

# THE HIGH COUNTRY THEOSOPHIST



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## Contents

### Loyalty to Adyar: What does it mean?

Loyalty To Adyar: What  
Does It Mean?.....1

The following letter was received from Geoffery Farthing, recently

Theosophy And The T S  
Where Lies The  
Spirit?.....4

We have been highly enthusiastic with his previous offerings, but find we have serious reservations to some of the proposals advanced in his letter

Secret Doctrine Question And  
Answer Section.....7

For these reasons we didn't feel it appropriate to print his letter, and our reply.

The Origin And Evolution  
Of Man.....11

When, however we found these issues the subject of an editorial appearing in *Fohat*, we decided to print brother Farthings letter, our reply and the *Fohat* editorial and open the topic to readers' opinion in the HCT.

Blavatsky's Secret Books -- 14

Past The Boiling Point.....15

The Sermon Of Nasrudin...19

Brother Farthing's letter, our response, and the *Fohat* editorial (reprinted with permission) follow.

Dear Colleague,

Master/H.P.B. Association of Theosophists

This letter aims to form a loose association of people interested in the Master/H.P.B. theosophical literature.



My idea is to form an association of genuine and enthusiastic students of first generation classical literature, i.e., by the Masters, H.P.B. and Judge, together with any subsequent writings that may be consonant with it. Until a yardstick of real knowledge of the Masters' Theosophy has been established, students are warned to be careful what they accept as Theosophy from other writers, however authentic it may seem. Many of the Eastern religious teachings, for example, are consonant but do not go into the areas of Occultism dealt with by the Masters.

The association could be for groups but essentially it must be for individuals. As said, these should be genuine students, not people who just think they ought to be or whose study of the literature is desultory or spasmodic.

Members of the association should at least know each others' addresses. I propose compiling a list. It is likely that you will know such students, and I would like to contact them with a view to bringing them into the fold if they are interested. It seems there are people "out there" working faithfully on their own in need of friendly support. This association could provide that. Please send me postal and e-mail addresses of anyone genuinely interested

The envisaged association will have no administrative centre of its own. The idea is that members should know one another and share communications.

I feel it important that all member students should feel a loyalty to the Adyar Theosophical Society as the one, and only one, originally set up by the Masters through H.P.B., Olcott and Judge.

There were certain specific intentions for it which in my view have not yet been fulfilled. I would make the point that the whole theosophical movement has been weakened by fragmentation. This fragmentation, no matter what reasons or excuses are made for it, has not been the result real 'doctrinal' differences. There cannot be any differences at the higher mind (impersonal) level. Doctrinal here of course refers to the teachings as originally given us. There cannot be differing opinions regarding these teachings.

The credibility of Theosophy has also been weakened by the people, some of them very gifted, who have talked in the name of and presumed to write on what they thought was Theosophy without having studied the original literature in depth and persevered with it.

This emphasis on the original teachings does not in any way detract from what we are pleased to call freedom of thought, nor does it mean that those who may be inclined to join this association are not free to read or study anything they like.

In my view the idea of freedom of thought has been abused to justify a multitude of personal views. Some of them perhaps may be psychically based, but in

fact they are at variance, in some cases seriously, with the original teachings. This has led to considerable confusion throughout the theosophical movement as to what Theosophy really is. It is not my purpose in this letter to attempt any definitions.

I am making a plea for Unity in the matter of serious theosophical study. I am also suggesting that, if those people who left the original Society for whatever reason had stayed in it, the Society would have been infinitely stronger and effective in its intended purposes. Further, as a democratic body its general character would have been different by reason of their influence. A loyalty to the Adyar Society is, -by way of its freedoms of study and personal practices, e.g. meditation, compatible with a loyalty to any other theosophical organization which does not impose restrictions to the contrary.

After fifty years of fairly intense study I have come to the conclusion that that original outpouring of occult knowledge from the Masters, to the extent that they then gave it out, was a unique world event. It has not been properly appreciated as such.

Please lets have your views

All the best for this Millennium Year,

Yours very sincerely,

G.A. Farthing

Dear Geoffery,

I must apologize for my delay in replying to your letter of 24 February 2000. The reason for my delay is that there are points in your letter that I am having difficulty with. I will address these points in serial order.

1.It is O.K. individually for one to take notice of instances in which the original teachings are ignored, but for a group to do so borders on establishing a dogma.

2. I, personally have a problem with a "loyalty to the Adyar Society." Witness the fact that the Adyar Society under Radha Burnier excommunicated the entire Canadian Section a few years ago. See September 1992 H.C.T. In addition, I am aware that H.P.B stressed loyalty to the movement rather than the organization.<sup>1</sup> Judge has made similar observations with regard to organizations as such.

