brotherhood of Adepts; The Hidden Hand - excerpts from Joscelyn Godwyn's article in the April 1990 Theosophical History, investigates the premise that one or more lodges of the Adept Brotherhood were the impetus behind the various kinds of 'phenomena' which sparked the interest in and rise of spiritualism; Book review: Just Another Spiritual Book by Bo Lozoff.

hct9104 April 1991

The Moon: An Enigma. Mark Jaqua's commentary on an article in The Canadian Theosophist and some further teaching on the subject from G. dePurucker; Book reviews: Blavatsky Collected Writings Cumulative Index and Olcott Library Annotated Book List. Video review: The Mahabharata by Peter Brook.

hct9103 March 1991

Are the teachings of Theosophy outdated? Editorial critique on an article by John Algeo in the Jan./February 1991 American Theosophist and response in Emmett Small's rebuttal in The Eclectic Theosophist.

hct9102 February 1991

The Persian Gulf War: A theosophist's reflections; Book review: In Search of the Masters by Paul Johnson; Master K.H. in Germany.

hct9101 January 1991

Vegetarian diet: Personal and Political implications. Frances Moore Lappe's views of the politics of vegetarianism in her Diet for a Small Planet. News from New Zealand; Rules for being human; Ten Strong Things from the Talmud.

hct9012 December 1990

Vegetarianism and Theosophy. What H.P.B. and W.Q.J. had to say about the vegetarian diet; Proposals to Wheaton headquarters arising from the Tim Boyd workshop.

hct9011 November 1990

Adepts in America in 1776: commentary by H.P.B. and

W.Q.J.; Social Transformation - Local and Global. How can we participate? Upcoming workshop with Tim Boyd.

hct9010 October 1990

Karma: an article by Wm. Q. Judge; A reader's response; Our editorial objectives

hct9009 September 1990

The Minneapolis Letter. Commentary on the dissention within the American Section of the Adyar T.S. over the dismissal of Bing Escudero as the sole paid lecturer of the section. Video reviews of The Theosophical Movement and its Importance by John Cooper, and The Perennial Wisdom by April Hejka-Ekins.

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(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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