3.As a matter of history, we have examples of Theosophists who tried to remain within the Adyar Organization and work within it. B.P. Wadia made an attempt to work within the Adyar Organization and found his efforts were frustrated and finally had to leave.

With these concerns in mind it is my opinion that much of the effective work is being done by dedicated individuals outside of the organizational

structures. Examples of these workers would be David Reigle, Michael Gomes, Robert Hutwohl among others. In view of the above, I am uncomfortable with forming a recognizable structure of association.

In closing, to identify one group of individuals as genuine and dedicated Theosophists would necessarily exclude other equally dedicated workers and cast them in a unfavorable light.

Very Sincerely, Dick Slusser

#### End Note

1. ... It is pure nonsense to say that "H.P.B. . . . is loyal to the Theosophical Society and to Adyar" ( !?). H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole Humanity into one Brotherhood. the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T.S. disloyal, will shake it off like dust from her feet.

And what does "loyalty to Adyar" mean, in the name of all wonders? What is Adyar, apart from that CAUSE and the trio (not one Founder, if you please) who represent it? Why not loyal to the compound or the bathroom of Adyar?

*BCW XI* pp. 380-81

### **Theosophy and The Theosophical Society: Where Lies the Spirit?**

*One thing is certain; with the exception of Colonel Olcott everyone seemed to banish the Masters from their thoughts and Their spirit from Adyar. Every imaginable incongruity was connected with these holy names, and I alone was held responsible for every disagreeable event that took place, every mistake made. In a letter received from Damodar in 1886, he notified me that the Masters' influence was becoming with every day weaker at Adyar; that They were daily represented as less than "second-rate Yogis," totally denied by some, while even those who believed in, and had remained loyal to them, feared even to pronounce Their names. - BCW XII, p.163.*

Geoffrey Farthing has recently circulated a letter that he titled "Master/H.P.B. Association of Theosophists." The letter is an invitation for those who believe that the original teachings, as embodied in the works of Blavatsky, the Mahatmas and Judge as well as later writers consonant with this body of work, have not been studied and adequately understood by students. There is also the belief that because this body of work has not been studied and understood, later writers have come along and presented ideas that may not be consonant with the original

teachings, and these writers have been lumped under an ever-broadening umbrella of theosophical literature. This then presents a problem as new students become confused with different terminologies and irreconcilable doctrines.

Dr. C. A. Bartzokas presents this problem admirably in a recent issue of *The High Country Theosophist*. Dr. Bartzokas had been a student of Theosophy for some years and quite frustrated at the seemingly different doctrines before he was pulled aside and told that the doctrines may not only **seem** different but in fact **be** different and that he should make a choice as to which set to follow.

This then is a problem and it could very well be that those writings not included in the set of original teachings may in the end not even be consonant with the objects of the society. Consequently, the Theosophical Society may have, in misguided respect to the idea of freedom of thought, accepted teachings that are not harmonious with its objects, especially its first object.

Geoffrey Farthing first and foremost seems to want to bring together an association of serious students capable of studying and understanding the literature so that the integrity of the Theosophical Society can be protected.

In addition to a focus on the original teachings, Geoffrey Farthing also wants this group to acknowledge “a loyalty to the Adyar Theosophical Society as the one, and only one, originally set up by the Masters through

H.P.B., Olcott and Judge.” He feels that “[t]here were certain specific intentions for it which . . . have not yet been fulfilled.”

It would seem fair to say that the full potential of the Theosophical Society as imparted by the Mahatmas has not been fulfilled, however, that potential, its spirit, would seem more likely to be found in the hearts and minds of earnest theosophists than in the dead or dying body of an institution that has lost its way.

If Geoffrey insists on such a loyalty, he may find that for no good reason he will end up denying entrance to this association of some of the most capable and resolute theosophical students in the world today.

A Society is a body and like any body it is born, grows, gets old, and dies. It may be that the Theosophical Society in Britain has been powerful enough to prosper under and despite the “so-called” parent society, but that has not been the experience of every Section. It may be that the British Section has experienced a democratic relationship with Adyar, but that is not the experience of every Section.

The Canadian Section was unceremoniously excommunicated from Adyar for what seems to be the politically expedient resolve of a few members at the top of the Adyar hierarchy of power. This was done with proxies entrusted to a few and no apparent consultation with the members who entrusted the few with these proxies—so much for democratic bodies.

If the Adyar Society is not dead, it is certainly the experience of some to be without theosophical spirit.

It would seem that Geoffrey's seed would grow much better in the hearts of committed students who did not have to work with the albatross of Adyar hanging about their necks. A seed planted in the soil of pure Theosophy could lead to unexpected bounties.

Just about every Theosophical Society in existence today can trace itself back to Blavatsky, Judge, and Olcott as these different Societies were simply a branch of a split in the Society. It is very probably the case that students filled with the Spirit of Theosophy can be found in all of these branches.

One of these branches or sub-branches may even have managed to hold on to that original spark that was generated by the Mahatmas. By limiting the membership of this Association, this spark may be refused admittance.

It is admirable to have respect and love for one's mother, but the corpse that is decaying in the ground does not hold the soul of one's mother and in order to honour her it might be better to look for her spirit in the living, in those whom she affected and shaped when she was at the height of her power.

There came a time when Colonel Olcott had to choose between protecting the Society or protecting the reputation of Blavatsky. He chose to protect the name of the Society and

some say that he chose wrong.

What is a Society dedicated to Brotherhood if it does not protect the name of its representatives when slandered before the public?

Olcott would have done much more to strengthen the Society had he chosen to protect Blavatsky's honour and good name for then the Society would be seen to be living what it preaches.

Instead he chose to endow the Society with the Spirit of political expediency and it may be that the Society has stayed true to that Spirit ever since. However, not all of its members have.

If Theosophists committed to the Spirit of Theosophy can be gathered together into a working force studying the original teachings, unexpected benefits could arise from this. One could envision in time a new Society forming, especially if this loose Association manages to get the Brotherhood Object right this time.

A Society capable of drawing members from all of the existing Societies would be an exciting and powerful force capable of fulfilling some of that potential imparted to the original Society founded in America.

Certainly, the world is so dark at this time that a Society dedicated to Truth and Brotherhood would be like a blazing beacon in the wilderness. People would have to sit up and take notice.

That they do not do so now is indicative of the states of the various organizations calling themselves Theosophical. Theosophy is the relationship between a body of people dedicated to Truth and to three objects, it is not a body of those holding membership in a certain club.

This is exactly where we got it wrong the first time and if we are not careful, we may get it wrong a second time. There may not be a third time.

Geoffrey Farthing is right, those dedicated to the original program have to align themselves more formally with one another.

An attempt must be made to rekindle the flame while the spirit still lives in the heart of some of us. The world is badly in need of an example of a nucleus of a Brotherhood of Humanity. This was true at the end of the nineteenth century and it is still true today at the beginning of the twenty-first century. Great movements always fall on the shoulders of a few; perhaps there are a few among us ready to take up the challenge.

From *Fohat*, Spring 2000

**Readers of the HCT are invited to respond and share their opinions on these issues. ed. HCT**

## **SECRET DOCTRINE QUESTION AND ANSWER SECTION**

**CONDUCTED By GEOFFREY  
A.BARBORKA**

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

*Question.* Referring to one of the answers in the “Secret Doctrine Question and Answer Section” of the September-October issue, on page 94, column 2, the fourth sentence reads: “In turn Lower Manas with its upadhis (the three lowest principles) forms the personality during a lifetime on earth and is given a name (Kama-rupa).” Referring to the final word in parentheses, namely Kama-rupa: I do not seem to recall that the *personality* is referred to as the Kama-rupa. Is not the Kama-rupa correctly referred to as the spook or shade which comes into being in the Kama-loka when death has occurred? Will you please explain.

*Answer.* It is unfortunate but nevertheless true that a great deal of confusion has occurred in connection with the word “Kama-rupa.” It first came about in connection with the naming of the seven principles of the human constitution; the fourth principle was named Kama-rupa-equivalent to the Animal Soul-by Mr.

Sinnett in his *Esoteric Buddhism* (p. 65). So that according to Mr. Sinnett's classification it would not be incorrect to term the personality "Kama-rupa", especially as he listed the first principle, the body, as Rupa, which of course is included in the term "personality."

However, it was H. P. Blavatsky herself who called attention to the erroneous usage of the Sanskrit term "Kama-rupa," even though when listing the sevenfold constitution in *The Secret Doctrine* (I, 157) Kamarupa was used in quoting Mr. Sinnett's classification. Here are her words:

"It is erroneous to call the fourth human principle 'Kama Rupa.' It is no Rupa or form at all until after death, but stands for the Kamic elements in man, his animal desires and passions, such as anger, lust, envy, revenge, etc., the progeny of selfishness and matter." (S.D., V, 472)

With specific reference to the word placed in parentheses (cited by the questioner). The word should have been *Nama-rupa*: it was so spelled in the author's copy-but it got printed Kama-rupa! (*Our apologiesEds*). So the question arises; What is the meaning of Nama-rupa? The meaning of the first part of this Sanskrit compound was given in the very word which preceded *Nama* i.e., name; *rupee* signifies form.

Just as the fourth principle of the sevenfold constitution is Kama-the desire principle-which is the dominant aspect of the personality when linked with Manas (the mind principle), so in the enumeration of the twelve Marianas, rupee is listed as the fourth in the series. Its literal meaning is "the name and form," and is often equated to the personality-Mr. Smith or Mrs. Brown (when specifically named).

*Question.* Please explain the use of the word Mariana in *The Secret Doctrine*; it seems to be used in two different ways.

*Answer.* The word Mariana is first used in connection with the premanifestation stages relative to cosmogenesis. Then later in connection with man's activities. Therefore, it is simply a matter of making the proper relationship.

The word is first used in Stanza I, sloka 4:

"The seven ways to bliss were not.  
The great causes of misery were not, for  
there was no one to produce and get  
ensnared by them."

H. P. Blavatsky explains that the great causes, in Tibetan, are Tenbrel chug-nyi, "the chief causes of existence, effects generated by a concatenation of causes produced." (S.D. I, 38; I, 112 6 Vol. ed.; I, 70 3rd ed.) The Tibetan term is equivalent to the Sanskrit Nidana. The latter is derived from the verbal root ni-da, to bind, to



fasten. In Buddhism it is rendered a cause of existence. In Stanza I, sloka 7, Nidana is referred to in this manner: “The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal non-being, the one being.”

H. P. Blavatsky explains:

“‘The Causes of Existence’ mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist, an outcome of Nidana and Maya. This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist.” (S.D. I, 44; I, 116 6 Vol. ed.; I, 75 3rd ed. )

Applying Nidana to man’s activities: in Buddhism the term signifies the bonds or fetters which form the causes for man’s existence in the world as well as produce the causes for rebirth. Twelve Nidanas are enumerated: Avidya - “non-knowledge” (usually rendered ignorance); Samskara” accumulations,” i.e., karmic resultants of actions; Vijnana-discernment; Nama-rupa -”the name and form,” i.e., the personality; Shadayatana-the six sense organs, i.e., the organs of sensation; Sparsa-touch, i.e., contact with objects; Vedana -sense-perceptions; Trishna-thirst, i.e., longing or attachments; Upadana-clinging or grasping (for earth-life); Bhava-becoming (in the

sense of causing to be born); Jaramarana -old age and dying; Jati-birth, i.e., being born on earth.

Further in regard to the Nidanas, H. P. Blavatsky has written:

“The Nidanas have a dual meaning.

They are: 1. The twelve causes of sentient existence, through the twelve links of subjective with objective Nature, or between the subjective and objective Natures. 2. A concatenation of causes and effects. Every cause produces an effect, and this effect becomes in its turn a cause. Each of these has as Upadhi (basis), one of the subdivisions of one of the Nidanas, and also an effect or consequence.” (S.D. V, 558, 6 Vol. ed.)

*Question.* In *The Secret Doctrine* it is stated: “No fresh Monads have incarnated since the middle-point of the Atlanteans.” Please explain this passage.

*Answer.* The passage is correctly quoted from Vol. II, page 303 (III, 304 6 Vol. ed.; II, 317 3rd ed.).

To answer this question fully would require an elucidation of the Round Cycles as well as the Racial Cycles. But a brief answer may be given in the following manner.

First an explanation as to the significance of the “middle-point of the Atlanteans.” This point took place in the

middle of ONE Racial Cycle, namely the middle-point of the Fourth Root-Race or the Atlantean Root-Race-here referred to as “the Atlanteans.”

Technically, this would be in the middle of the, fourth subrace of the Fourth Root-Race, as there are seven sub-races in one RootRace, or one Racial Cycle. Since the Human Kingdom (or the Human Life-Wave) is undergoing its evolutionary development on the fourth globe of the planetary system and in the Fourth Round of the Round Cycles, the middle-point of the Atlanteans coincides with a particular event, namely the middle point of the Round Cycles, specifically the middle point of the Fourth Round.

This is customarily referred to as the lowest point in the Evolutionary Cyclic Arc-which consists of the Arc of Descent and the Arc of Ascent. These Arcs signify the involvement of spirit and the evolvment of matter during the Descending Arc, and the involution of matter and the evolution of spirit on the Ascending Arc.

When the middle-point of the Round Cycles has been reached, the lowest point in the Arc of Descent has been attained, and the Arc of Ascent is commenced. This event has been dramatically portrayed by H. P. Blavatsky in the first volume in this manner:

“at this point-and on this Fourth Round in which the human stage will be fully developed-the `Door’ into the human kingdom closes; and henceforward the number of `human’ Monads, i.e., Monads in the human stage of development, is complete.” (*S.D.* I, 173; I, 226 6 Vol. ed.; 1, 196 3rd ed.)

In other words, the Monads which have been utilizing the vestments pertaining to the animal kingdom will no longer be able to enter the Door to the human kingdom for the rest of the Manvantara-or the full Round Cycles consisting of seven Rounds -because “the `Door’ into the human kingdom closes.”

In common speech: no animals will henceforth enter the human kingdom, or as H.P.B. has phrased it: “no fresh Monads have incarnated since the middle-point of the Atlanteans.” The term “fresh Monads” signifies monads which have NOT been undergoing evolutionary development in the human kingdom. In other words the “fresh Monads” have been utilizing vestments pertaining to the animal kingdom.

H. P. Blavatsky proceeds to give the reason for this:

“For the Monads which had not reached the human stage by this point will, owing to the evolution of humanity itself, find themselves so far behind that, they will reach the human stage only at the close of the seventh and last Round. They will, therefore, not be men on this

chain, but will form the humanity of a future Manvantara and be rewarded by becoming `Men' on a higher chain altogether, thus receiving their Karmic compensation. To this there is but *one* solitary *exception* . . ." (S.D. I, 173; I, 226 6 Vol. ed.; 1, 196 3rd ed.)

*Question.* What is this one solitary exception? Is it any of the domesticated animals?

*Answer.* No, it is not any of the domesticated animals. The exception is referred to in *The Secret Doctrine* as those "whose Monads are already within the human stage." Again, this entails a lengthy explanation, but a brief passage may be cited in explanation:

"The only exceptions to the rule just stated are the `dumb races,' whose Monads are already within the human stage, in virtue of the fact that these `animals' are later than, and even half descended from man, their last descendants being the anthropoid and other apes. These 'human presentments' are in truth only the distorted copies of the early humanity." (S.D. I, 183; I, 234 6 vol. ed.; I, 205 3rd ed. )

From *The Canadian Theosophist*  
Vol. 49, No. 5, November 1968

## **The Origin and Evolution of Man**

**by Adam Warcup**

This month's issue will be concerned with the Intellectual and Mental stream.

The intellectual consists of our personality, all the emotions and aspects that go with it. The top layer being the development of the Self Conscious Spiritual entity where man finally manages to evolve into the next highest level which is that of the Dhyan Chohan.

The basic premise is that man would have remained virtually mindless at this present stage of his evolution, without mind and without Self Consciousness had it not been for a special class of Dhyanis who endowed him with those facilities.

These beings are absolutely pivotal to how we feel ourselves to be. If we take away what we think of as mind, we cease to behave as what we think of as human. It is clearly important to discover who they are and what it is that they have done for us.

We will begin with who they are. What are the names of these entities and what do they do.

The second volume of the Secret Doctrine states that these entities are not all of one kind and there are various degrees of consciousness and mind which will affect

man in different ways.

These then, are those “Flames” (the *Agnishwatta*) who, as shown in Sloka 13, “remain behind instead of going along with the others to create men on Earth. But the true esoteric meaning is that most of them were destined to incarnate as the Egos of the forthcoming crop of Mankind. ... If the reader were told, as in the *semi-esoteric* allegories, that these Beings were returning Nivanees, from preceding *Maha-Mavantaras*-ages of incalculable durations which have rolled away in the Eternity a still more incalculable time ago — he would hardly understand the text correctly.

*SD II 79-80*

Returning “Nivanees” in our terms is somebody who has achieved complete liberation from the cycles of incarnations and has achieved a degree of perfection in passing through a stage analogous to the one we are in now. In other words, these beings were graduate human beings from a system prior to ours.

From a previous “Maha-Mavantara” is applied to a whole solar system and not just a planetary chain.

There are other passages that refer to these beings as Nirmanakayas from a previous system that implies an even greater degree of development. There are the classes of adepts who have achieved full adaptship but relinquished human physical form but have chosen to remain active within our world.

Another interesting point is that some of these beings are actually failures from these systems:

Now there are and there must be **failures** in the ethereal races of the many classes of Dyan Chohans or Devas as well as among men. ...

*SD II page 87*

These statements imply that there is no determinism or certainty that one is going to achieve the highest degree of whatever stage of evolution you are currently in.

But still as these failures are too far progressed and spiritualized to be thrown back forcibly from their Dyan Chohanship into the vortex of a new primordial evolution through the lower kingdoms- this then happens.

When a new solar system is to be evolved these Dyan Chohans are (remember the Hindu allegory of the **Fallen Devas** hurled by Shiva into Andarah who are allowed by Parabrahm to consider it as an intermediate state where they may prepare themselves by a series of rebirths in that sphere for a higher state - a new regeneration) born in the influx “ahead” of the elementals and remain as a latent or inactive spiritual force in the aura of the nascent world of a new system until the stage of human evolution is reached. Then Karma has reached them and they will have to accept to the last drop in the bitter cup of

retribution. Then they become an active Force, and commingle with the Elemental, or progressed entities of the pure animal kingdom to develop little by little the full type of humanity. In the commingling they lose their high intelligence and spirituality of Devaship to regain them in the end of the seventh ring in the seventh round via the considerable sacrifice of helping humanity. As can be clearly seen there is a vast range of entities helping mankind.

Terms most frequently used:

**Kumaras:** The holy youth and in this context they are symbols of those who were not concerned with the physical processes of creation. They retained their pure inner spiritual purity. There are seven but this means seven hierarchies. It is the name of seven groups. Of these seven only five are well known in exoteric literature and the remaining two are of esoteric literature and reason for this is because they failed. Spiritual does not mean that they are perfect. They are beyond us but not perfect.

**Agnishwatta:** ‘One of the seven classes of Pitris that relate to the three inner principles of man’s nature.

**Note:** We are primarily concerned with man’s fifth principle but there will be other beings that relate to man’s sixth principle and others again related to his seventh. Sometimes these are lumped into one class with hints that relate to which class and principle.

**Manasaputra:** It literally means “Sons of Mind” or more freely the Sons of Universal Mind or Mahat or Brahman. There is a double meaning here as they are endowed with mind but they also act with creative mind and they in their turn collectively represent the creators of our world because they project into objectivity the passive content of the Universal Mind.

**Note:** Picture in your mind how your thoughts come from the passive thinking of your mind and project images and thoughts into objectivity.

**Sons of Wisdom:** Sons of Wisdom are sometimes referred to as Sons of Night and it refers to the four bodies of Brahman. (dawn, daylight, twilight and night). The sons of twilight are concerned with the production of man’s physical body and the Sons of Night (dark wisdom) whose inner knowledge is formless and dark.

**Lords of the Flame:** These are beings that were supposed to have come from Venus. Each principle corresponds to a planet in our Solar System. Man’s microcosm of his seven principles corresponds to the Solar System as a macrocosm.

These systems are embodied in an objectively symbol in the seven sacred planets and the correspondence of man’s mind is that of Venus the planet. The Lords of Flame relate to this planet and principle in our being.

**An Exposition of Blavatsky's Secret Books  
Continuation  
by Yogi Pilupakaranda**

Note: Do not confuse the words “correspond to” with “come from.”

The term “Solar” has the connotation of anything that is inner and “Lunar” has the connotation of anything which is outer.

H.P.B. uses many Hindu deity terms.

Rakshasas: Rakshasas are the works of the first germs of mind in the second race.

This is mentioned to show that no event is of only one occurrence but all events are foreshadowed or recapitulated in some fashion or another. There is always a pivotal point where the majority of the effect occurs but there is a resident effect that it starts a little earlier and finishes a little later.

Vairajahs: Reflect the highest classes of beings that are concerned with man's inner principles. They imply that they are concerned with the Buddhist principles.

These are the major terms we will use out of about thirty terms.

Next month we will look at what they do.

(To be Continued)

The Reigles quote a Brahmin theosophist commenting on Gautama Buddha and Sankaracarya:

*.... For example he substituted the Vedantic Parabrahman for the Buddhistic Nothing [Emptiness, sunyata] ... The teacher wanted only to impress upon the minds of the students that the universe is one in its essence and apparently many in its manifestation. ...*

I wish to say a few things for your benefit and guidance, that in the study of the Bhagavad Gita and from the standpoint of the ancient Yajnikas, (those who perform the Vedic fire sacrifice rituals and inner Dhyana sacrifices) nature is not an illusion but the eternal ground of evolution in an infinite **one existence** that permeates every point in the infinity of space. The Heart of the Universe that exists everywhere and underlies all manifestation is called by the Ancient Yajnikas, the Yaja-Purusha.

The Vedantic Parabrahman states that the Absolute and Ultimate Reality is two in One as spirit and matter. The contrast of these two is the substratum of matter and its various grades of differentiation and it is essential to the existence of the manifested Universe. Apart from cosmic substance the cosmic ideation could not manifest as individual consciousness since it is only through a vehicle of matter that consciousness wells up as the ‘I am I.’ Without

cosmic ideation (ideas of Mahat), cosmic substance would remain an empty abstraction and no emergence of Consciousness could ensue. The one homogeneous divine substance principle before it becomes an illusion remains a principle in the beginningless and endless abstract, visible and invisible as omnipresent reality. It is impersonal because it contains all and is everything; it is neither spirit nor matter but both. Parabrahman and Mulaprakrit are one in reality yet two in the Universal Conception of the manifested universe.

Parabrahman is not 'God' because it is not a God; it is That which is supreme, and yet not supreme. It is 'supreme' as the cause and not supreme as the effect. Parabrahman is simply and infinite cosmos in the highest spiritual sense and of course, Brahman is the unchanging, pure, free, undecaying Supreme Root and the one true existence.

*Space is neither a limitless void nor a conditioned fullness but both: Being, on the plane of a absolute abstraction, the ever incongnizable deity, which is void only to finite minds, and on the Mayavic perception, the Plenum, the absolute container of all that is, whether manifested or unmanifested: it is therefore, the absolute all.*

SDI Proem page 8

*... What is that, was, is, and will be, whether there is a Universe or not; whether there be gods or none? ... The answer made is space.*

SD I Proem pages 8-9

## PAST THE BOILING POINT by Bo Lozoff

A young woman spoke with me recently about her struggles with irritability, negativity and anger. She has several recurring health problems which affect her ability to eat and digest, or even to get a good night's sleep. Sometimes she has headaches or stomachaches that last throughout the day. On top of all that, she is in her first year of marriage and living in a new place, far away from her birth family and all her old friends.

She is usually sweet-tempered and positive, but last week, in her words, "I really 'lost it' when I got home from work each day. I put up with everything all day long, but then coming home and realizing I still had to make dinner and do all my household stuff, plus relate to my husband and his problems - and he had a bad stiff neck last week so I was expected to help care for him as well - well, I just didn't have enough in me. I took it out on him even though I promised myself I wouldn't. I just couldn't help it; I went past my boiling point."

This led to an interesting discussion about the difference between psychological work and spiritual work. Many of our psychological needs or problems are exactly the same as our spiritual needs or problems, so the work is the same.

But every now and then, the

psychological level of our experience can be very different from the spiritual level, and so the work may be entirely opposite. We must bear in mind that the goal of psychological work is to have a healthy and happy life, while the goal of spiritual work is to know God.

Psychological work is about the individual in relationship to others. Spiritual work is about *transcending* that individual self in union with God. God-realized people are not merely psychologically healthy human beings. As His Holiness the Dalai Lama once said to an interviewer, “Sir, you seem to suggest that the Buddha was just a nice man. That is not the case.”

If we see the young woman’s situation psychologically, we might say, “Now dear, you need to make time for you. Take a bubblebath, treat yourself to a massage or a weekend at a spa, tell your husband to take care of his own stiff neck.” We might say, “Don’t feel guilty for popping off at your husband; after all, you were having a hard week. A person can only handle so much.”

The spiritual problem with that popular advice is that it reinforces several false and limiting beliefs, just when we have a golden opportunity to move past them.

The first false belief is that negative states of mind are caused by forces outside our control - illness, rotten nights’ sleeps,

bad drivers, sick children or spouses.

If people and circumstances can cause us to “lose it,” then we are doomed to be slaves all our lives to the shifting moods and actions of others.

Victor Frankl, a psychiatrist who survived a Nazi death camp, said the best truth of human nature he had learned was this: There is one thing that no oppressor can take away from us - our choice of how to respond.

We have free will. Even if we are tortured, starved, raped. There is a deep “soul power” in us that can rise above, move beyond, see God in the larger picture, and respond with dignity and courage in the face of *anything* that the world can hit us with.

**This “rising above” is not the same as *fighting* our emotions.** My young woman friend said she had tried to fight against her anger and negativity. It’s easy to understand why that approach fails.

If we hold a false belief that a bad night’s sleep, or bad day, or bad week, “*makes* us cranky,” then whom are we fighting, other than our own beliefs? Fighting ourselves is a no-win situation. With effort and selfhonesty, we can examine and discard the false beliefs instead. Our spiritual work is to surrender to God within every circumstance, and draw on God’s power to see us through it.



The second false belief is in our own limitations - "I can only handle so much!" The great teachings say that we never get more than we can handle. Do you believe that or not? If so, then act like it.

What happens when water goes past its boiling point? It cannot handle the heat anymore in its heavy form, so it becomes steam instead. It doesn't cease to exist, it merely shifts its nature into a lighter, less limited form.

When we get to our boiling point, we can do the same thing. In a single breath, we can remind ourselves that God knows exactly how much we can take, and furthermore, it is no one *other* than God who is presenting us with these difficult challenges now.

Many of us pray to be strong, to be wise, to be in tune with God's will. Well, our trials and adversities are not accidents or curses, they are in fact the answers to our very own prayers. God gives us the opportunity to act human in a very small sense of the word, or to act human in the most divine sense.

When the young woman enters her home after a hard day and sees the work that lies ahead of her, she can *breathe* in God's presence, and smile at those trials instead of run from them. God is messing with her head, that's all.

She can cheerfully do whatever she needs to do, and see that it is not beyond her at all. She is beyond it. Nothing bad happens. She does her housework and then has a much needed rest. When she is able to do this, then the psychological level of her life rests within the spiritual, rather than vice versa.

This is a very important step of spiritual awakening: **First God, then the self.** Most of us settle for "First the self, then God." We adopt the latest psychological beliefs about our limitations, boundaries, traumas, hormonal swings, moods, needs and so forth. Then, within that context, we cultivate a very conditional spiritual life. When the two conflict, when we reach our boiling point, we tend to throw away our lofty spiritual ideals until the crisis is over.

We must reverse this process, so that when we reach a boiling point we drop the psychological self entirely and remember God. Then the young woman walks into her home dead tired, sees the work in front of her, and says not to her husband, but to God - "You've really got it in for me today, don't you, Lord? Well, you know what I want, so I guess you also know what I need."

She takes a few deep breaths, and then watches herself cook dinner, clean house, do dishes, care for her husband; and she finds she is bigger, deeper, kinder and stronger than she may have thought. We are not small.

This same young woman said to me, “But when I was a young teenager, I never let anyone know I was angry, I did everything asked of me, I let people take advantage of my kindness. And it did not make me wiser or freer. I was a mess. I was codependent. I became bulimic. I didn’t take care of myself. It was horrible. How is this any different from that?”

It is *very* different, because her teenage behavior had nothing to do with knowing God. Her life was being lived on a psychological level, and not a healthy one: “First other small selves, then my small self.”

And of course, since others are never satisfied, she never got around to taking care of herself. But when we shift to “First God, then the self,” God takes care of us. We realize that we are not small and needy, we are servants of the One Great Force, and we clean house for God, take care of God’s stiff neck, cook dinner with gratitude from God’s own pantry.

And we know that God eventually gives us time to rest, to heal, to play, and to have fun. Like every dollar bill says, “In God We Trust.” It is that trust that helps us endure a hard week at the office or the Nazi death camps; a rejection from the parole board or a year in solitary. The psychological/emotional dimension of life is the child, while the spiritual is the parent.

Look around and see what a mess the world has become from the child dominat-

ing the parent. Each of us has the opportunity and ability to turn that around in our own lives and, hopefully, in the lives of our children. Like anything else worthwhile, it takes effort. Right there and then, in the moment you reach a boiling point, turn inward toward God rather than lashing out at the world around you.

Consistently let go of false beliefs until they no longer trigger your moods. God knows, God cares, God sets you up in all sorts of dilemmas for your own good. Just remember this, and try to act accordingly.

From *The Human Kindness Foundation Newsletter* Spring 2000

#### Practice: Abandoning Blame

Following Bo’s article, this practice can be a very powerful tool for letting go of false beliefs about who or what controls our moods.

We recommend you take this vow for at least one month, and repeat it aloud at the beginning of each day. If possible, let a few friends know about your vow so that they can help remind you if you seem to be slipping.

**I pledge to stop blaming others for my negative states of mind.**

**I pledge to stop blaming circumstances for my negative states of mind.**

Throughout the period of your vow, notice any irritability, anger, depression, bitterness that may arise in you, and look

honestly at what you claim to be the source of it, which is usually someone else or something happening around you or to you.

Remember the vow, and discard your false belief that such-and-such is bumming you out. Such-and-such does not have the power to bum you out. Take 100% responsibility for your negativity. If you continue to be sad or mad after letting others off the hook, that's okay, at least you know that it belongs to you, not to them.

It's okay to have a down day. Just know that it is your own personal thing, not anyone else's (and strongly resist the temptation to make any important or dramatic decisions on that sort of day). Your life will change tremendously if you sincerely work with this vow for a while.

Stop yourself in mid-sentence if need be, but stop blaming anyone or anything for whatever may be going on inside of you. You will be amazed by how much peace and power are gained by abandoning all blame.

From *The Human Kindness Foundation Newsletter* Spring 2000

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### **The Sermon of Nasrudin**

One day the villagers thought they would play a joke on Nasrudin. As he was supposed to be a holy man of some indefinable sort, they went to him and asked him to preach a sermon in their mosque. He agreed.

When the day came, Nasrudin mounted

the pulpit and spoke:

‘O people! Do you know what I am going to tell you?’ ‘No, we do not know,’ they cried.

‘Until you know, I cannot say. You are too ignorant to make a start on,’ said the Mulla, overcome with indignation that such ignorant people should waste his time. He descended from the pulpit and went home.

Slightly chagrined, a deputation went to his house again, and asked him to preach the following Friday, the day of prayer.

Nasrudin started his sermon with the same question as before. This time the congregation answered, as one man:

‘Yes, we know.’

‘In that case,’ said the Mulla, ‘there is no need for me to detain you longer. You may go.’ And he returned home.

Having been prevailed upon to preach for the third Friday in succession, he started his address as before

‘Do you know or do you not?’

The congregation was ready. ‘Some of us do, and others do not.’

‘Excellent,’ said Nasrudin, ‘then let those who know communicate their knowledge to those who do not.’

And he went home.

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

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## 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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